

Christian Standard.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

PUBLISHED FORTNIGHTLY

VOL. X—No. 14.

MELBOURNE, JULY 4, 1895.

Subscription 5/- per annum post free.

Current Topics.

WHAT FOUNDATION?—In a recent discourse on Enthusiasm for Humanity, Mr. J. Morgan spoke as follows:—On what do you base the hope that when you stand in the presence of the Judge it will go well with you? You say, "I have always been an honest man." Always? "I have always told the truth." You never told a bigger lie than that. "I have always done my duty." That is another quite as big. If you had always done your duty you would have been crucified before now. Men would have torn you to pieces in the city, and have done with you what they did with Christ. Stand out! I should like to see you, and touch the hem of your garment, and shake your hand. I would keep my hands sacred, having touched a man that always did his duty. But what a falsehood is this. "Well, I have paid my way." What of that? They would have put you in court if you had not. What is there in man on which to base any hope of an acquittal on the great day? A young man was conversing with Sir James Simpson, the discoverer of chloroform, and asked "What is the greatest discovery you ever made?" feeling sure what the answer would be. It was not what he looked for. "My young friend," said Sir James, "The greatest discovery I ever made was that I was a great sinner, and Jesus

Christ was the great Saviour." The first part of that discovery is made by every man the moment he looks into his own life.

MORE BACKBONE.—It is a grand tonic, says T. L. Cuyler, in these limber-backed days of self-indulgence, when so many are willing to go to heaven if they can walk "on the sunny side of the road in silver slippers"—it is a tonic to turn up that ancient story of Apostolic heroism and give it a re-reading. What a glorious gospel was that which won its first converts amid the effluvia of profligate Corinth and in the face of ferocious tyrants in imperial Rome! That gospel "was not bound" by the edicts or the fetters of the Caesars. It came into Rome like the fresh breezes of the Apennines. It spread like the subtle wind through the sin-tainted streets, and blew into the doorways of the palace. It found entrance and warm welcome in the breasts that wore Nero's corslets and into the hearts that throbbled under Nero's coats of iron mail. Its voice was heard amid loyal revelries; its splendid triumphs were won in the teeth of fiendish persecutions. No where did it flame out so brightly as in that den of darkness where Satan's slaves sought to extinguish it in martyr-blood. Rome was the scene of Christianity's grandest early achievements, and in Rome it found its most heroic, unflinching defenders in Satan's citadel! There is no

bugle blast that rings down through the centuries with a more thrilling note to us in these days than that which issues from the "saints in Caesar's household!"

THE SEVEN BIBLES.—The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta, and the Scripture of the Christians. The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ. The sacred writings of the Chinese are called the Five Kings, the word "Kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era. The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era. The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster,

whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings. The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.

THE SURVIVAL OF PAGAN-

ISM.—This survival of paganism, says the *Christian Evangelist*, more pessimistic and brutal than its ancient prototype, is a sign of the times. It is one of the factors of the great conflicts between light and darkness now impending over the world, soon to burst upon it with terrific violence. The giants of a Christian civilisation and a godless, hopeless anarchism are stripping for the fight. All the signs of the moral zodiac are pointing to this centre. The "New Hedonism" of Grant Allen and Richard Le Gallienne is the devil's skirmish line thrown out to test the strength of the Christian position. Its chief method is to make religion odious by glorifying Paganism and belittling Christianity. It advocates free love and the right of suicide. It sneers at marriage as a barbaric form of serfdom. It puts on airs of aristocratic superiority and affects to think common morality a vulgar thing. It has commenced to shelter itself behind a pretence of art, to appear in the form of decadent fiction, and to speak from the mouths of poets from whom better things are expected. But the Nemesis of God is upon its track. From time to time we are reminded of the hideous villainess to which the Pagan pursuit of pleasure lead. Tragedies of sin and shame mark the track of a culture which has no place for God. Wreck and ruin attests the ghastly hollowness of the Pagan creed. "He that sows to the flesh shall of the flesh reap corruption." Let the pulpit and the religious press in the face of this

threatened inundation of Pagan rottenness continue to send forth the message: "Love not pleasure; love God. This is the everlasting; yea, wherein all contradiction is solved; wherein whose walks and works, it is well with him."

The Australasian

Christian Standard.

(Published every alternate Thursday).

MELBOURNE, JULY 4th, 1895.

F. G. DUNN, 251 Swanston-st., Melbourne.
A. B. MASTON, 528 Elizabeth-st., Melbourne.

Publisher's Notices.

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston."

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

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

PURITY, PEACE, UNITY, LOVE, POWER.

THE RESURRECTION.

CONCLUSION.

THE historical certitude of the resurrection of Jesus having been abundantly demonstrated, we may now appropriately enquire what significance that event has in relation to ourselves. Obviously the resurrection of Jesus would have but little concern for us if there was nothing to indicate that our future was inseparably connected with it. To assume that the resurrection of Jesus is not a sufficient guarantee of our own resurrection is to reduce the whole Gospel system to an absurdity—to render null and void the entire scheme of redemption. It would make the mission of Jesus a solemn mockery, and reduce Christianity to the level of a barren and hopeless philosophy. So far as

the early Christians were concerned such a position would have been simply unendurable, inasmuch as the profession of Christianity frequently made the life that now is one of suffering and peril. Yet strange to say, though the Church at Corinth held and preached that Christ rose from the dead, there were some in it who said that there was no resurrection of the dead.

It is possible that the same heresy had crept into the Corinthian Church that we find alluded to in 2 Timothy 2: 17, 18, where Hymeneus and Philetus are said to have erred concerning the truth, saying "that the resurrection is past already." It may be that this heresy arose from a perversion of Paul's teaching (Rom. 6: 4; Eph. 2: 6; Col. 2: 12, 13; 3: 1) into the doctrine that the resurrection taught by the apostles of Jesus was the spiritual awakening from sin to righteousness, the quickening of moral and spiritual energies into activity and predominance. When we consider how the teachings of the apostles are perverted in our own day, we need not be surprised to find that men with a genius for distorting and twisting the truth were to be found in the first century of the Christian era. It would have been strange had it been otherwise. Converts from all existing religions found an entrance into the Church. Sadducees, Epicureans, Stoics and others from the same materialistic schools would find it hard to at once abandon the teachings and traditions of the past, and would therefore the more readily receive the teaching of such men as Hymeneus and Philetus. "The doctrine of the resurrection was the principle stumbling block in the way of an early reception of Christianity. It aroused the antagonism of an influential section among the Jews (Acts 4: 1, 2; 23: 6-9) and was considered by heathen philosophers

inadmissible and absurd" (Acts 17: 32). This same difficulty was also felt by some in the Church at Corinth, not in regard to Christ, but in regard to the resurrection of the bodies of men, and is expressed by Paul as follows: "But some will say, How are the dead raised up? and with what body do they come?" Now, as then, we are confronted with the same question. Barnes in his comment on 1 Cor. 15: 35 voices the thoughts of multitudes in all ages. He says: "How is it possible that the dead should be raised? They return to their native dust. They become entirely disorganised. Their dust may be scattered: how shall it be re-collected? or they may be burned at the stake, and how shall the particles which composed their bodies be re-collected and re-organised?" Paul answers this question by analogies taken from nature. In doing so, let it be understood that he is not attempting to *prove* the resurrection. He has done that already. His *proof* of the resurrection of man is *the resurrection of Christ*. Beyond the possibility of cavil, he has demonstrated it as an historical fact, and having done so declares with equal certainty that the object of Christ's resurrection was to procure the same for man. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." The rock, therefore, on which Paul stands is the resurrection of Christ. That is enough for him. It explains and simplifies everything. But for those whose faith looks downward rather than upward, he will prove the *rationality* of what he is saying by illus-

trations suited to their condition.

