

THE AUSTRALIAN
CHRISTIAN
STANDARD

"PROVE ALL THINGS ; HOLD FAST THAT WHICH IS GOOD."—I THESS. 5 : 21.

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MELBOURNE, NOVEMBER 1, 1885.

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Notes of the Month.

IT is the glory of Christianity that it has communicated to man those impulses which cause him to regard all the world as kin, and to look upon suffering of every kind with a sympathetic heart, and to relieve with a helping hand. The doctrines of utilitarianism communicate no such impulses, but on the contrary, inculcate lessons which harden the heart and leave man beggared of that mercy which is thrice blessed. Christianity has been the leavening element permeating humanity, redeeming man from the worship of selfishness and lifting him up to the height of a Christ-like benevolence. An era of mercy was ushered in with the advent of Christ. The primitive Christians were men of an enlarged philanthropy. Their hearts burned not only with fervent charity one toward another, but swelled with the wide wish of benevolence to all men. While the heathen world around them neglected their sick and poor, at the first symptoms of disease deserting their dearest companions, throwing the half dead into the streets and leaving thousands unburied ; the Christians, on the other hand, attended to the poor, the distressed, the sick, the dying, and the dead. And the impulse of that mighty wave of sympathetic benevolence throbs in the hearts of Christians to-day, and finds its manifestations in the care of the sick and distressed. Our hospitals, for the blind, the deaf, the orphan and the sick, are

merely so many memorials of Him who went about continually doing good. The money which has been so freely contributed in our churches on Hospital Sunday is but another sign that Christ has touched men's hearts.

All this is true, but it does not give us any cause for sitting down and folding our hands and gazing with complacency upon what we have done, for, after all, we are but degenerate brothers of the primitive Christians. They were giants in those days ; we are but pigmies. The blight of the dark ages is still upon us. May the time soon come when the light of Christ's love will shine more into our hearts, and lead us on to higher deeds of true benevolence.

THERE are two papers published in Melbourne which speak in terms of strongest condemnation of the creeds obtaining amongst the various religious sects. One of those is the well-known *Age*, the other is a new journal called *Modern Thought*, the organ of the Unitarians. With many of the utterances of both these papers on this subject we heartily agree, but are obliged nevertheless to notice that they fail to distinguish the difference between the Divine creed and human creeds. Reading these papers, we should be led to suppose that to have a creed of any kind was the last thing that sensible liberty-loving people would dream of ; but unfortunately for the consistency of both these journals, they are not able to carry their theories into practice. We could at least mention one article in the creed of the *Age*, but refrain from entering into particulars.

The Unitarians also have their creed, or rather, we may say, that you can have any creed you like so long as you are willing to call yourself a Unitarian—the name, therefore, may be regarded as the creed of this body.

We, too, have a creed which we regard as of Divine origin, and which we find in the pages of the Bible, and outside of which we decline to be bound. We repudiate the creeds drawn up by fallible men, believing them to be the fruitful cause of error and strife and division in the Church of God.

Further, we believe that the teaching of our Lord Jesus Christ and His apostles, in reference to our relation to God and the regeneration of mankind, contains the absolute truth of God, and therefore cannot change or be improved upon by man. That God is love, that Christ is the Son of God, are facts that no development of science can possibly alter. Truth can never be more than truth, but our ability to apprehend the truth may and does change. As christendom emerges from the darkness of papal error, we see this change going on ; we behold the people breaking the chains of human creeds, and getting back by degrees to the creed of the New Testament. Hence the difference in our position to that of the *Age* and *Modern Thought* is this, that they in denouncing the human creeds of the sects, do not admit the New Testament as the infallible guide of spiritual truth, but practically say that all truth has been evolved out of man's inner consciousness. We on the contrary, while repudiating human creeds, hold that it was impossible for

man to attain to spiritual truth without a revelation from God, which revelation can be found in one book only, viz.—the Bible.

THE "Rev." Charles Strong, we are told by the *Age*, "After having been hunted out of his own community, has decided to gather around him those who care to listen to his teaching in a so-called Church of Australia," and that this news "has been received with a cackle of triumph on the little dung-hills of the sects."

We have about as much sympathy for Mr. Strong as we have respect for the Westminster Confession of Faith, and still less of either for the opinions of the *Age* when it ventures to deal with matters pertaining to Christianity; at the same time we may say, that if Mr. Strong be a Christian and not a Unitarian in disguise, then we feel that he is to be sincerely pitied for having secured the championship of a paper, which does not scruple to use the language of Billingsgate, when it speaks about the religious bodies of this colony. It appears to us rather strange that a paper possessing so much ecclesiastical wisdom, did not see what a fine opening there was for a discriminating homily on the euphonious name chosen by Mr. Strong for the new church he has founded. The "Church of Australia!" why not, we may ask, the Church of Australasia? Is the gospel which Mr. Strong is to preach, and which the *Age* says "seems to be co-extensive with that adopted by the apostles,"—to be confined to this continent only? Surely this idea cannot be claimed to be apostolic? for it may be asserted with safety that even *they* did not know that such a country as Australia was in existence. No doubt Mr. Strong would be the last to claim apostolic inspiration for the name of his new church; possible he would simply say, that he had only left the church of *Scotland* to found the church of *Australia*; and yet the *Age* seems to be so unconscious of the meaning of apostolic teaching that, in jeering at the "sects," it fails to perceive that all that Mr. Strong has done is to add another "sect" to the host that already exist.

THE Roman Catholic church though in a humbled and crippled state, compared to the magnificence of her former years, is not so weak as to be regarded as an insignificant foe to truth and liberty. With all the power of her splendid organisation, she is untiring in her efforts to win back her ancient prestige and power. The unscrupulous Jesuits are stretching forth their arms to gather in all the weak-minded Protestants they can get within their influence, and find their most profitable harvest amongst the ritualists of the Church of England. The step required to be taken from Ritualism to Romanism is the shortest possible, for when men and women have got into that state of spiritual lunacy that holy salt, holy water, holy ashes, crosses, candles, man millinery, etc., serve them as the be-all and end-all of religion, then the transition from the imitation to the genuine article is easy and simple.

From one of the home papers, we learn that the system of auricular confession is assuming large proportions in the church of England; and that the effects produced, especially in the case of the female confessee, is demoralising in the last degree. We need not therefore be surprised if we hear from time to time of converts to Romanism, when practices like these obtain in the so-called Protestant churches. That it should be possible in this nineteenth century, for people to submit to the abominable tyranny of the confessional, is inexplicable. No doubt it owes its origin to priestcraft, and to the spirit of ecclesiasticism which has in all ages sought to bind the people in chains of superstitious slavery; and this kind of thing will always be possible so long as such distinctions as that of clergy and laity are kept up. There never can be true religious liberty under the *regime* of a sacerdotal class, nor can the kingdom of Christ upon earth, shine forth in all its splendour and beauty, until the people of God realise, that *they* are a royal priesthood, and that the titles and assumptions of the priestly *caste* are alike insulting to the common sense of men, and the honour and dignity of Christ.

CANON FARRAR delivered an eloquent and remarkable address in Westminster Abbey, on the death of General Grant, in the course of which he made use of the following words—"Let America and England march in the van of freedom and progress, showing the world not only a magnificent spectacle of human happiness, but a still more magnificent spectacle of two peoples united in loving righteousness, and hating iniquity, inflexibly faithful to the principles of eternal justice, which is the unchanging law of God." To these words we say, Amen, and are certain that the two great nations referred to, will continue as leaders in the pathway of true civilisation, so long as they are not led by the false prophets of the Ingersoll and Bradlaugh school, but hear and are obedient to the voice that speaketh from above, exhorting them to love those things that are honest, just, pure, lovely, and of good report.

THOUGH regarding the New Licensing Bill as an improvement upon the one at present in force, we are by no means satisfied with it in its *altered condition* as an honest attempt to grapple with the evils which arise from the drink trade. There has been both on the part of the Government and many of the Members of the Legislative Assembly a too evident desire to curry favor with the brewing and publican interests. We believe in dealing honestly and fairly with all men, but we do not know that the publican has greater claims for consideration at the hands of the law than any other trading interest, on the contrary we have always looked upon this business as calling for less consideration than any other. It is admitted that the drink trade is productive of a vast amount of evil, and that it is necessary to keep it continually in check, and yet notwithstanding all this, the publican is treated with *more* consideration than men who are engaged in businesses which to say the least of them are respectable and free from vice. We submit that the welfare of the community is of more importance than the selfish interests of a few men engaged in a business which is undoubtedly evil in its tendency. We hope to see the time come when the people will rise up against the intolerable tyranny of the vested interests of the drink trade, and with a unanimous voice demand, that our legislators shall cease from trifling with one of the gravest questions of the day, and in this and all other questions of a like nature, so act as to make it easy for men to do right and difficult for them to do wrong."

