

distance, which was too great for him to walk in the time he could spare from his work. I certainly expressed the opinion that the said good brother was making a mistake in declining. He is now a regular preacher, and I think now agrees with me. It is many years since the incident occurred. Still there are many who hold as firmly as possible to the idea of taking nothing from what they call "the world," which includes everyone who differs from them on theological matters. I fear that unless those who hold these views draw more liberally on their own pockets that the number of paid preachers in the New Zealand churches will ever be limited. I have for many years advocated the introduction of a few more preachers into New Zealand, and very much regret that so little has been done in this direction.

The Sydney (New South Wales) church has recently had a pleasing experience. Some years ago the Freethought people of Sydney were numerous, and after considerable effort erected a very fine place of meeting in a central part of the town. The building is a very fine one, well finished, and cost about £5,000 sterling. It was recently sold by auction by order of the mortgagee, and was purchased by the Sydney church for £2,000. It has since been opened with special services as a Christian place of worship. Amongst the preachers who assisted at the opening was Bro. Selby, who not long ago was a very able Freethought lecturer. He was converted a few years ago, and has been for some time a very successful preacher. He is now preaching for one of the leading churches amongst our brethren in Melbourne.

Another item worth noting in connection with the Sydney church is that the first to put on Christ in the "converted" Freethought hall was the late secretary of the Sydney Freethought Society. It is to be hoped that this important departure will give new impetus to the cause in New South Wales, where there are several strong churches.

The cause in Victoria has been suffering from the severe financial reverses which have visited that colony. The depression has been very severe, causing many losses to individuals and necessitating many removals, in search of employment, to other parts. These things affect both the numerical and financial strength of the churches. Many of the preachers feel the pressure. The services of some have had to be dispensed with, while others have been "retrenched" in salary.

Bro. A. B. Maston, formerly of Indiana, has long been a resident of Victoria, where he has done a good work. Unfortunately, for some time past he has been suffering from a painful illness, which has compelled him to retire from the position of co-editor of the *Australian Christian Standard*. It is to be hoped that he may long be spared to the work which has received his best efforts for so many years.

In the *American Christian Standard* I noticed that Bro. A. McLean had started on a trip around the world, and that Australia and New Zealand were mentioned as being in his programme. So soon as I saw this I wrote to where I hope he may get by letters, urging him to come to New Zealand, and I sincerely hope we may have the pleasure of a visit from him.

At Turua there is little to report. The church holds its meetings regularly and the Sunday-school is well attended. The anniversary of the latter was held a fortnight ago, when Bro. T. J. Bull, from Auckland, paid us a visit and preached for us.

With Christmas and New Year greetings,
L. J. BAGNALL.

Turua, N. Z., Nov. 29th, 1895.

WEST GORE LETTER.

This is the last letter I shall write for THE CHRISTIAN this year. For by the time my readers have it in possession, the old year will have gone and the new year will have come in. I wish one and all of my readers a very Happy New Year. For several years past I have appeared regularly before the readers of this paper, hoping to add my mite toward making the paper interesting; the writing of these letters has always been a source of pleasure to me, and I trust of profit to my readers. Yet I have been thinking of late, that I am taking up too much space in the paper, when there are so many articles on hand; and there are so many hints about condensing. Of course, my articles on "The Bible versus Infidelity" are long ones for a small paper; but I have found it hard to say "my say" in shorter one. Still, fair play is "bonnie play," and I do not want to monopolize too much of our paper; and so I may make some change at the beginning of the year.

I am glad of the change in THE CHRISTIAN which gives us a page for news, and I am sure that such a page will be welcomed and appreciated by all intelligent readers.

On Wednesday, November 27th, a number of friends from Nine Mile River and Elmsdale gathered at the residence of Bro. Sanford McDonald, and spent a very pleasant evening. During the evening, Mr. James Tulloch, on behalf of the friends assembled, presented the writer with a purse containing \$23.00. Of course I did the best I could by way of reply—thanking them for their kindness. Brother and Sister McDonald and family deserve great credit and praise for their part in this pleasant affair.