"O man without understanding," he says, "that which thou sowest is not quickened except it die: and that which thou sowest, *thou sowest not that body that shall be*, but bare grain, it may chance of wheat, or of some other grain; but God *giveth it a body as it hath pleased Him, and to every seed his own body.*" Paul's design evidently is to show that changes occur in the natural world analogous to those in the spiritual world. The change from man to angel is not a whit more incomprehensible than the change from seed to plant. The latter can no more be explained than the former. Samuel Cox thus paraphrases Paul's words, "You sow grain of various kinds, you who find it so difficult to understand how death may be a condition of life, or how identity of substance may underlie changes of form. What happens when grain is in the ground? The grain dies that it may live. It ferments, and rots; the cohesion of its particles is relaxed. Unless it dies it cannot live. Here then, *is death in order to life.* Is that which thou sowest the body that will be? No, you sow your grain; and then comes up a green blade—stalk, leaves, ear, a waving wealth of corn. A new body springs from the corruption of the old—a body more complex and beautiful, a body adapted for the higher region in which it has life. But though the form of grain be changed, is its identity lost? No; to each of the seeds God gives its own body. If you sow wheat, you reap wheat; if you sow barley, you reap barley; if you sow oats, you reap oats. What you reap is the same with what you sowed, although it is different. *The form is changed, but the identity is preserved.*" In this way the apostle indicates two things: 1st. That it is absurd to deny the possibility of the resurrection, for resurrection is a

law of Nature, and is abundantly manifested all round about us. 2nd. That the present body is not that which shall be. The ancient Greeks used the word *psyche* either for a butterfly or the soul of man. To them the butterfly was the soul of the caterpillar clothed with a new body. Each body was suited to its respective environment. And what these ancients saw dimly as a great truth, we may rejoice in as heaven's great revelation to man.

We do not know that there is anything about our present bodies that should make us wish to cling to them throughout eternity. We suffer enough in them surely to make us pray most devoutly for their promised redemption. And it is by not perceiving the truth, that from corruption shall spring incorruption—that the natural shall be changed into the spiritual—that we have doubts and are troubled. Some persons, as George Dawson says, would write a new 15th chapter of Corinthians, and it would run thus: "As we have born the image of the earthly, so we shall bear it again. There is a natural body, and there shall be a second edition of it." Nowhere in the New Testament can we find such expressions as that "The *body* shall rise," or "The *body* shall be raised," or "The resurrection of the *body*."—on the contrary, all the expressions we meet with go to show that a wonderful transformation will take place. What can be plainer than this: "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself" (Phil. 3: 20, 21).

Nor should this seem to us a thing incredible, for the same *power*

that made out of *one substance* "heaven and earth, sun, moon and stars, beasts, birds and fishes"—gave to the one substance all this diversity of bodies—can give also to us at "His coming;" our new bodies. If the grub may change its form and habitation and become a beautiful denizen of the air, how much more may not man—made in the image of God—change his present vile body and become beautiful as an angel of God. But from this lower ground of reasoning we turn to the higher and exclaim with Paul, "Thanks be to God who giveth us the victory *through* our Lord Jesus Christ."

Editorial Notes.

Was Paul Mistaken?—When we get a theory, or idea of interpretation, which has to be bolstered up by impugning the veracity or inspiration of any of the New Testament writers, we shall begin to feel that the foundations of our faith are giving way. It is becoming quite fashionable now-a-days among all the higher critics and some of the lower ones—very low some of them—to say: when they get into a close corner in an argument, that Paul or somebody else had no right to say so and so on such a subject. This all sounds very fine, but what are the results? If Paul or Peter or any of the rest of them were mistaken about some things which they have written down in the New Testament, how are we to know that they were not mistaken about other things, and how are we to know what these other things are? If somebody will just give us a rule by which we can distinguish between the things we shall feel safer.

Methodist Union.—The demonstration in favor of Methodist Union held in the Wesley Church on the evening of June 15th was a great meeting. Chief Justice Way, of South Australia, had journeyed all the way from Adelaide in order to preside over the meeting. The chairman's address was full of brilliant facts, from which it would appear that the actual union was very near. We do not know just why Chief Justice Madden was invited to the meeting, he being a Roman Catholic. After he was there the remarks of Mr. Fitchett seems to us to be out of place. Referring to the recent effort of the Pope to unite Christendom he said: "A little while ago the Pope

held up his hands and called them all back to the Papal fold. They should not laugh, for the man who tried to mend the divisions anyhow was not to be laughed at. And before they could obey the Pope's call and return to his fold, how many things they knew to be true must they believe to be lies, and how many things they believed to be lies must they have to take as true. The Pope's letter he looked upon as the translation into ecclesiastical Latin of the well-known nursery rhyme—

Will you walk into my parlor?

Said the spider to the fly.

And the union with a church like that would be a union of the spider with the fly—with the fly inside." In his speech, Sir John, in referring to the remarks of Mr. Fitchett, said: "The lies which appalled his very good friend the president of the conference were the truths that sustained him, but for all that, what of it?" That's the point, what of it? If honesty of purpose is all that is required to God's word it to be considered there is a lot of it. This is the kind of reasoning which is deceiving mankind.

Faith and Loose.—We recognize, and are glad to do so, that this is a country of religious liberty, and that every man has the right to act in these matters as may seem best to him. If one community of people, religiously, don't suit him, or if he disagrees with them on points of doctrine he has a perfect right to seek a home elsewhere. But we take it for granted that no man who is honest with himself and desires to be at least courteous towards his brethren, would leave a church without a good and substantial reason, and without frankly and freely stating that reason. Honesty at least demands this much. This is true of all, but preeminently true of those who set themselves up, or who have been set up by others, as public teachers, or proclaimers of the gospel. A man in leaving us must have a reason for so doing, and that reason should be plainly stated; and if at any time that same man desires to return there must be a reason for his so doing, and this reason should be as distinctly stated. No man who desires to be honest would think of doing otherwise. If one of our brethren changes his mind about the position we hold he has a right to say so, and seek a home amongst a people with whom he is more in harmony. But if, peradventure, he should want to return he should state his reasons. A few years ago one of our preachers left us and joined the Presbyterians. From that time he has been preaching the views of the New Testament held by the Presbyterian Church, baptising infants, etc. If at any time he should desire to return to the people of his first love, he would naturally be asked for an explanation, and we take it would as frankly give it. No man who is honest with

himself would think of doing otherwise. Let us take a case just at hand. Bro. Mazengarb was preaching nearly two years for the church at North Melbourne. Towards the close of his labours there he desired to do certain things which the officers opposed. Shortly afterwards he resigned, and at the close of his work asked for a letter to the Baptist Church, saying that he was no longer in harmony with us on the subject of baptism and the communion question. The letter was granted, and he left and joined the Baptist Church, and applied for admission as a preacher into the Baptist Union. All this he had a perfect right to do. Now note—if the Baptist Church is right on the subjects named above, and many other things, we are wrong, or the other way about. But Bro. Mazengarb, not finding employment amongst the Baptists, seeks employment with one of our churches. Has he changed his mind? If so, let him speak out and say so. If not, as an honest man he has no right to take work with a church with which he is not in harmony. We are not now discussing the doctrinal differences between ourselves and the Baptists, but suffice it to say that the Baptists would not receive as a preacher one of our brethren holding the views generally held by us, and they would not be true to their principles were they to do so; and we are certainly unwilling that any man should play fast and loose with our churches. If Bro. Mazengarb had remained in his new home we should have said nothing, but when he wants to return we want to know the reason why.

Open Column.

"ONLY IN THE LORD:"
OR,
A WORD TO UNMARRIED
CHRISTIANS.

How to serve the Lord Jesus Christ should be the highest aim of every Christian. It is commendable to be earnest in labour, diligent in business, plodding in study, aspiring after education; but these and all other efforts will be subordinated by the thorough Christian to the serving of Christ. Every power of mind and body—every acquisition, mental, physical and material—will be employed to the honour of the King. To serve Him must be the paramount desire and aim.