Hymn for the Month.

REST.

"The time of my departure is at hand."—2 Tim. 4 : 6.
 Father! when sin-stained, hopeless, blind,
 In the world's maze I wandered on,
 Thy grace my heart to Thee inclined,
 Thy light my darkness shone upon.

Father! Thy kind sustaining love,
 My faltering steps did'st safely guide,
 Let now thy grace sufficient prove,
 And in thy strength let me abide.

Still now, dear Lord, while this poor head,
 In life's last hour is helpless bowed;
 For earth no ray illumed can shed,
 To pierce the gloom of this last cloud.

My race is run, Lord, take me now,
 My fettered soul uplifts its hands,
 Bearing its time-worn chains that Thou
 Mayst kindly break earth's last frail bands.

Wearied, my soul awaits its morn,
 And hope mine eyes with longing fills,
 Upstrained to catch the first glad dawn
 That falls athwart those heavenly hills.

Patient I wait, serene and still,
 Till thy sweet rest mine eyelids steep,
 Till this last hope, Thou dost fulfil,
 He giveth his beloved sleep."
 Sale. J. C.

Words' Day Meditations.

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.—PSALM 119 : 15.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.—PSALM 119 : 27.

November 1st.

"The whole family in heaven and earth."—Eph. 3 : 15.

AS we have a glorious Master, so consider your fellow-servants, the glorified saints and we make but one family. And the angels themselves are called his ministers: "Ye ministers of his that do his pleasure;" they are a part of God's attendance, and wait upon their Master's person. When we have such fellow-servants, we should not count our work a slavery and baseness; it can be no disparagement to us to be in the same rank and order with the angels and saints departed. Value the honor that you have by Christ's service; as that emperor counted it a greater privilege to be a member of the church than

head of the empire. Look upon duty as an honor, and service as a privilege. And if ever you be put to your choice, either to enjoy the greatest outward honors, or to serve Christ with disgrace, choose the latter. Moses "refused to be called the son of Pharaoh's daughter when he came to age." Galeacius Carraciolus left the honor of his marquise for an obscure life and the gospel at Geneva. Indignities and dishonors done you in the way of duty are honors; "reproaches for Christ's sake" are treasure. One of Paul's honorary titles is, "Paul, a prisoner of Jesus Christ;" and elsewhere he holdeth up his chain in a kind of triumph: "For the hope of Israel am I bound with this chain." Whatever befall us in and for our service to Christ, be it never so disgraceful, it is rather a mark of honor than a brand of shame.—T. Manton.

November 8th.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter 1 : 3.

It is a cold, lifeless thing to speak of spiritual things upon mere report. But they that speak of them as their own, as having share and interest in them, and some experience of their sweetness, their discourse of them is enlivened with firm belief and ardent affection; they cannot mention them, but their hearts are straight taken with such gladness as they are forced to vent in praises. Thus our apostle here, and Paul (Eph. 1), and often elsewhere, when they considered these things wherewith they were about to comfort the godly to whom they wrote, they were suddenly elevated with the joy of them, and broke forth into thanksgiving; so teaching us, by their example, what real joy there is in the consolations of the gospel, and what praise is due from all the saints to the God of those consolations. This is such an inheritance that the very thoughts and hopes of it are able to sweeten the greatest griefs and afflictions. What, then, shall the possession of it be, wherein there shall be no rupture, nor the least drop of any grief at all?—Leighton.

November 15th.

"The excellency of the knowledge of Christ Jesus my Lord."—Phil. 3 : 8.

THE sun seems less than the wheel of a chariot; but reason teaches the philosopher that it is much bigger than the whole earth, and the cause why it seems so little is its great distance. The naturally wise man is as far de-

ceived by this carnal reason in his estimate of Jesus Christ, the Sun of Righteousness, and the cause is the same, his great distance from Him, as the Psalmist speaks of the wicked, Thy judgments are far above out of his sight. He accounts Christ and his glory a smaller matter than his own gain, honor, or pleasure; for these are near him, and he sees their quantity to the full, and counts them bigger, yea, far more worth than they are indeed. But the Apostle Paul, and all that are enlightened by the same spirit, they know by faith, which is divine reason, that the excellency of Jesus Christ far surpasses the worth of the whole earth, and all things earthly.—Leighton.

November 22nd.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4 : 18.

STILL making forward, and ascending towards perfection, moving as fast when they are clouded with affliction as at any time else; yea, all that seems to work against them furthers them. Those graces that would possibly grow heavy and unwieldy by too much ease are held in breath, and increase their activity and strength by conflict. Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—Leighton.

November 29th.

"Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15 : 20.

CHRIST has not only risen, but he has risen in a representative character. His resurrection is the pledge of the resurrection of his people. He rose as the first-fruits of them that slept, and not of them only, but as the first-fruits of all who are ever to sleep in Jesus. The apostle does not mean merely that the resurrection of Christ was to precede that of his people; but as the first sheaf of the harvest presented to God as a thank-offering, was the pledge and assurance of the ingathering of the whole harvest, so the resurrection of Christ is a pledge and proof of the resurrection of his people. Of the great harvest of glorified bodies which our earth is to yield Christ is the first-fruits. As he arose, so all his people must; as certainly and as gloriously.—Hodge.

The Australian Christian Standard.

MELBOURNE, NOVEMBER 1ST, 1885.

PUBLISHER'S NOTICES.

Articles for publication (which should be as brief as possible) to be addressed "the Editors of the A. C. STANDARD," care of M. McLellan, 180 Russell Street, Melbourne, and should be to hand not later than the 10th of each month. All church news to be addressed A. B. MASTON, Molesworth Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

As explained in the previous issues, all subscribers to the *Witness* will be supplied with the "STANDARD" up to the end of the year, without any extra charge. The price for the "STANDARD" is Four Shillings per annum (post free). *Subscriptions should be paid in advance.* All remittances and business communications to be addressed to

M. McLELLAN,
Manager and Publisher
180 Russell st., Melbourne.

PRIZE ESSAY.

With a view to encourage and cultivate the art of essay-writing, especially in the younger members of our church, we offer a prize in books to the value of £1 is. for the best essay on "Reasons why a Christian should be an Abstainer from Tobacco," the said essay not to occupy more than three columns of the *Standard*, and to be in our hands not later than Jan. 10th. The essay taking the prize will be published in the February number. Competition open to all members of the Church of Christ. Intending essayists are requested to adopt a *nom-de-plume*, and to send their names in sealed envelopes. All communications to be addressed to the Editors of this paper.

PURITY, PEACE, UNITY, LOVE, POWER.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—JAMES 3:17.

WHY THIS HOSTILITY?

ONE of the most notable facts in the history of the restoration movement is, that almost every attempt made to set forth the principles and practice of apostolic christianity is met with most determined opposition on the part of the preachers of the various denominations. Every preacher connected with the movement has experienced this to a greater or lesser extent. Within the past few months, evangelists sent out

under the auspices of the Missionary Committee report that they have to contend against the most violent opposition, and that ministers of the gospel are most active in circulating slanderous reports concerning the doctrines taught by us as a people. This they do both by voice and pen, even going so far as to warn the members of their congregations against attending any of our services. In pursuing this line of conduct, they justify the charge often brought against the parsons, viz., "that the pulpit is a coward's castle." In the cases we refer to, this is undoubtedly true, for the very men who do not scruple to attack and misrepresent us from their own platforms, have not the courage to meet us and discuss the questions at issue upon the public platform.

To ascertain the reason of all this hostility will, we think, open up a most interesting field of enquiry. In the first place, is there anything in the doctrines we place before the people, that justify the so-called "clergy" in assuming an attitude of open opposition to us? We do not think so. Our only object is to proclaim the truth of God. The Bible is our text book, and in it we find our creed. In it we discover that the Apostles who spoke under the inspiration of the Holy Spirit, taught those to whom they preached, that the way to obtain admittance into the kingdom of heaven was through faith, repentance, and immersion. Armed with this authority, we dare not do aught else but faithfully give these directions to those who are enquiring about the way of salvation.

