

THE AUSTRALASIAN
CHRISTIAN
STANDARD

VOL. IX—No. 8.

MELBOURNE, AUGUST, 1894.

Subscription 5/- per annum post free.

Current Topics.



THE ASCENT OF MAN.

—The critics are still busy trying to tell us how God made man. Prof. Drummond has just had another turn at the question, and the result is the book bearing the above title. *The Commonwealth* says: "The Ascent of Man" is certain to be read by very many with great interest, although it would be difficult for the intelligent reader to explain how it is that the book has such an influence upon him. He must know, if he knows enough to reason upon the question discussed at all, that the whole argument from beginning to end is purely a *fictio principii*—that is, the Professor begs the question, or takes for granted the very thing to be proved. And yet, notwithstanding this constant conviction, we have followed him with real pleasure, as he has gone on from chapter to chapter, unfolding his views of evolution as Nature's method in developing man. We suppose our interest has been maintained somewhat on the principle that a work of fiction holds the attention. We know that the characters are all *assumed*, that there is no actual fact in the plot; at the same time we cannot resist the fac-

ination of the story, if it is plausible and well-written. Professor Drummond's last work is both plausible and well-written, but its whole argument is, nevertheless, built on *assumed premises*, and, therefore, begs the real question, as we have already intimated. His assumption is that man has been created by the method of evolution, that he has actually, in his historic development, passed through all the stages of the lower vertebrate embryos—"First the semblance of the Fish, then of the Amphibian, then of the Reptile, last of all of the Mammal." And the Professor justifies his notion of evolution by calling attention to certain analogies and facts in the structure of man compared with other animals, and then speaks as follows: "Take away the theory that man has evolved from a lower animal condition, and there is no explanation whatever of any one of these phenomena. With such facts before us it is mocking human intelligence to assure us that man has not some connection with the rest of the animal creation, or that the processes of his development stand unrelated to the other ways of Nature."

WHAT CONNECTION?

Our Exchange continues: "No one doubts that man has 'some connection' with the rest of the animal creation, nor is there

any question about the fact that the "processes of his development" stand related to the other ways of Nature; but the points which are really in dispute are about *what* "connection" and *what* "processes." Professor Drummond assumes that evolution is the method of Creation, and that, therefore man must be descended from the animal creation and that the "processes of his development" must stand related to the other ways of Nature. But what if "the other ways of Nature" do not prove conclusively the doctrine of evolution as Professor Drummond understands it? Is it not possible that the Professor's fundamental mistake lies in his *fictio principii*? We do not say that he has not given plausible reasons for his theory. We have already intimated that plausibility is a characteristic of his book. At the same time we are compelled to say that, even if there was no Bible, the Professor has failed to give a satisfactory explanation of the origin and development of man. Of course, we cannot go into the matter of technical science in a brief and popular article, but we can indicate a few points which will show how it is that the Professor's arguments are plausible while they are wholly fallacious.

SIMILARITY AND IDENTITY.

The Commonwealth continues: "It seems to us that

he constantly confounds *similarity* and *identity*. This is precisely what he did in his former great work, entitled *Natural Law in the Spiritual World*. In that work he contended that identically the same law which operates in the natural world operates in the spiritual world. He found only one exception, and that was in the case of biogenesis. But, as a matter of fact, the only thing that can be affirmed with safety is that the laws of the two worlds are *similar*. This is exactly what is true as regards the matter under consideration. There are undoubtedly many points of similarity between man and other animals, but we do not think that this fact necessarily implies that man has either ascended or descended through the fishy tribe to his present position. Reasoning *a priori*, it is easy to reach the conclusion that the DIVINE CREATOR would stamp upon the whole animal kingdom distinct points of similarity, but this similarity must never be confounded with identity. And yet Professor Drummond would have us believe that man was once an aquatic animal, simply because he finds a similarity between the ears of man, or 'gill-slits,' and the gill-slits of the fish.



WHAT THE BIBLE SAYS—

Apart from all belief in the Divine inspiration of the Bible, the account of creation in Genesis, is, after all, the most rational that has ever been given. Professor Drummond practically ignores the Bible account; for it is simply impossible to reconcile his theory with the statements in the Book of Genesis. And we are really amazed at his apparently calm indifference to what the Bible has said on the question he discusses. And yet we cannot understand how he can hope to emphasise his Altru-

ism, which he thinks is of such momentous consequence, if he even seems to weaken the testimony of the Word of God; for clearly that Word is the most potential factor in producing genuine Altruism, no matter what may be true of the doctrine of natural selection. Now, may it not be that evolution, instead of being the law of Creation, as Professor Drummond says it is, is only the law of *propagation*? We will try to make our meaning plain. We are told in Genesis that "every thing should produce after its kind."

This at once suggests the fact that all created things have been placed under law; and this is precisely what we find true of both mind and matter. And, under the operation of law, the law of natural selection, or by whatever name it may be called, there are produced all the phenomena ascribed by Professor Drummond, to man's development. It is not with these phenomena, following Creation, that we find fault. Perhaps we should not differ with Professor Drummond much as regards these things. Our main objection to his contention is that he needlessly contradicts the Bible, and yet gives us no satisfactory explanation of the drama of Creation. We believe there is no actual conflict between the Bible account of Creation and the facts which science has fully established. It may be that further investigation will compel us to modify our present view of the meaning of Genesis, but we propose to stand by the Bible record in its most obvious meaning until there is something more than guesswork offered as a substitute for the inspired account. We honor every earnest worker, whether in the field of science or religion, for in the last analysis these two are practically one; but we are not disposed to pin our faith to the doctrine of evolution, as it is ex-

pounded by Professor Drummond, while this doctrine unquestionably contradicts the Bible, and at the same time has little more than guesswork for its basis.

THE AUSTRALASIAN

Christian Standard.

MELBOURNE, AUGUST, 1891.

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. 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 12th, and Victoria, by the 16th of each month. The addresses of their brethren will be found in their various departments at the end.

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

M. McLELLAN, Manager and Publisher
251 Swanston-st., Melbourne

PEACE, PURITY, UNION, LOVE, POWER

THE POPE AND PEACE.



MOST of the readers of the STANDARD must have noticed, by means of a recent telegram, the fact that the Pope of

Rome had invited the Christians of the Eastern world to return and find temporal peace and eternal bliss in the bosom of the "Holy Mother Church." As to the inducements offered and the terms upon which the venerable and gentle mother would welcome her prodigal daughters and erring sisters we are naturally curious; but the meagreness of a telegram does not gratify our curiosity. Could we for a moment believe that Rome was prepared to abate one jot from her monstrous assumptions of infallibility in doctrine and practice, and would

to meet the returning wanderers, we might wonderingly exclaim, with the old Italian philosopher, "The world *des* move!" But from our knowledge of the history, principles, and policy of the Church of Rome, we may be perfectly sure that the only conditions upon which she will receive them under her glittering wing is unconditional surrender—absolute submission in both theory and practice. The fate of the Protestant lamb when it lies down with the Catholic lion will be that of an unhappy young female whose tragic end some *un-famous* poet immortalized in the following lines:

"There was a young lady of Niger
Who went for a ride on the back of a tiger.
The tiger came back and so did her rider,
Not sitting astride but inside her.
Alas for that lady of Niger!"

As to the motives which influence the Pope to flourish the olive branch of peace in the direction of the Eastern Christians there can be but little doubt. The glory of Rome is with him the glory of God, and what would promote the glory of Rome more than for the 80 millions of Greek Christians in Russia and those odd millions comprised in the population of Greece or scattered throughout Turkey in Europe and Asia, in Persia and Egypt, to recognise "the old man of the Tiber" as "our Lord God the Pope," and to accept the obligation of sending the tribute of "Peter pence!" The story of the circumstances under which the Eastern or Greek Church split away from the Roman or Western is full of interest and instruction. To understand the cause of the gigantic schism by which the Christian world was rent in twain, we must glance for a moment first, at the organization of the primitive Church, and then at the subsequent and postapostolic developments. Though the organization of the Church has been the subject of much difference of opinion, yet, if

we, ignoring all later controversies, got to the fountain head, viz., the apostolic narratives and epistles, in the spirit of candid enquirers, it should not be difficult to learn with certainty the leading features of the Christian institution. The following points can be shown to be scripturally indisputable:—

1. Elders, bishops and pastors are nowhere named together as being orders *distinct from each other*.
2. Bishops and deacons are named as apparently an exhaustive division of church officers (Phil. 1: 1; 1 Tim. 3: 1-8). The names "elder" and "bishop" are applied to the same persons, and the function of pastor is expressly ascribed to them (Acts 20: 17-28, 38). Clement of Rome writing probably as early as the year 97, knows no distinction between bishops and elders. In his first epistle to the Corinthians he speaks of "bishops and deacons" as the usual officers of the churches, and mentions "presbyters" (elders) as equivalent to those who have filled the office of the episcopate (bishop). A very few years, however, saw a change in the apostolic order of things, and possibly the last of the apostles, the venerable John, was hardly dead when the first stone of the mighty ecclesiastical temple, which took perhaps 700 years to build, was laid; for Ignatius of Antioch—Antioch the great centre of apostolic missionary operations—writing early in the second century, as clearly distinguishes between the bishop and the presbyter (elder) as he does between the presbyter and the deacon. "See," says he, "that you follow the bishop even as Jesus Christ does the Father: and the presbytery as ye would the apostles; and reverence the deacons as being the institution of God."

Again, "Your bishop presides in the place of God and your presbytery in the assembly of the apostles,

along with your deacons, who are most dear to me." Before the close of the second century *three* orders of officers were generally recognised in each church, viz., the *bishop*, the *presbyters*, and the *deacons*. The aristocratic element is beginning to push out the democratic. The change in itself was a small one: in some cases not only not harmful at the moment, but beneficial; not always intended to be permanent but only a temporal expedient, but it involved the very principle that justifies the Pope; it was a short step, but it was direct for Rome. Having now practically endorsed the principle that improvements might be made on the divine plan, reason soon suggested and ambition prompted another advance to the rulers of the church, and before this 2nd century closed the diocesan, or bishop over a diocese, appeared. If in a given district where a number of churches should spring out from a parent church, the bishop of the latter retained and exercised authority over the whole of the cluster of churches, and to become the bishop of a *diocese*, and here we have the foundation of the *world* story of the rapidly rising ecclesiastical edifice. Councils were now called where the bishops of the individual churches met and spoke in their name. But gradually they lost sight of their representative character and assuming legislative functions, began to make laws for the people. Another effect of these councils was to destroy the *equality* which at first existed among the bishops as representatives of individual churches or dioceses, for it appeared necessary to give one of these bishops in convention power over the rest. This *bishop* of bishops was usually the ruler of a diocese, whose head-quarters was one of the chief cities of the empire, and thus the capitals of the provinces of the empire became also the capitals of the great divisions of the

Church. With the appearance of this bishop of bishops, archbishop, or metropolitan, was laid the *third* story of the great tower that men were building up to heaven. In the fourth century another ecclesiastical officer appeared, corresponding to that great state official of the Roman empire, the Pretorian Prefect, named the Patriarch. According to the patriarchal system the whole of Christendom was, in the fifth century, divided into five great divisions, corresponding to similar divisions of the Roman empire. The first to possess this proud name and position were the Metropolitans of Rome, Antioch, and Alexandria.

After the founding of Constantinople in 330, the bishop of that city, who had been a subordinate of the Metropolitan of Hieraclea, aspired to a patriarchate, and apparently because he was the bishop of the capital of the empire, the new Rome, the second Ecumenical Council, held at Constantinople, 381, recognised him as a patriarch and assigned him the next prerogative honour after the bishop of Rome. Thirty-one years after, the Council of Chalcedon confirmed the decree, and recognised the principle of conforming the ecclesiastical to the political organisation. Part of the decree ran as follows: "With reason did the fathers confer prerogatives on the (episcopal) throne of ancient Rome on account of her character as the Imperial city, and moved by the same consideration . . . (the Council of Constantinople) recognised the same prerogatives in the most holy (episcopal) throne of New Rome, with good reason judging that the city which is honoured with the Imperial dignity and senate, and enjoys the same privileges as the ancient Imperial Rome, should also be equally elevated in ecclesiastical respects." In the next, the 5th century, the Metropolitan of Jerusalem

became a patriarch on the ground that he was the bishop of the mother church. "The patriarchs wielded vast powers. They had immediate oversight of one or two dioceses, and as many provinces; they ordained the metropolitans, rendered final decisions in church controversies, conducted councils; they united in themselves supreme legislation and executive powers; they acted independently of each other, though some times holding consultations, and kept resident ambassadors at the Imperial court. On surveying the ground now passed over we see the Church has passed through both the democratic and aristocratic stages; the patriarchal system is oligarchical, in both form and spirit." This is the fourth remove from the humble bishop or presbyters of the apostolic times. Another stage in the building of this wonderful temple of unbounded ambition, and we shall see it surmounted with its gilded dome and a Prince of Patriarchs, a Universal Bishop, the Pope of Rome sitting upon its summit. G. B. M.

(To be Continued.)

Editorial Notes.

Still Abroad.—Our commanding officer is still in Queensland on business bent. He will have a mighty lot to account for when he returns.

Conference Office.—The Victorian Conference office will now be at 251 Swanston-street, Melbourne, where all communications should be sent to the Secretary, M. McLellan.

Exchange of Platforms.—An arrangement has been made whereby Bro. Selby and P. A. Dickson will exchange platforms during the month of August. Bro. D. comes to Lygon-street, Carlton, and Bro. S. goes to Brisbane. We hope the exchange will be mutually beneficial, both to the individuals and the cause.

The Melbourne Chapels.—The *Australasian Standard* in its issue of May 12 reproduces the whole of the pictures of our Melbourne chapels as published in the almanac of the present year with the following editorial note:—Thanks to the

Calendar of our Australian Churches, published by Bro. A. B. Maxton, we are enabled to reproduce engravings of our churches in Melbourne, Australia. We think it not unlikely that in some of our American cities we may have church property of an equal or greater value, but Melbourne is doubtless our banner city for the number of churches.

Baptists and Disciples.—The *Victorian Baptist*, the paper which inaugurated the discussion as to the union of Baptists and Disciples, has suddenly discovered that Baptists have more in common with Christians of the Congregational and Wesleyan variety than with those of the Disciple persuasion, and has closed up its pages against the discussion. We don't know the reason exactly, as the discussion has been carried on in the most friendly manner, but, however, we are of opinion that if it be true that Baptists have more in common with the Congregationalists, etc., than with us, that they are the most inconsistent lot of people south of the equator, and that if our neighbour thinks that we expected an immediate consummation of the marriage tie, it is labouring under a great mistake. All we hoped for was a better understanding between the two communities of Christians. This we believe has been accomplished.

Bro. McLellan.—As will be seen from an advertisement on the back page of this paper Bro. McLellan, Victorian Conference Secretary, has commenced business at 251 Swanston-street, as a vendor of boots and shoes. He has for some time had it in contemplation as to how he could best relieve the Home Missionary Committee in their financial difficulty, and concluded to adopt this line of business. In doing so he has resigned his duties as financial agent and evangelist, but retains the position of Conference Secretary. The committee have relieved him of these duties with regret, as they realize that much good was done by him visiting the churches and maintaining the interest in Home Mission work. Bro. McLellan will be allowed 20/- per week for his services as Conference Secretary and manager for the hymn-books. It is not expected that the funds will fall off to any appreciable extent, and our brother will no doubt throw into his secretarial work even greater diligence so as to make up for the lack of personal visits. We wish our brother much success in his new venture, and bespeak for him a share of the business of our readers, more especially as we know that the motives actuating his action are of a very unselfish kind. It is a fact that the Conference might be saved £104 a year, and by this means the country evangelists be retained more permanently in the field.

The Lund of God.—Prof. McGarvey is having a lively time with the higher criticism.

and some of his reviews furnishes very spicy reading. He is now after Prof. Harper, of the Chicago University. The professor in one of his lectures on Cain, in speaking of Cain's residence uses the following language:—"Cain goes out and dwells in the land of Noad. This is the same word that is employed above and translated wanderer. He dwells, therefore, in the land of the wanderer. The name is symbolic, there being no such land," to which Prof. McGarvey makes the following reply:—"If there was 'no such land,' I wonder where Cain went. Our lecturer told us once before, that there is no geography in these stories, and it seems that there is none, sure enough—that when the writer speaks of the land of this, and the land of that, his words are 'symbolic'; he means no land at all. I have heard of a place called 'No Man's Land'; but I have not heard of a land that is no land. Are we to suppose that Cain climbed a tree? I once thought that he might have gone into some land that was afterward called the land of the wanderer, because the wanderer dwelt there; but so simple an explanation does not seem to suit the critics, so I suppose that Cain, like Gehazi afterward (1 Kings v. 26), 'went no whither.'"

The Name.—At the Australasian Methodist Conference held at Adelaide a few weeks ago it was unanimously resolved that the various branches of the great Methodist family should unite under the one name of the Methodist Church of Australasia. A "Wesleyan Local Preacher" objects to this title, and then suggests the following:—"May I suggest a much better name? 'The Bible Christian Church?' This is one, I think, that carries with it an inspiring power that would never slacken while time lasts. At the present crisis in the world's history, is it not the one name of all others to which our hearts can respond with an unshaken enthusiasm? By adopting it we should give to the proposed union a designation that would become increasingly illustrious until the end of the age. It would pave the way also for the larger union of all the Churches of God, for there is not one that would sacrifice any principle by adopting it, whilst the other name would forever keep the doors of the Church only partially open to other Christians. If we must therefore lose the time-honored and God-honored name of Wesleyan, is there any other than the one I have been pleading for that can adequately compensate for the loss, much less any that would prove a distinct gain, as that one would most assuredly do?" We are much afraid that the above will not be generally accepted, but it is a splendid suggestion for all that, and if our friend had gone a step further and proposed to call the united body the "Christian Church," or the

"Church," or the "Church of Christ," it would have been better still.