How can a Christian best serve his Lord? To serve Christ we must please Him. Service which does not please lacks the main element of acceptance. To fail to please an

employer in the service we render is a step towards being dismissed. Especially where love is expected, as in Christian service, to fail to please is to fail entirely. To satisfy the Master so as to secure His approval is indispensable.

There are many things in which we may please ourselves. What trade we shall engage in is a matter of liking and choice. We know not that one kind of honest, sinless labour is more binding upon us or more acceptable to God than another. In like manner there is no restriction as to where we shall live. There is in these and other such things a wide field in which man may exercise free choice and act as he pleases. Is marriage one of those matters in which we are

LEFT TO PLEASE OURSELVES?

A simple yea or nay, in reply to this question, might be misunderstood. A few sentences may be more serviceable. It may be answered that within certain limits we are at liberty in the matter of marriage. Paul gives the liberty and names the restriction in one verse—"She is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7: 39). To whom she will speaks of freedom, choice, selection. Only in the Lord is a restriction, a limitation. Those in the Lord may choose for life-partners any of those who are in the Lord, but they are not at liberty to select beyond the circle covered by the words in the *Lord*.

ONLY IN THE LORD: WHAT DOES IT MEAN?

What persons are so described. It will generally be conceded that Christians are in view. A Christian should only marry a Christian. A Christian marrying one who is not a Christian is a violation of Paul's teaching already quoted from 1 Cor. 7. The whole chapter should be read. It deals with little else but the subject of marriage. One part specially deserves notice: "Let not the wife depart from her husband," and "let not the husband put away his wife." There is here a case of the wife being likely to leave her husband, and there is a case of the husband being likely to put away his wife (verses 10-13), and Paul is prohibiting the separation. Why should such a prohibition have been required? Why should there have been a thought of departure or of putting away? For the simple reason that the Christian law of marriage was becoming clearly under-

stood, viz., that believers and unbelievers should not be united in marriage. The apostolic law was explicit that a believer ought

NOT TO MARRY AN UNBELIEVER.

But what must be done where after marriage one becomes a Christian and the other remains an unbeliever? Should they not then part? was the natural question with those who saw that it was wrong for a believer and an unbeliever to be united in marriage. It was to solve that difficulty that this part of the chapter was written. The marriage contract, when once made, must not be annulled by one of the parties becoming a Christian. Marriage must be held sacred. But the very raising of the question of separation implies how wrong it was judged for a believer to form an alliance with a unbeliever. Christians should only enter into matrimony with Christians. See also 2 Cor. 6: 14-18, and 1 Pet. 3: 7.

The expressed will of the Lord by His inspired apostle should be an end of all dispute. Nay, it will be an end both of gainsaying and wrongdoing with all who strive more to please the Saviour than to please themselves. But when to the will of the Lord can be added the experience of man, the wisdom of the law becomes vividly apparent. Intermarriage has

ALWAYS BEEN MISCHIEVOUS.

The servants of God marrying those who were not His servants has always entailed unhappy consequences. Take some examples. Gen. 6: 1-5. The "sons of God" are understood to be worshippers of God, and the "daughters of men" worldly women. Further, the context is understood to imply that because of these intermarriages, wickedness gained the mastery and the flood ensued.

God's law to the Jews prohibiting marriage with idolaters was couched in plain, unambiguous terms (Ex. 34: 12-16, Deut. 7: 3, 4). The design of the prohibitory statute is also clearly announced. It was to prevent the worshippers of the true God being enticed away from His worship to that of their partners. Nor was the caution unnecessary. Where it was unheeded, fatal consequences ensued. Ezra 9 and Neh. 13 give samples of the dire mischief that followed disobedience. Solomon with all his wisdom became an abject fool among his idolatrous women. Israel became saturated with idolatrous

practices through intermarriage with surrounding nations.

A similar bitter experience is being realised to-day by many Christians who, through ignorance or self-pleasing, have disobeyed the divine instructions. A Christian may be in little danger of marrying an avowed idolater. But the one distinction formerly insisted on in God's enactments anent marriage still holds good; that is, the distinction between worshippers and non-worshippers, between believers and unbelievers. They who practically ignore this distinction by marrying an unbeliever cannot escape the miserable consequences of their unauthorised union. Scores known to the writer are reaping the

MISERY OF BEING UNEQUALLY YOKED, to say nothing of the disapprobation of the Lord hanging over them. The wise reader will let the teaching of God and the warnings from the sad experience of mankind have weight in choosing a partner for life. The thoughtful Christian will avoid collision with God, avoiding at the same time the tremendous risk of an unhappy life.

One point still remains somewhat indefinite. "Christian" is often employed in a general, vague, undefined way. Indeed, almost every one is talked of now-a-days as Christian. That last use of the word poorly corresponds to being "in the Lord." It may, therefore, be useful further to ask

WHO ARE IN THE LORD?

Giving another quotation from Paul will elucidate this question. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ" (Gal. 3: 26, 27). By learning how and when a man puts on Christ, we are able to say who are in the Lord. The man who has put on Christ must be in Christ the Lord. These verses point out two things to which man attends—faith and baptism. All who are God's children are so by faith. All who are baptised, in their baptism put on the Lord Jesus Christ. The baptism spoken of is the baptism of a believer. The believer who intelligently submits to be baptised into the name of Father, Son and Holy Spirit, thereby at once assumes the name and the yoke of the Lord Jesus, places himself completely under the teaching, guidance and control of the Redeemer. He is *in the Lord* in the Scripture sense of that phrase. It therefore follows

that immersed believers should

ONLY MARRY IMMERSED BELIEVERS. By some this teaching is contemptuously thrust aside. But to those who deem the words of an apostle as authoritative as the words of the Master, there is no choice save between faithful obedience on the one hand and on the other hand an ignoring of the Lord's dominion over them. If we are to please Him, we must adopt His teaching as given by His accredited apostles. The Lord claims a complete following. No half-way doing is acceptable to Him. He brooks no rival. He will have no compromise.

Immersed believers marrying the unimmersed is tending to obliterate the Lord's own ordinance. Especially among the Baptists their intermarriages with those who do not practice immersion as taught in Scripture has the effect of putting it in the background. The special inconsistency of leading men marrying those who are disobedient can scarcely be too strongly probated. The results are culpable silence on plain Scripture teaching, open communion, a practical shivling of the ordinance, and sometimes even a helping hand given to the anti-scriptural practice of sprinkling infants.

Courteous reader, is your attitude in this matter such as you can vindicate in the light of Scripture and in prospect of the judgment seat of Christ before which we must appear to give an account of our conduct?

(From the pen of the late Bro. William Linn, of Glasgow. Slightly abridged.)

A. M. LUDBROOK.

The Expositor.

—30—

CHRIST THE BURDEN-BEARER.

"Himself took our infirmities, and bare our sicknesses."—Matt. 9, 17.

It is not a little remarkable that these words, which purport to be a quotation from Isaiah's prophecy, are not found in the writings of that prophet. The nearest approach to the words of Matthew in Isaiah is found in the 4th verse of the 53rd chapter of his prophecy, "Surely he hath borne our griefs and carried our sorrows;" and probably that was the prediction to which Matthew refers, and which was fulfilled by

Christ in his ministry of healing when upon earth. We see, too, how and in what sense He fulfilled it, not by taking up the burdens of suffering and sickness and bearing them Himself, but by removing them—He "cast out demons" and "healed" their sicknesses. It was thus that Christ "bare" the physical and bodily diseases of those who came to Him for relief. In quite another sense, however, He "bare" the great spiritual disease of humanity—sin; for the Apostle Peter reminds us that "His own self bare our sins in his own body on the tree" (1 Peter 2: 24).

But coming back to the passage under consideration, it may be noticed that there is another sense in which Christ "took our infirmities and bare our sicknesses," viz., in the sense of participation. He bore them not for us but with us. He became man with man even as He had been God with God, and so we find Him suffering hunger and thirst and weariness, disappointment, the sense of desertion, grief, sorrow and pain. He came to earth not as a mere spectator—a mere eye-witness of the sufferings of humanity—but by actual experience he took part in the same.