That which rouses the ire and brings out the opposition of the sects more than anything else is our teaching on the subject of baptism. If our teaching on this question is wrong, then the proper thing for them to do is to show us where we are wrong. We always give them abundant opportunities to do this. There never was a people so ready and willing to discuss any question as we are to discuss this, and that too in the broad open light, with the Word of God in our hands. We have no other desire than that the truth

should prevail, and our experience is, that whenever this question is debated conversions are reported from the ranks of pædo-Baptists and not *vice versa*. What is it we teach on this question of Baptism? Simply this, that the New Testament joins baptism with faith and repentance in order to the remission of sins (Acts 2:38), that baptism means immersion in water of those *only* who are capable of exercising faith in Christ; and that the idea of sprinkling unconscious infants is opposed to the practice and teaching of the New Testament. It is frankly admitted by the best biblical scholars that our teaching in this direction is in agreement with apostolic precept and practice. Even pædo-Baptist commentators admit this, but justify their practice in the same way that the late Dean Stanley did, viz., on the ground of expediency. It is needless to say, that where God has spoken, we dare not use such a word as expediency. Loyalty to God and love to Christ compel us to obey even in things that appear to be matters of form. It is therefore because we refuse to conform our teaching to the doctrines of men, and in doing so run counter to the ideas of the creed-bound preachers of the sects, that they oppose us with all the power they possess. Stimulated by the faithful preaching of our evangelists, the people hear the ancient gospel, and, seeing it in its New Testament dress, are led to read their Bibles without the aid of the spectacles of their particular sect; and, beginning to *think for themselves*, are thereby led to ask questions about baptism and other matters which puzzle and confound the men who ere this had taught without being questioned. All this is very unpleasant for the "clergy;" especially so when, having taught for many years the scripturalness of infant sprinkling members of their congregations ask to be immersed, because they believe that that alone is scriptural baptism. And as it invariably happens that when our plea is intelligently and faithfully propounded, many people forsake the sects and throw in their lot with us, it is not to be expected that their erstwhile leaders are pre-

pared to look on with undisturbed equanimity.

While all this hostility is matter for regret, it need not cause us any surprise. Here as elsewhere "history is only repeating itself." Reformers in the past have had to brave the storm and meet persecution, and so it is in the present, and so it will be in the future. The great thing for us to do is, to speak the truth bravely and lovingly. Let us be sure that it is the *truth* that offends, and not our mode of presenting it. If we have the truth on our side (and we believe we have), we can afford to keep steadily moving forward, unmoved by the strife around us; for if we should succeed in "turning the world upside down," we only do what the preachers of the first century did in their day and generation.

EVANGELISTIC UNION

OF CHURCHES OF CHRIST IN SOUTH AUSTRALIA.

WE congratulate our brethren in South Australia on the success which has attended their second Annual Conference. The spirit of union which seems to have prevailed throughout the various meetings augurs well for the prosperity of evangelistic effort in the future. It is a matter of regret that one church seems to hesitate to throw in its lot heartily with the Union, still more to be regretted that the reason on the part of this said church should be one which, if winked at, would be the means of sowing the seeds of disintegration. As a people we are pleading for the "unity of the Spirit in the bond of peace." In this "unity" there is only "one baptism," and those who favor open communion practically say that there is more than one, and by their action destroy the harmony that should exist in the Church of Christ.

We rejoice that the churches in South Australia (with the exception referred to) have stood firm to the New Testament basis of church membership. Taking the lowest ground,

expediency at the expense of principle does not pay in the long run. It has not paid in the case of our friends the Baptists, whose success in America, where close communion obtains, is in marked contrast to the slower progress of the open communion churches in Great Britain and the colonies. It would indeed be a strange and disastrous result, if after more than fifty years of hard fighting for a return to primitive christianity, we should now, in order to indulge in a weak sentimentality, surrender a principle—the soundness of which we have not the shadow of a reason to question and thus neutralise the entire restoration movement.

We have noticed with satisfaction the wise, kind, but firm procedure of our brethren throughout the whole of this difficult matter, and our earnest prayer is that their efforts "to speak the truth in love" may be crowned by the fullest success, and that the Hindmarsh brethren will not continue to occupy the false position they do, but will come out boldly on the side of truth, and join in loving sympathy with all the churches in a grand effort to promote union, and win souls to Christ and thus stand as a bulwark against the attempts of men to mar the purity and simplicity of the gospel of Christ.

The paper read by Dr. Verco on "Individual Evangelisation" will be found in another column. We commend it to the careful perusal of our readers.

HE that winneth souls is wise. The utmost thought and fact are needed to reach men. There is profound significance in the words of Jesus: "Follow me and I will make you fishers of men." That implies forethought and care. The apostle Paul has the same principle in mind when he says, "I have made myself servant unto all, that I might gain the more." Jude also: "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." As one has said: "*The secret of success in reaching men lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke shave or drive his plane against the grain; yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means? We do not make a study of human nature and the particular methods of approach adapted to each new object of effort, and so we often work against the grain.*"

Editorial Notes.

ON the 21st September, the half-yearly meeting of the Company of this paper was held, when an approximate statement of assets and liabilities, with balance-sheet, duly audited, was submitted, but it was not considered advisable to publish it, as at the next half-yearly meeting, an accurate statement would be submitted as the *Witness* subscriptions expiring in December next, the subscription list would be more definitely known after that date. Committee's report showed very satisfactory progress since the amalgamation, the number of subscribers at the present time, reaching the respectable total of 2000. The following were elected as members of the committee during ensuing half year: Brethren Shaw, Strang, Dunn, Thurgood, Payne, James Haddow and Willder.

PASTORAL VISITATION.—The lack of this highly important means of upbuilding is often complained of. Well, brethren, take the *Standard*, and get your neighbors to take it, especially those not in the church. Thus you will secure a pastoral visit every month from at least one of our best teachers or preachers. No Christian should be without his religious paper; it is of far more importance to you than your daily newspaper.

SOUTH MELBOURNE.—The brethren at this place are desirous of securing the services of Bro. F. Illingworth for a further period. They wish him to give all his time to the work, and have accordingly made him a liberal offer, which we understand he has declined, though it is probable that he may still continue his work with them as before.

BRO. ILLINGWORTH has now been carrying on the work at South Melbourne for nearly four years, during which time he has been the means, in the hands of God, of winning many souls unto Christ. The offer referred to in the preceding "note" was of such a character as to show that our brother is held in the highest esteem by the church. We fully approve of Bro. Illingworth's decision—to continue his present occupation, and do what work he can for the cause of Christ in his spare time.

BRO. GEORGE GREENWELL, prior to joining his family in Adelaide, preached for the brethren in Swanston Street for three Sunday evenings. He also delivered an interesting and instructive lecture on the evening of Oct. 26th, the subject of the lecture being "God and the Universe."

BRO. A. B. MASTON still continues to preach in the Hotham Town Hall to large and attentive audiences. He has given a series of lectures on "Christ in the Tabernacle." Each lecture is illustrated by specially prepared diagrams, which help to make the lectures more forcible and attractive.

WE understand that Bro. Maston is willing to deliver his lectures on "Christ in the Tabernacle" to any of the churches desirous of hearing them. We may say that the "diagrams" are really first-class paintings in oil colors, and cost Bro. Maston over £25. Any of the churches desiring to have the lectures would not go far wrong if they gave Bro. Maston a trifle to help to pay the cost of the paintings.

THE Missionary Committee have requested Bro. Little, subject to the consent of the church at Berwick, to labor for a short time at Lancefield and Romsey, in order to carry on the work commenced by Bro. Yates.

SINCE writing the above paragraph we learn that the church at Berwick has consented, and that Bro. Little has already opened the campaign at Romsey.

WE cannot refrain from expressing our admiration at the unselfish conduct of the church at Berwick in so freely placing the services of Bro. Little at the disposal of the Missionary Committee. In expressing as they have done, the wish not to keep Bro. Little entirely to themselves, but to send him out now and then to places where he can do good, they manifest the true missionary spirit, and set an example worthy of imitation on the part of all churches in a position to do the same.

BRO. BATES has gone to the Maryborough district to labour there for a short time under the auspices of the Missionary Committee. We trust that his work will be eminently successful. We include the Doncaster church in the vote of thanks given to Berwick.

A BROTHER has offered to give a prize of one guinea (in books) for the best essay on "Reasons why a Christian should be an abstainer from tobacco." We accept his offer, particulars in reference to the essay will be found in another column.

FROM the *Apostolic Guide*, we learn that Bro. J. J. Haley was present at the Anniversary Convention of the Kentucky State Missionary Association. The *Guide* reports as follows:—

"J. J. Haley, recently home from an eleven years' sojourn in Australia, was re-

quested to address the Convention. He gave a lucid contrast between the Australian and American Sundays, much to the disparagement of the latter. He regards Australia as the best mission field in the world. He dwelt much upon the liberality of the churches in Australia, and their honesty in paying their preachers. Afterwards the Convention was led in prayer by A. I. Hobbs, remembering the brethren in Australia and Bro. Haley and his family."