Hard Times.—We have all heard more or less of the "stringency in the money market;" but if it be any consolation the United States is feeling the pinch of poverty much more severely than we are, at all events they are making more fun about it and don't seem to be able to manage it so well. The demonstrations of the unemployed seems to have taken the form of "armies" gathered together from the four quarters of the Republic and marching to Washington, laying their claims before congress. One of our American Exchange, speaking of their reception says:—"There are few who will not remember the story of the old gentleman who found the boy in his apple tree and began to pick them with his grass, and was laughed at until he resorted to stones. We are blessed with a class of statesmen at Washington who seem to find the "armies" of Coxe, Kelley and others very amusing, and seem not to be aware that there is something more serious back of them. It is time they were beginning to awake to the fact that these "armies" are but straws to indicate the direction of the wind that is even now rising. It is not a mere political discontent, it is a profound dissatisfaction that can not be ignored. The pulpit and the religious press are slow to sound the alarm, but the army of the unemployed, daily increased by recruits from the ranks of those whose small surplus has already melted away, will soon make it imperative to give voice to this dissatisfaction in terms that can not be mistaken. It is time that small party advantages were lost sight of, and Congress was legislating for the immediate relief of the people. No community whose working people remains idle can afford profit to any but the money-barks. The well-being of all honest business demands that there be no further trifling."

A Small Change.—F. D. Power tells the following story in his Washington letter in the *Australian Standard*. It is too good to stop there, so we pass it along.—A physician sat one evening in one of our hotels, entertaining a choice group of friends with tales of the far East. In the edge of the group sat a man from Pennsylvania, who had come over from Pottsville on some government contracting business. He was all ears and eagerness. His name was Strauss. Finally the raconteur became too intense, and he broke loose. "Doctor," said he, "what is that new religion I hear all about China? My wife has got it forty feet, and I don't understand it." "Tell me the name," said the doctor. "Is it Mohammedanism, Buddhism, Stinkism, Taoism, Confucianism, or what?" "No, it is no name, but der name is like a trap's religion of der soul, and it is—" "Oh, you

doubtless mean transmigration of the soul—"Yah, dot, dot. You tell me about dot—" "Certainly. Transmigration of the soul is a very pretty poetic doctrine of meismepsochism which our friends of the Theosophical Society have borrowed from the far East—" "Here, here, tuder, tell me vat dot means so I can understand what you is talking about." "All right, I will tell you in plain language. Take yourself, for instance. You live to the allotted age of three score years and ten, and then you pass away. Your soul goes into the body of a bird, a canary, well say, and from your gilded cage you fill a lady's boudoir with melody, living a life of luxury and fed from the dainty fingers of beauty—" "Oh, dot is beautiful, peaceful. I like dot." "And then you die again and your soul goes into a lovely flower in a garden, and you fill the air with fragrances, and delight the eye with your exquisite color and dainty eye of petals—" "Ah, dot is fine. I like dot felichum." "As I was saying when you interrupted me, you live the life of a flower, until one day a donkey gets into the garden, and, attracted by your loveliness, he eats you, and your soul goes into the donkey—" "Yah, yah." "When some former acquaintance comes along, strokes your long ears and says, 'Why, Strauss, is it you? How little you have changed!'"

The Baptist.—We do not mean Christians of the Baptist persuasion, but "The Organ of the Baptist Denomination in New South Wales," which is one of our welcome exchanges. Thanks, neighbor, you always find a welcome in our sanctuary from month to month. We were at once attracted by its leader as "The Symposium," in which some kindly and sensible things are said. While we have many things in common, *The Baptist* is in some doubt as to our "acceptance of the Trinity of Persons in the Godhead. Alexander Campbell, the founder of this sect, taught that the Holy Spirit is not a person—but an influence, and that this influence is in the Word." We are not sure just what Mr. Campbell taught on this question, but we very much doubt as to whether he taught what is here attributed to him, and even if he did he was only one man and expressed his own mind on the subject and it is no sense binding upon us. But we believe we are speaking for the general body of our brethren when we say that we do believe in the divine nature and distinct personality of the Holy Spirit. *The Baptist* has this to say about the Design of baptism:—"The Disciples, after, upon a very illud consisting of particular tests of disciples, that remission of sins is associated with the act of baptism, while immersion, and it alone, is true Christian baptism. Rightly or wrongly, we, as Baptists, hold that full remission of sin comes as a result of 'repent-

ance towards God and faith in the Lord Jesus Christ," that then, also, occurs the mighty and spiritual change, regeneration, so that there are no sins to merit a baptism, and therefore baptism cannot be for the remission of sins. To us baptism is a divinely ordained act which is intended to, and, in an expressive manner, does, symbolise the great fact of a complete change of relation to God, to Christ, to life, to destiny. To quote the exact and true definition of the English Church Prayer Book—it is "an outward and visible sign of an inward and spiritual grace." Now, it strikes us that the *Baptist* is mighty hard up for an argument when it has to fall back on the English Church Prayer Book to express its position on the design of baptism. Our "construing of particular texts of scripture" may be "very literal" indeed, but when we fail to express our position in scripture language and have to fall back on the Prayer Book, we will come to the conclusion that there is something wrong with our theology and that it needs doctoring, when we may have occasion to call in the services of some of our modern D.D.'s. Just how our neighbor recodem the above statement with the following, we can't exactly make out: "Not only do we look on baptism as symbolic, but we also view it as an act of obedience to Christ, and we strenuously affirm that without the spirit of loyalty to Jesus there can be no salvation—for obedience to the Lord Jesus Christ is of its vital essence." How it happens that a man is saved before baptism, and then all the above be true we don't exactly understand. By the time the Baptist visits our sanctuary for 12 months more we may be able to see the point.

Leaders.—It will be noticed that Bro. Mossey has kindly supplied us with our leading articles during the past two months. The one this month on "The Pope and Peace," is very instructive as showing the gradual introduction of popery. This will be continued next month. We thus publicly thank Bro. M. for his literary help during the absence of our senior editor.

Correspondence.

"J. J. HALEY."

To the Editors of the A. C. STANDARD.

In your May issue, there is a paragraph under the above title, so extremely unjust and untrue, that I must ask you to set me right with your readers. I seldom either read or reply to such paragraphs, but this being Australian, I read it, and having read it, I shall not be satisfied until I am set right with scores of beloved Australian friends who

will read what you have written, and settle down in the sorrowful conviction that I have departed from the faith. To gain the good word of certain so-called "Christian" and "Bible" papers that have so misrepresented and abused me, I would not lift a finger, but for the sake of the friends who loved me and whom I truly love, I would do much to retain their esteem.

There are two counts in your indictment against me, as an apostate from the faith. You say under the first head: "Some eighteen months ago he wrote an article for one of the American papers in which he practically gave up the great plea of our brotherhood, at all events its great distinguishing features." Now this is so untrue that I am fairly bewildered, and but for the fact that it takes a letter so long to go, and an answer so long to come, I would call on you to explain, instead of doing it myself. Is it possible you allude to an article I wrote in the *Christian Evangelist* in which I denied that immersion was essential to salvation, in the sense that men could not be saved without it? If reference is made to this position, do you know of a man in the world, with a soul large enough to understand Christianity, who denies it? I am ashamed of the man who could so far forget his Lord and Master as to speak of this minor point of doctrine as the "great plea of our brotherhood," or even "its great distinguishing feature." I thought the "great plea" was the truth that "Jesus is the Christ, the Son of the living God," and that the one logical corollary from this proposition is the absolute submission of the individual soul to Him as the soul understands Him. In other words a personal trust in a personal Redeemer, and personal obedience to His authority as Lord of all, without reference to the traditions and dogmas of men about baptism, or communion, or any other question. That is what I understand to be our "great plea," and I shall cease both to speak and to write when my mind and heart have become so jaundiced and narrow, as to understand otherwise. And even as to "great distinguishing features," I consider that "liberty of opinion," for which we have always contended—but which you deny me—and the union of all Christians in Christ and on Christ as revealed in the New Testament, as eminently greater than the doctrine so "great" to your

mind. I think you wrote carelessly and did yourself an injustice; but if you really mean what your words imply, you painfully resemble one of our sisters, who, being asked by an "outsider" what our creed was, promptly replied, "Baptism!" I had hoped she was alone, but alas for my hopes when the editor of a *Christian Standard* stands with her. I still believe and preach so emphatically that immersion is necessary to an intelligent and perfect obedience to Christ that my congregations call out "too much water" at the same time that my critics are screaming themselves hoarse with the cry "too little water." I shall go on to the best of my ability trying to make Christians—obedient Christians—without reference to either class of critics. If you wish to know what I mean by Christians I refer you to A. Campbell's definition, which is a perfect expression of my own understanding on the subject: "A Christian," said he, "is one who believes with all his heart that Jesus of Nazareth is the Christ the Son of the living God, who repents of all his sins, and who obeys Him in all things in the measure of his knowledge of His will." Before I leave this subject I will add that the article in question *did* lead to a long controversy in the American papers, based chiefly however on a misunderstanding of what I had written. You forgot to tell your readers that a number of the best known Americans agreed with me, and of course you could not know that I was in America when the article came out, and that scores of the best educated and most prominent of the younger generation of preachers grasped me warmly by the hand and said: "We thank you for having the courage to say what we all believe." After my return home I received a great package of letters from leading men to the same effect. You are seemingly not aware of the fact that I wrote a second and longer article explaining more fully my position, to which all agreed on both sides of the controversy, so far as any opinion was expressed, and of which J. H. Garrison said: "Bro. Haley's position does not differ in any essential particulars from that which has always been held by our representative men." Finally let me say, before leaving this point, that if the Standard means to tell us that a certain conception of the design of an ordinance is "the great distinguishing feature" of the "great

plea of our brotherhood," he is misrepresenting the brotherhood, and needs someone to teach him the elements of New Testament Christianity. The design of baptism is a matter of secondary importance, and should occupy a small place in the plea for the union of Christians.

But your second count is still more serious. You gravely inform your readers that "Bro. Haley has gone a step further and has given up the great fundamentals of the religion of Christ." Is it possible! In the name of righteousness and common fairness where did you learn this? One of two things is absolutely certain, you penned this language in profound ignorance of what I have written, or your idea of the "great fundamentals of the religion of Christ" and mine, are far, very far, apart. Had you read my article in the *New Christian Quarterly* on "The Supernatural in Christianity," when you wrote the above charge? You certainly had not, or you would have hesitated to make yourselves so absurd. You seem to infer from Bro. McGarvey's remarks, and you seem to make the impression on your readers that I have denied the supernatural in Christianity. Now what will the brethren think of you when I tell them that my article in the *Quarterly* was written for the express purpose of advocating and emphasizing the supernatural in the religion of Christ, and that I undertook to show that the acceptance of the critical position concerning the Old Testament did not involve the rejection of the supernatural element in the religion of Israel, in the Bible, or in Jesus Christ? My point was that the supernatural is fundamental, and that the assured results of Biblical criticism, which I accept to a certain extent, are entirely consistent with it, and in no sense require its elimination from the Bible. On this, kind reader, I am charged with "giving up the great fundamentals in the religion of Christ." It is a thousand pities that newspapers which might be the medium of great good to their readers, if they understood Jesus Christ a little better, continue to do infinite mischief by spreading distrust, suspicion, and the spirit of detraction in the minds of good people against their brethren, on the sole ground of personal pique or paltry differences of opinion. I take this occasion of saying to the brethren in Australia that I preach and practice very

much as I did in the old days of my Australian ministry. If they were to hear me now as they did in former days the only difference they would notice would be an increased emphasis of the unique person, work and spirit of Jesus Christ and absolute submission to His authority as Lord of all, and a diminished insistence on minor points of dogma on which men wrangle eternally and never settle. Don't believe newspaper squibs about me or about any body else till they are confirmed, even if they are written and printed with the very benevolent and praiseworthy motive "that the Australian churches may know how things are going in the outside world."

J. J. HALLEY.

Birkenhead, Eng.

June 4th, 1894.

REPLY.

Let us say, first of all, that we do not desire to do Bro. Haley an injustice or injury. We speak simply in the interests of truth. Now just how Bro. Haley could be so profoundly surprised at our short note concerning him, after the discussion in the American papers, we fail to see. For weeks our American exchanges were full of the subject, and every one of them, so far as we know, condemned Bro. Haley's position. The *American Standard*, which has the reputation of being not only broad-minded but fair and generous, declared that Bro. Haley had been drinking too freely of the Baptist fountains of Great Britain, or words to that effect. It is true, as he says, that he wrote a second and a longer article explaining more fully his position, which we have carefully read, and which is simply a reiteration of the first, and, if anything more unsatisfactory. Now, we nowhere said that our great plea is "baptism." To quote from our June leader, we made the statement criticised not because Bro. Haley "had expressed views on the design of baptism contrary to those generally held by the brotherhood, but because he declared that 'the facts of experience are absolutely sovereign in the realm of evidence,' thus making the 'facts of experience' superior to the authority of the Bible; and as our plea may be summed up in the words 'that the New Testament is our sole and absolute authority in all matters of faith and

practice,' it follows that our statement was fully warranted by the facts of the case." If Bro. Haley will just show us the place where we deny him "liberty of opinion," we will apologise. It strikes us rather squarely, from the tone of the above, that the boot is on the other foot. Some people are great advocates for "liberty of opinion" so long as they have it all themselves. Bro. Haley says that the "long controversy in the American papers" was "based chiefly on a misunderstanding of what I had written." Bro. Haley has a habit, it seems, of being misunderstood. He tried to explain, but the more he explained the worse the matter got. If a number of "the best known Americans agreed with" Bro. Haley they kept amazingly quiet about it, as all we saw was on the other side. Look at a few extracts from Bro. Haley's article first referred to:—

The revised doctrine of baptismal remission was held by perhaps a majority of our representative men, held by them in theory at least, was first formulated by Lase Errett and is referred to in his language, or in language similar to his by Dr. Clifford, viz., that in the baptism of the penitent believer "there comes a *divine assurance* of the remission of sins and acceptance with God." This doctrine is further set forth in the claim "that the sinner in obeying this ordinance appropriate, God's promise of pardon, relying on the divine testimony." He that is faithful and is baptised shall be saved, *et cetera*, pardoned." "To the ordinary Baptist," says our critic, "this exposition of the design of baptism is often to the Spirit of Christ and His gospel, related by an exact and full interpretation of the New Testament, and is intrinsically, 'sacramentalism,' mechanical and empirical." But this doctrine of baptismal assurance, and the appropriation of God's promise by a tangible and overt act of obedience, is a misstatement of the doctrine of the fathers of the reformation who strenuously insisted that the baptism was absolutely and literally *intra* se to the remission of sins, and they did not hesitate to force the logical negation from their premises that there is no Scripture assurance whatever to a penitent believer before baptism.

The notion that baptism conveys to the obedient believer the assurance of forgiveness is a tuning down of the harsher features of the sacramentalism which came perilously near to the ritualistic doctrine of baptismal regeneration. But the old views had the seeming merit of resting upon the basis of the latter interpretation of a half dozen passages in the New Testament, but the new even lacks this poor merit to sus-

tain it. The truth is, the promoters of our movement allowed themselves to be led by a purely intellectual process, and the adoption of the post-reformation dogma of inspiration into a mechanical interpretation of the Bible regarding the design of baptism, which can never be reconciled with facts of the spiritual world outside of the Bible. The belief that immersion in water is necessary to remission of sins and hence to salvation is contradicted a thousand times over by what Carlyle calls "experienced facts," and before this all human theories that cannot be reconciled with it, no matter what backs they may be staked to rest, must go down. We are not saved by logic, exegesis, the rules of syntax, or Greek lexicons. There has been a tremendous expenditure of mental and physical energy and dialectical skill in constructing a plan of salvation, based upon the letter of the Bible, including a theory of baptismal remission in connection with faith and repentance, in terms of which the fact, existing in the face of all the while, that millions have been saved and are being saved who have not conformed and never will to our conception of the plan of salvation. We know full well, and to deny it would be to do violence to the best intentions of Christ-enlightened minds, that myriads of God's noblest children are bearing the fruits of the spirit in consecrated lives and efficient services, who have only committed the intellectual mistake of not agreeing with us on the meaning of the Greek word to baptize. Shall we sacrifice Henry Martyn, Moffat, Livingstone, Luther, Wesley, John G. Whittier, and a host of the best Christian men of the living world to the unconvenanted mercies of God, to have a theory of baptism based upon Old Testament legalism infused into New Testament interpretation?

Having accepted such premises from an intellectual process applied to texts of Scripture, without reference to the facts of experience which are absolutely sovereign in the realm of evidence, I am profoundly thankful that we have had the grace and courage to be both logical and inconsistent. It has been our salvation. Our old English brethren like the Calvinistic Baptists of Kentucky have dared to be consistent and have dared to die. The necessary logical sequence of baptismal remission is close communion, the most heartless and anti-Christian dogma that mistaken men ever dared practice. Died of legalism and logic, would be an appropriate epitaph to place on the ecclesiastical sepulchre, that have ventured to carry their sacramentarianism premises to their logical conclusion in the unchristian separation of close communion.

The New Testament conception of baptism and the remission of sins is easy of explanation without the ascription of sacramental or remedial efficacy to the ordinance. Water in both Testaments is a symbol of purification. Remission of sins is obtained by a process of inward cleansing. Baptism is the representation of the inward process of spiritual cleansing by which remission is secured, and is hence said to be for the thing for which it stands. Any other interpretation of New Testament language on the subject contradicts the indisputable facts of spiritual life and experience.

Now, just how any man can possibly misunderstand what Bro. Haley says in the above is beyond our comprehension. If Bro. Haley don't mean what he says, in the

name of common sense what does he mean. If the above statements do "not differ in any essential particulars from that which has always been held by our representative men," then we candidly confess we do not know what "our position" on this particular subject is.