"In every pang that rends the heart,

The Man of Sorrows had a part."

"Surely he hath borne our griefs and carried our sorrows." But not only did Christ participate in the sufferings of humanity, but He also and again by actual experience endured temptation—"He was in all points tempted like as we are, yet without sin" (Heb. 4: 5). Does some tried and tempted one urge that by reason of his divinity Christ was not so susceptible to temptation as we; that being divine He possessed a power of resistance that we mortals have not, and that therefore temptation did not mean to Him all it means to us. But is there any good reason for such a contention? While it is true that Christ was divine, it is also true that He was essentially human, and his very sinlessness proves that He felt the full force and intensity of temptation; for as some one has well said, "he who falls yields before the last strain." Jesus did not yield, He did not fall, He passed through the ordeal unscathed, His spotless purity unshaken; He must, therefore, have experienced the very intensity of the last strain. Thus we see how completely Christ identified Himself

with, and entered into, the conditions of human life.

But why? Why was it necessary that Christ should suffer? Why was it necessary that He should have been so intensely human? Accepting the facts of the fall, here is a world in revolt; God desires to win the rebels back to allegiance to Himself. What means would human wisdom suggest in order to the accomplishment of his purpose? Certainly not the means that He did adopt. Who would have dreamed of His "sending his son in the likeness of sinful flesh?" From a human standpoint, there could be no surer way to court and secure failure—the utter failure—of the scheme. Is there any wonder that the Jews failed to recognise in the poor, despised Nazarene their long looked for Messiah? Is it surprising that they regarded all the predictions of their prophets which pointed to His glory and majesty and power as referring to their coming King, but failed utterly to identify Him with the "man of sorrows?" It was contrary to human reason and all human ideas of the "fitness of things" to suppose that anything less than a mighty exhibition of power and glory would have been sufficient to secure the success of such an enterprise. But "the wisdom of this world is foolishness with God," "and the foolishness of God is wiser than men." God knew best. *God always knows best.* He knew that an exhibition of love was what was needed, and Christ came as the revelation—the living embodiment of the Divine Father's love. He came to save sinners, not to cease them. He came to win their affection, and to do that He must suffer with them, He must enter by a personal experience into all the conditions of their environment. Therefore "He took our infirmities and bare our sicknesses."

Again, it was necessary that Christ should suffer in order that He might be made perfect. "For it became him for whom are all things, and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect through suffering" (Heb. 2: 10, R.V.). The human nature of Christ would not have been perfect without suffering. Supposing He had lived the three and thirty years of His life upon earth under conditions which involved perfect immunity from suffering, viewing the sorrows and tears and trials that "human flesh is heir

to" from an altitude of magnificent superiority and blissful exemption, His would not then have been a perfect humanity. "Therefore it behoved him to be in all things made like unto his brethren" (Heb. 2: 17), and let His sorrowing disciples take comfort from the thought that, as with Him, so also in their case, the design of suffering is their perfection. Happy are we if we learn the lessons of adversity.

But again, it was necessary that Christ should suffer in order that He might have perfect sympathy with suffering humanity. Only he who has learnt by suffering can feel for those who suffer. "A fellow feeling makes us wondrous kind." The perfect humanity of Christ is the very ground of His sympathy with us. It is because He took upon Himself our infirmities, because He bore our sicknesses, because He was in all points tempted like as we are, that He has perfect sympathy with us in our sufferings. And, oh! what a blessed assurance is this that amidst all our trials and sufferings we have the constant, abiding, unflinching sympathy of Christ.

Once more, it was necessary that Christ should suffer in order "that he might be a merciful and faithful high priest in things pertaining unto God" (Heb. 2: 17, 4: 15). A "faithful high priest." That is, one in whom we can have confidence, one whom we can trust; and having as our high priest offered a sacrifice for us "once for all," He now as the mediator of the New Covenant intercedes on our behalf. Now the very essential qualification of a successful mediator is that he shall have perfect sympathy with the party for whom he mediates. Thus we see how that by suffering Jesus was qualified to plead our cause before His Father's throne.

Finally, it was necessary that He should suffer in order that He might "succour those that are tempted," While we rejoice in the assurance of Christ's unflinching sympathy for us, while the remembrance that He is no idle and indifferent spectator of our sorrows and trials is calculated to inspire us with courage and fortitude, we have also the satisfaction of knowing that He is also our helper—"a very present help in time of need." Christ's sympathy for us is of a very practical character; and how strong He is! and what a comfort to be assured of the sympathy and help of a friend to whom is "committed all authority and power!" "Wherefore comfort one another with these words."

R. G. CAMERON.

Hearth and Home

A SMALL BOY'S PLAINT.

When the blizzard is blowing outside in the street, I have to stay here in the house. I have to sit quiet the whole of the time, as still as a little brown mouse. They won't let me tease my small brother at all, or play with my small sister's things. And mamma's not pleased if I stop in her room and set up a store with her rings.

And papa gets mad as a crazy March here when I cut pictures out of his books. I cannot go down to the kitchen to stay because we've the crockets of cooks. The waitress don't like it if by some mischance I upset the cranberry pie. On blizzardy days there isn't a boy so unhappy and tired as I.

The dog he snaps at me if I nuzzle his tail, and pussy she scratches my hand. If I put her aboard the piano and play she's the head of a musical band. The baby he cries if I poke at his eyes, and his nurse drives me out of the place. And tells me that all through the rest of the day she don't want a sight of my face.

I wish it would clear, for I want to go out. I cannot stay quiet and still. I'm so full of movies's all of the time that I get down makes me feel ill. I can not do any thing—no, not a thing—I can't say I will or I won't. I can not go out and I can not stay in when there's nothing to do but to don't.

—Hester's Bazar.

THE NEBRASKA COUSIN.

BY M.O.E.

"Mamma, I will never send such a wrap as that! Why, the very buttons are out of date!"

"My daughter, when people are suffering for clothing they will scarcely criticise a good, warm garment on account of its style."

"Oh, I am willing to send it. To be sure, the material in it is good, the trimming is well enough, and I know it is nice and warm. Say good-bye, old coat! Oh, mamma, I will put a letter in the pocket and see if I ever hear from it."

The people of Woodborough had been aroused by news of the suffering and want in Nebraska, and quantities of clothing and food were being collected. Among the most enthusiastic donors was Margaret Tavish, the only child of wealthy parents, spoiled and petted; but, naturally of a kind and generous disposition, she was now thoroughly aroused by the painful tales of want and suffering which had reached her. She wrote her letter and pinned it

in the coat pocket, and in due time the goods which she and her mother contributed were packed and sent.

In a small house, surrounded by great bare fields in Nebraska, sat a young girl. She was an orphan. The people who had kindly given her a home and food were not her kindred. Indeed, she had never seen a relative beside her parents in her life, although she remembered hearing her mother talk of an only brother, but she had no idea where he lived. How Dorothy Weston missed the protecting care of her parents. She felt herself a burden to those who had cared for her so kindly; she knew the destitution of the household, though she never heard a murmur of complaint from one of them. She glanced out of the window and saw nothing but acres and acres of what had been once a sea of green, growing corn, all dried and burnt by the death dealing hot wind of July 26. That wind was the deathblow to many a farmer's hope, and from that time on he saw nothing but starvation and abject destitution staring him in the face. Poor Dorothy thought, as she sat there, of how beautiful the prairies had been in the time of seasonable rains, and how they had stretched

"In airy undulations far away,
As if the ocean in his gentlest swell
Stood still!"

She remembered the intense green of the grass, and the many colored flowers scattered through it, and how in admiration she had exclaimed:

"These are the gardens of the desert.
These the unburnt fields, boundless and beautiful,
For which the speech of England hath no name—
The prairies!"