WE notice that Bro. J. F. Floyd, of Wellington, N.Z., has been appointed special correspondent to the *Apostolic Guide*. This reminds us that we have not heard lately from our American correspondent. Will he please be good enough to let us hear from him?

BRETHREN Clapham and Spurr have taken up the preaching at Cheltenham for one month.

LYGON STREET CHURCH.—We are glad to report that Bro. J. Strang is having very good meetings at the preaching services of this church, and that things all round promise well for future success.

PETERSHAM (Sydney).—We are pleased to hear that a new chapel has been opened in Petersham. May it be the birthplace of many souls.

BRO. G. B. MOYSEY.—We have heard a whisper to the effect that Bro. Moysey intends leaving Newtown early in the new Year. We have not heard where he intends laboring next, but we know a few churches who would be glad to secure his services.

BRO. E. T. C. BENNETT.—The *Pioneer* says that "Bro. Bennett and family return to America in February 1886." We presume the *Pioneer's* information is correct.

THE church at Collingwood we believe has sent an invitation to Bro. Edwards, of America, to labor as an evangelist with them. This brother is highly recommended by Bro. Maston.

TEA MEETINGS.—October is the chosen month for tea meetings amongst our churches. We cannot possibly give full reports of all. Suffice it to say that Sunday school tea meetings have been held during the month at Carlton, Richmond, Prahran, Sandhurst, and Maryborough; and church anniversary tea meetings at Doncaster, Broadmeadows, and Warragul, all of which passed off successfully.

WARRAGUL.—Bro. Watt is to spend a month in Warragul, following up the anniversary tea meeting. We hope much good may be done.

BAIRNSDALE.—Brethren are a little downcast in prospect of the possible early removal of Bro. Zelius and family to other parts. Be not discouraged, brethren, the work is the Lord's; he will provide.

SALE.—The work has been going on steadily with some tokens of the Master's blessing. Some have yielded to the truth. We rejoice over these—first for their own sakes; second, because of the increased power for usefulness the church will receive by their additions. "All for Jesus."

The Church.

THE HOPE OF THE GOSPEL.

BY G. GREENWELL.

(Continued from October No., page 54.)

INTRODUCTION (Continued.)



N the coming of our Lord we have a few words which we trust may be profitable to all believers in the Son of God.

When the disciples were to be left as a trunk bleeding at every pore, the departing Head gave such consolation as was fitting. "Let not your heart be troubled; ye believe in God, believe also in me. 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. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also" (John 14: 1-3.) A poor simple child who has got somewhat muddled among divines and sceptics says, "How sweet that reads; but is he really coming personally?" Personally! The Lord be gracious to us! In what other way could he come? It is quite possible that the apostles, notwithstanding all their explicit teaching, were straining their eyes as if they would never see him again, and sobbing as if their hearts would break. "Men of Galilee, why stand ye gazing up into heaven? the same Jesus now taken from you, will so come in like manner as ye have seen him go into heaven" (Acts 1: 10, 11). This has the ring of the true metal.

Young man—looking for the return of an absent mother, who is your very ideal of grace and loveliness—do you want her back in figure and shadow? Is it a ghost or a true, sweet woman you are looking for? Wife, your hus-

band—long away in a foreign country—is the embodiment of all your belief and trust in the noble and heroic, in truth and tenderness, in purity and valour. Is it the man you are looking for, or a phantom?

Not a shadow do you desire; you have seen too many in the long separation; but you long for the true personal man in the grace and glory of his manhood.

Holy scripture gives no countenance to gnostic dreaming. The verities of Christianity are not so much phantasmagoria, or shadows on the walls of time. They are, from Incarnation to Second Advent, all great and supreme realities. Our Lord is indeed a true Person, and must be revealed as such. Son of Man and Son of God. Son of Man! the true, the perfect, the immaculate Man, the firstborn of the new creation, and as such God's ideal of what humanity should be. Son of God, firstborn of all creation, born in eternity as well as in time, and declared to be the Son of God with power by the resurrection from the dead; still further to be declared when he appears with the ancient name written upon him, and we see with finer vision all the clustering glories which belong to his nature and rank, to his office and his work.

It is surely Jesus the anointed that we want. We know something of the promises. A country glorified by renovation, every curse repealed, until the desert blossoms like the rose, and the healing rivers run with life; a city so sacred that it needs no temple, and so bright that it needs no luminary; where the streets are shining gold, and the blessed rivers run from the throne of power, on the banks of which the tree of life blooms with fruit unfading; and immortal companies of saints and angels in glory beyond all speech! The accessories are all wonderful and all comely in the proportion of fine keeping. But it is the anointed and holy One for whom we sigh, as the spring, well-head, and centre of all the glories. We want the One who loved us with love stronger than death, who descended so low for our recovery, and washed our sins away by his precious blood, and gave us the charter of life eternal by his resurrection from the dead. The forests of eternity may be grand, the fields and rivers may be transcendent in favor and beauty undefiled: but the face of our Lord will be the true glory and charm of every landscape, all things bright and fair will gather splendour and grace from his countenance. His face gives strength to the archangel, his voice awakens the dead, his pre-

sence secures the everlasting harmonies, and the never-fading BLOOM.

We read some time ago an article by a learned but not a wise man, who said, concerning our Lord, "He came providentially at such a time, came spiritually at another time, he came figuratively at another time." Such men would turn the blood of atonement into a figure, and the fire of hell into a fable. We never got quit of the heart-ache after the infliction until we turned to a magnificent passage in Hebrews, "But now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself . . . And unto them that look for him shall he appear the SECOND TIME without sin unto salvation." (Heb. 9.) How welcome such a clear, authentic voice from the source of authority? The dreamer may tell his dream, surely, but what is the chaff to the wheat? The word of the Lord is a fire and a hammer to break the rock in pieces.

ONCE in the confluence of the ages, or in the completion of the periods, he appeared to put away sin. Others, of slender human force, had tried to diminish the sum of that great burden and horror which is the shame, the anguish, and the ruin; but at last there came one of Divine force, strong enough, both to *put away* sin, and to *abolish* death. They may linger yet a season, but the iron has stricken into them, and in the end they will be thrust from the universe. Once he came, and in the mysterious sacrifice of love purged away our sins; and to them that look for him shall he appear a second time, apart from sin, unto the great salvation; that salvation concerning which a great Christian thinker once wrote, after he had long enjoyed the life divine in close communion with God, "Now is our salvation nearer than when we believed." The passage is exceedingly comprehensive; for, while death and judgment are declared as solemn verities, the Lord delivers his people from the fear of both. He has taken away the sin which gave death a sting, in his first appearing, and in his second appearing he comes for the glory and salvation of the ransomed; hence, judgment has no terror to those who, from mortality or death, are to shine in incorruption.

There is a passage in the letter of Paul to Titus which will repay a little consideration: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our

Saviour, Jesus Christ." (Chap. 2: 11-13.)

When the ages or periods, which were not formless spectres of an atheistic dream, but missionaries from God, had delivered their messages and accomplished their work, there appeared the favor of God providing salvation for all men. "The dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death." One who was waiting for the consolation of Israel said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2: 29-32.) We learn from John 1 that the Logos had been, through all former ages, the light in the darkness. Lights of nature, providence, love; lights of sun, moon, or star; lights of all tradition, stone table, or human constitution; there was no lamp burning in the heavens or on the earth which he had not kindled and fed with his divine fire. But the darkness apprehended it not. So the Logos, or Word of God, took human shape and appeared to men with a richer and warmer revelation. No man hath seen God at any time, but the only begotten Son from the bosom of the Father, he hath declared him. Surely the life was manifested, the eternal life, that men might get into communion with God the Father, and with his divine and honourable Son. It is just at this point that human records begin to glow with divine significance, that we get a true philosophy of history, and from a living centre distinguish gracious plan in the past, and glorious promise in the future.

Between the two advents—the appearing in grace, and the appearing in glory—we are taught, or put under training, that we may live soberly, righteously, and godly, while looking for the blessed Hope. Soberly marks the dignity of men who escape from the frivolous pursuit of trifles and unrealities, to live with high purpose and resolute endeavour. Righteously determines the justice and equity which must mark all our transactions with the Jew, the Gentile, or the church of God. Godly signifies such a flooding of the human with the divine, that we become distinguished by the love which distinguishes God. We no longer look on nature and humanity with the narrow vision or half-blind eyes of the flesh, but with the large eyes of gods who are made partakers of the divine nature. Once he appeared in grace to bring us home to a sin-pardoning and life-giving God, to open

our eyes and turn us from darkness to light, and give us an inheritance among the sanctified. A second time he will appear with the salvation of power, that we may shine out in immortality, and hear the triumphal music of the kingdom. A peculiar and disciplined people find the power, glory and blessedness for which they have been aspiring and working under divine influences and the leading of the Holy Spirit. Many things in Christianity can be, and have been vulgarised; but immorality cannot be vulgarised, it is the reality of comely proportion, of grandeur, of supreme desire. That man with his regal intellect, his mysterious conscience, and his almost divine force of will should inherit the same corruption as the brutes is surely a miserable ending. Such a goal has a lameness about it which revolts, as well as a horror which no language may declare.