In our opinion Bro. Haley detracts from the authority of the Bible when he states that "The facts of experience are absolutely sovereign in the realm of evidence." It then becomes a question of human experience versus divine revelation. We contend that the Holy Scriptures are "absolutely sovereign," and that where "facts of experience" are in conflict with the Scriptures, then so much the worse for the "facts of experience." We prefer to stand by the old maxim, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

Again; Bro. H. says, "The necessary logical sequence of baptismal remission is close communion, the most heartless and anti-Christian dogma that mistaken men ever dared practice." We suppose that this piece of dogmatism is based upon "facts of experience" it is certainly not to be found in the Scriptures. The churches throughout Australasia (so far as we know) are practising "close communion," and hence according to Bro. H. are acting in a "most heartless and anti-Christian" manner. So, unhappy churches, prepare to meet your doom. You cannot act in this superlatively cruel fashion and live! Has not the oracle spoken? The fiat has gone forth; nay more, the epitaph has been written in anticipation of your early dissolution, "Died of legalism and logic." But there may still be some hope for us. We may either abandon this "heartless and anti-Christian" practice, or like our "old English brethren" "dare to be consistent." We hope in doing this we need not "dare to die." We believe that our practice is quite in accord with the Scriptures, hence we have no fear of any immediate use for his famous epitaph. The only way that Bro. Haley can "explain" what he has written is to take it all back. His efforts in this direction in the American papers prove our statement true.

As Bro. Haley says the above article in the *Christian Evangelist* caused a perfect "ground-swell" when he wrote the "second and longer article" referred to. We have read it carefully, and with

Prof. I. B. Grubbs, one of his principal critics, concluded that "it is as unsatisfactory as the first." In the language of Prof. Grubbs we say that.

After making these principles perceptibly felt by almost the entire Protestant world, and after gaining through them a glorious conquest, if we should now, through mere sentimentalism and through a false religious liberalism, basely abandon them, we would receive, as we would deserve, the contempt of all the world.

We leave our readers to draw their own conclusions.

But the "second count is still more serious" than the first. "Now what will the brethren think of you when I tell them that my article in the *Quarterly* was written for the express purpose of advocating and emphasising the supernatural in the religion of Christ." Our readers have been fully informed on this question long ago; and now we wonder what our readers will think of a man who writes an article for one express purpose and in the mind of so competent a critic as Prof. McGarvey proves the very opposite? This is another case of misunderstanding we suppose. In his closing remarks Prof. McGarvey says:

I think that those who have followed this review can now see very plainly the truth of what I said in the outset, that in the writer's attempt to vindicate "the supernatural in Christianity," he has cut on the limb on which he took his stand, between his feet and the tree. He goes down; but, thank God, the supernatural does not go down with him and his false theory. No man who takes his stand on the evolutionary theory of the Old Testament can defend the supernatural in the New.

Now, if this means anything, it means that Bro. Haley "has cut off the limb on which he took his stand." If Bro. Haley does not want newspapers to spread abroad reports derogatory to his views, he must cease to write articles for the papers which brethren are so apt to misunderstand. What we have said about Bro. Haley is nothing to what has been said in our American journals; we can not conceive any other object they have had, only in defence of the truth. But if Bro. Haley means to infer that what we have said is "on the sole ground of personal pique or party differences of opinion," he is sadly mistaken. The other personal and not very complimentary remarks we can pass over in silence.

We have also received a letter from our old friend George T. Walden on the same subject, but as Bro. Haley has written in his own defence we do not consider it necessary to publish it.

Hearth and Home.

By A. H. BRYANT.

ADMA, FATHER.

Strength for to-day. Father; strength for to-day:

Strength to be holy, to walk in Thy way;
Strength for the keeping my robes undefiled;
Strength to be humble, as seemeth Thy child.

Strength in temptation, to turn from the snare:

Strength to be constant and earnest in prayer,
Patient in serving Thee, faithful in heart;
Never, O Lord, from Thy way to depart.

Strength for the crosses Thou giv'st to bear:
Resting my heart on Thy Fatherly care;
Trusting, although I may not understand,
Knowing that Thou all my goings hast planned.

Strength to shun evil, to cleave to the right;
Strength that my rushlight burn clearly and bright:

Strength that I bring no reproach on Thy name:

"Looking to Jesus," Thy promise I claim.

Still be Thou near me, whatever betide:

Let me not wander one hour from Thy side;
In life and in death, be Thou near me al-

ways;
Strength for to-day, Father; strength for to-day.

SOME ANECDOTES OF ARTISTS.

DELACROIX, the painter, was walking out one day in Paris with a friend of his, when he fell into a brown study.

"What is up with you now?" said the friend.

"I can't get a certain shade of yellow," said the artist.

"What sort of yellow?"

Just then a cab drove past.

"The very thing," the painter gasped out. "Stop! stop!"

"I am engaged," the cabbie replied, without stopping.

Delacroix started in pursuit, and at a steep place in the Rue des Martyrs overtook the cab. Opening the door, he said in tones of entreaty to the passenger inside:

"Do please tell your driver to stop; I want your complexion for a painting on which I am at work. There is a color merchant close at hand. I shall not detain you above five minutes, and in acknowledgement of the service you render me I will present you with a sketch of my picture."

The bargain was struck; Delacroix got his yellow, and a few months later the "fare" received a sketch of his "Assassination of the Archbishop of Liege."

Another artist, celebrated in his day as a successful painter of portraits, while making a counterfeit presentment of a lady perceived that when he came to draw the mouth she tried to render it smaller by contracting her lips.

"Pray do not trouble yourself so much, madam," he exclaimed. "If you like, I will draw your face without any mouth at all."

A somewhat eccentric individual was the Flemish painter Craasbeck, of whom it is told that, fearing his wife had ceased to love him, and anxious to discover if his fears were founded on fact, he resolved upon an extraordinary test. He tore his blouse from his chest, and painted just above his heart a very vivid representation of a wound. He then painted his lips and cheeks so that they presented a ghastly aspect, covered his palette-knife and his garments with spots of red paint, gave a shriek, and fell to the floor as if dead. The test was successful.

Madam Craasbeck, hearing the shriek, rushed into the room, and supposing that her husband had been killed or had killed himself, gave way to what was to the supposed victim on the floor a series of very gratifying outbursts of grief. What the lady said when her lord and master sat up and informed her that he was only shamming, history does not record; but if she failed to go from one extreme to the other and give him a sound scolding, she certainly missed a good opportunity, and showed herself a woman of marvellous self-control.

"FRETS OVER NOTHING."

"Don't tell mother; she'll go off into a fit, if you do. There is not a particle of danger; but she frets over nothing."

The speaker was a boy of about fourteen years of age; the audience, several companions, and a lady who happened to be passing.

"Frets over nothing!" she repeated as she went her way, "how many mothers there are of whom that has been said by their children, and with truth."

The mothers who fret unnecessarily, are not the ones who have the greatest influence over their children. By allowing themselves to fret over matters of very little consequence, they are apt to lose their power of influence in matters where it is really needed.

There is a wise little mother in this city who is almost continually

at war with herself on account of her extreme nervousness. One day a lady visitor found her so restless as to be quite unable to attend to her regular duties about the house.

"What is the matter," she asked, "is anyone sick?"

"No," replied the mother, half laughing, half crying, "and I presume I am very foolish. The truth is, my boys have just ejected a trapeze in the barn, and I am nearly wild with the fear that one of them may be killed."

"Why don't you compel them to take it down?" asked the visitor. "I should like to see myself worrying about a trouble that could be so easily removed. You are surprisingly weak and foolish about those boys of yours."

Her voice was to full of scorn that it aroused the mother's indignation, and taking her guest to the window, she pointed to a group of boys whom she had just caught sight of.

"Isn't that boy in the brown cap yours?" she asked.

"Yes."

"Who are the other boys?"

"I don't know; why should I?"

"I do. They are —," mentioning the name of two boys who had a reputation of being young scamps. "It would hurt me," she continued, "to have my boys seen in their company. I prefer to run the risk of their falling from the trapeze; the danger is no greater."

The guest turned from the window with a very red face.

"You have taught me a lesson," she said. "Yet I do not see why, in our endeavor to keep our boys at home, we should allow them to have amusements, which are a source of worry to ourselves."

"Very nervous women can not stand any sort of childish play," returned the mother with a significant smile. "I know that I am naturally nervous, and disposed to find danger in everything. I also know that it is perfectly natural for a healthy boy to enjoy play in which there is an element of danger, and that they will be very likely to engage in it sometime, with or without consent. If my boys must perform on a trapeze, I would rather it should be at home, where I can give them immediate attention in case of an accident, and I have concluded to accept it as one of the lesser evils, I do not intend to spoil their enjoyment by letting them see how nervous it makes me."

"Your boys are wonderful stay-at-homes," said the visitor thoughtfully.

"And I know that I have their confidence," replied the mother. "They call me a 'right good fellow,' and say that I am as good as a boy any day! They would be surprised could they know how much trepidation I have endured in my efforts to enjoy with them what they call 'jolly good fun.'"

This story needs no comment. There are surely some mothers who need and will make use of the lesson it teaches.—*The Housekeeper.*

The Evangelist.

COMMON GROUND

Jude 4.

W. W. TOMLINSON.

The "universal brotherhood" of man is a fact, and no doubt our fallen race would be much benefited were this more widely realised, and acted upon to a larger extent. It is "common ground." But there are many things that the sons of Adam do not and cannot possess in common; where they cannot meet on a common platform. For instance, society, like Hinduism, is divided into castes; social lines are drawn which cannot be broken down or overstepped. Society never did run on a dead level; it seems as though God never intended that it should. "The poor ye always have with you," said the Lord; and even after the renovation of all things the society of redeemed ones will not be placed upon an equality. Every saint shall receive (position and rewards) according to his or her works.

Again, in wealth, intellect, education, &c., there is no common meeting place. Men are not all born alike any more than are all sheep; all have not like abilities, opportunities, &c. And this state of things does and will exist in spite of all the logic of our social economists. But the careful reader of God's word will not fail to notice that there are some things "wherein all are partakers," wherein all must meet, without a possibility of escape.

1st.—Sin. Ah! unfortunately here is a universal meeting place, for "all have sinned;" not all "did sin in Adam," not all "born in sin," but all are guilty of breaking; the holy law of a loving but just creator, all personally guilty before Him

who is "too pure to behold iniquity." None can escape this sweeping clause. The king must shake hands with the humblest subject, the millionaire with the beggar by the wayside, he who wears purple and fine linen with the outcast in rags, squallor, and misery. Sin draws no hair-splitting lines, knows no differences of creed, color, or caste, embraces the very respectable sinner, and places him by the side of the sunken debauchee—on "common ground," for all "unrighteousness is sin."

God Almighty recognises it as such although it may be clad in purple and wear a crown.

2nd.—In bodily suffering and disease all are partakers to a greater or lesser degree. None escape their quota. That this consequence of our first parents' sin is common to all is a fact so patent that it need not be enlarged upon. Perhaps if some of the gospel hardened were visited with a larger share of this common evil, it might act as an incentive to repentance towards God and obedience to Jesus Christ.

3rd.—In death and the grave the race of man stands on an equal footing—"on common ground." If the Lord carries, the writer of these lines and all who read them will be claimed by these dread enemies of the human family. However diversified our lot in life may be, however far apart we may be placed by circumstances, here all converge to one point. Death respects no man's person. He robs the king of his crown, strips the fine linen from the rich and the rags from the beggar, stalks into the surgery and hurries off the physician and the apothecary from the midst of his life among drugs, he locks in his cold embrace the sinner and the saint, the old and the young, the white and the black, and with "funeral marches" leads the grave—the "common ground," where all share alike "dust to dust, and ashes to ashes" till the archangel's trump shall sound. It is here on the great plain of sin, suffering, death, and the grave that "the Great Deliverer" meets humanity; not where man can help himself, but where he must have divine assistance or perish—"on common ground." Like Caesar of old, He might have said, "Veni, vidi, vici (I came, I saw, I conquered)." "He came to seek and to save." He saw the ravages of sin, and conquered the enemies of the human race on their behalf

He conquered sin. "It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

"He hath been in all points tempted like as we are, yet without sin." He trod as it were on the very verge of the precipice, yet fell not. All the way from Bethlehem to Calvary He bore on His forehead, breastplate and thigh, this inscription: "Holiness unto the Lord." He led a pure and holy life amidst sin, conquered it, and then laid that beautiful life down for all, and God Almighty accepted it as an offering "for the sins of the world."

Again He conquered disease and suffering. He shunned not the leper, paralytic or fever stricken, asked no questions, upbraided not, in divine love and pity, He the God man threaded his way amongst the sick and suffering; the people saw in Him the "Physician" sent from God. "And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them." What a record of conquering power and love! Again He conquered death and the grave. Let Mary, Martha, Lazarus, and the widow's son at Nain bear record. "He (Himself) tasted death for every man." Let Calvary be called as witness to the death agony of the Son of God, but He had said, "Destroy this temple, and in three days I will raise it up," and He did it. Death could not hold Him who is the "resurrection and the life." Whilst His body lay at rest in Joseph's tomb He went into Hades, conquered its king, "delivering those who through fear of death were all their lifetime subject to bondage," and on the glorious morn of the first day of the week "He arose," having conquered death and the grave He can now say, "I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." Having done "the will of His Father," having met mankind on "common ground," having shed His blood as a "propitiation for the sin of the world," all authority being now vested in Him, He offers a "common salvation" (Jude ver. 3) to "whosoever will." As in sin so in salvation "no

respect of persons." "Him that cometh to me I will in no wise cast out."

Listen to it, unsaved reader, be you high or low, rich or poor, old or young, away with the crutches for lame excuses. Sin is your passport to Christ, for "He came not to call the righteous, but sinners." All you weary ones, tired of earthly baubles, "come" to the fount of life and drink; all you "heavy laden" ones, borne down with your load of iniquities, do not fear, none are too vile, the greater the sinner the greater the Saviour, "come!" and cast your burden at the foot of your heavenly Friend, He "will not cast you out." "Come!" respectable sinner. "Come!" profligate and drunkard, reveller, swearer and profane, Christ has "balm for every wound." "Come, sinner, come!" Do you not hear the Saviour's voice? "Come all," none are left out on the "common" platform of salvation. Lastly, in order that none may be placed at a disadvantage, Christ has made the conditions of appropriating His salvation, "common ground" likewise. Here all can, must, but alas! will not meet. Only on this universal platform has Christ promised to meet and pardon past sins. Here all must meet Him on His own terms or not at all. There is one common ground of condemnation (2 Thess. 1: 8, 9). There is one "common ground" of acceptance. Every man (no exceptions) "must be born again." "Born of water and the Spirit" (John 3: 5); or he can never enter God's kingdom on earth, so says the King (Mark 16: 16). "He that believeth and is immersed shall be saved," is "common ground" for king and peasant, no "respect of persons." Both must humble themselves and become as little children in order to be saved. God does not see the robes of worldly distinction. It is the man God sees, the sinner. "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins," is the only law of pardon for the 19th century as well as the first. The only "common ground" in the "New Covenant." "Take heed lest any man deceive you," there are "not many different roads all going to the one place." Only one "straight and narrow way that leads unto life, and few there be that find it." The various "ways" of to-day are not "like ships all going to the same port by different routes"; if

they are not on the "common" way marked in the chart, they will surely be wrecked.

Fellow pilgrim on life's journey have you accepted the "common salvation" on the "common ground" of appropriation given by the Messiah? Pause and consider. Make no mistake here. Christ has met you on the highway of sin, suffering, death and the grave conquered all on your behalf; provided a "common salvation" for you and for every man, is it not reasonable that He should expect you to meet Him on His own terms? He has met you on common ground where you could not help yourself, now He asks you to meet Him on common ground where you can. The path of duty is safe: "Come." Here are His terms, "He that believeth and is immersed shall be saved." "Hear and do and your soul shall live."

In Maori-land.

[CONTINUED.]

RESUMING my travels, the fine and fast s.s. "Mararoa" bore south. We called at Napier, the centre of the largest wool-growing district in the North Island, and a pretty, thriving town. There are two or three brethren here, but at present no meeting. Two days from Auckland and we reach

WELLINGTON, THE "EMPIRE CITY."

It is so designated, presumably, because the seat of government; it is only fourth among the cities of N.Z. in point of population (35,000). It dates from 1840, like Auckland. No less than 125 acres of its water frontage have been reclaimed from the sea. Hemmed in between the hills and the harbor the houses are rather huddled together,—little room for gardens, not to mention parks. Nearly all the buildings are of wood, brick and stone having been forbidden for fear of earthquakes. Of this material are even Government House, Parliament House and the General Government Offices. The latter, containing 305 rooms, is claimed to be the largest wooden structure south of the equator. Now, curiously enough, wood is prohibited in the city proper, the fear of fire having cast out the fear of earthquakes.

Here, in 1869, five disciples began

to meet together according to apostolic order, of whom two, Bros. Gray and James, "remain unto this present." Bro. Masten's earnest and unselfish labors gave the movement in this city a great impetus, till now there is a church of about 250 members, with a S. S. of nearly 200. Bro. Albert Turner, "mine host" and a very fine fellow (note the name), labors in the gospel with much acceptance. He made 122 labor, too, addressing seven meetings in as many days, and visiting nearly all the brethren (note the number) in their own homes. About 7 years ago, 7 brethren from Dixon st. formed a church in

PETONE,

7 miles distant, which now numbers 50 or 60 members, Bro. Robert Wright, without fee or reward, travelling from the city every weekend to do the preaching. Included in the Wellington membership are some 35 disciples now meeting in the rising suburb of Newtown. This is a fine field for gospel work, and they are thinking of shortly purchasing a section whereon to build. It is to be hoped they will buy the very best portion possible, that the work of the Lord may prosper the more exceedingly.

Embarking for the South Island, a predicted cyclone obligingly postponed operations, and the good ship "Flora," after a 15 hours' passage, arrived safely at Lyttelton. Thence, through the tunnel under the Port Hills, 2 miles by rail brings one to

CHRISTCHURCH, THE "CITY OF THE PLAINS."

This was an Episcopalian settlement, founded in 1850. It is now, with a population of 48,000, the second largest city in N.Z. It is about the most English-like of any town beneath the Southern Cross that I have visited. The pretty River Avon meanders through the centre thereof, and by means of artesian wells all over the district it is splendidly supplied with water. It possesses also a fine museum and public gardens. Neatly every city in Australasia seems to have something special to brag about. The best tramway cable system in the world is Melbourne's proud boast. In Sydney the people enquire, "What do you think of our harbor?" The Aucklanders ask, "Have you been up Mt. Eden?" In Wellington is the largest wooden building one ever saw. In Christ-

church, the "finest museum in the southern hemisphere."