But now they were brown and dried until there seemed no life anywhere. She was hungry, too, and knew there was nothing in the house to eat. From the next room came the stifled sobs of a child, and she knew she was not alone in her misery, for the whole family—yes, the whole neighborhood—were starving! Werd had reached them that food and clothing were being distributed in the neighboring town, and Mr. and Mrs. Brown had gone to secure aid. Dorothy realised that if they did not get food, there was nothing to do but to await death, which would surely follow. She was thinking of their great want when suddenly the door opened and Mr. and Mrs. Brown entered, their arms laden with bundles. With a prayer of

thankfulness she rose to meet them. "Why, how many parcels did you get?" said Dorothy; "I wonder what they are!"

"Provisions and clothing to make us comfortable for many many days," says Mr. Brown. "The friends in the East can never know how thankful we are, nor what they have saved us from by their Christian aid. May God bless them!"

As they were examining the bundles, Mrs. Brown said: Dorothy, here is a coat for you. I did not tell her that you had used your nice, warm clothes to make my little ones comfortable."

It did not take Dorothy long to get the coat on, and it fitted perfectly.

"Why, just look!" she exclaimed; "here is a letter and—and—a ten-dollar bill. Just listen: "To the person who receives this coat. Please accept it and the inclosed money with my deepest sympathy, and at your earliest convenience write to me. Address Miss Margaret Tavish, Woodborough, O."

The ten dollars meant a great deal. It meant seed for planting another season; but what inspired Dorothy with a thrill of joy was the name, "Margaret Tavish." The name of her mother's brother was John Tavish. This new friend might help her to find him. Dorothy wrote to Margaret Tavish, telling her all she knew of her mother's history, describing her former home, the death of her father, soon followed by that of the broken hearted mother, and pathetically describing her loneliness. The letter created an excitement in the Tavish home. Mr. Tavish had scarcely a doubt that Dorothy was his sister's daughter. He did not wait to write, but started immediately for Dorothy's Western home. When he reached the little house on the prairies, he recognised Dorothy by her resemblance to his sister. Her joy at meeting him, and his grief at the great destitution which he saw all around him, belong to another story. By looking over a package of papers which Dorothy had carefully kept, he found that her father had large investments in mining properties, which were now valuable. Dorothy returned with her uncle to Woodborough, where Margaret at once claimed her as a sister. She is happy in her new home, and expects to enter a good school next year. She remembered the family of Mr. Brown in a more substantial way than by mere kind words.

MISUSED PASSAGES OF SCRIPTURE.

[Under this head we propose giving, from line to line, short explications of Scripture, mainly for the purpose of placing the importance of taking texts with their contexts. These will be original and selected.]

"The kingdom of God is within you" Luke 17: 21

We have all heard sermons upon this text, inculcating from it the importance of personal religion. But I for one have never heard any expression of consciousness that, while the exhortations were sound, their present basis was insecure. Yet this the marginal rendering even of the Authorised Version might have suggested. "Or, among you," it says; and surely the circumstances in which the saying was uttered forcibly suggest that the alternative gives the only tolerable meaning of the phrase. Jesus was denanded of the Pharisees when the kingdom of God should come"; and He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." Now He could hardly have meant that the Pharisees were to look within—into their narrow and loveless hearts—to find the kingdom of God. He must surely have meant "in the midst of you." They were looking out here and there for the kingdom, everywhere but in their own company—on the shores of Genesareth and in the streets of Jerusalem. Yet there, if only they had eyes to see, moved the King of that kingdom, winning its subjects, giving its laws, appointing its officers and institutions. The kingdom of God was forming within their very circle, and they knew it not; they asked when it should come.

Nor is the erroneous use of this passage an unimportant matter. It assumes a sense of the term "kingdom of God" in which it is (I think)

* That the Revised Version continues "within you" in the text, and still relegates "or, in the midst of you" to the margin, undoubtedly makes in favour of the ordinary rendering, as a rendering. I do not deny that, taken without their context, it would be so that the words would naturally be translated; and the analogy of Matt. 23: 26 supports such a meaning for *entos*. But Alford aptly quotes Xenophon, to show that "among," is quite as legitimate an equivalent for it; so that after all it is a question of examples, not of scholarship. True, late "within" if you like, but let it be under stood that, as in John 12: 35, "in you" means "among you."

never used in Holy Scripture; and which, if frequently applied to it, would so far deprive us of the meaning and teaching it was intended to convey. The kingdom of God must indeed be within us as well as without us: its King must reign in our hearts, otherwise He would have no true subjects. But if it were only within us (as Count Tolstoy's recent book would seem to maintain), it would be no kingdom. It belongs to us, not as individuals, but as associates. It is an organised constitution of things wherein God is ruler, in which His laws are obeyed and His institutions and officers recognised. Israel had the shadow of it; the Church of Christ has the earnest of it in a mystery; and the one hope for mankind is that it may soon come in its fullness, when the kingdom of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Our hearts need to expand to this catholic thought and expectation; and it was not Jesus Christ who taught preachers to narrow them to their own personal interests by proclaiming "the kingdom of God is within you."

—*Expository Times.*

Church News.

All matter for this department should reach the Office by noon on Tuesday. But sheets sent arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. Mason, 528 Elizabeth-street, Carlton.

SOUTH AUSTRALIA.

The treasurer of the Evangelist Committee reports the following receipts:—Alms, £10; Carew, £2; Queenstown, £1; Milang, £7 5s.; Millicent, £1 5s.; Williamstown, £4; Port Pirie, £35; Balaklava, £5; 21th Adelaide, £9 10s. Bro. D'Nest proceeds to Balaklava at the beginning of July.

Mr. and Mrs. J. C. Dickson have been blessed with the addition to their family of a daughter, born June 19th.

Point Sturt has sent a further donation to the Evangelist Fund of £6 11s. 9d.

YORK.—During the past six weeks we have held special gospel services, conducted by H. H. D. Smith, M. Wood Green, A. C. Rankine, J. C. Dickson and T. J. Gore. But though excellent addresses were given we are not able yet to report any decision as a result, but are looking forward

and praying for an increase in the near future.

June 24. W. B.

UNLEY.—Good meeting at Park at both morning and evening. Bro Green speaking in his old form. Last Lord's day evening two young women were immersed, who on the Sunday previous made the good confession. More on the point of decision, and pray that the blessing of our heavenly Father may rest on the cause here. All departments of work are in healthy condition.

June 23. T. G. STORER, Sec.

GLENGLE.—For the first time this month we heard the good confession made last night by two young females. It gave us all great joy, as we are not making that progress which we would like. Our meetings are good in attendance and interest. Bro. A. Smith is becoming better known amongst the brotherhood, and is everywhere appreciated. Some time ago we reported that about 200 volumes had been presented from members to the S. School. Now, through the kindness of Bro. H. Wright, who has made it without charge, we have a bookcase large enough to hold double the number of books. Such acts of kindness are worthy of note from brethren working hard for their living, and who have small means.

June 24. W. M. B., Sec.

HINDMARSH.—The vacancy caused by the resignation of Bro. Taylor as the leader of the musical part of the worship, has been filled by Bro. George Duncan.

We have sustained a further loss by death during the month in the person of Bro. Hugh Smith. He has been greatly afflicted for many years, but was taken somewhat suddenly on Saturday, 11th May. Although the family are mostly grown up yet they feel the loss acutely. Bro. Smith was aged 62. He, and Sister Smith, who died about three years ago, were formerly members of one of our northern churches.

June 3. A. G.

HINDMARSH.—Since last writing four young people from the Sunday School have been baptised on a profession of their faith, and have been received into the church in the usual way. We would be glad to see an ingathering of those of riper years, who come and go, and have done so for a long time. There seems to be some who are respectable church goers, but there the matter ends with them. Oh! that the gospel might be to these also the "Power of God unto salvation."

Bro. and Sister Thomas are leaving the district to reside elsewhere. May the blessing of God accompany them and their family.

June 15. A. G.