The philosophers who, in the rejection of Christianity, lose all hope or prospect of continuance or resurrection, have for some time been trying to make the horror presentable. They miserably fail. They can only promise a grand funeral, and draperies of gold and purple as curtains round the couch of everlasting darkness. What glory is it to the dead, who can neither see nor hear, that roses should blow and nightingales sing over the graves, or the southern wind linger over sepulchres after rifling spice fields on the way? We might as well have the gloom of midnight and eclipse, the north wind howling and roaring for ever, and all elemental forces of wrath and ruin making grim play with the bones and the dust of the dead. Cry from the human—"May it please you gracious Lord, we neither want a fine funeral service, nor a gorgeous burial place." Voice from the unseen—"The Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." It is life and joy to know that our citizenship is in heaven, from whence we look for the divine One, who will change the body of our humiliation and fashion it like unto his own by the energy of his all-subduing power. The divine life which belongs to us is wisely veiled for a season, hid with Christ in God; but when he who is our life shall appear, then shall we also appear with him in glory.

"The Spirit and the bride say, Come." Their combined voices call the Lord back from the seat of his priesthood to the throne of his royal power. And surely the nations of the world in their inarticulated fashion call as loudly as martyrs under the

altar, or church in the wilderness. They are either getting into convulsion or getting into ghastly fear, on account of the things which are coming on the earth. And he, the God-man, who once, in Palestine, spake peace to wind and wave, is the only one who can control the wilder storm which agitates a deeper sea, and bring the vessel of humanity to the shores of eternal rest.

(To be continued).

Poetry.

I will praise Thy name with a song, and will magnify Him with thanksgivings—Ps. 69:30.

WAITING FOR THE SECOND ADVENT.

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hours grow quiet and holy,
With thoughts of Me;
While you hear the little children
Passing along the street,
Among those thronging footsteps
May come the sound of My feet.
Therefore I tell you, watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar,
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come!

It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house,
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed:
Though you sleep, tired out, on your
couch,
Still your heart must wake, and watch
In the dark room,
For it may be that at midnight
I will come!

It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun,
Which draweth nigh;
When the mists are on the valleys, shading
The river's chill,
And My morning star is fading, fading
Over the hill:
Behold, I say unto you, watch!
Let the door be on the latch
In your homes;
In the chill before the dawning,
Between the night and morning,
I may come!

It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the sweet, green lawn;

When the waves are laughing loudly
Along the shore,
And gay birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And your dear ones come to talk a little
Of all that must be done.
But remember, I may be the next
To come in at the door,
To call you from your busy work
For evermore!
As you work your heart must watch,
For the door is on the latch
In your room!

So I am watching quietly
Every day;
Whenever the sun shines brightly
I rise and say,
Surely it is the shining of His face!
And look into the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me.
And when a shadow falls across the
window
Of my room,
When I am working my appointed task,
I lift my head to watch the door, and ask
If He is come;
And an angel answers sweetly
In my home,
"Only a few more shadows,
And He will come!"

CHRISTIAN'S HOPE.

"When shall we meet again,
Meet ne'er to sever;
When shall peace wreath her chain,
Round us for ever?"
Ah we can ne'er repose,
Safe from each blast that blows,
In this dark vale, of woes,
Never, no never!

"When shall love's fountain flow,
Pure as life's river?
When shall sweet friendship glow,
Changeless for ever?"
Where joys celestial thrill,
Where peace our hearts shall fill,
And fears of parting chill,
Never, no never!

"Up to that world of light,
Take us, dear Saviour!
May we all there unite,
Happy for ever!"
Where kindred spirits dwell,
There may our music swell,
And time our joys dispel,
Never, no never!

"We soon shall meet again,
Meet ne'er to sever;
Soon shall peace wreath her chain,
Round us for ever!"
And then we shall repose,
Secure from worldly woes,
And our song of praise shall close,
Never, no never!

THE charity which thinketh no evil is a wiser statesmanship than the misanthropy that thinketh no good.

HE who is always inquiring what people will say will never give them an opportunity to say anything great about him.


THERE are in human hearts battlefields as grand as Thermopylæ as great as Waterloo.—EUGENE BOUTON.

The Expositor.

They gave the sense and caused them to understand the reading.—NEH. 8 : 8.

PAUL AND JAMES ON JUSTIFICATION.

(Continued from Sept. No., page 11.)

 *S* the ambiguity then, in the term "works?" We all know there are many kinds of "works"—works of the gospel and the law, of benevolence and piety, of moral law and positive law. Here then is ample room for ambiguity, and if it can be shown that Paul uses the word "works" in one of these senses, and James in another, it may yet be seen that they are of "one mind" and "speak the same thing." What then, are the "works" spoken of by Paul? The passage quoted (Rom. 3 : 28) is found in the midst of an elaborate argument to prove that men are not and cannot be justified by *works of law* and therefore, if justified at all, it must be *by faith*. A brief, but careful examination of the general context will reveal clearly the nature of the works of which Paul speaks. From verse 18 of Chap 1 to verse 32, the apostle considers the case of the gentile world, and demonstrates its overwhelming guilt; because, although they had not enjoyed the advantage of a written revelation of the law of God, they were by no means deficient in a knowledge of the existence and primary attributes of God, and of the nature and obligations of moral duty. They were without excuse, "because that which may be known of God is manifest in them, for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." The result of such wilful ignorance of God was a fearful disinclination to perform and an almost total neglect of the plainest of moral duties. "And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things that are not fitting, being filled with all unrighteousness, wickedness, covetousness, maliciousness, murder, &c., who knowing the ordinance of God that they who practise such things are worthy of death, not only do the same, but consent with them that practise them." The guilt of the gentile world was then beyond all question, and the law,

the violation of which involved their condemnation, was the *unwritten moral code*, which, originally communicated to the progenitors of the race by direct revelation, being handed down by tradition, had become an inseparable part of the great stock of ideas common to the gentile world—a kind of "law written in their hearts, their conscience bearing witness therewith, and their thoughts, with one another accusing, or else excusing them." In Chap. 2 : 1-16 the apostle discusses some general principles of the divine government, having special reference to the Jews however, and from 2 : 17, to 3 : 20 he considers their case especially, and proves that they are equally guilty, since although they had a *written law*, the experience of the nation, their consciences, and the testimony of their own prophets, showed that they had violated it universally, and "not the hearers of the law are just before God, but the doers shall be justified." In verse 20 of Chap. 3, he affirms, of both Jews and Gentile, "by works of law shall no flesh be justified in his sight, for through law is the knowledge of sin." "Works of law" is simply the obedience the law demands, and the reason that "by works of law no flesh shall be justified" is not that these "works would not justify a man if he did them, but because he does not do them they cannot justify him. These "works" are not the obedience required by the law of Moses, as some think, but *perfect obedience to the moral law*, whether in the unwritten form as possessed by the Gentiles, or in the stony record as owned by the Jews. That Paul's phrase "works of law" do not refer to any ritual requirement of the Jewish law, but to the demands of the moral law, in possession of both Jews and Gentiles alike, is plain from the fact that the premises of his argument includes the latter, as well as the former, and who certainly could have no law from God in any form save the moral law. This is further evident from Chap. 4 : 4 where he affirms that he "who did the "works" required by law, could demand justification as a *right*, as a workman, upon honestly performing his task can claim his wages as his due, on the ground of simple justice. "To him that worketh the reward is not reckoned as of *grace*, but as of *debt*." Now, only *perfect obedience*, or in other words, *absolute innocence*, can ever render justification a matter of debt. Paul's works therefore, are not any works performed as condition of pardon, but works which when performed, leave absolutely *nothing to pardon*, and can demand justification on the ground of sinlessness.