Here I found a temporary home under the hospitable roof of Bro. Manifold. The church was formed in 1864 of four members, viz., Bro. and Sis. Morris, and Bro. and Sis. Denman, the three latter still living and in the faith. The disciples now number nearly 100 and possess a commodious meeting house. Bro. Martin has been acceptably laboring for the church for some months past. Saying to him, rather incautiously perhaps, the brethren might "make what use of me they pleased," they took full measure. Three times on Lord's day, as well as during the week, were my services in requisition. Very gratifying to all was it that at the close of the Lord's day evening meeting *there* had decided for Christ.

From Christchurch, across the Canterbury plains and over "snowy" rivers (the Rakaiu, Rangitatu, Waitaki and others, draining the eastern slopes of the Southern Alps),

OAMARU, THE "WHITE STONE CITY,"

is reached. The capital of North Otago is a fine little town, nestling snugly between the hills and the sea. The first European hut was built in 1853. In 1860 the entire adult population numbered only between 20 and 30. There are now upwards of 6,000 inhabitants. It is an agricultural centre, and possesses a fine harbor with a breakwater 1,850 feet long. A good white stone being quarried in the district, some of the banks and church-houses are buildings of quite imposing appearance, fronted with pillars in Corinthian style. The town is somewhat encumbered with debt; the Harbor Board Loan, especially, is a matter of notoriety. Bro. Hurst was my host and guide. A much travelled man, he is quite a walking cyclopaedia. Knows something about things in heaven, things on earth, and things under the earth. I don't mean that he has been to all these places. We visited the freezing-works, where ice-d-mutton is made. How is it managed? Air compressed; cooled by condensers, then sudden expansion, and the deed is done! There were 22 degrees of frost in the freezing chamber, the air supplying which was about 100 degrees below zero. Got out of it as quickly as ever I could.

The church in Oamaru commenced in 1884 with thirteen mem-

bers. About seven years ago, Bro. Moore and Houchins gave the cause a great lift. Bro. Hy. Esley was here for two and a half years, but through physical infirmity was not able to do much, the church, however, generously supporting him, and the brethren rallying well to sustain the cause. They now number 75, and are hopeful of progress. I much enjoyed my Lord's day with them.

HAMPDEN

was my next stopping-place, Bro. and Sis. Thompson providing creature comforts. It is a romantic little village, yet ordinary enough for the drink traffic to be entrenched there. At a temperance meeting we hattered away at the latter to the best of our ability, and are hopeful of its downfall ere long. The church was organised in 1869. The members number less than a score, but possess a neat little chapel, quite free of debt. Bro. McCormack is about their only speaker and does his best for the cause. The self-denying efforts of our voluntary workers are surely worthy of all commendation. I take off my hat to those of my brethren who, busy through the week with secular duties, so unselfishly devote their spare time to the interests of the church.

Then, on past Dunedin, and over the mighty Clutha (which, draining the central lakes, discharges a volume of water greater than that of the Nile and 16 times that of the Thames), on to

INVERCARGILL,

the southernmost part of my trip. This is also the southernmost town (of any size) in the world. It is well laid out, with broad streets, and some 8,000 inhabitants. Here I was domiciled for a few days in the home of Bro. Todd. The church was organised over 30 years ago by Bro. John Taylor, and the brethren, now 90 strong, own a very nice building. Spoke three times on Lord's day, in the evening to a crowded house.

A couple of days were now spent in a trip to the Cold Lake District, the Switzerland of Australasia. En route the church at Athol was interviewed, one half on the outward journey, and the other, the "better half," on the return, Bro. and Sis. Reid meeting me at the station and thus receiving a literally "flying visit."

LAKE WAKATIPU, OR "TREACHEROUS LAKE."

as is termed by the Maories, is the largest but one in N. Z., being 50 miles long and from one to three and a half wide. Its surface is about 1000 feet above, its bottom 500 feet below the level of the sea. Of its treachery it afforded me convincing proof, for in an unguarded moment a sudden gust of wind carried off my head-gear, and it went floating merrily away on the bosom of the waters. From Kingston, the railway terminus, steaming northward, one is struck by the grandeur of the scenery all round, rugged mountains, right and left, rearing their snow-clad summits to the skies. On the right is the Devil's staircase, so called, perhaps, because it is not greatly like anybody else's staircase. This culminates, to the north, in The Remarkables, 7,688 feet high, a chain of jagged, perpendicular rocks, their peaks enveloped in the clouds. Twenty-five miles thus and we arrive at

QUEENSTOWN, THE "CITY OF THE LAKES."

This picturesque little town possesses many of the advantages of city life in the way of public institutions, parks, etc., combined with all the attractions of lakes and mountain scenery. Its climate is *at*, and the claim is made that it has the lowest death-rate of any city in the world. Visited the waterworks, situated in a very pretty glen, and also ascended to the saddle of Ben Lomond, 4,300 high, whence was had a splendid vision of snow-capped mountains, their giant peaks stretching away northward as far as they could reach. Next morning, up at dawn of day (for the steamer left at 6.15), we had an entrancing view of Dame Nature's charms. The sun, rising over the mountain-tops, soon bathed the scene in a warm flood of crimson light.

"Far up the heights the grey began
Then rose red above the grey.
The morn, with many a scarlet van,
Leaped, and the world was glad with day."

At Lumsden, having to wait several hours owing to the exigencies of the railway service, I looked up Mr. Chas. Selby, brother to the well-known Isaac of that ilk, and was very kindly received by him, so that what had promised to be a wearisome delay proved a very pleasant break in my journey.

A.M.L.

(To be continued.)

Lord's Day Readings.

[The thoughts here presented are upon the Readings selected 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.]

AUGUST 5th.

OLD TESTAMENT.—Prov. 22.

NEW TESTAMENT.—Mark 10: 28-52.

CONNECTING LINK.

Humility, the Pathway to Real Greatness.—Prov. 22: 14; Mark 10: 43-44.

Verses 28-31 tell us the reward of self-denial. In a preceding paragraph—19-22—the “rich young man” had been informed that in order to have “treasure in heaven,” he must “sell all that he had and give to the poor.” Peter now thinking of this, and remembering that he and his apostles had left their *all* (though it was but little) for Jesus’ sake, wondered what would be the result of their self-denial, and exclaimed “Lo we have left all and followed Thee!” Jesus reply—29-31—contains a statement of the rich reward—a “hundredfold” here, “and in the world to come eternal life.” The “hundredfold now” consists partly in the happiness peculiar to the Christian life, and partly in the fact that all true Christians are members of one family, he who loses one friend gains more than a hundred, and the loss of one home gives him welcome to hundreds of others. The meaning of “eternal life” we shall never fully know till we enter upon it, or have been shut out from it. Jesus now sets His face towards Jerusalem for the last time, and stepping out before them (vs. 32-34) leads the disciples on the fateful journey. They follow Him “amazed” and full of fear. Mark assigns no reason for this amazement and fear, but from the record of John 8: 11, we learn that at a visit to Jerusalem, unrecorded by Mark, the Jews had exhibited a murderous malignity towards Jesus, and to preserve His life from premature destruction He

had to retire from the neighborhood of Jerusalem. As they now behold him with sad but immovable resolution set His face towards the holy city, they are “amazed” at his seeming recklessness, and follow Him in “fear,” trembling for possible results. To prepare them for the worst Jesus deliberately takes them, and for the *third* time tells them of His approaching *death*, and this time with such minuteness of detail and clearness of term as apparently to leave no room for doubt or mistake.

(1) He was to be delivered unto chief priests and scribes. (2) They were to condemn Him to death. (3) They were to deliver Him to the Gentiles. (4) The Gentiles were to mock, to scourge, to spit upon, and finally to kill Him. And yet the disciples did not believe that He was to die! They, we are told, “understood none of these things, and the sayings were hidden from them, neither knew they the things which were spoken.” Wonderful example of the blinding force of early and ingrained prejudice. How far the apostates were from having even a faint conception of the truth conveyed in the Saviour’s solemn prediction is indicated by the ambitious request of James and John (35-45). Utterly misconceiving the nature of the kingdom He was about to set up, and presuming that the number of great offices would be strictly limited, the disciples mentioned determined to forestall the others and get the best for themselves. Jesus pitied their ignorance even more than He blamed their selfishness, and said, “Ye know not what ye ask: are ye able,” &c. Their response, “We are able!” was honest, doubtless, but ignorant. What different views of the “cup” and “baptism” did James and John possess when a few years later the former awaited death by the sword in Herod’s dungeon, and many years after the latter reviewed from the lonely isle of Patmos, the sufferings of 70 years? The martyr’s death of the one and the long and faithful

life of the other equally proved how sincere though ignorant was their prompt response, “We are able!”

AUGUST 12th.

OLD TESTAMENT.—Haggai 2.

NEW TESTAMENT.—Mark 11.

CONNECTING LINK.

The Presence and Power of Jesus, the True Glory of the Temple.—Hag. 2: 1, 7-9; Mark 11: 15-19.

The entry into Jerusalem—1-11. Jesus was a “man of sorrows and acquainted with grief,” and the shadow of the cross fell darkly over the whole of His public life. Occasionally, however, a flash of sunlight of supernatural radiance lit up His pathway. Conspicuous among these was the opening heavens, the owning voice and the descending spirit of His baptism; the glory, the celestial company, and the divine acknowledgment on the mount of transfiguration, and in a lesser degree and different sense, the homage and enthusiasm of the multitude on the present occasion as they shouted Hosanna! “Blessed is He that cometh in the name of the Lord!” It was the mistaken notion of national glory and independence that inspired their enthusiasm, and when they found Him in the hands of Pilate, the representative of the hated foreign yoke, they felt that they had been deceived, and in the revulsion were equally willing to cry, “Away with Him, Away with Him!”

The barren fig-tree—13-26. “The fact that it was not fig-time made it all the worse for this tree. On this kind of fig-tree the fruit forms before the leaves, and should be full grown when the leaves appear. So this tree by putting on its foliage before the time of figs, was proclaiming itself superior to all the other fig-trees. This made it a striking symbol of the hypocrite, who, not content to appear as good as other people, usually, puts on the appearance of being a great deal better” (McGarvey Com.). The fig-tree and its fate though a natural emblem of the hypocrite and his doom, was not used to teach this lesson by Jesus,

but rather the importance of *faith*. The unique character of the miracle seems to have made a profound impression upon the disciples, and Jesus took occasion to intimate that only by *faith* could such miracles be wrought. "Have faith in God," said He. "Verily I say unto you that whosoever shall say unto this mountain—be thou cast into the sea, and shalt not doubt in his heart but shall that those things which he saith shall come to pass he shall have whatsoever he saith." This promise has no literal application to any save to those to whom the power to work miracles had been given. To accomplish a work such as the one in question three things were required. (1) That the power to work miracles should have been bestowed. (2) Faith in God. (3) Faith that the miracle would be wrought. Without the first and third no amount of faith in God would avail to work a miracle, hence this promise has no direct application to us though the terms at first sight seem to apply to all alike. The phrase (v. 21) "believe that ye have received them, and ye shall have them," sounds peculiar and literally involves an absurdity. To believe that ye have received them *before* ye have received them, is to believe what is not true, indeed is impossible except where a deception is practised. The phrase is a literal translation of the Aorist tense in a peculiar usage. Green, the eminent Greek scholar, says that this tense is sometimes used in the New Testament. "When a circumstance which is to *issue as a matter of general certainty* is represented as an issue in fact," and gives the following examples:—John 16: 8 and 15: 8; Jas. 1: 11; 1 Pet. 1: 24. The meaning is well expressed in the common version, "believe that ye receive them." The idea is that they were to believe as certainly that they would have the things promised, as if they would if they already had them. The use of the phrase in question savours more of affectation than faith. I once

heard a certain "pastor" conclude a prayer of extraordinary (apparent) unktion by the words "and we believe that we have received the things we ask," but he turned out to be an unmitigated hypocrite having eloped with another man's wife, and was at the very time living in adultery.

AUGUST 10th.

OLD TESTAMENT.—Isaiah 5.

NEW TESTAMENT.—Mark 12: 1-27.

CONNECTING LINK.

larnel under the Similitude of a Vineyard.—Is. 5: 1-10; Mark 12: 1-12.

The parable of the wicked husbandman (1-12) is intended to teach the doom of the Jewish nation for their wickedness as a people in rejecting God's messengers in all ages, and which wickedness culminated in the crucifixion of their Messiah. The husbandmen represent the Jewish nation, the vineyard the privileges, temporal and spiritual, which were peculiarly theirs; the servants, the different prophets and inspired men sent to them from time to time; the son and heir, the Lord Jesus Christ; the destruction of the vine dressers and the handing the vineyard over to others, the destruction of the Jewish nationality and city in the overthrow of Jerusalem, prior to which for many years Gentiles had been admitted to equal spiritual rights, and subsequent to which they formed almost the entire body of the citizens of the kingdom of heaven.

The dilemma of the Pharisees and Herodians (13-17). The question was "Is it lawful to give tribute to Caesar or not?" The difficulty of the question lay in the fact that if he answered Yes, or No, he equally got himself into trouble. If he said Yes, the Pharisees were ready to proclaim the fact to the multitude and thus ruin his reputation for patriotism and his influence over all zealous Jews; on the other hand, if he answered No, the Herodians, who, as their name implies, were political partisans of Herod, would have promptly reported the seditious

utterance to that ruler, and Jesus would have been arrested as an enemy of the Roman Government. They imagined he must of necessity be impaled on one or the other horn of their dilemma, and they did not care which. They have approached Him with the most insidious of flattery—that in which the statements are true and the compliments are merited—hoping to disarm his suspicions. He seizes their harmless bull by the horns. "Why tempt ye Me ye hypocrites?" Those in the back row say to each other It's all up; He sees us through." Producing the tribute money at His demand, with the image and superscription of Caesar thereon they could not deny that it was His, and therefore right to give to Him as His own. "Render unto Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at Him." And no wonder.

AUGUST 20th.

OLD TESTAMENT.—Isaiah 32.

NEW TESTAMENT.—Mark 12: 28-34.

CONNECTING LINK.

The Careless Woman and the Widow a Contract.—Is. 32: 9-12; Mark 12: 41-44.

The great commandment, 28-34. A man of a better spirit and more open mind—one whom Jesus Himself pronounced "not far from the kingdom," now approached the matchless Teacher, "tempting Him," not in the sense of entrapping, but testing His knowledge and insight into the true meaning of the law. "Which is the great commandment?" The Jewish Rabbis taught that there were great and small, important and unimportant, essential and non-essential, commands. Jesus' magnificent reply indicated that all commands might be reduced to two, and these two to one: that no one command of God could be properly kept while another was wilfully broken—that the spirit that would keep one acceptably would keep all for the same reason; that all commands sprung from the same source.

all obligations to obey them flow from the same foundation. First. The love of God with all the heart. Not a barren faith in His divinity, a distant homage or a studious observance of rites and ceremonies. Nothing less than the pouring out of the wealth of the heart's affections can meet this great demand. All idolatrous self-love, creature-love, and world-love, must be renounced in order to keep this first command. The second command, "Thou shalt love thy neighbor as thyself." Thyself thou mayest and shouldst love, but not supremely, not as independent of God, but as an agent in His hands, as a vessel fashioned for His honour. And thou shalt love thy neighbor as thyself: a mode and measure of loving others which can be truly followed and obeyed only when the love of God has predominated over natural self-idolatry; for if a man loves himself supremely he can love no one else as himself. All, however, is reduced to order and brought within the limits of achievement when God gets His first and rightful place. You cannot love God as He requires without loving your neighbour also. If a man say he loves God and hates his brother he is a liar and the truth is not in him. In this way the second command is like unto the first. They are two and at the same time one. The first cannot be kept while the second is broken, nor the second kept while the first is broken. "On these two commands hang all the law and the prophets." Love is the golden link that binds the whole together and hangs it upon the throne of the eternal. (Hanna.) May the Lord then help us to love the Lord our God with all our heart that we may love one another. G.H.M.

Sisters' Page.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

Communications for this "Page" should be addressed to Miss Hill, 23 Blandford-street, Balmain, not later than the 15th of each month.

EXECUTIVE.

The executive met on 6th July, Miss Farrer presiding. The sisters took into earnest consideration a letter received from

the Conference Secretary, telling us of the V.M.F. The result was, they resolved to ask every church to cooperate in having a week of "self-denial." The secretary was instructed to send a circular to that effect. These have all been sent out, and we pray that our brethren will make an effort, remembering that we cannot all "go" and preach, but we can uphold those who do.

A verbal temperance report was given by Sis. Prior. Quite a number of pledges were taken in the Brighton Sunday School after a temperance address.

It was reported that one from N. Carlton School had joined the church.

Thirty-three sisters answered roll-call. Collection, 9/34.

After tea the meeting adjourned upstairs, where, in spite of the inclemency of the weather, over 50 brethren and sisters were gathered to the Home Missionary meeting, presided over by Mrs. Huntman. The usual devotional exercises having taken place, Mrs. Kelly gave a reading, "The world's need of a Saviour," Mrs. Harding favored with a solo, "Galaxy," and Mrs. Pittman gave an extract, practical missionary address from Rom. 9: 14. "He left the absence of Paul's spirit of self-ascrifice amongst the brethren. If we, like Paul, laid hold of the spirit of the Master, we would go forward by leaps and bounds. Let us look at Jesus till His life inspires us with such enthusiasm that we will do anything for Him and consecrate ourselves fully to His service." Bro. Conning recited "Paul's Defence," and Mrs. A. L. Illingworth contributed a practical and pertinent paper on "Woman's Mission Fields." Mrs. Cheater having sung "The Children's Home," Bro. McLeellan gave (by the aid of his help) interesting sketches of some of the country churches. The singing of hymn 109 and prayer by Bro. Davies, brought the meeting to a close. Next meeting Friday, August 3rd.