Our work here looks very encouraging. We are managing to keep up regular appointments, and hope to see the work steadily and solidly move on. W. H. HARDING.

TORONTO, ONT.

Kindly permit me to use your columns for a Christmas greeting to the many friends whom I cannot otherwise greet. I wish your readers a joyful Christmas, made so by sweet reflections upon the birth and life of our Saviour, and by the possession of the peace that he alone can give. I must send the greetings of the season to a few by name. To the four preachers whom I have met personally: Bro. Ryan of convention acquaintance; Bro. Stevenson, a Minnesota yoke-fellow; Bro. Stewart, the efficient and beloved pastor of Coburg Street Church, with whom I have had the privilege of a month's fellowship long to be remembered; and Bro. Howard Murray, of Milton, with whom I laughed, and prayed and worked in one of the most blessed of protracted meeting seasons; to all these men of God now strong in the work in the Maritime Provinces I wish to be remembered, for I love the thought of their remembrance and their prayers. And I send greetings, and wish to be remembered also to Bro. Jas. E. Barnes and his family, whose hospitality was a continual benediction to me while I labored in St. John. The home of prayer where the father is priest, and where the children and the guests gather round the altar, is one of the oldest and most beneficent, and, let us hope, the most enduring, of the institutions of mankind.

And lastly, to the editor of THE CHRISTIAN I send greetings, and crave a kindly remembrance. Bro. Geo. F. Barnes is one of the men whose numbers are too sadly few, "instant in season and out of season."

The last issue of THE CHRISTIAN brought us good news of the work in St. John, both in Coburg Street and in Portland. It is very gratifying to know of Bro. Stevenson's immediate success in that important work. To the older brethren who have struggled through so many years of trial in St. John, it must be a great source of thankfulness to see the cause now making such headway. This must be a source not only of Christmas joy, but of continual joy to all who see in it the harvest of much sowing, and the answer to many a prayer.

Did the readers of THE CHRISTIAN notice the statistics of our growth, as a people, in the last issue, an article wisely copied from the *Christian Evangelist*? With our open Bibles before us, believing and pleading as we do, there is in that showing a source of great joy and thankfulness. In view of such growth we need simply to avoid spiritual and denominational pride, and do as Paul did when the brethren from Rome met him at Appi Forum, he "thanked God, and took courage."

I close by commending that article to all Canadian Christians as a source of encouragement in what has seemed to us for so many years a work of slow growth. Let us hope and pray that we may be enabled to do faithful sowing, and that in the fullness of time as measured by our Heavenly Father's providence, there may be an abundant harvest.

W. J. LEAMON.

435 Euclid Avenue.

Original Contributions.

"THE MARCHING ORDERS OF THE CHURCH."

M. B. RYAN.

"Go ye into all the world and preach the gospel to the whole creation." REVISION.

"Go throughout all the world, proclaim the glad tidings to the whole creation." LIVING ORACLES.
Mark xvi. 15.

This was one of the last messages of Christ to his people while upon the earth. It has been justly called, by a great military hero, "the marching orders of the church." This order from its Head emphasizes a characteristic of the church too often lost sight of. The church is essentially a "going" institution. The idea too often entertained is that the church is a *staying* institution. The command, to "stand fast in the Lord," is too often interpreted to mean "stand still in the world;" the command to "be steadfast, unmoveable, always abounding in the work of the Lord," to mean "be stuck-fast, unmoving, always abounding in excuses for neglecting the work of the Lord."

The business of the church is stated in the text. All other duties and interests of the church are subsidiary to this. The business of an Atlantic liner is to cross the ocean and land her passengers and freight in safety at her port. Her employment of a crew, her consumption of coal, her complicated machinery, are all auxiliary to this business. Not for these does she exist; but these exist for her, that she may fulfil her mission. The