NOOKWOOD.—Last Monday week evening

we held the annual meeting in connection with the Endeavour Society. There were about 100 persons present. Mr. Edwin Ashby of the Adelaide Y. M. C. A., gave a very practical address, which was calculated to do us all good. Refreshments were served at the close of the meeting.

Since our last report two have confessed Christ and have since been added to the church. The strangers continue to come into our meetings. We know the truth will win its way into their hearts.

On Monday evening last we held the anniversary of the Band of Hope. The chapel could not accommodate all the audience. Several had to stand at the back of the chapel. Songs, recitations and dialogues were given. Mr. Madge (president of Band of Hope Union, S. A.) gave a temperance address which was much appreciated.

June 26. A. C. RANKINE.

QUEENSTOWN.—The aged sister mentioned in my last was immersed. We had a splendid meeting. April 21st we had a happy time together, when this sister was received into fellowship. April 25th we again had the pleasure of receiving another friend into fellowship from the Wesleyan body, who plainly saw his duty and determined to do as his Lord had commanded him. In the evening we had the joy of witnessing the confession of this friend's brother before a hall full of people, who after he had confessed Christ went down into the water and was buried with him in baptism. Our young Bro. Theo Fischer gave a splendid discourse, which was enjoyed very much. May 5th we had a most enjoyable time. Bro. Hawkes told us about the great love of God in calling us sons, when the brother above mentioned was received into fellowship. We had Bro. Cosh with us in the evening, and a good meeting, 12th, 19th, 26th and June 2 a good meetings, when various brethren from the city preached. We thank them heartily for their help in the work. June 4 we had the pleasure of receiving another into fellowship—a young brother from the church at Henley Beach. We had our Bro. W. L. Johnson last Lord's day; a full meeting. Regret was expressed at the close by many that the time had been too short. We feel sure that our brother will be a powerful worker for the Master. May his blessing follow him. Our sisters are going more into their work. They have appointed more officers, and offered help to any who need it in cutting out or sewing. May God's blessing follow them in their work of love, and that they may prove worthy of the name they bear. R. H.

—O—

VICTORIA.

MILDURA.—On Lord's day evening, 16th June, at the conclusion of the service I had the joy of seeing my daughter come out and

confess her Saviour before many witnesses. I buried her with her Lord in baptism on Wednesday evening, 19th, and received her into fellowship yesterday morning, 23rd. May she prove a faithful servant to her Lord in our prayer.

Thank God, the work is going on in Mildura, and we can see there are many who attend our services "almost persuaded," and we are praying and working to bring them all to the *altogether* point, and as we are continuing to preach the gospel—the power of God unto salvation—our Father will honour His own word, for it will not return to Him void, but shall accomplish the thing whereunto it is sent. Mildura people are seeking after truth, which we are trying in our simple way to show and teach. "Whatsoever ye shall ask the Father in my name, He will do it," is Christ's promise; and the church's prayer is, "Give us wisdom to win souls, Father, for Christ's sake." In answer to this prayer He has blessed us with six additions this year by faith and obedience. May the Lord still prosper His work, until our meeting house here is too small to hold the worshippers who shall attend to remember the dying love of our Saviour on the Lord's day. [June 26.] J. S.

MENAP.—Things are moving on nicely in this corner of the Lord's vineyard. Our meetings for the breaking of bread continue to be fairly well attended, and our Sunday School is going along in the usual way—teachers and scholars regular in attendance. No visible results as yet. The proclamation of the gospel may be said to be *in* it, which, reduced to plain English, means it is not. The only exception to this rule occurs when we have a visit from a real live evangelist. Such a visit we had last month, when Bro. Tomlinson, of West Wimmera fame, spent one Lord's day with us, exhorting the church in the morning, and preaching to a fair audience in the evening. We also had a flying visit from Bro. Little, who spent an evening at the writer's house.

SOUTH YARRA.—After a year and half of happy and successful fellowship, the church at South Yarra is called upon to part with our Bro. T. Hagger, who has been selected by the Missionary Committee to take up evangelistic work at Echuca. We purpose holding meeting in connection with his departure on July 17th at 6.30 pm in the South Yarra Hall, corner of Surrey and Toorak roads. A full list of speakers, with singing and an exercise by the Chinese Class, with which he has also been connected, will be provided. A warm invitation is extended to all his numerous friends to be present at the meeting.

July 1st. DAVID A. LEWIS.

WILLIAMSTOWN.—The Sunday School has

just celebrated its anniversary. The usual Sunday services were not held. On Tuesday, June 18th, a tea was given to the scholars, about 60 of whom partook of the good things, also did a number of adults. About 100 attended the entertainment. Bro. Hopkins presided and distributed the prizes. A number of songs, recitations, etc., were rendered by the scholars. The secretary's report (read by Bro. Walker) was not altogether satisfactory. The number of scholars now on the roll is 53, a decrease of 40 from last year. There are now four teachers, a decrease of 4. The reason of this heavy loss is mainly through the small number of teachers. I have every reason to believe that the teachers have done their best, and are still doing so, to keep the scholars together. We have since lost our superintendent, Bro. Hopkins, and the secretary, Bro. E. Barham. Bro. Hopkins has worked hard for the school for the past year, and resigns on account of ill-health. The secretary has done his best for the school's welfare, and resigns through leaving the district. Bro. Walker st. takes the superintendency, and Bro. Carson the secretaryship.

July 3.

SECRETARY.

QUEENSLAND.

MARYBOROUGH.—Bro. Mahon left Gympie on Saturday, June 15th, to be present at Maryborough on the 16th, to assist in removing the ark from Bro. O'Hrien's house, where it has been for the past three years. The ark was removed according due order; not placed on a new cart, but borne by the priest. Those present were Bro. O'Hrien, Cooper, Chaplain, Cummings, and Mahon, while our Sisters O'Hrien, Bray, Cooper, Croome, Easgate, McCosh, and Chaplain went before with music. We proceeded by way of St. Paul's, from out the tower of which pealed forth a chime of bells as we passed. Thence along the highway, leaving Mount Wesley on the left, we reach Shiloh—the "Protestant Hall," where we placed the ark in its present position.

Owing to the unavoidable absence of our high priest, Bro. Hardie, Bro. Mahon conducted the opening service, which was a most impressive one. The first item was "All hail the power," and Bro. O'Brien, who is a critic in musical matters, confessed that he had never heard that hymn sung so well.

Bro. Mahon read the Old Testament Lesson, 2 Chron. 6, and Bro. Chaplain read the New Testament from John 17. After another hymn Bro. Mahon explained the principles of the Decalogue as breaking of the loaf, communion and contribution. The editor of the local press being present, took it all down. "Whether he took it all in we cannot say at present," but he kindly supplied the information tendered by our

brother to the public. The address by Bro. Mahon was on the palm tree. Psalm 92: 12-14. All present were highly pleased.

On Lord's day evening we held forth to a larger audience, when our brother delivered a discourse on the "Church of Christ."

On Monday night the Baptists kindly placed at our disposal their building; not only so, but made all arrangements for conducting a service and the immersion of the husband of our respected Sister Howard, who had decided on Lord's day evening. Although we had not the time to announce this meeting, a good audience greeted Bro. Mahon, who again delighted the audience with an address on "How to be saved." Jer. 29: 13: "And ye shall seek me and find me, when ye shall search for me with all your heart."

Bro. Mahon intends to start on his evangelistic tour in August commencing at Roma, visiting all the churches in the colony if possible. The brethren little know the treat in store. Gympie church deserves our thanks for permitting our brother to do this work, and we hope they will do their best to carry on the work in his absence, and also that the churches about to be visited will do their duty in providing towards the comfort of our brother while with them. He leaves here to visit our foreign mission work at Childers and, if possible, the church at Bundaberg, a report of which will be forwarded.