MRS. THOROUGH'S LETTER.

Pittsburgh, Penn.
May 18, 1891.

"I cannot read God's future plan,

But this I know

I have the milling of His face

And all the refuge of His grace

While here below."

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart." Psalm 37: 4.

DEAR EXECUTIVE SISTERS,—

Well beloved in the Lord.

Another conference season over, and all the beautiful work for a new year started. I remember what a happy time it used to be—the first winter—after the reports were all in, bills all paid, new work given out, it was in a spirit of thanksgiving that we came together to praise the Lord for mercies past and entreat His loving favor for the new work. We are expecting the superintendents of the various departments to "delight themselves in the Lord," and in their part of His work. We trust there will be such a bond of sympathy, such a prayerful interest manifested, that each one will feel strengthened for the task. We cordially welcome all the new workers into the executive, and across the sea (oh, that we could span it) send a warm hand clapped sincerely greeting. We in this grand old State of Pennsylvania have started an executive of sister workers (in the missionary cause) on our Australian plan, to gather the representative women of the missionary societies

together to talk over plans and purposes, ways and means to further the work. The first meeting was held in the Central Christian Church, on the 20th of the month in May, and as state secretary I had the arrangement in hand, preparing for the programme, etc.—that first meeting was a good one—although rather small, as it was not quite understood, but you may be sure the next one will be all right. It took me back to our first meeting of the sisters in May, Australia. Sister Maxton will remember, and now see how the Lord has blessed the effort; may it be so here. The preachers of the Western District of Penn. held a meeting the first Monday of each month, and the ladies of the church where they meet prepare a luncheon for them, as they have an afternoon business session as well as their morning meeting. It was Central's turn this month, and some five sisters prepared and presided over the table set for 20. Again I was, in memory, back with you all, as we lifted about, so nobly—especially as I had on the pretty white "Confidence" spirit dress which I bought at Egan's some five years ago. When everything was ready, while we were waiting for them to adjourn, I almost expected to see some of our busy workers—Sister Walker or Sister McLeellan—appear saying, "Why don't they come?" Ten thousand miles apart, and yet, so often together in memory's loving dream.

I trust we will keep up the spirit of our resolutions, dear sisters, and do all we can to extend the cause in Victoria. "The penny a day" for those who can, and the "penny a week" for others will be a strong power. I think if the vice-presidents will take it upon them to accept of the Executive Committee, and to hold an all year round loyal sisters for this purpose, will be one way of strengthening that resolution.

Let me give you a thought on "Self-Denial," taken from a paper read at the Washington Convention: "I know of no way but for the followers of Christ to practice mortification of the flesh, to subvert customs and make our own fashions. When we come to the end of his journey, what will it matter if our garments have not been of the latest approved style; only let us be faithful, and through Him be able to overcome, and be counted worthy to walk with Him in white robes on the other shore? What will it matter in the end if we have not enjoyed all the luxuries we have desired, if by denying ourselves we have helped someone out of darkness into the light of truth? What will it matter if our homes have not been adorned with so much of the beautiful? Only let us spend more time in trying to build some fort upon to Christ, that they may come a bowing not only with hands, but also in the heavens." There is much we can do all about us, if we will only get out of "self" and "into Christ," and use all the good, pure and beautiful things of this world (not as an end, but simply as a means to that higher life. Let us strive to be more faithful to our Christian duties, not as a cross, if we love the Master as He commands, but rather as a blessed joyous privilege that gives us pleasure in the doing. Then in the morn of eternity when Christ comes to take His bride home, we will bear His voice saying to us, Well done, good and faithful servant, enter into the joy of thy Lord." The sister who prepared this paper reminds me so much of dear Sister Baird. I am waiting and wishing to hear that she is once more in the executive.

We rejoice that dear Sister Pittman is able to be out again. Let me thank you

one and all, dear sisters, for keeping me still in that honored position — of your President! and may every one of the dear officers, remembering to actively support your aging president, Sister Huntsman. May we have a happy, harmonious and blissful year. Let us all look into each other's dear faces when God wills.

Your loving, longing (to be with you) sister,
ANSTOINETTE K. THURGOOD.

HOUSEHOLD BIBLE READINGS. Lamentations of Jeremiah.

The Hebrews were accustomed to compose lamentations or mournful songs, on the occurrence of private or public calamities. Such was David's lament on the death of Absalom and Jonathan. The prophet Jeremiah thus laments over the ruin of the holy city and temple, the destruction of the state, and the calamitous condition and prospects of his countrymen. In the original language the first four chapters of this book are written so that every verse or couplet begins with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain 22 verses each, according to the letters of the alphabet. In these and in the fourth chapter, the city and church of God are presented to us in personified form, and their calamities are described in the most pathetic and touching language. The third chapter has 66 verses, and therefore every triplet begins with a Hebrew letter in order. In this chapter a single Jew speaks in the manner of a chorus of his countrymen, as in ancient dramatic writings, and describes their state and prospects. The fifth chapter contains the united pleadings and supplications of the whole people. The peculiar mode of versification above mentioned was designed, as it is supposed, to assist the memory. It is said to be the prevailing opinion that this book refers to events past, and has not a prophetic character.

Ezekiel.

Ezekiel, the son of Buzi, was both prophet and priest of the Jews, was carried into captivity by Jehoiachin, king of Judah, and was probably settled, with other exiles on the banks of the Chebar, a river of Chaldea. He was favored with sublime visions of divine glory, and his prophecy, as a whole, is characterized by great force, grand imagery, and as such personality as the subjects of it will allow. Prophecy of Ezekiel is the 26th in the order of the New Testament. It was uttered during a period of about 21 years, perhaps between B.C. 590, and B.C. 541. The first 8 years of this period were contemporaneous with the last eight of Jeremiah. The earliest portions of the prophecy foretell and describe the overthrow of Jerusalem, at its final siege in the reign of Zedekiah, and detail Ezekiel's solemn inauguration into the prophetic office. The prophet is directed to inform his fellow captives that all their hope of speedy return to Judea was vain, that the capital of the country from which they had been carried was soon to fall; and in successive visions he shows its sin and provocations, which were truly impious and daring. Still does the prophet continue to warn and testify in vehement and anxious exhortations. The respite was concluded and judgment could not be stayed. At length the city was laid in ruins, and new bands of mourning captives were transported to Babylon.

The attention of the prophet is now turned to other countries. Though they rebelled against Judea and triumphed over its desolation, they were not to escape

themselves. But light breaks in upon the gloom, and a gorgeous scene of rebuilt Jerusalem and restored Judea is presented to the prophet. The temple erected and the hierarchy consecrated, and the tribes enjoy in peace their respective territories.

The book is one throughout, the same tone and style prevail. The title "son of man" is given to the prophet 39 times.

2 Corinthians.

This epistle was written from Macedonia, and but a short period after the first, being probably carried to Corinth by Titus. The style of this letter is exceedingly elegant. It is replete with feeling—feeling of earnest sympathy, profound attachment, and keen reprehension. It combines the tender and terrible, the vehemence of invective, and the mild persuasive expressions of affectionate regard. Paul had indeed promised to visit them, but the promise had not been fulfilled. Slow and solemnly he rebuts the charge of inconsistency which his enemies had on this account brought against him. They laughed at his proofs which, in their opinion, he had given by letter, but durst not have tested in person. Slow, powerfully, and with what withering eloquence he repel the insinuation! His apostleship had been impugned; and in what glowing terms does he magnify his office, enumerate his sacrifices, recount his disinterested toils, and detail his successes. "I am become a fool in glorying; ye have compelled me." Yet with all his excitement we cannot but admire his dignity and prudence. He is magnanimous in his severity and compassionate in his rebukes. M. A. PALLOT.

POETRY.

WOMANLY CONVERSATION.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness;" (Prov. xxxi. 26).

"That I should know how to speak a word in reason to him that is weary" (Isa. i. 4).

"Every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 36, 37).

"The Lord hearkened and heard it" (Malachi. ii. 16).

"Set a watch, O Lord, before my lips; keep the door of thy mouth" (Psalm cxxx. 3).

Keep a watch on your words, my sisters.

For words are wonderful things.

They are sweet, like the bees' fresh honey—

Like the bees, they have terrible stings!

They can bless, like the warm glad sunshine,

And brighten a lonely life;

They can cut in the strife of anger,

Like an open two edged knife.

Let them pass through your lip unchallenged,

If their errand is true and kind—

If they come to support the weary,

To comfort and help the blind,

If a bitter, revengeful spirit

Prompt the words, let them be unsaid;

They may flash through a brain like lightning,

Or fall on a heart like lead.

Keep them back, if they're cold and cruel,

Under bar and lock and seal,

The wounds they make, my sisters,

Are always slow to heal.

May Christ guard your lips, and ever,

From the time of your early youth,

May the words that you daily utter

Be the words of beautiful truth.

—Sister!

SUNDAY SCHOOL REPORT.

SOUTH YARRA reports that nine of the scholars confessed Christ, and were immersed on the 30th of June, making twelve baptisms in four months. The number of scholars on the roll is seventy, superintendent and teachers being much cheered.

Sister Mrs. Hall reports having visited Newmarket school, found them busy preparing for their anniversary. The children are orderly and attentive. Numbers one hundred and ten with eleven teachers.

NTU. MELLBOURNE was having the classes re-organized after the anniversary, and were not in their usual working order. A large number of young people between the ages of 14 and 19 attend this school. Numbers present 95, teachers 11.

LYGON-ST. is managed in quite a different manner to most of our Sunday schools, so we give details:

First, the whole school were assembled in the large hall. After the opening prayer and a few minutes of the Bible Class move off to their respective rooms. After that the bibles were opened (Bro. Thurgood makes it a point that every one shall have a bible). Then the lesson, 16 verses about the birth of Christ, was read. The presiding brother reading one verse and the school the other alternately. When the lesson was read a verse was sung, and the classes went to their rooms. Some brethren were then engaged sorting the library books, roll books, magazines, for distribution and so on, while Bro. Thurgood kindly took me through every class, beginning with the infants and ending with Bro. Selby's Bible Class. When the bell sounded again all returned to the hall, and at a signal each class stood up and recited a verse from the day's lesson, the most popular being "Fear not, for behold I bring you good tidings," etc., and "Glory to God in the highest," etc. There was no confusion nor talking. Then another sequel, and all stood while Bro. Thurgood recited the golden text slowly, and the school distinctly repeated it after him. Then was the usual hymn, prayer and dismissal. I was much to the throughout, and was invited to walk to the teachers' prayer meeting. Number, 175; teachers, 21. They have also a morning school and prayer-meeting. M. HALL.

ENDEAVOR.

UNLRY.—The third annual meeting was held on Friday, June 1st. The Rev. Mr. Bro. D'Nesl, occupied the chair. Three short addresses were given.

The Society consists of 40 members—22 active and 18 honorary. Since our last meeting was held we have formed a Sunshine Committee who have carried brightness to the sick whom they have visited.

We recently lost two of our most active members by removal, and one by death, our young Bro. Chas. Vinicombe and we are thankful to say he was prepared to go.

Our meetings are well attended, and greater interest is being taken in the work. We hope that God will bless our labors in the new year upon which we have entered.

H. J. WILLIAMS, Secy.

SOUTH MELLBOURNE Society were "at home" on 10th ult. Quite 50 visitors and members were present. The following programme passed a very enjoyable and profitable hour—"Forward" is their motto, on the evening opened with "Forward be our Watchword," Psalm 103, Hymn 442, several short prayers, minute, roll-call, and quarterly report, from which we gathered 21 names on the roll 32, average attendance 21, have held 18 meetings, 11 prayer meetings.

prior to gospel addresses, have had 7 papers prepared on Sympathy, Prayer, Charity, Our Duty to Christ, The Blessings and Curses of Wine, What We Done with our Talents, and Charity. Have had two addresses on Patience and Wisdom, also two biographical sketches. The Sunshine and Prayer Meeting Committee have decided to hold cottage prayer meetings.

Three cases have been helped with food, firewood and clothing. 107 have been sent to the Macallister Farm. A missionary meeting has been held, subject, "China for Christ," the collection that evening being sent to Foreign Mission Fund."

Recitations were contributed by Mabel Martin and J. Mill; duet, "Saviour, Lead Me," Misses Newman; solo, Miss Ethel Rometsch; addresses, Mrs. Pittman, Brethren Symons and Martin. The society sang several new hymns. A tastefully prepared refreshment table was the next item, and the usual vote of thanks and prayer closed a successful "At Home."

BALAKAT—On the 13th July the sisters of Dawson and Peel Streets held their annual social. Although a very wet night, there was an excellent attendance. Bro. Morris did good service as chairman. Addresses were given by Sis. Martin (President) and Sis. Lucas (V. President), also Bros. Martin and Reid. The young sisters and brethren filled up the programme with music, singing, and recitations. A hearty interest was shown right through the meeting, as seen by the collection, which amounted to £1 9s 2d. Last year commenced with a balance of £1 7s. 23 meetings were held with an average attendance of 12. Receipts for the year £7 10s. spent £7 1s 2d. Given away 67 garments, 48 parcels, and 17s. in cash. Balance in hand, £1 3s. Sisters Martin and Sage, as well as some of the younger sisters, who have taken a great interest in the Society, have made a number of visits. N. PRICE, Sec.

Missionary Page.

HOME.

(M. McLELLAN.)

W. W. FULFORD—I have visited the Hinder Town, N. Yanac, and Kaniva churches. The meetings all found to have been thinly attended owing to the inclement weather and bad roads. During the month we have had Bro. C. G. Lawson amongst the churches, who passed two Lord's days at N. Yanac, and yesterday in the morning at Lillimer, and evening at Kaniva. The churches have received much good counsel and encouragement from his earnest labors amongst them. I am pleased to report that Bro. Carr, late of Echuca, has removed his business occupations into the Wimmera, and the Kaniva church will receive the benefit of his services one Lord's day each month. At Kaniva *Bar* earned between 4 and 5 shillings for the Lord's day. I immersed three into the sea of blessed waters. Three then into the lake membership at Lillimer, the fourth returns home to her parents at Mt. Terrens, S.A.

W. D. LITTLE—Travelling in our district has been exceedingly difficult in consequence of the heavy roads, still appointments have been kept and the attendances very encouraging. At Wedderburn I have derived

a series of addresses on "Humanity—Common, Sanctified and Glorified." At this place there was a great deal of sickness, and my time there was spent at the bedside of the sufferers. At Kyabram the interest is spreading, and all the brethren are at work. Preached in Bro. Morgan's house to about 50 people on the subject of "Regeneration," and an exposition of John 3, which passage had been chosen by a preacher the previous Lord's day as a fit weapon with which to attack our teaching.

G. H. BROWN—Just after my last report I went to Pulkemmet, where I had the pleasure of baptising one precious soul into the ever blessed name. I preached at Veebis on the Wednesday. Thence drove to Galaxai (about 90 miles) for Lord's day, June 24th.

On July 1st morning at Galaxai, afternoon at Brim, evening again at Galaxai. July 8th at Galaxai morning and afternoon.

15th Galaxai morning and Brim afternoon, where we held our first meeting in the Wesleyan chapel (which is nicely rented to us now when we require it): about 60 present. Am now moving my family to Brim, where the brethren have built a house for me.

JAMES PARK—Have had nice meetings considering the roughness of the weather. Church here had a good social about nine days ago. Have started a Sunday school, opened with 11 scholars, next Sunday 12, following Sunday 18.

I must leave here to-morrow (17th July) on my way to Woodend, having received a pressing invitation from Bro. Styles at that place. There is one who has just been baptised there, at the village settlement. Meetings for the month have been 21, including Bible Class and morning addresses and one meeting in the open air.

M. McLELLAN—Since last report been preaching at Hawthorn and Footscray. At both places good meetings, but no additions to report. I have also lectured on "Home Missions" with map illustrations at Hawthorn, Footscray, South Yarra, and at a Mission meeting under the auspices of the Sisters' Executive held in Swanston-street chapel.

FINANCIALS—Last month we had to report arrears in Home Mission funds to the extent of £10. A special effort has been made during the month with the result that this deficit has been reduced to £5.

The Victorian Sisters' Executive recommended a week of "self denial" which it is hoped will prove of considerable help in still further reducing the deficit.

In order to relieve the funds as much as possible Bro. McLellan has decided upon commencing business (a notification of which will be found in another column). The committee thank the brethren who have assisted to reduce the deficit, and hope that the remaining £5a will be liquidated before next month.

FOREIGN.

F. M. LUDBROOK.

THE MODEL MISSIONARY

There were some exceptionally fine passages in Dr. Clifford's sermon, delivered recently before the Wesleyan Missionary Society, in Grosvenor-street Chapel, London. The subject was, "Jesus the Model Missionary," and the text Luke 1: 1-3:

The congregation—the largest that has assembled on this occasion for several years—was excitedly deeply moved, and stirred by Dr. Clifford's passionate thrilling words.

The preacher considered Jesus as the pattern Missionary—(1) In His superlative charm for lost souls; (2) In the attractive simplicity of His teaching; (3) In the energy of His working forces and ideas; and (4) In the pure joy He experienced in His saving work. We make the following selections—

It is His method to sit and then speak. His words are the literary setting of His life. He is Himself and does Himself what He bids us be and do. He says His parables and then tells them. Like a shepherd, He finds the poor stilted sheep, lifts it on His shoulders, and carries it to the fold rejoicing.

Jesus is the one attraction for sinful men, not His apostles, though trained in His school, not His miracles, for they do not dominate the Persian ministry; not—need I say it?—the authoritative expositors of the religious life in Palestine—the Pharisees, scribes and priests—who betray the "superior persons" who glory in their "the people who know not the law."

True, the masses are very disreputable; that stir His pity. They are moral "outlaws" that thwart His mercy. They know nothing of logical parity; that leaves their minds more open to hear of the cleansing life of God for penitent sinners. They have not the thinnest veneer of Israelish respectability, and cannot make their way through the alphabet of good men, but in a sign of the cross, but into which they were born, and a call for compassion from just and generous souls. And so they come, they cannot keep away, they all come, and *loaf* coming.