Having now, as we think, determined the nature of the works spoken of by Paul, we next enquire, what are the works of James? The works of James belong to faith, are subordinate to it, and cannot justify without it. Chap. 1 : 17 "Even so faith if it have not works is dead in itself." This itself, plainly shows that the works of James are different from those of Paul, for his works are the all important thing, and in themselves sufficient to triumphantly justify those that do them. That the two apostles are speaking of two different classes of works is still more evident from the illustrations James uses to prove his position, that while men are justified by faith it is not without works. He adduces two cases, (1) that of Abraham's attempted sacrifice of his son and (2) Rahab's reception, concealment, and dismissal in peace, of the Israelitish spies and enemies of her country. Neither of these acts can be referred to Paul's works, which at the very least include all moral law. For had they not been authorised by the direct requirement of God, they would have been positively immoral—the one treason and other childmurder. These works have the obligation to do them arising solely from the authority that commands them—apart from that authority they have no authority whatever, and in all cases would be absurdly foolish or positively wicked. As distinguished from *Moral*, this is named *Positive law*, and the two different laws have been thus aptly characterised and distinguished: *moral law is commanded because it is right*—right in the nature of things e.g. "Children obey your parents." On the other hand *positive law is right because it is commanded*—e.g. the command to march seven days &c., around the walls of Jericho, or to Moses to make the tabernacle, or to king Saul to utterly destroy the Amalikes. Moreover, as already intimated, Paul's works if performed, would obviate the necessity for any or all conditions of pardon, because they would leave nothing to forgive, but these works of positive law of which James speaks cannot be performed *without faith*, nor in any case where they are commanded can faith in its completeness or perfection exist *without them*. Hence when the positive command to slay his son was laid on Abraham, his faith was not made perfect till he had obeyed the awful mandate. "Was not Abraham our father justified by works when he offered up his son Isaac upon the altar? Thou seest that faith wrought with his works, and *by works was faith made perfect*." And moreover, it was no mere "faith alone" that was imputed

or reckoned to Abraham for justification, but faith *made perfect by perfect obedience to positive law*, and then, once more in his history "the scripture was fulfilled which says, and Abraham believed God, and it was reckoned unto him for righteousness, and he was called the friend of God." We are now prepared to draw with precision and certainty the distinction between the works of the two apostolic writers. Paul's works are those of *perfect obedience to divine law*, works which when performed leave nothing to be forgiven. James' works are those of obedience to *positive law*, dependent on faith, subordinate to it, and necessary to make it perfect, so that it may be reckoned to the sinner, in order to righteousness or justification. When therefore Paul declares—"a man is justified apart from the works of law," he denies nothing of the works of which James speaks; and when James affirms, "ye see that by works, a man is justified," he asserts nothing of the works referred to in Paul's denial. The conversion of Paul himself furnishes a perfect illustration of the nature of the works referred to by James and himself, and how that a man may be justified "apart" from one class, and justified "by" another. Paul was not justified by perfect obedience to the entire divine law (his own sense of "works") for he admits himself a transgressor—the chief of sinners. Moreover, he was not justified by faith *alone*, for he had faith alone, or without works, for three days before his justification—he saw the Lord Jesus, trusted to him and at his direction went into the city of Damascus to await further instruction. The reason Paul was not justified the moment he believed on the Lord was that his faith had not yet been "made perfect," by the performance of the particular "work" of obedience to *positive law* appointed for that purpose. The great law of pardon (Mark 16: 16) under which Paul's conversion took place, contained a "work" of obedience to positive law (James' sense). "He that believeth and is baptised, shall be saved." Baptism is the "work" of positive law in the law of pardon, which is intended to manifest and "make perfect" for pardon, the faith of the penitent sinner. On the third day the divinely appointed teacher appeared before Saul, "And now why tarriest thou," said he, "arise and be baptised and wash away thy sins, calling upon the name of the Lord." On performance of this "work" of positive divine law, he received the appointed legal assurance of justification and not before. His faith, like Abraham's, was thus "made perfect," by an act of

obedience to positive law, and thus made perfect, faith was imputed to him for righteousness, or reckoned for justification. With an eminent Bro. (McGarvey), to whom on this theme we are much indebted, we say: "When a man acknowledges himself to be a wretched and miserable sinner, and is moved by faith to perform some work of the class embraced in James' argument appointed by God, as a condition of pardon, he is in James' phrase justified by faith, not without works, or in Paul's phrase his faith is imputed to him for righteousness." There is therefore not the semblance of inconsistency between the two apostles, and while with James, we confidently affirm, "A man is justified by faith not without works" (of positive law), with Paul we as cordially conclude "that a man is justified by faith (not alone), apart from the deeds of law" (perfect obedience to every divine command). If then, dear reader, you wish to have your faith "imputed to you for righteousness," or in other words if you wish to be infallibly, because divinely, assured of pardon, then, see that your faith is "made perfect" by perfect obedience to the one positive institution in the law of pardon. "Repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit, and having thus "made perfect" your faith for primary justification, see that you *keep it so* by **ADDING** to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and universal love. If these things be in you and abound, you shall be abundantly fruitful, and finally an *abundant* entrance shall be ministered to you into the everlasting kingdom of our Lord and Saviour Jesus Christ.—G.B.M.

THE DOCTRINE (teaching) OF BAPTISMS.—*Heb. 6: 2.*



HE baptisms mentioned in the Holy Scriptures differ. Men were "baptised in the cloud and in the sea," "in water," "in sufferings," "in the Holy Spirit," "in fire." But the teaching of baptisms is always the same,—viz., a change in

the state of the proper subject is found in every instance.

1st baptism mentioned, that of Israel, "in the cloud and in the sea." (1st Cor. 1: 2, 3), before which they were under the power of Pharaoh. (Ex. 14: 1-14.

After their baptism "They were the Lord's freemen." (Ex. 14: 15-31 and 15.)

2nd baptism, that of Naaman, in the river Jordan (2 Kings 5); before, "he was a leper." (5: 1-13.)

After his baptism (5: 14) "his flesh came again as the flesh of a little child, and he was clean."

3rd baptism, that of John (Matt. 3.) The unbaptised rejected the counsel of God against themselves, not being baptised of him. (Luke 7: 30.)

"The people when they heard, and the publicans, justified God, being baptised with the baptism of John." (Luke 7: 29.)

4th, first baptism of Jesus in the Jordan. Before baptism, a Galilean peasant, a carpenter. (Matt. 3: 13. Mark 6: 3.)

After his baptism, he is anointed with the Holy Spirit, and declared to be the Son of God. (Matt. 3: 13-17; John 1: 34.)

5th, second baptism of Jesus, "in sufferings." (Matt. 20: 22, 23; Luke 12: 50.) Before such baptism, "a man of sorrows," "despised," "rejected." (Matt. 27: 22-25; John 19: 28-30.) Read his life.

After such baptism, "All authority in heaven, and upon the earth," "Lord of all." (Matt. 28: 18; Acts 2: 36, 10: 36.)

6th, the apostles of Jesus. "Baptism in the Holy Spirit." Fishermen, &c.

After their baptism, "Ambassadors for Christ," having heaven's credentials. (Mark 16: 16-20; Heb. 2: 3, 4.)

7th, baptism in fire. Before such, rebels at large, or awaiting judgment. (Rev. 20: 11, 12, 13.)

After, rebels "in the lake of fire." (Rev. 20: 14, 15.)

8th, Christian baptism, in water. Before, believers, having the right to become children of God. (John 1: 12; Mark 16: 16.)

After baptism, "believers pardoned," "children of God," "heirs of God," "joint heirs with Christ." (Mark 16: 16; Gal. 3: 26, 27; Rom. 8: 16, 17.)

Believer, "why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

H. HILLIER.

THE greatest life is that which has been the most useful; and has been able to perform its allotted tasks cheerfully and well.

The Querist.

FAITH HEALING.

A brother asks our opinion upon this question. Our answer would involve a lengthy criticism of James 5: 14, 15, for which we have not space in our present issue. We can only say now, that we believe Jehovah to be Almighty, and that He is both a hearer and an answerer of prayer offered in faith. But faith is based upon testimony, and the testimony needed to prove that it is God's plan to heal by faith *alone* is not forthcoming. The following from the *Am. C. Standard* is worthy of a careful reading:—

An instance of the fanaticism engendered by the "Faith-cure" doctrine is given in a letter from Bishop Taylor at Loanda, under date of May 14, 1885:—

Dear Brother Miller:—It becomes my painful duty to inform you that dear Charles L. Miller has passed away from among men to his glorious home with God and the angels. He was holy and harmless and was making good progress in the study of the Portuguese language, and I believe had he lived, would have made a grand success as a missionary in this needy country. He had a fine constitution and good health till the 9th of April. Then he had a mild attack of African fever, such an attack as is almost invariably relieved and removed by one good sweat and a dose of quinine—God's remedy for it in this country—His ordinary way of curing all persons here attacked by fever. Nearly half my party have been attacked, and all quickly relieved except three young men, who refused all human agency or medicine, and insisted that God would cure them by direct miraculous power in answer to prayer. Dear Charles was one of them. The fever burned away at his vitals for sixteen days, without even a teaspoonful of hot tea to start a perspiration. We have three good physicians in our party. Dr. Johnson reasoned with him, and told him he would certainly die if he did not take something to break the fever. Charley replied: "Well, then, I'll die, for I won't take any medicine." I pleaded with him as a father, but he made no reply. At midnight on April 25, Charley said, "Oh, brother Whitney, I am choking. Go and tell Doctor Summers to come quickly and give me medicine. His fever yielded promptly to ordinary treatment, but had done its fatal work before the treatment began. The recuperative power of his system was gone, and for twelve days he lay in utter prostration of body and delirium of mind. At 8:30 a.m., May 7, he died.