KANAKA MISSION.—Bro. J. Thompson reports:—On the 16th inst. we got Bro. Mahon from Gympie to open our first meeting in a public hall, and not being able to utilise his services during the week I sent him on to Childers to report on the work there. His report will be forwarded in due course. He speaks favorably of the work and workers. I may say that, from personal observations, I endorse Miss Young's remarks at the late F.M. meeting.

NEW ZEALAND.

WELLINGTON, N.Z.—The Sisters' Sewing Bee, on Wednesday, June 12th, held one of the most successful entertainments attempted in the history of the church. At 1 o'clock p.m. the doors of the chapel in Dixon Street were opened to the public, the attraction being a sale of work, comprising garments of various descriptions. At 6.30, a tea-meeting was held in the schoolroom. At 8 p.m. the chapel was crowded to the doors, brethren being present from Petone and Newtown, and many having to stand, there being not sufficient seats. Bro. Turner, our highly esteemed evangelist, presided at this meeting, and in doing so, referred to the object of the gathering, which was to commemorate the paying off of £100 of the debt on the chapel.

A good programme was arranged and carried out with great enthusiasm, every one enjoying the efforts of those taking part. The following contributed: Piano solos, Misses Yeomans and Garbes. Duet, Miss Hill and Mr. Gray. Solos, Miss C. Yeomans, Messrs Manifold, Hazlewood and Illingworth; Recitations, Miss McIntyre and Mr. Belworthy. Addresses by Messrs Laurensen, Wright and Mudge; also several glees by the choir under Mr. Manifold. The accompaniments were played by Mrs. Manifold and Misses Yeomans, Hazlewood and Gray, while Mr. Turvey presided at the organ. One feature of the evening was the presentation by the Sisters' Working Bee of £50 to the Church Building Fund. The same sisters also presented Mrs. A. F. Turner, (wife of the evangelist,) with an exceedingly handsome gift. The proceedings were brought to a close at 10 p.m., but before doing so a hearty vote of thanks was tendered to the Sisters' Sewing Bee for their kindness, and also to all those who helped to make the meeting successful. Among the various donations received by the Bee, was a very handsome one from the Ladies' Endeavor Society.

June 13.

JOHN A. SHENNAN.

OUR BUDGET.

Love is satisfied only with love.

A wise man's day is worth a fool's life.

Better a diamond with a flaw than a pebble without one.

Four confessions at Marrickville, N.S.W. last night, and a splendid meeting. Bro. Clapham.

If believers are condemned by the world, let them remember that they shall not be condemned with the world.

Time will discover everything to posterity; it is a babbling, and speaks even when no question is put.

Sorrow for having done amiss is fruitless if it issue not in doing so no more.

One baptism at Cheltenham, the second daughter of Bro. G. Daff, who made the good confession on June 30th.

Be kind to your friends, that you may keep them; be kind to your enemies, that they may become your friends.

Contributions to the Victorian Home Mission are coming very slowly. Only £24 received during the past fortnight.

He that boasts himself to know everything is more ignorant; and he that presumes to know nothing is most wise.

The precepts of the law may be comprehended under these three points: to live honestly, to hurt no man wilfully, and to render every man his due.

Australia has now 43 workers in China in connection with the China Inland Mission.

Several mission stations in China, among which are Chingtu, Kaiting, and Yoochow, have been looted by Chinese mobs.

One reason why the world is not reformed is because every man would have others make a beginning, and never thinks of himself.

Bro J. Pittman preached at Kyabram on Lord's day, 23rd June, also visited Echuca on the Monday following.

The Church of Christ in Twynholm Assembly Hall, London, where Bro S. Black is preaching now numbers 120 members.

July 14th, F. M. Sunday. With signs of business revival, the F. M. Committee hope for a very large response to their appeal this year.

Bro Tomlinson has resigned his connection with the Victorian Missionary Committee, which, after full consideration at a special meeting, has been accepted.

A united Endeavour meeting will be held in Lygon-street chapel on Tuesday evening, July 9th. Addresses are to be given by Brethren Selby, McCrackent and F. Pittman.

Bro Miller and daughter, from Wellington N. Z., are spending a few days in Melbourne en route to the old country. We heartily wish them *bon voyage* and a safe return.

In a recent speech at Birmingham, England, Lord Roseberry said, "I go so far as to say this, that if the state does not soon control the liquor traffic, the liquor traffic will control the state."

A few pounds more will pay for Bro. Park's new Bible Carriage. The order has been given for it. Let us hope that before it is finished the necessary amount will have been contributed.

Brighton prospects brighten. Bro Ludbrook is canvassing the whole neighborhood. Meetings are increasing. S. S. ditto. A Sisters Sewing Class to help the needy has been started. Several additions expected shortly.

We regret to hear that Mrs. Shears of W.A. has now lost by death her only child. It has only been a few weeks since the death of her husband. She, with her father and mother, Bro and Sis. Pallot, has our deep sympathies.

Miss Willard says: "I once asked Thos. A. Edison if he were a total abstainer, and when he told me that he was, I said: 'May I enquire whether it was home influence that made you so?' and he replied: 'No, I think it was because I always felt that I had better use for my head.'"

When someone tried to rebuke Mark Guy Pearce for preaching Temperance by reminding him that his duty as pastor con-

sisted in taking care of his flock, he replied: "The sheep are all right just now. I'm looking after the wolf." One way of caring for the sheep is to put an end to the wolf.

The series of five illustrated lectures being given in the Lygon street chapel weekly are proving very instructive. Brethren Dunn and F. M. Ludbrook have already delivered their lectures. Bro Selby gives his this evening, next Thursday Bro. F. Pittman, and on the 18th Bro. A. M. Ludbrook.

The United Kingdom B. of H. Union now comprises about 21,300 Bands of Hope with a membership of nearly 27 millions. The "School Scheme" has secured the delivery during the last 12 months, of 3,300 temperance lectures in schools, attended by some 400,000 scholars, and over 12,000 teachers.

The King of Korea, in a recent conversation with Bishop Nindo, of the Methodist Episcopal Church, U. S. A., who was accompanied by Drs. Underwood and Scranton, expressed his great satisfaction and pleasure that so many missionaries had come to instruct his people, and the hope that they would soon be greatly increased.

Bro. Thos. Hagger, of the church at St. Yarra, has been offered and has accepted an appointment to succeed Bro. Tomlinson in the Echuca Circuit. Bro. H. is a gifted young brother, full of enthusiasm for the Master's work. We feel sure that he will give a good account of himself in that large district. He will preach at Echuca on Lord's day the 21st, when it is expected he will conduct the opening service of the new chapel, which is being erected on the same site as the former building, which was recently destroyed by fire.

"Theosophy," says the *Protestant Monthly*, "is once more in evidence among us. A foreign countess has been delivering a course of lectures on the subject. A writer in the *Age* says that he has been studying 'The Unseen,' the theosophical prayer-book, and other works of the cult, carefully for two years, and that 'the whole of the literature is the highest joke the world ever saw.' He thinks that 'a religion of common sense, which has for its object the spreading of the ideal of the brotherhood of man in Victoria, might express itself in words that people can understand.'"

The *Age* says: "The police in Denmark have a curious way of dealing with the drunk and incapable found in the streets. They summon a cab and place the patient inside it; then to the station, where he gets sober; then home, where he arrives sober and sober. The agents never leave him till they have seen him safe in the family house. Then the cabman makes his charge, and the police surgeon makes his, and the agents make their own claim for special duty, and

this bill is presented to the host of the establishment where the culprit took his last overpowering glass."

The late John Crevlar, who left some two or three million dollars for the founding of a public library in Chicago, had some wholesome notions about what a library might and be. In his will he wrote: "I desire the books and periodicals selected with a view to create and sustain a healthy, moral and Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn books and sermons, but I mean that dirty French novels and all sceptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character."