"No mortal can with Him compare amongst the sons of men." Not Mohammed, though two hundred millions of our brothers still sit in the prophetic seclusion, and await His guidance, for the god of Mohammedanism, great, immensely great and strong and even called the merciful, is hard as neither millstone, without sympathy and affection; a cast-iron fair, before which the one inevitable duty is staid resignation. Buddha? By no means. Notwithstanding three hundred and forty millions prefer his faith, Buddha has no God at all. It is based on atheism, like the positivism of our own land, and man—fragmentary and incomplete, indeed, never truly man without God—must have a God, and will make one with his own hands if he has not one revealed to him. Has the chief religion of our fellow-subjects in India any claim? Not the slightest. Hinduism has no personal god, and its devotees worship hundreds of thousands of deities, and exist in innumerable times that are eternally vicious and corrupting. Can the illustrious moralist of China establish a right? Indeed, no! The temples of Confucius are cold as the grave and silent as death, for the sake thereof declares that "Heaven speaks not, but by the course of events He makes Himself understood, no more." Confucius gives a morality, but not a religion, a man needs a religion as the spring and impulse of his morality.

It is not the high, hard that repels; it is the hypocrisy and hardness, the want of sympathy and coldness of those who proclaim it. Holiness is wholeness, health, beauty, and it attracts. It is real, and

men lose reality; it is the sham they hate. Righteousness is the eternal fact, the thing as it should be; and the soul craves it; it is hollow pretence and vain show they scorn. It is cold officialism, "dressed in a little brief authority," and clad with a self-created priestly dignity, that fills men with despair of religion and bitter hostility of those who profess it. It is the lack of life, of sympathy, of real brotherhood with men that makes the cross of Christ an offence, and the message of Christianity a stumbling stone. The real man, even if silent, is a power, the fraud, eloquent as Cicero, must collapse.

Hinduism is not only absolutely devoid of an ideal life, but its very gods are vile, and its religious practices are degradingly vicious. "The most blameless character in Hindu literature is not perfect." Buddha is himself oppressed with sin, and seeks deliverance from it by the contemplation and retirement of an ascetic life. Christ dares those who know Him best and hate Him most to consider Him of wrong. Mohammed a character, according to the verdict of one of the clearest expositors and ablest defenders of his life and work, "was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish, and exactly, in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated." Christ's first enemies considered that He was without blame, and His last were compelled to admit that His character is still the one unique marvel of human history.—*Christian Commonwealth*.

NEW SOUTH WALES DEPARTMENT.

By J. COLBOURNE,

31 Belvoir Street, Stanbury Hills, Sydney.

NOTES.

E. Gale, of 28 Castlereagh-st., is now secretary of the church in Sydney.

We arrived home from South Australia on June 25th, after a very pleasant and profitable change. It was exceedingly enjoyable to meet and have social intercourse with those whom we have known so many years, and to visit the smaller churches in the country, which are so dear to us, as well as the churches in city and suburbs.

We could but be struck, and almost overpowered with the unbounded kindness manifested everywhere we went. The church at Hindmarsh, where most of our time was spent, treated us right royally, giving us a welcome and also a farewell social. The field for labor there is a splendid one. They have a splendid band of workers. The congregations were good, and quite a number made the good confession and submitted themselves to the Lord Jesus during our stay.

We are glad that Bro. H. D. Smith was also benefited by the change, that his health improved, and that he has returned to renew his labors with additional strength and vigor.

We have again settled down to the work here in Sydney. The brethren received us kindly on our return.

The anniversary and welcome tea was held in Elizabeth-st. chapel on July 10th. Some 120 sat down. The after meeting

was presided over by Bro. G. P. Jones, Brethren C. Watt, W. T. Clapham, J. Johnston (from South Australia), and J. Colbourne addressed the audience.

Since returning three have been immersed in Elizabeth-st. from Rockdale, and two from Croydon; the latter are to be baptised from the latter place to-morrow evening. These we hope will form the nucleus of a church in this promising suburb.

Bad colds and influenza are prevalent in and around Sydney, affecting our audiences considerably, but we labor on in hope.

We are pleased to learn that our Bro. A. Harris (late secretary of the church here), has arrived at Coolgardie in good health, and has found employment there.

Bro. E. Gale has been requested by the church here to take the positions of deacon and secretary, to which he has accepted, Bro. Newby finding the work too much for him, his business requiring more of his time. His unanimous vote of thanks was tendered by the church to Bro. Newby for his past services.

ENMORE.—Our meetings are good, a deep interest being manifested. Bro. Watt has been delivering some powerful discourses, and many are enquiring about the way of salvation. Since last report we have received into fellowship 13, being five by letter and eight by baptism.

July 10.

C. A. R.

ENMORE.—Lord's day evening, July 15, splendid meeting, five baptisms, and one previously baptised signified his intention of fellowshiping with us.

July 16.

C. A. R.

SYDNEY.—Tuesday, 10th inst., the members of the church at Sydney celebrated their anniversary by a tea and public meeting, at the same time taking the opportunity to welcome the return of our evangelist Bro. Colbourne and his sister wife, back to the sphere of their labor with the city church. Our brethren and sisters from the suburban churches by their presence, and some, by their voices, assured us of their sympathy on the occasion.

We also had with us our young Bro. Johnston from S. Australia, who is paying through on his way to his alma mater. Bro. G. P. Jones occupied the chair at the after meeting, and in his opening address, taking an analogy from the present political fever through which N. S. Wales is now passing, exhorted us to be diligent in making our church, solid and sure. The burden of Bro. Watt's speech was, "but while men slept, his enemy came and sowed tares." Bro. Clapham spoke on the necessity of "Loyalty and fidelity to Christ." Bro. Johnston (S. A.) dwelt on the duty of all Christians to be agents for the Lord Jesus Christ. Bro. Colbourne made a brief retrospect, took an encouraging view of the present, and exhorted his brethren to further and renewed diligence in the coming year.

Bro. Hallday (Peterham), as a child of what, to him and others, was the parent church, said of us, God speed. Bro. Geo. Day, one of the earliest and oldest disciples in N. S. Wales, gave us a few reminiscences of the past, and wished us prosperity in the future. The choir, under the direction of Bro. Theo. Walker, rendered some very nice duets and choruses during the evening. Bro. G. P. Jones, after a quarter of a century's labor with the city church, has transferred his membership to Woollahra. During the above period his consistent walk and useful labors as a servant of the church, in the various offices of deacon, secretary, and president at the Lord's

table, have been such that his familiar form and voice will be missed, not only in the assembly of the saints, but amongst his fellow-officers at their monthly and other meetings.

July 12.

E. G.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VEROE,

Adelaide.

Mr. J. C. Dickson's address is now 21 Clifton-street, Prospect, S.A.

M. W. Green has made arrangements for conducting some of the services again at York. It will be remembered that he was engaged with the church there when his accident happened.

On July 16th the quarterly conference of the Sunday School Union was held at Alberton. In spite of the extremely wet night there was a good attendance. W. Brooker, of York, was in the chair, and A. C. Rankine read a very good paper on Sunday School Teachers.

GLENELG reports continued interest in meetings, with three baptisms since last report.

W. D. Sec.

GROTE-STREET, ADELAIDE.—We have just concluded a fortnight's special evangelistic services, which have been fairly well attended. Our preaching brethren from the various churches have assisted us in the proclamation of the glorious gospel. During the meetings two from the Sunday School have made the good confession, and we hope in the near future to see many more decide to live for Christ who did for them.

July 10.

A. A. VEROE.

NORTH ADELAIDE.—During the past month W. Doug and his family have just received by letter from the church at Uris. Mr. T. Vercoe has gone to live at Henley Beach, and takes his membership in the church there. He will be a great help to the brethren in that place. The meetings at Prospect are encouraging. Mr. Dickson has gone to reside at Clifton-street, Prospect, so he will be more conveniently situated for the work in that district. We are proposing to hold our tea and public meeting in Kermode-street Chapel on Tuesday, Aug. 7th, to which we cordially invite the other Churches of Christ.

YORK.—Since last report we have been rejoiced on hearing our Bro. M. Wood preach the old old story in his old vigorous style. As a result of his pleasure chronicle the fact that five have been added to the church by faith and baptism, one by letter from the Baptists, and one other will (to v) be baptised to-morrow night.

W. S.

UNLEY.—Since last report we are glad to state we have had eight additions by faith and immersion, and one re-baptised who had grown indifferent to the Master's claims. Our attendances are keeping up. Bro. O'Shea is working faithfully and well for the cause here. The young people, especially the young men, are looking after their light shine by striving to do something for the Master. To God we give all the glory.

July 18.

T. G. STANLEY.

NORWOOD.—We can praise God that the good work still goes on in this part of the Lord's vineyard. Some of our best laborers saved. Almost every work some are being added to the church. Since our last report

we have received four by letter of commendation, two of them being from the Baptist. We have been cheered also in seeing three men and one young woman taking their stand for the Lord. At our meeting last night one young woman made the good confession. We have great cause to rejoice in this seeing that our efforts are not in vain in the Lord. All the meetings of the church keep up well, and at our quarterly business meeting last Thursday, which was preceded by the members' tea, the reports read from the Church, Sunday School, Endeavor, Sisters' Prayer Meeting, and the Building Committee were all satisfactory. There should have been a Band of Hope report but the secretary omitted it. Owing to the morning meeting for worship on Lord's day being now attended by so many members, it has been found necessary to secure an extra communion set, and the thanks of the church are due to Sister Halley for presenting them to the church.

July 10. A. C. RANSKIE.

GLENELG.—Anniversary services held during the second week of month have been a success. All invited speakers consented with one exception, from whom an ample apology was received. All spoke well to interested audiences. We take this opportunity of publicly thanking them for their practical help. One confession. Yesterday we received into our fellowship from the Flinders-street Baptist church, Bro. and Mrs. S. Sumner. Their letter stated that for 33 years Bro. Sumners had been a consistent member of the church, and had during that period held the position of deacon and secretary. Their love to our great gain. There are many immersed believers in Glenelg who have not yet come in with us. Seeing that all are kindly disposed toward us, we still hope to see them amongst our number. Our meeting room, which has always been comfortably seated and carpeted, has been beautifully renovated and refit to us for another year. We enter upon our third year with brighter prospects than in any of the preceding years, for which we give our Heavenly Father thanks.

June 25. W. B. BURDICK.

HENLEY BEACH.—The services here meaning well attended just now, especially on the evening when the gospel is proclaimed, and our hearts were made glad by three young men coming forward on Lord's day, July 5th, and confessing Christ as their Saviour before many witnesses. We hope soon to have them (with one other who has been hindered hitherto) attend to the command of the Master in the ordinance of baptism. We feel convinced that there are others also on the point of decision. We pray that they may step over the line and be saved. The Sunday school which is held at 3 o'clock, is also on the increase, which gives the teachers much encouragement. G. HUGHSON.

WILLIAMSTOWN.—Several times it had been the privilege of the writer of these lines, to be with the brethren at Williamstown, a township situated in the district of Adelaide. Three brethren and three sisters residing there have organised themselves into a Church of Christ, and having built a small chapel which holds about 50 persons, they meet around the Lord's table every Lord's day morning, and proclaim the gospel of love every Lord's day evening. It was an act of courageous faith to build the little meeting-house, but the brethren have not regretted it. Their meetings as a

church prove a rich blessing to themselves, and the gospel services are well attended.

On Lord's day, May 25, the writer was with the brethren, and after meeting with and exhorting them in the morning, had the joy of immersing one into Christ in the little creek about a mile from the township. The candidate was a youth, the son of Mr. Seidel, who lives about 10 miles from Williamstown. Both father and son will in future have membership with the church at Williamstown, and then the membership has increased to 10. May it soon increase much more.

As an immersion had never taken place at Williamtown, there was a good assembly at the water-side, about 80 or too being present, to whom the importance and beauty of the ordinance were presented. May may be led to search the scriptures on this matter.

In the evening when the plan of redemption was presented, the little chapel was filled to the same capacity. In the forenoon visit on June 17th, when the brethren were again encouraged by seeing every seat occupied. Surely when the people will come to listen to the proclamation of the gospel, there is every hope that the seed will fall in some honest hearts and bring forth fruit to the glory of God. May the brethren there be richly blessed and may they be made a blessing to many others.

A. F.

HINDMARSH.—The intensified anti-pathy of which we speak in our last report, has been realised. All through the week our reaping time has continued. Fourteen in all have confessed Christ at the close of the various meetings. Some of these have followed their Lord in baptism, others will in due time. We are looking forward to a good season next Lord's day, when some of the welcome ones who follow, whilst others will come up for baptism in the evening. These evident tokens of the divine blessing are most cheering, especially in a time of anxious expectancy and prayerful watchfulness for results. Still the work is the Lord's.

Bro. and Sister Smith have arrived back safely and in improved health during the month, for which we are all thankful. Bro. James Jones has taken his departure for the Bible College in Kentucky, where he will spend a year or two in study, preparatory to taking up the work of preaching. He preached a farewell sermon here on the 30th of June, at the close of which five of those already mentioned came forward. We trust the Heavenly Presence will abide with him in his sojourn at the College, and he directed into that field of labour the Master may himself assign him hereafter. A combined social was tendered him on leaving, and to Bro. Smith on his return. It was of a representative character and most enjoyable.

The friends presented Bro. Johnson with a Gladstone bag and Bible on leaving, and would gladly have assisted him in a pecuniary sense but for the depressed times. Should any brother or sister here at this hour do this, it will be gladly accepted. Indeed, we are trying to do something even now. Bro. H. D. Smith will be pleased to take charge of anything entrusted to him for this purpose. Sister Cole has been called upon to part with her little girl during the month. In her bereavement she receives our sympathy, and the comfort of a consoling visit from her dear friends. A very severe accident befell our Sister George Glanathan on July 9th, from which she

died on the 13th. She has been a good worker for the church, and will be much missed in many homes.

July 13.

A. G.

S. S. UNION OF CHURCHES OF CHRIST.—Since holding our last quarterly meeting at North Adelaide we have held three monthly meetings, all of which with one exception—the evening being wet—were fairly well attended. In accordance with the request of the union the last Lord's day afternoon of the half-year ending June 25, was set apart purposely to hear addresses from two teachers, chosen by their own schools, and again allotted by the executive of the union to speak at different schools. The usual classes were discontinued that afternoon, and on for as we have been able to ascertain this second interchange of teachers was much appreciated.

At the last monthly meeting it was decided to hold the second annual scholars' competitive examination on Oct. 24th next. The subject is to be taken from the third quarter's lessons of the International Series, and the examinees chosen were the same as last year, viz., Bro. T. J. Gore, H. D. Smith, and Bro. Carter.

The Evangelical Committee have been kind enough to grant a one whole evening during the next Annual Conference of the churches in September, to be specially devoted to S. S. work. Bro. J. Anderson has kindly consented to write the essay for this important occasion, and by this means we are in a way of bringing more prominently before the brotherhood the great part that our schools play in the advancement of the cause and kingdom of our Lord Jesus Christ. Being also able to secure a larger attendance of S. S. workers in the evening than during the day, we sincerely trust that everyone of our teachers will make an effort to be present that evening, so that our committee's expectations may be fully realised. R. JONES, Secy.

VICTORIAN DEPARTMENT.

By J. P. LEAMAN, *Anti-Slavery Advocate*

The reported additions for the month are—Susan Dixon, Richmond; J. Fish Point, Galgalup; J. Bin, 1, Warranmabel; L. Murrie, 1, Herham; L. Dunally, 1, Falkenmott; L. S. Yarra, 1, Warranmabel; L. Lygon-street, Carlton, 2.

NOTES.

We have reached a crisis in our Victorian Home Mission. This is a "Woe! Woe!" cry. Unless very much more money is forthcoming in the near future than has been received in the near past, some of our missionaries will have to seek manual employment to earn bread for their families. The sisters have suggested a week of self-denial. Very good! Any lady living in the world rather than starve our missionaries. But why stop at a week? Why not suggest a life of self-denial? It is surely a very blessed thing to suffer some little want for Christ's sake. We could easily support a dozen missionaries if we had enough of the spirit of Him who "for our sakes became poor."

A grand fire-light entertainment and concert combined was given in Lygon-street chapel on July 7th, in behalf of the V. B. I. There was a fair attendance for those times and considering how cold it was. Apart

from this inconvenience the programme was especially attractive, the fine views of the Jenolan Caves being the best part of it.

The sisters Home Missionary meeting was held in Swanston-street chapel, July 6th, afternoon and evening. At the first meeting it was decided to invite the churches of the colony to practice a week of self-denial, commencing July 10th, and the proceeds to be devoted to the home mission fund. In the evening 20 addresses were given, the first by Bro. J. Pittman, who based his remarks on Paul's wonderful declaration in Rom. 9: 1-4, and urged a like-spirit of self-sacrifice for the salvation of others. Bro. McClellan gave his lecture on Home Mission Fields, illustrated by a large missionary map.

That was a terrible death which befell our Bro and Sister Hagboom in the Dandenong Forest! We are glad to learn that the orphanage provided for. The Swanston-street brethren, with their usual ready news, came to the aid of the sufferers by repeating their excellent Sunday School programme and raising thereby upwards of £7.

Bro. Houchins leaving Charters Towers Queensland, and, with his wife and child, intends pitching his tent in Melbourne for some time. We understand he will help the Collingwood movement in the first place. A local paper in Charters Towers speaks of him as a "fearless champion of reform." We need a few reformers in Victoria.

Among suggestions at sisters meeting for raising Home Mission fund was a shilling subscription per annum per member. Bro Morris sent of Newmark approval of the idea, and sends 20/-, thus paying 20 years in advance. If he does that every year there will be no danger of his falling into arrears.

In a paper on Self-denial read by a sister at the Washington Convention, the suggestion is made that we "dely custom and make our own fashions." Good. For instance, men may dely the smoking custom, and women might dely the kid glove fashion in hot weather, and send along the savings to the Home Mission fund.

CONFERENCE GROUP.—The groups of delegates at last Victorian Conference has now been neatly framed by Bro. Eaton of South Yarra. The picture will in future be placed in one of the rooms of the Lygon-st. chapel. It may be mentioned here that copies of the groups may be had from the photographers, Webb & Webb, Swanston-street, at 1/- and 5/6.

