

In the time of David, there fell in three days seventy thousand men. Three and twenty thousand fell in the wilderness in one day, perhaps by the same messenger of death.

6. Sodom and Gomorah were destroyed by two angels that delivered righteous Lot. Satan, himself, was once an angel. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter ii. 4.) I need not multiply instances to prove the power of angels. Whether the angels possess this power in and of themselves, or whether it is delegated to them from another, is a question we need not discuss in this paper, but the presumption is the former.

CARROLL GHEENT.

DOES DEATH END ALL?

(Conclusion.)

The fish spawned in a river felt an impulse to go out to sea, but they were 19th century fish, and they doubted. They were an agnostic fish; they did not know that there was a sea. Pantheism was the fashion a few years ago, materialism is the fashion now-a-days. The migratory impulse, it is said, is stronger than the maternal impulse. Wendell Phillips was quoted. We are made right and God keeps His promises with man's organic instincts. Between His own two pierced palms He will create a land.

Mr. Cook began his physiological argument by saying:—"Suppose I stand on the shore of a tropical sea and pick up a living shell, with the occupant in it. Suppose it is an oyster. Every body knows the oyster is made up of three kinds of matter,—germinal matter, nutrient matter and formed matter. These are the only kind of matter found in any living substance." He then directed attention to his charts on which appeared diagrams of muscular tissues, etc. Here is a cell said he (pointing to one of his diagrams), the unit of a structure. It is composed of these three things. The germinal matter takes on nutrient matter, changes it into living matter and throws off formed matter, but so throws it off that in one case it forms muscles and in another some other part of the body. You can take a substance and crystalize it, and decrystallize it again; you may combine substances chemically and separate them again. You cannot do that with some of those cells. You dissolve one of them and there is no restoring it. The best philosophy no longer teaches that matter can lay an egg that will hatch. Where did the first egg come from? At this point he made passing reference to anonymous writers in the press. What is the cell put in matter for? "I suppose it is put in to fill up, just as sawdust is put in dolls, or rubbish in newspapers." The lecturer discussed protoplasm and bioplasm. It is not to our credit that we follow erratic rather than wise men. We find less materialism in Scotland than we do in England; less in England than in the United States; less in the United States than in Australia; less in Australia than in China and Japan. The first living matter, says Darwin, came from a personal God. This fills everything with the burning omnipresence of a personal God. Having discussed several theories on this point, the lecturer asked:—"How do I know man has a separate individuality. I know that I am separate from God because I have a separate responsibility. This separateness of responsibility proves the separateness of the personality." We are more than automatons—we are souls. Some animals are so highly organized that the question arises with them, does death end all? In the face of physiology it is no more a wonder that we live again than we live at all; less

marvelous that the weaver who wove our bodies should weave us another set of bodies.

"We have seen moonlight, we have seen starlight, do you wish to see sunlight?" (Seizes the Bible from the desk and holds it high in the air, the audience meanwhile applauding). The lecturer maintained that the historic evidence of the resurrection is overwhelming,—we cannot doubt it any more than we can doubt Caesar's death. This book (clasping the Bible in his arms) has a perfect morality in it. We will stand by the veracity of God. "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." Again what did our Saviour say to the thief on the cross, "To day shalt thou be with me in Paradise." We show by external evidence that the Book is true, but there is internal evidence as well. If we wish to know whether bread is good we eat it. And so with the Bible. Those who live on the Scripture are strong and healthy. Death is only the separation of the spiritual body from the flesh. Mr. Cook closed his lecture by repeating an extract from Milton.

The lecture lasted almost three hours, and the close was heartily applauded. The chairman expressed the hope that the learned gentleman might pay St. John another visit.

CORRESPONDENCE.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD.—These "American evangelists," of whom I have before spoken, still keep turning up. "Bro. Thomas," as he is called, has been holding a real American camp meeting at Port Albert, two days' journey from Auckland. The proceedings were of a very lively character and the strange and uproarious scenes have been severely condemned by both the pulpit and the press. The prime movers, however, assert that the occasion was a "modern pentecost." Bro. Exley was present in the district, where there are several Disciple churches, and did a good work by drawing the people's attention to the truth. He immersed about twenty during his stay. He is now in Auckland again, but is expected here in a week or two, when we expect good results from his labors. It is just possible that he may go to Melbourne to take Bro. Haley's place at the Lygon street church. If Bro. E. goes away we shall again be in search of a preacher.