A physician in a small town had long been pestered by little street arabs, who came to sell wax lights. At last, when patience had ceased to be a virtue, he told the boy to go into the next room, where there was a fellow who smoked. The young rascal went in, and his eyes fell on an all-grinning skeleton, swaying and nodding in the breeze. The boy's hair stood on end, his tongue palsied, he dropped his stock-in-trade instantan, and scampered off as fast as his legs would carry him. The physician, a kind-hearted man withal, and very tall and lank by the way, fearing that he had carried the joke too far, picked up the wax-lights and ran to the pavement, crying out, "Come back, boy, there's nothing here to hurt you." "Oh no," said the boy, gesticulating, "Yer don't come that over me. I know yer if yer 'uz got yer clothe on."

A UNIVERSITY FOR JERUSALEM.—Jerusalem, says the *Protestant Monthly*, occupies a high place in the mind and heart alike of Jew and Christian. It is matter, therefore, of deep and special interest to know that a scheme is on foot for the founding of a Jewish University in that ancient and venerable city. The movement has taken shape in America. Synagogues and Jewish communities throughout the State are being appealed to with the view of awakening interest in the enterprise and securing the necessary funds. Intellectual prowess is a striking characteristic of the Hebrew race. It is well, therefore, that Jerusalem should be made a centre of "light and leading," as well as of trade and money making. It is intended that the university should be a distinctly Jewish institution, but up to all the requirements of modern seats of learning, and if indeed it reflect the literature of the day, the gleanings of Christian thought and Christian civilization will not be altogether wanting. And when "the veil is taken away, who can tell what a centre of world-wide light it will become to the world?"

Oamaru reports the outlook as encouraging. "The brethren are all interesting themselves in the Lord's work; no additions as yet. An Improvement Society has been begun, and a number of outsiders have signified their intention of joining." So writes Bro. Greenwood in a private letter.

From the Austral Publishing Co. we have received a pamphlet entitled "Walking by Faith," by M. C. Kufes, of America. It deals with the origin of Instrumental Music in Church worship, and shows conclusively that it was an innovation of a later age, and therefore unknown to the Apostolic Church. This dissertation is the best we have read upon the subject.

The *Bible Advocate*, May 15th, has a letter from Tasmania written by E. and D. Weld which contains some statements in regard to the churches in the colonies, which, to put it mildly, are incorrect. For instance, the writers say that the churches "seem to be trying how far they can get away from the word of God; the organ and open communion are almost the rule in all the churches in the colonies. Tasmania seems to be the only one amongst them that has not gone astray." It is to be regretted that writers, evidently zealous for the truth, should be betrayed into making reckless statements of this nature. When brethren sit down to write about the churches in the colonies, they should be quite certain they are writing that which is true, or else they will find, as in this case, that their statements will receive prompt contradiction.

A Bunch of Keys.

Vanity in benevolence is selfishness in disguise.

In poverty's pantry are sometimes the cakes of heaven.

Look for something to love, and you will see less to hate.

Pity without help is a man without arms, asking a drowning man to come out of a pond.

Look in a man for what he might be, and you will have more pity than contempt for what he is.

Sympathy needs never to freeze. The only moral acties are in selfishness. No soul, no sun.

Men have bodies as well as souls. Sometimes a loaf of bread and a bar of soap will help the one and save the other.

The dignity of labour is not what it fetches in the market, but what it develops in the man.

In human suffering the pain is more than the plaster. The evil in modern mercy is in making more of the salve than the sore.

The gold no thief can steal is what we give to God and Lazarus.

Do good wherever you can—no matter where, no matter who. Whenever it is dark, light a candle. Whoever needs a lift, give him your hand.

The best way to do good is to take care that the good is more prominent than the doer. The pump-handle is always of less importance than the water.

Foreign Missions.

Foreign Missionary Sunday, July 14th!!!

To secretaries of churches in all Australasia (except S.A.). If you have not received request for F.M. collection to be taken up in your church on the 14th inst., write at once to F. M. Ludbrook; or take it up without.

Jesus Christ alone can save the world, yet the world will not be saved by Jesus Christ alone.

More heathen in the world now than when Jesus died. Who is responsible?

Are you looking for the coming of Jesus? "The gospel shall be preached in all the world for a witness unto all nations, and then shall the end come.

Dear reader, What is your own contribution to the great cause of Foreign Missions for 1895?

Lord, save the world! For this we pray. Burden our hearts from day to day With ardent zeal and sacred care! Moving Thy Church to world-wide prayer.

Lord, save the world! May Thy strong hand

O'erthrow false gods in every land;

May idol festivals give place

To ministries of heavenly grace.

Lord save the world! May truth prevail.

Oh, rend in twain dark error's veil;

May heathen lights full soon expire

Before the Pentecostal fire.

Lord, save the world! Cast down the thrones

Of power abused. Oh, hear the groans

Of slaves and victims everywhere;

Regard their piteous plaints as prayer.

Lord, save the world! Come Thou again;

Begin Thy great millennial reign

E'en as the waters fill the sea,

So may Thy world-wide empire be!

Our missionary, Bro. John Thompson, reports: "I am pleased to report that the mission work among the Kanakas is progressing. The Kanaka brethren who are living at Childers, South Isis, Doolbi, and Cordalbar, are earnestly seeking to make known to their countrymen the glad tidings of salvation, holding some twenty week-

night meetings, also conducting three Sunday Schools in different parts of the district. The brethren who were working on the plantations at the Gregory River, having finished their time, have left for other parts of the district. There is no church meeting there now, and I can only visit there once a fortnight. Bro. Freeman having removed from Childers, I have to attend the meetings at Apple-tree of a weeknight. The building erected by the Eromanga brethren at Doolbi having suffered from the wind, we will have to erect another, much larger than the old one."

ACKNOWLEDGMENTS.

BRO PARK'S BIBLE CARRIAGE.

Received with thanks:—Church, Elphinstone, £5; C.E.S., Doncaster, 1/6; Bro. W. Cust, £2 2s; also from Maryborough, as follows—Brethren Russell 5/-, Steel 1/-, Meyer 3/-, Sisters Hicks 2/-, Crossland 2/6, Shaw 2/6, Gifford 1/6, Banks 1/-; Bro. Goudie, Birchip, £1; Sister Greenwood, 3/6. G. H. BISHOP, Kyabram.

P.S.—A few pounds more wanted which may be sent either to Bro. R. Pattison, Sutton Grange, or to myself.

RESCUE HOME.

Gratefully received—Church, Benligo, £1 10s. 9d.; Mrs. Reed, Kensington, 5/-; W.C.T.U., Moonce Ponds Branch, 13/6; Church, Rosevale, Q., 10/-; Church, Pakenham, £2; Church, Dalkey, S.A., £1 10s.; Churches, Minyip and Dunmunkle, 15/-; Col. card, Mr. W. Johnson, Auckland, N.Z., 11/-; Mrs. Lebean, Ballarat, 10/-; Mrs. Windmiller, Ballarat, 2/6; W.C.T.U., Fitzroy Branch, £1; A Friend, £1; Church, North Yance, 6/-; Mr. T. Richards, Kyabram, 5/-; "C," Lygon-st., £3; Church, Tabernacle, Fitzroy, £1 2s; S.F., Dandenong, 1/-; Armadale, Jos. PITMAN.

VICTORIAN MISSION FUND.

Kerang East, per D. R. Milne, £1; Sister Stevenson, per Sister Hill, £1 Total, £2. 357 Swanston-st., W. C. THURGOOD, Melbourne. Treasurer.

SUBSCRIPTIONS RECEIVED.

With thanks:—G. Green, Mrs. C. W. McClure, S. Manning, Mrs. R. Robinson, W. Smith (Elphinstone), E. Bone, Mrs. Scamen, and J. S. Youtson, 5/-; R. Bell, 7/6; W. R. Perkins and P. R. Carther, 10/-; S. Abum, 8/6.

MALCOLM McLELLAN, Manager, 251 SWANSTON ST., MELBOURNE.

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 57 Elizabeth-street, Melbourne, and published by MALCOLM McLELLAN, Swanston-street, Melbourne, for the "Australasian Christian Standard Newspaper Co. Limited."