BRO. JAS. JOHNSTON.—Bro. Johnston paved a few days in Melbourne on his way to the Bible College, Lexington, Kentucky. He halls from Hindmarsh, S.A. He addressed the church at Lygon-st. on Lord's day morning, July 10th, and preached at Malvern same evening. We wish him a pleasant voyage, and when he has finished his studies, a safe return.

BRO. MACALLISTER.—We regret very much to hear that Bro. Macallister is not improving in health. He has consulted with Dr. J. M. Rose, who gave him the following certificate:—"I hereby certify that I have examined B. Macallister, and find him in such a debilitated state, and the lungs in such a condition as to render him absolutely unfit for duty at present." We all deeply sympathize with our dear brother in his lengthy illness, and hope that in God's good providence he may soon be

restored to health again. It would be well for the brethren not to discontinue the assistance so much needed by our brother.

It was with regret that the Missionary Committee were compelled to accept (at their monthly meeting, held July 17) the resignation by Bro. McClellan, of his offices as missionary and financial agent. It was unanimously agreed to retain his services as secretary at a salary of £1 per week. Bro. McClellan intends opening a boot and shoe store in Swanston-street, and no doubt will be glad of the support of the brethren, all of whom we believe wear boots or shoes. Arrangements will be made for the secretary's office at the rear of Bro. McClellan's shop. It should be stated that the sole reason why Bro. M. resigns is because he foresees that one or more of the laborers must be withdrawn in the near future, and it would be a great calamity to dispense with the services of either of the country evangelists. This is a magnanimous act, and should endear our faithful Bro. still more closely to the hearts of the Victorian brethren. Bro. McClellan promises to do his utmost to sustain the funds for the carrying on of the work.

SOUTH YARRA.—We have to record ten additions by faith and baptism since our last report, nine of these are scholars in our school. We have started another week-night meeting in the shape of a bible class, especially for the young brethren who have just come amongst us, in order that they may be thoroughly instructed in the teaching of God's word.

Bro. Isaac Selby delivered a second Christian Evidence lecture in this place on Tuesday evening, June 26th. Thanks, Bro. S., mind you come again. Bro. T. M. Turner, of Wellington, N.Z., occupied the platform on Sunday evening, July 1st. Our prospects are exceedingly good, and we are looking for many more decisions for Christ, July 16.

VICTORIAN BIBLICAL INSTITUTE.—A grand demonstration for the benefit of the Institute was held in the Christian Chapel, Lygon-street, on the 10th July, Bro. A. Shaw in the chair. The demonstration commenced with a series of lime-light views, illustrating the scenery and the cave wonders of New South Wales. The lecturer, C. W. Ballard Esq., explained that the present not in the capacity of a public lecturer, but simply as an amateur who had taken a holiday trip to the neighboring colony, and who, for his own private entertainment and that of his friends, had photographed the scenes which he was about to describe. He had been requested by his friend, Mr. Downs, the Hon. Sec. of the classes, to give an exhibition of the views for the benefit of the Institute, and he had willingly consented to place his services, such as they were, at his disposal. He then proceeded to place on the screen upwards of 70 pictures illustrative of the principal scenes of the Blue Mountains and the Jenolan Caves. As the pictures were thrown on the canvas one by one, the lecturer, in a few well chosen sentences, graphically described in some short anecdotes, illustrated with a tinge of humor. It is impossible in a short notice such as this to criticize the lecture in detail, suffice it to say that as works of art the photos were first class; no one would take them as the production of an amateur; they would do credit to any specialist in the photographic art. The mechanical part of the lecture was admirably managed. The

operator, Mr. Churchill, spared no pains to do justice to the pictures. With a plentiful supply of gas and a triplex lamp, he threw on the canvas a brilliantly illuminated picture 72 x 27 feet. The pictorial part of the programme was brought to a close with a photo of the Principal, the appearance of which elicited rounds of applause.

The musical portion of the programme commenced with a piano duet, entitled "Tancredi," by Misses J. Dickens and M. Benson. It is needless to say that the fair executants acquitted themselves with credit, and called forth the hearty applause of the audience. The Lygon Street Choral Society followed with the grand stirring strains of "Hark! 'Tis the Indian Drum," which is one of those favorites that one never tires of hearing repeated. Alf. Morris followed with a solo entitled "The Ferryman," for which his voice was peculiarly adapted. It was well rendered, and the audience showed its appreciation in a manner which but for the want of time would have demanded a encore. The next item called for was a recitation by Miss M. Benson. With a courage which was justified by the event she chose for a display of her undoubted elocutionary powers Antony's oration over the dead body of Caesar. This was followed by a well rendered quartet entitled "Good Night," by Miss J. Dickens, Mrs. McClellan, and Messrs. T. Renton and C. Morris. Miss Williams followed with a song, which was sung with great taste. G. Dickens followed with a song "The Skipper," and the closing piece, "Kyrie Eleison," was rendered by the Lygon Street Choral Society.

The chairman, in proposing a vote of thanks to the lecturer and the choir, referred to the object for which they had given their services as one in all respects worthy of the aid they had unitedly rendered. Ever since the Institute had been inaugurated above seven years ago his interest in the Victorian cause has not flagged. He did not claim for the Institute that it had accomplished all that was possible, but he did claim for it that it did enough to justify its continued existence, and he felt confident that in spite of all the difficulties it had to encounter it would continue to live to the blessing to the church. On the motion of the Principal a vote of thanks to the chairman was carried with acclamation, and the demonstration was concluded with the doxology.

GORDON.—Our little meetings for the breaking of bread are continued as usual ever other Lord's day.

We are pleased to report that the wife of our Bro. Northby has accepted Jesus as the Christ and was baptized at Hlalart in May last by Bro. C. Martin.

If any of the Melbourne brethren could find it convenient to pay us a visit, we should be very pleased to see them.

We should very much like to see something done to spread the Gospel in this district. If we could get Bro. Taylor to give us a visit with his Bible wagon it might be the means of starting a flourishing cause here. At present only four meet around the Lord's table. WALTER CHAIRMAN.

MELBOURNE (SWANSTON STREET).—It is some time since we took the opportunity of reporting ourselves to your readers. Probably because we live near to the editorial headquarters and our movements are so well known there. We forget that churches in other colonies and far off lands feel the same interest in learning of our doings that we take in perusing their news of intelligence. The last six months has

been somewhat quiet. The first week in January we bade good-bye for a time to Bro. Albert M. Ludbrook, after having two and a half years' faithful service from him, and we are very glad to learn he is getting on well with the Oamaru brethren. We hope to hear of good work being done there. We should have told your readers long ago that at our farewell social to Bro. Ludbrook some nice tokens of esteem were given him from the officers of the church, a framed photographic group of themselves, from the Sunday-school, a handsome illuminated address; from the Improvement Class, an album; from the Band of Hope, an inkstand; from the Sisters' Sewing Society, a silk handkerchief. We all cherish the warmest affection for our brother, and look back with satisfaction on his term of labour with us. Our evening services have been carried on by Bro. Greenhill, F. C. Dunn, F. M. Ludbrook, C. G. Lawson, Haeger, and one night we had Bro. Turner, of New Zealand, Bro. to the evangelist with church at Wellington. During this time some decisions for Christ from the Sunday-school were made. Our morning meetings have been moderately attended, the prevailing depression scattering some of our members abroad, and thinning our ranks, but the quality of the meetings has been very good, helping to compensate for lack in quantity of attendants. The Band of Hope found in Bro. J. A. Davies a very energetic president in succession to Bro. Ludbrook, and the interest is well maintained. Last month the Sunday school celebrated its 20th anniversary by special services on Sunday morning, and evening, 24th June, when Bro. Mooney and Ewers assisted, followed by an entertainment and distribution of prizes on the following Tuesday, when a most successful meeting was held. The building was packed, and the exercises passed off very well. The floral decorations were extensive and produced good effect. The programme was repeated a fortnight later to another good audience, Bro. A. B. Macton being chairman. A collection realising about £7 10s. was taken up for an orphan family. Altogether, we are going on fairly well, considering (as every body says) the "prevailing depression," but no doubt we could stand being stirred up all round and do better work. We hope all our members will do the best they can to help the gospel chariot on.

The life is short; Thy truth to do,

Our loss repair, Thy truth to see;
And years are destined to be able to see,
The earth, that in our glass remain
We must be busy where we prove
All the deep comfort of Thy love.

R. LYALL, Sec.

WEST AUSTRALIAN DEPARTMENT.

TEMPERANCE HALL, PERTH.—Some time has elapsed since last writing you, but we are pleased to be able to report a steady growth and increase of numbers, 22 meetings last Sunday to break bread.

Bro. Greenwood has returned from Coolgardie, and brethren will be sorry to learn that he has lost the sight of one eye. Since coming to Perth, however, there has been a slight improvement, and though Medical men give no hope, we trust that in answer to our prayers his sight will be restored to him. A BELL.

QUEENSLAND DEPARTMENT.

By A. COCHRAN, *Langland Street, E. Brisbane.*

APPEAL FROM THE CHURCH AT BUNDAMBA.

The brethren at Bundamba wish to bring their position before the brethren in the colonies. We have a debt on the building of about £50. Owing to the dullness of trade and our small membership we have only been able to pay the interest on the money borrowed from the Building Society (which is 10 per cent). We would feel greatly obliged to any church or brethren if they would kindly assist us to clear off the debt. Any contribution, however small, would be gratefully received.

Booval, Queensland. GEO. GREEN, Sec.
July 10, 1894.

P.S.—Contributions should be sent to the treasurer, David Newland, Booval, Queensland.

NEW ZEALAND DEPARTMENT.

NORTHERN DIVISION.

WANGANUI.—The church here is now in a more healthy condition than it has been in for some years past. During the past year we have received amongst us members from other parts. This has had a lively effect. Then, nine months ago Bro. T. M. Turner came along, and was engaged to preach for us. This he did manfully, with the result already chronicled in additions. These additions have given the church a decided lift. By these successes (for which God be praised) our hearts have been cheered, and now realizing our responsibilities and duties, and being filled with hope of things to come we are striving to serve our Lord and Master Jesus Christ.

We are now making strenuous efforts to raise funds, for the purpose of engaging an evangelist, and in two or three years of erecting a new chapel on a better site.

During the winter we intend giving a series of entertainments, which we trust will be profitable to us and a means of helping the cause along.

Our evening meetings are pretty well attended. Bro. Herringshaw and Purcell (the latter occasionally with the aid of a chart), are carrying on the preaching, and with the assistance of a good choir make the meetings enjoyable and instructive.

GEO. P. PURCELL, Sec.

Book Notes.

HANDBOOK ON BAPTISM, by J. W. Shepherd. *Gospel Advocate Publishing Co.*, Nashville, Tenn., 1894. Price, 6/6; by post, 7/-. For sale by Austral Publishing Co., 525 Elizabeth-st., Melbourne.

To that class of readers who have discarded sectarian spectacles and accustomed themselves to view the subject of baptism with their naked eyes as it is taught in the New Testament, it is probable, that the value of this book will not at the first

glance be quite apparent. To all such the action denoted by the term, the persons who alone are its proper subjects, and the design which it is intended to elicit, are so clearly and explicitly set forth, and so abundantly illustrated, that the only wonder is that those who profess to take their religious instruction from the Bible there should be any diversity of opinion whatever on the subject. Explain it, however, as we may, there is no denying of the fact that the class referred to is as yet but a very small minority of the professing Christian world. Even amongst Protestants there are comparatively few whose views of divine truth are truly coloured and pervaded by the ecclesiastical media, through which they are from infancy taught to contemplate the sacred oracles. Amongst these there are doubtless many earnest and sincere souls, sincerely inquiring after the truth, and who, having lost faith in the infallibility of their spiritual guides, are groping their way as best they can out of the bewildering mazes in which they anxiously wander. To such as these this volume is calculated to be of immense service. It furnishes the reader with a clue which needs only to be followed to bring him fully out of the labyrinth of error and misconception in which he wanders, into the radiant field of New Testament truth. The Sunday school teacher, the preacher, the lecturer and the debater will find in this compilation invaluable aid in their endeavors to inculcate and disseminate the truth on the subject here treated of. Within the compass of 100 pages the compiler has brought together the contents of the largest and most famous libraries in both the old and the new world, as well as those of the Australasian colonies. He has arranged the materials in such a masterly manner that not an instant need be lost on the subject here treated of. On any matter requiring elucidation the authorities quoted—about 400—belong to every school of thought and to every denomination that claims the name of Christian, the only exception being the Church of Christ, which is purposely omitted. The testimonies are given in the words of the author, and they are left to speak for themselves. The work is divided into four parts, which treat respectively of the action, the subjects, the design of baptism, and biographical sketches of authors quoted and an index to the name. The volume is handsomely got up, and does credit alike to printer and binder, while its price is so moderate as to place it within reach of all conditions of men.

TRUTH IN LOVE, by Stephen Cheek, 216 pages, with portrait and short sketch of author's life. Austral Publishing Co., 525 Elizabeth-street, Melbourne. Paper 1s., cloth 1/6, post free.

The name of Stephen Cheek will be remembered and loved for many long years to come. He ever "unashamed love" was manifested in a plain man, it was in the file of this earnest devoted preacher. For three years he conducted a little monthly paper bearing the title *Truth in Love*, in which many of the best thoughts of Mr. Cheek appeared, to say nothing of some splendid things by other writers. The present volume is a reprint of the cream of the whole three years' of the paper—1891 to 1893. The book is very neat in its get-up, and is a special thing to put in the hands of either saint or sinner.

SERMONS, delivered in Louisville, Kentucky, June-September, 1893, by J. W. McGarvey, Professor of Sacred History, College of the Bible, Lexington, Ky.: 318 pp. 6/6; by post, 7/-; no order by Austral Publishing Co. arrive in a few weeks.

We suppose that none of our American brethren are so well known in the Colonies as J. W. McGarvey. All who have read about him give him credit for being able to say just what he means in as few words as possible. The object of the volume may be expressed in the author's own language appearing in the preface: "I have no partiality for volumes of sermons, for I have derived from them comparatively little benefit. In this I suppose myself to be different to many others, for with many good people such volumes appear to be favorites. They should certainly prove helpful to religious persons who are frequently denied the privilege of hearing the living preacher; and they serve as a homiletical aid to such young preachers as can study them without imitating them. I think that I should not have been moved to the preparation of the present volume, but for the deep regret which I have often experienced, in common with many thoughtful men, that some preachers whom we have known, and on whose lips we have hung almost entranced, have left behind them, when they departed this life, nothing but the faint remembrance of sermons which we should have been glad to read again and again, and which were worthy of being transmitted to many generations. If any of mine approach these in merit, or even if they possess the merit which partial friends have often ascribed to them, I have thought that they might prove useful to some after my voice shall no longer be heard." The title of the sermons may be best gathered from the table of contents.—Inspiration—Sin and Its Punishment—Sin and Its Punishment. Objections Considered—Redemption in Christ—The Remission of Sins—Conditions of Forgiveness—Faith—Repentance—Baptism—Cases of Conversion: the Eunuch—Cases of Conversion: Cornelius—Cases of Conversion: Lydia—Cases of Conversion: Paul—Cases of Non-Conversion: Felix—Cases of Non-Conversion: Agrippa—God Is Not Mocked—Divine Providence: Joseph—Divine Providence: Queen Esther—The Jerusalem Church—Church Finances—A Church Impoverished—The River Jordan—Prayer: Its Efficacy—Believing a Lie. Unlike the author of the above volume, we have always had a great partiality for books of sermons, and have read carefully almost everything in this line which has appeared from the press of the brotherhood, but nothing we have read has delighted us more than McGarvey's Sermons. We expect for it a large and ready sale.

News & Notes in Brief.

W D Little was in the city a few days during the month, and spoke one night at Swanston-street.

Victoria spent last year (1893) £1,750,000 on drink, or an average of £3 3s per head, as against N S W's £1,920,000 and England's £1 18s 3d. No wonder we are having hard times.

How many ways men sometimes try in order to avoid, if possible, taking only the right way!

"Protracted meeting" at North Melbourne, commencing on Sunday, August 19, and continuing during the week.

Sister Hart (formerly of Ballarat) who has for some time back been conducting a refreshment room business in Little Collins street, Melbourne, has now removed into more commodious premises at 148 Swanston-street.

A CREDIT BALANCE.—Wonders will never cease! We heard the other day that when the treasurer's statement was made at the business meeting of the Fitzroy church it was revealed that they had a surplus of £4. In these days of deficits it is somewhat cheering to hear of even one church that can boast of having a credit balance. Perhaps the tide has turned; let us hope so.

The praise of the evangelist who baptizes his thousands is in the mouth of all, while everybody that seems to think that the elders that feed well the flock of God and lead it in the ways of right and holiness, have done an insignificant work. Such work attracts the attention of a very few, yet it is far easier to bring people into the kingdom of God than to get them to live right. Paul says, "If a man desire the office of a bishop, he desireth a good work." Men should be encouraged more and more to do this work. It is a good work, a blessed work, and the man who is faithful in the discharge of this duty will wear a bright crown.

The *Australian Standard* says—"Our attention is called to the following utterance of the *Watchman*, an able Baptist paper published at Boston, in its comments on the recent agitation for union—"We trust, at all events, that if we are to take a new name it will be some other than 'Christian.' The assumption implied in calling the Episcopal Church the Church, and all other Christians 'Discenters,' is modesty and charity compared with the assumption by one denomination of the name of 'Christian' as a distinctive title. The name 'Baptist' may have a sectarian savor, but the name 'Christian' as a distinguishing title is worse." From this it appears that the *Watchman* is far more concerned to be distinguished from other Christians, with whom the Saviour enjoins unity, than it is to be distinguished from the world, with which unity is forbidden. Christian is the name that distinguishes the followers of Christ from the world. Baptist, Methodist, Presbyterian, etc., distinguish Christians from one another.