The other two young men referred to refused medicine long enough to keep them down about six weeks, but took needful remedies in time to save their lives, by the mercy and power of God. They are still invalid, but expect that they will recover.

Genuine faith is shown in doing all we can for ourselves, and then trusting the results to God.

Our Sisters' Column.

SELF DENIAL.

I AM encouraged to write a few words seeing you have a Sisters' Column. I have been a careful reader of both *Witness* and *Watchman*, and feel much pleased with the union of these two papers, and wish every success to the *Standard*. The first of the month is always looked forward to with great interest, and the earliest opportunity is taken of enjoying the best of the good things, in fact the first half hour with the paper is really refreshing, something like a good drink of sparkling water to one who is very thirsty, and you can come back again and again and feel you are benefited. The first number I thought good; the second I consider better. It promises to be just the kind of paper the brethren need. I am always glad to read *Church News*; especially interested in that from the church to which I am a member. Doubtless many others feel the same, and therefore it might be well for editors to encourage secretaries and friends to send on reports regularly. While it does us good, and we receive pleasure and profit in reading, sometimes we are made sad and depressed—who can help it when we are told that the work of the Lord is hindered in many places from lack of funds? This knowledge has come to me privately as well as publicly, that money is needed to carry on the preaching of the gospel. This I am sure the sisters regret as much as the brethren, for are not the words as true to-day as when uttered by the Saviour, "The harvest truly is plentiful, but the laborers are few." These few even cannot do the work they would like to do. We know the gospel must be preached, "but how can they preach except they be sent?" This cannot be done without help from God and help from each other. I was much interested in reading a letter from a sister in *Pioneer*, suggesting a "plan" whereby the sisters might give practical proof of their interest in this "good work." The "plan" may seem to our good sister, and doubtless to many others, easy, but it is possible some will not see exactly with her, and might be inclined to ask—Why cotton dresses and cotton gloves for sisters, and broad-cloth coats and gold chains for brethren? She says, "do without" something; I say heartily, Amen. "Do without" is a good motto. Where is the sister who would not give if she knew the Saviour was going to receive? and did He not say "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me." But "do without" applies to brethren as well as sisters, does it not? Can they not give up? Oh yes. Some of them take the intoxicating cup. Scientific men, good men, and doctors tell us it is an evil—it is dangerous, it is injurious. Some of them have been brought into bondage to the bad habit of smoking. Is not this unseemly and inconsistent in one who occupies the high position of a child of God. Could not the sisters persuade and exhort

the brethren to "do without" these things, and give the money to help on the work of Christ? Let us use our influence; results great and good will be seen. Depend upon it the beer money and the tobacco money given for the support of the preacher would make no little sum. I heartily agree with a systematic weekly giving of pence, or more. Could not every member in every church give one penny a week for this especial object? We know that God has richly blessed some of our good brethren, and they liberally contribute of their means to help on this glorious work; but we who have no "cheque book," and cannot spare a pound note, shall we have no part or lot in the matter? Can anyone think it too much? Does anyone say they cannot do it? Oh what a *little* it seems, and yet the amount would be so *much*—more than sufficient to pay all the preachers. Do we not often sing—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

Dear brethren and sisters, let us not present a gift which costs us nothing, but let us "do without;" remembering "it is more blessed to give than to receive," and "God loveth a cheerful giver." Praying that the word of the Lord may be preached, and sinners saved, believe me your fellow-helper in the truth.
PRISCILLA.

To the Young Sisters who have recently come into the Church of Christ.



FEW words of loving counsel and caution for your guidance in the new life you have just entered. It is our earnest desire, as you have confessed Christ before men, been buried with your Saviour, and raised with Him, that your daily conduct should accord with your having passed "from death unto life," that you may be an honor to Christ, and commend his gospel to all with whom you come in contact. Your recent spiritual birthday should be one of delightful memories. The old life of disobedience has been put away, with all its evil tendencies, and a *new life* "which is being renewed unto knowledge after the image of him that created you." Therefore as the elect of God—holy, beloved—put on, as it were, the beautiful garments of a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another, forgiving one another even as the Lord forgave you, so also do you; and above all these things put on love, which is the bond of perfectness" (Col. 3: 12, 13, 14, R.V.) Again, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms, and hymns, and spiritual songs." Make the *words* and *works* of Jesus a special study. Notice the exhortations and admonitions in the epistles and realise it is the Holy Spirit speaking to you. The precious promises, abiding comforts and consolations are to

cheer and encourage God's people, hence they are designed for you.

Cultivate the habit of secret prayer at least twice a day, and if anything should prevent your regular time of worship, wherever you are lift up your heart to God, who hears and heeds the humblest cry of his children. Take no important step without asking the heavenly Father's direction; take even the little things of life to him, for they have wide influence. "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass" (Psalm 37: 5). Be constant and faithful at the Lord's table, "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he comes" (1 Cor. 11: 26); be regular in your attendance upon the services of the church, "Not forsaking the assembling of ourselves together as the custom of some is" (Heb. 10: 25). Always go in the spirit of worship—reverent, prayerful, humble, willing to receive instruction, that you may impart it again to others. That ye be not only a hearer, but a doer of the word. Remember your new life has two hinges, being, and doing good. In your home let the Christ life shine out. Be sincere, truthful, consistent, and conscientious, that those about you may see and know "your life is hid with Christ in God." In doing, seek the conversion of some special one by leading them by the hand to the foot of the cross by "searching the scriptures, for they are written that ye might believe that Jesus is the Christ, the Son of the living God, and believing, ye might have life in his name." Let your first effort for others be in your own home: that which is nearest and dearest must not be neglected. In your immediate circle, "abstain from all appearance of evil" (1 Thess. 5: 12); and in all your enjoyments remember "whose ye are, and whom ye serve." You may meet many difficulties and discouragements, but "God is with you, more than all they that be against you." Be earnest, be diligent, make use of all the means God has given you, and you will grow in grace—strong and vigorous for Christ, a power for good in the church, a blessing to humanity. That ye may "walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God" (Col. 1: 10, R.V.).


Yours in the loving service,

MRS. C. L. THURGOOD.

Ballarat.

The Essayist.

FRIENDSHIP.

F the many blessings provided by our bountiful heavenly Father to brighten and cheer our pilgrimage here below, certainly not the least is friendship. It divides many a care, and doubles many a joy; it has saved many

from despair, when their way has been dark and hedged round as with hewn stones; it has assisted the steps of many heavenward, when their feet would have faltered by the way.

That our dear Lord and Saviour in the midst of his crowded public life had a heart at leisure for friendship may be known from these words, "Now, Jesus loved Martha and her sister Mary and Lazarus." In the garden of Gethsemane, that appeal to his disciples—"What, could ye not watch with me one hour?"—is an evidence of the loving friendly heart that longed for the sympathy of those He loved, when not the dread of physical suffering, but the iniquity of us all, and the agonizing fear lest the flesh should fail before his Father's will was accomplished, overwhelmed Him with a sorrow so exceeding great even unto death.

There are those who say there is no real friendship in this world, and such are even ready to say Amen to that poet who said—

What is friendship but a name
A charm that lulls to sleep,
A shade that follows wealth or fame,
And leaves the wretch to weep.

But every true heart would rather respond to the poet who sang—

Say not that friendship is only ideal,
That love and devotion are blessings unknown,
For he who believes every heart is unreal,
Has something unsound at the core of his own.

Invariably, those who are ever ready to deny the want of it in others, have no friendliness in their own soul. They forget that he who sows kindnesses will gather love—that with what measure we mete, it shall be measured to us again. It is true, there is a counterfeit—a something the world calls friendship which is no more like the real thing than the commonest glass is like the diamond. There is one unerring test of its genuineness—is it disinterested, or is it selfish; sought for by those who seek it because they like company to visit and be visited, not to help each other heavenward, but to conform more to the fashion of this world? Such friendship at the first blast of adversity will totter and fall, because it is founded on sand.