The Wellington church has been trying ever since Bro. Maston left, a year ago, to get a preacher and expect a Bro. Floyd by the next mail steamer from San Francisco.

It is sad to relate, in this dearth of preachers, the death of Bro. John Fergus, who but recently returned from America to Australia. He had been to Bethany College for three years. I had not the pleasure of meeting him, though he had been preaching in New Zealand for some time before he went to America. He caught a severe cold while attending a protracted meeting, and his health immediately began to fail. He came back to Australia thinking the change would restore him to health, and he seemed so much better that he commenced preaching at Hotham near Melbourne; but he only preached one discourse on Sunday and on the following Wednesday. He died a few weeks later on the 29th Nov. at the early age of twenty-nine. Bro. J. P. Wright, another preacher in Australia, died on the 5th December last. Such men can ill be spared, but our loss is their gain.

As indicative of the growing desire for Christian union the Methodists of New Zealand, who are at present divided into Wesleyans, Primitives, and Free Methodists, have been negotiating for some time, with a view to a union under one conference. The terms have all been satisfactorily arranged, but the actual consummation has been indefinitely postponed, through the action of the Australian Wes-

leyan Conference, under which the New Zealand Wesleyan churches are constituted. At the recent conference meeting the permission asked for by the N. Z. churches, to be constituted a New Zealand Conference, with the other Methodist bodies mentioned, was refused. This is a matter of general regret and shows that those who should be the foremost in promoting union, are not so ready to give practical effect to their professed teaching as might be expected. The Wesleyan body in these colonies is wealthy in Church property.

The Baptists of Auckland have for their pastor Mr. Thos. Spurgeon, a son of the celebrated C. H. Spurgeon of London. "Tommy," as he is familiarly called, has been a success in Auckland. The chapel which had done duty for many years, soon became too small and a new tabernacle is being built. It is a very fine building and will cost about £8,000. They intend to open it in February next and one of the conditions upon which Mr. Spurgeon entered upon the work was that it should be opened free of debt. He has worked most energetically to that end, even to visiting England, whence he is shortly expected and where he has raised, with his father's aid, upwards of £2000. Though physically weak he is a great worker and came to Auckland in the first instance for the benefit of his health.

Mr. Alexander Dewar, formerly of Three Rivers, P. E. I., is one of the deacons, and he and his family are amongst the front rank of workers in this progressive church. Mr. George W. Owen, formerly of Charlottetown, is also a pillar and support of the Baptist cause in Auckland. Some time ago Mr. Dewar expected a visit to N. Z. from Dr. Knox, but I have heard nothing on the subject of late and presume it has been abandoned, much to Mr. D.'s regret as well as of others of the worthy Dr.'s friends in N. Z. For the present I say good by.

Yours fraternally,

Thames, N. Z., Jan. 5th, '85 L. J. BAGNALL.

EYES AND NO EYES.

You have all read the story in the school readers of the two boys who went over the same route, one with his eyes open, and the other with them shut. It is old, but worth repeating and worth remembering every day. So many things slip by us; so many things worth knowing go on right under our eyes without being noticed.

I knew a man, I think I may have told you of him before, a busy man, who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day. "Oh," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up a good deal in the course of the year."

"That is just the thing—save all the bits. "That boy," said a gentleman, "always seems to be on the lookout for something to see."

So he was; and while waiting in a newspaper office for a package, he learned how a mailing machine was operated. While he waited at the florist's, he saw a man setting a great box of cuttings, and learned by the use of eyes, what he never would have guessed, that slips rooted best in nearly pure sand.

"This is lapis lazuli," said the jeweler to his customer; "and this is chrysolite."

And the wide awake errand-boy turned around from the door to take a sharp look, so that in future he knew just how those two precious stones looked. In one day, he learned of the barber what became of the hair clippings; of the carpenter, how to drive a nail so as not to split the wood; of the shoemaker, how the different surfaces of fancy leathers are made; of a locust, that his mouth was of no use to him in singing; from a scrap of newspaper, where sponges are obtained; and from an old