Collingwood Sunday-school Anniversary, on August 5th and 7th. On Sunday, Service of Song at 3 p.m., and W. S. Heuchins will preach at night. On Tuesday, distribution of prizes, recitations, &c.

A candidate was being examined by four professors. Feeling extremely nervous, his memory failed him several times. At last one of the professors, growing impatient, thundered out, "Why, you cannot quote a single passage of scripture correctly!" "Yes, I can!" exclaimed the candidate. "I just happen to remember a passage in Revelation." "And I lifted up my eyes, and beheld four great beasts."

Mark Twain, the famous American humorist, has been forced to make an assignment for the benefit of his creditors. He has long enjoyed a princely income from his lectures and writings and was supposed to be a millionaire. It is claimed that his books alone have paid him a half-million dollars. His financial embarrassment grew out of a book-selling partnership between himself and Frederick J. Hall, of New York, under the firm name of Charles L. Webster and Co.

The greatest good often grows out of the soil of greatest troubles. God often brings good to his children from unexpected sources, like a flash of lightning from a cloudless sky. The great financial depression that is now sweeping like a mighty deluge over the country is seemingly a great evil to many. Still it will doubtless work much good. It will check the speculation, gambling and stealing, which had grown to an alarming extent. It will teach us to practice rigid economy. If we are God's faithful children we should bless and praise the name of the Lord even for this. "All things work together for good to them that love God, to them who are the called according to his purpose."

An old lady is said to have been asked how to tell good indigo. "Powder the indigo," said she; "sprinkle it upon cold water, and if it is good, it will either sink or swim—I have forgotten which." It was just the same with Aunt Charity's eggs. "Just take a dozen of 'em—no, a half dozen of 'em—no, it's a dozen. Well, really I can't say, but its either a dozen or a half dozen. And you put 'em in a pailful—no, a half pailful—part full—no, its a pailful—no—well, well; its either a pailful or a half pailful of water, and the good eggs will swim on top—no, the good eggs will sink to the bottom—no, that's not it; the good eggs will swim—no, no; I don't really know. Hut, anyhow, the good eggs will either sink or swim."—*Schland*

A. B. Maxton will speak on Sunday evening in Swanston-street during the month of August.

A. M. Ludbrook is creating quite an interest in Oamaru, N.Z. The papers are reporting his addresses and the meetings are well attended.

The religion of Christ has maintained its existence only through churches. The Church of God is the ground and pillar of the truth. So to reject the churches, even if abate do creep in, is to destroy the platform that can lift and hold the workman up.

Christ built no church, wrote no book, left no money, and erected no monuments; yet show me ten square mile, in the whole earth where Christianity is not, and where the life of man and the purity of woman are respected, and I will give up Christianity.—*Lucii.*

No one can become a full-grown Christian by one heroic exertion any more than a boy can become a man instantly by a great effort. It takes several little things rather than one great achievement to make a man out of a boy, or a full-grown Christian out of a babe in Christ.—*Yerger's Advocate.*

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. He that would be happy let him remember that there is but one way—it is more blessed to give than to receive.—*Dumas.*

The mission of Mr. Cook and Gipsy Smith at Wesley Church was noteworthy, especially during its closing days, for the immense audience it attracted. On Wednesday night, for example, an hour and a half before the time for beginning the service, a huge crowd was waiting round the doors of Wesley Church. The rush when the doors were opened was perilous to life and limb. Two overflow meetings were held in adjacent buildings, and yet many hundreds failed to find entrance to any one of the three meetings proceeding simultaneously. The evangelists in this case are men of fine natural gifts, and of exceptional spiritual power, but they have no pretensions for the world-wide fame of men like Moody and McNeill. The truth is that, at the present moment, there is a spirit of hearing in the community. The troubles through which the colonies have passed have chilled the two eager passions for money-making which lured like a fever in the veins of thousands, and now a clear voice that speaks truthfully in Christ's name finds a very wide audience.

During the month of May two of our well known American preachers passed away, B. W. Johnston and A. I. Hubbs. Both will be greatly missed in the brotherhood.

W. S. Houchins will speak in Tebemale, Collingwood, during the month of August, and may be much longer. His address will be—care of A. B. Maxton, 528 Elizabeth-street, Melbourne.

The Sunday schools and others interested will receive notice in a few days about the Standard Sunday School Commentary for 1893. This book is becoming so well-known that it needs no word of praise from us:

I am His creature, and His air
I breathe, where'er my feet may stand;
The angel's song rings every where,
And all the earth is holy Land.
—*Edward Rowland Hill.*

Mr. McNeill, in speaking of the blind man in John 9, said:—“I believe that the man Christ is man's creator and that He made him out of the dust, and why should He not repair a damaged optic nerve with a little of the original stuff?”

The things of earth
Are copies of the things in heaven, more
clear,
More clear, more near, more intricately
linked,
More subtly, than men guess.
—*Edwin Arnold.*

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best,
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home;
Be patient with the living.
—*Hutton Journal.*

Melbourne, as we go to press, is being convulsed with religious excitement over the visit of Rev. John McNeill, the great Scotch evangelist. We have heard him a few times and confess we rather like his manner and much of his matter. He is no doubt a great preacher. We do not object to a little light matter in a discourse sometimes, but really we think Mr. McNeill carries the joke too far, and makes his audience laugh at things that are too serious and divinely tender to laugh about. The *Times*, speaking editorially says—

Mr. McNeill's humor is an undoubted source of rhetorical power; and why humor should be treated as an absolutely non-religious quality is not clear. Its source lies close to that of tears themselves, and it has, on certain subjects at least, a logic of its own

more cogent than anything which can be packed into a syllogism. Mr. McNeill's jokes, it must be admitted, often graze the edge of irreverence; but they delight the crowd. Part of the secret of the evangelist's power, no doubt, lies in the contagion of a robust faith. Here is one man, at least, who is sure. Perhaps Mr. McNeill never had a doubt; he certainly has none now. To some, perhaps, this may seem a defect, but most people are inclined to say, with Goethe, 'Don't tell me of your doubts, I have enough of my own. Tell me of your faith!' And certainly in Mr. McNeill the community may hear the voice of one speaking who is very sure of his message. Immense crowds are attending the meetings, and, no doubt, many will be awakened to a sense of their need of a Saviour, but unless Mr. McNeill preaches differently than when we have heard him, they will have a job in finding the way of life.

FULHAM CHURCH, CHRISTIAN MISSION.—I am exceedingly obliged to you for forwarding to me a copy of your very elaborate and carefully compiled Australian Year Book. I am perusing its contents with very much interest and pleasure. You will doubtless be pleased to learn that we are advancing very favorably with our missionary mission in South-West London. Our new hall is now in course of erection, and the various departments of our work are being gradually placed upon such a footing as will admit of almost unlimited extension in the near future (viz.). At present we are reaching very large and representative audiences in the Chelsea Town Hall on Lord's day evenings, where I am endeavoring to deliver a series of eight discursive discourses, as follows:—1. The ultimate victory of mind over matter. 2. The horrible depravity of sin. 3. The complete debarment of the prince of darkness. 4. Can man be absolutely certain of their acceptance with God? 5. The divinely authorized platform of organic Christian Union; and 6. How, what is it? 7. Handling the Bible aright. 8. Wholesale conversion to God. I send you a full report of the sixth meeting of the series, in the *West Middlesex Advertiser*, for June 26th. This meeting was held on an evening when the audience had to encounter a perfect deluge of rain, and hence the audience was smaller than on other occasions, but notwithstanding it was one of the most interesting meetings of the whole series, so far. Do what you like with the report by way of utilizing it for the STRAYERS, if you deem it desirable to let the whole or any portion appear. At no distant date now we hope to send a full financial statement to the STRAYERS and *Times*, as to the means *applied* of laying out the sum so generously

denated by our beloved Australasian brethren and churches during a time of considerable financial depression.

I have not forgotten my promise to Bro. Dunn to contribute an article or two to the **STANDARD**, but it cannot be just yet. Accept, my dear editors, my most affectionate Christian greeting and love, and believe me to remain, in great haste, yours very faithfully

in Jesus,

SYDNEY BLACK.

Loved Ones Gone Before

CORK.—Our Bro and Sis Cork have suffered severely from the visitation of death. During the recent outbreak of diphtheria at Miepoll four members of the family succumbed to the disease. Much sympathy is manifested in the district towards the bereaved parents in this sad calamity. We pray that they may realise that a loving Father has taken their dear ones home, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." J.C.S.

HILLBRICH.—On 7th inst., Emma, aged 14, daughter of Bro and Sister Ernest Hillbrich, of Narree Warren, fell asleep in Jesus. Emma was of a quiet and retiring disposition, and surprised some of her friends some eighteen months ago by coming boldly forward and giving herself to Jesus before many witnesses. She is safe now; safe from all trials and temptations; safe from all evil. On the 9th inst., in the presence of a large concourse of friends, Bro P. Putman conducted a short and impressive service, while we laid the casket in its last quiet resting place, the Harkaway cemetery, there to abide—

"Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come."
Berwick, July 16.

Acknowledgments.

BRO. MACALLISTER FUND.

Bro. H. N. Bagnall, per Bro. M. W. Green, jun., 20/-; Ross, 20/-
W. C. CRAIGIE, Treas.,
259 L. Collins-st., Melb.

EAST BRUNSWICK MISSION.

Received with thanks—Overcoat, per Miss Hill; parcel clothing, per Mr. Gole, £1 and also parcel clothing, from Kanisa Dorcas Society, per Mrs. F. Jellett.
W. C. THURGOOD, Treas.

VICTORIAN MISSION FUND.

Receipts to 21th July:—Church at Fernhurst, £6 6s. 6d.; Ascot Vale, per Sisters, 8/6; Collingwood, per Sister Rowles, 16/-; Warracknabeal, 40/-; Galahjuil, £28/10/-; Swanston-street, per Sister F. Kemp, £6/15/8; Croydon, per B. J. Kemp, 5/-; Kaniva, Lillimur, and North Yarra, £20; Doncaster (penny per week collections) per Sister Gill, 30/6; and same, per Sister F. Zelius, 12/-; Hawthorn, £5; Minyip, 11/-; Kyabram, 60/-; Kerang East, 40/-; South Melbourne, 40/-; Wedderburn, £5; Murtoa, 20/-; Mildura, 27/6; Malvern (Self-Denial Fund), 49/-; South Yarra, 11/3; Bro F. McClean, Lygon-street, 10/-; Bro and Sister Wiseman, Ascot Vale, 10/-; Sister Morris, Newmarket, 10/- (towards 1/- per member appeal); Bro J. Morris, 20/-; do; Sister Norfolk, 10/-; Bro and Sister Lee, 40/-; A Brother, Malvern, 40/-; Bro J. F. Mornington, 20/-; Church at Bro. Lowen's house, Doncaster, 35/-; Bro W. H. Hartley, 11/-; A Disciple, Nathalia, 5/-; Sister Tyrrell, Lygon-street, 5/-; Bro B. Hill and family, 20/- (Self-Denial Fund); Sister Burrell, 20/-; Sister Hadler, 2/-; Sister Walker, £1; Roy Thompson, 10/-; per Sister Putman, Hrethreen at Steele's Gully, 30/-; Bro T. Jellett, Green's Creek, 5/-; Sister M. Fallon, Buninyong, 10/-; Bro and Sister Chapman Gordon, 10/-; J. Putman, 5/-; A. H. Bryant, 20/-; J. Quilliam, £10; R. Trivett, Lygon-street, 10/-; W. C. Thurgood, 40/-.

W. C. THURGOOD, Treas.

357 Swanston-street, Melbourne.

FOREIGN MISSION FUND.

To July 23rd.

Mrs. Howard, Carisdale, N.S.W., £1; Malvern and Prahran Mission Band, £3 0s. 6d.; South Melbourne Y.P.S.C.E., 4/-; (B) Kanaka S.S. Children, 0/10/-; Mr. T. Hall, Owen, S.A., 2/-; Butler Bros., Mun gundy, N.S.W., £2; N.S.W., per Bro. Gole—Sydney Sewing Class, £2 2s.; Church Petersham, 7/6; (B) Sunday School, Sydney, 3/4; Mr. R. Leck, £1; Mr. E. Gole, £1; Mr. Jacobs, 7/6; Mr. Cullen, 3/6; Mr. T. Morris, 2/6; Mrs. R. W. Reynolds (Research), 4/-; Mr. McClean, Lygon-street, 10/-; Collingwood Mission Band, per Mrs. Maston, 6/3.

JULY COLLECTIONS IN CHURCHES.—St. Kilda, 12/6; South Yarra, 7/-; Bet Bet, £1; Yarravalla, 5/-; Surrey Hills, £1 10s.; Taradale, 9/-; Newcastle, 7/-; Port Esperance, 7/-; Warracknabeal, £1; Mount Clear, 13/-; Wonwondah East (Bro. Henderson), 2/10; Ballarat, Dawson-street, £2 8s.; North Richmond, £1 2s. 9d.; Malvern, 10/-; Brighton, £2; Ned Hill, 5/-; Drummond, £1 3s.; Broadmeadows, 7/-; Hundamba, Q., 7/-; Minyip, £1 4s. 6d.; North Yanac, 10/-; Port Albert, N.Z., 15/-; Springrove, N.Z., £2 2s.; Auckland, New North Road, N.Z., £1 3s.; Childers, 0/-; Yarraville, 0/-; Fernhurst, 10/-; Polkemet, 12/6; Doncaster, 14/-; Brunswick, 15/7; Hawthorn, £1 0s. 3d.; Member Hawthorn Church, £1.

With thanks,
W. C. THURGOOD, Treasurer.
357 Swanston-street, Melbourne.

RESCUE HOME.

Received for the month with much thanks—Truck wood, W. C. T. U., Kyabram Branch; collection card, Miss M. Whiting,

Cudjee, 10/-; collection card, Master M. H. Whiting, do., 10/-; A Member, South Yarra, 2/-; Dr. Verco, North Adelaide, S.A., £1 6s.; Mrs. Whitfield, North Adelaide, S.A., 1/6; collection box, Mrs. Pascoe, 5/7; collection card, Miss A. Legg, Taradale, per Sister Crowe, 16/9; Mr. M. Hall, Owen, S.A., 5/-; collection card, Mrs. J. Anderson, Toolamba, £1 13s. 7d.; Mrs. J. Ledy, per Bro. Colbourne, Sydney, £1; Young People, Ma Ma Creek, G. 3/-; Mrs. Risken, £1; Mrs. Conning, Ascot Vale, 5/-; church, North Fitzroy, £1 10s. 3d.; church, Yarravalla, 5/-; collection card, Mrs. L. Chapman, Wingham, N.S.W. 12/-; church, Cameron, S.A., 16/6; collection card, Sister Tewkesbury, Linden, N.S.W., £1 6s.; Proceeds of sale of work, Luvircargill, N.Z., £2; Mrs. Morris, Newmarket, 5/-; church, Unley, S.A., £1; Mrs. J. A. Davies, Hawthorn (per special case), £2 2s.; Sunday School, Elizabeth-street, Sydney, N.S.W., 5/3; Mr. John Heazrd, N.S.W., £1; Mrs. W. Howard, N.S.W., £1; Miss J. E. Lowen, Burwood-road, 2/-; South Pakenham Mission, 2/6; Mr. F. O. Oldfield, Hoteo North, N.Z., 6/9; church, Wellford, Albertland, N.Z., 10/-; Mr. E. M. Warden, Owen, S.A., 5/-; church singing class, York, S.A., £1; Mr. F. Richards, Kyabram.

J. PUTMAN, Airlie Avenue,
Armadale, Victoria.

CONTRIBUTIONS BRO. EXLEY.

Church, Waimangaroa, £1; Greywood, £1; Auckland, £3 15s.; Tasmania, 10/-; Mr. Rodger, Dunedin, £1; church, Port Albert, 10/-; Inglewood, £2; Port Pirie, £1; Wangiri, £1; New Plymouth, £3; Wellington, £2 10s.; Broken Hill, £2; Hungawallah, 10/-; Port Esperance, £1; Kaitianga, 10/-; Charters Towers, £2 12s.; Williamstown, Victoria, 16/-; Drummond, Victoria, £1; Mataura, £2 10s.; James Wilson, Queensland, 4/-; church, Hillart, Victoria, £1; Papakura Valley, Auckland, £1; Bro. Black, London, £4; church, Spring Grove, Nelson, £2 3s.; Kaitianga, 13/-; Polkemet, Victoria, £1; Auckland, North Road Class, £1; Auckland, Papakura Valley, £1; Wellington, £2 10s.; Kaitianga 12/-; Walkule, 10/-; church, lecture by Bro. Selby, £1 6s. 6d.; church, Taradale, Victoria, 7/6; Hous, Queenland, 10/-; Teone, £1; Papakura Valley, £1; Mr. J. H. Milligan, Oamaru, 10/-; church, Auckland, £4; Kaitianga, £1 10s.; Bro. Renwick, Oamaru, 10/-; Ahama, Doncaster, Victoria, £5; Toolamba church, Victoria, £2; Chas. Cooper, Otago, £1; Papakura Valley, Auckland, £1; Bro. Geo. Duncan, 5/-; church, Polkemet, Victoria, £1; Mataura, £2 13s. 6d.; West Coast, £1; Total, £73 12s. 11d.

JOHN HOOD, TREASURER.

SUBSCRIPTIONS RECEIVED.

W. C. Thurgood, 40/-; J. Gray, 3/-; W. C. Westover, 25/-; Mrs. R. Williamson, 10/-; D. Dixon, Selby, Kerang, and D. Watt, 10/-; Buse, Yaulton, Mrs. Seaman, Flood, Tewkesbury, A. E. Kemp, Smeaton, W. Chapman, P. Meyer, Jas. Smith jr., Murray and O'Brien, 5/-; G. H. Bishop, 4/-; D. A. Lewis and Mrs. Hurrell, 3/-.
M. McLELLAN,
251 Swanston-street,
Melbourne. Manager

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 48 Elizabeth-street, Melbourne, and published by MARCOLOM McLELLAN, Swanston-street, Melbourne. THE AUSTRALASIAN CHRISTIAN STANDARD Newspaper Co. Limited.