The secret of all true friendship and love, is giving ourselves for those we love. The friend who sticketh closer than a brother, proved his love for us, by giving Himself, and He says "Ye are my friends, if ye do whatsoever I command you." May not all his commands be summed up in this giving

ourselves a living sacrifice—body, soul, and spirit—to his service? The apostle, in his teaching about the nearest and highest relationship of this life, says, "Even as Christ loved the church and gave Himself for it."

An ancient writer speaking of friendship, describes it as "a divine and spiritual relation of minds, a union of souls, and a harmony of designs, which maintaineth itself by the openest freedom and warmest sympathy. Such friends are like flowers agreeing in beauty, like the rose and the lily, the primrose and the violet, twisted round one another mingling both colours and fragrance; or like two pleasant rivulets flowing from one spring and fountain, though separated for a while, will meet again, and eventually when they have run their full course will become one stream, pour themselves forth into the great ocean itself, and become one with it also, so will all true friendship flow into heaven at last, from whence it took its rise."

Is there a true friendship without the fellowship spoken of in the foregoing extract? There must be, although when both are combined it is perfect. Are there not some mentally and spiritually so far above the ordinary mortals around them, that very few understand them; hence for them fellowship is rare, and yet in the spirit of their Master, they give themselves for the happiness and good of others, and so are real friends to many; and by and bye, when all life's lessons have been learned, the friendship thus begun here, may be reciprocated and completed in that better land where every longing for perfection, and for fellowship, and communion with the pure in heart, shall be satisfied when we awake in the likeness of our Lord.

Adelaide.

H. B.

New Books.

"Next to acquiring good friends, the best acquisition is that of good books."—COLTON.

NOTES ON SUNDAY SCHOOL LESSONS, INTERNATIONAL SERIES, by Dr. E. W. Herndon.

This book is now in the press, and will be ready for sale in November. It will contain 250 pages, price, 4s. The lessons are given in parallel columns, Old and Revised Versions, with valuable explanatory notes, also useful colored maps, and a glossary of proper names. Every superintendent should have a copy of this book. The well known ability of the compiler (Dr. Herndon, editor of the *Christian Quarterly*) is a sufficient guarantee of its quality. The book may be ordered from Messrs. Dunn & Collins, or, at the office of the *Standard*.

Evangelistic Union

OF CHURCHES OF CHRIST IN SOUTH AUSTRALIA.

THE SECOND ANNUAL CONFERENCE of delegates and representatives of Churches of Christ in South Australia, pleading for complete return to the faith and order of the primitive churches, and associating for the purpose of evangelization, was held in the Kermode Street Chapel, North Adelaide, commencing on 1st September.

Between 40 and 50 brethren were present. Bro. W. J. Verco, of Balaklava, occupied the chair; and after opening the meeting with praise and prayer, briefly referred to the objects of the meeting, and cordially invited all brethren present, whether representatives of churches or not, to fully and freely express themselves on all matters that might be introduced.

DELEGATES FROM CO-OPERATING CHURCHES.

1. North Adelaide—Dr. Verco, P. Messent.
2. Balaklava—J. Wark, W. J. Verco.
3. Baroota—Excuse.
4. Cameron—A. D. Greenshields, J. Cosh.
5. Dalkey—D. Finlayson.
6. Hall—None.
7. Halbury—None.
8. Langhorne's Bridge—H. Saltmarsh.
9. Mount Gambier—None.
10. Millicent—Roland Campbell.
11. Port Pirie—Excuse.
12. Yatina—J. B. Carr.

REPRESENTATIVES FROM CHURCHES NOT CO-OPERATING.

1. Grote St.—P. Santo, Pollard, Fuller, R. Verco, T. J. Gore, Green, Wilson.
2. Alma—R. Harkness, W. Howard, J. McLachlan.
3. Hindmarsh—H. D. Smith, T. Harkness, A. Glastonbury.
4. Mallala—D. Wilson, B. Marshman, J. Worden.
5. Norwood—H. Warren, H. Wright.
6. Strathalbyn—A. Gordon.
7. Stirling East—A. T. Margarey.
8. Wild Horse Plain—A. Barr.

SECRETARY'S REPORT.

Dear Brethren in Christ,—My report today, although not so voluminous as that presented on 1st September, 1884, will, I feel confident, be regarded with far more satisfaction as a record of operations.

In pursuance of the expressed wish of last general meeting, Bro. W. Judd was engaged to labor as an evangelist for six months, and upon expiry of that term mutual satisfaction led to an extension of the engagement until this meeting. The

measure of success which has attended Bro. Judd's labors will be detailed in his report, and will provide matter for much gratitude and congratulation.

Since last annual meeting I have applied to all known Churches of Christ in S.A., extending your cordial invitation for their co-operation upon the basis of the amended "articles of association," and the replies which have been received inspire the hope that no obstacle will now be deemed existent that will prevent united action among the churches in S.A.

The prospects for the future, so far as they can be forecast, are hopeful and cheering. Much commendation has been received from brethren both in South Australia and Victoria, and we trust that by continuance in quiet, unostentatious action, not only the commendation of the brotherhood, but also that of the Great Head of the Church may be deserved and enjoyed. Whilst we pursue the even tenor of our way in the prosecution of the objects of this Union, may we place our chief reliance neither upon funds nor workers, but upon Him who is able to do exceedingly above all we ask or think, and unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

TREASURER'S REPORT.

September 1st, 1884.—Balance in hand, £32 1s.; contributed by Balaklava, £20; Baroota, £15; Cameron, £5 14s.; Dalkey, £8; Halbury, £1 19s. 6d.; Langhorne's Bridge, £12; Mount Gambier, £5; Millicent, £6; North Adelaide, £62 18s. 11d.; New Thebarton, £2; Port Pirie, £10; Yatina, £9 14s. 3d.; Sister Littlefield, £1. Total, £191 7s. 8d. By evangelistic expenses, £188; sundries, £1 4s. 8d.; balance, £2 3s. Total, £191 7s. 8d.

EVANGELIST'S REPORT (BRO. W. JUDD)

In September last, I accepted an invitation from your committee to engage in evangelistic work, with the understanding that my labors were to be chiefly devoted to some of the northern churches, especially those stretching away between Alma and the regions of Lochiel, distant about 40 miles from my residence. So I endeavored to equalise my time in that extensive district, preaching occasionally at Alma, Dalkey, Balaklava, Hall, and Halbury. I have, however, spent the greater part of my time around about Lochiel, where I found my services were most needed, and most blessed. There we held meetings in different houses, and in Bro. Cosh's barn, Nantawarra, and baptised a good number of believers in different dams around the locality. There the crowded attendances and the interest shown led to the contemplation of building a chapel. This was very soon put into execution, and a neat chapel, capable of holding 120 persons, was erected, which has since been generally well filled with attentive hearers. We have had the pleasure of baptising there during the year twenty-two believers. I think a good work may yet be done in that locality, judging

from the great desire to hear the word of God that is manifested by the residents. Directed by your committee, I have visited during the last two months the south-east of the colony. I spent four weeks with the church at Millicent, preaching on Sundays, and holding gospel services during the week. We had four immersions during our stay. I spent a week at Beachport, and gathered a few disciples together. We met at Sister Littlefield's house on Lord's-day to break the loaf with seven brethren living at Beachport and two from Millicent, and urged them to continue to meet.

NEW MEMBERS.

The Church of Christ, Norwood, applied for admission, and was added to the list of churches co-operating.

A lengthy and friendly conference was next carried on by all present as to the best method of including all S.A. Churches of Christ in the co-operation, and, acting upon the wish of the non-co-operating brethren present, an initial step was taken in the following resolution:—

That the existing "Articles of Association" be now submitted to the consideration of this meeting as a whole.

The rules composing the basis of union were submitted *seriatim* to the meeting, the only alterations suggested being in Rule 15, to the effect that "the labors of the evangelists shall be guided by mutual conference of the evangelist and committee," and in clause 17, the words "or misrepresentation" be struck out. These alterations being referred back to the delegates of the Union, the following resolutions were carried unanimously, the non-co-operating brethren also signifying their approval, viz:—

That the rules as altered by the expressed wish of the whole meeting be now adopted.

That all the Churches of Christ in South Australia (as specified) be now recognised as members of the "Evangelistic Union of Churches of Christ in South Australia" subject to the approval of such churches.

A discussion next arose as to the position of some churches as regards the open communion question, and Hindmarsh being the only church with reference to which a difference of opinion was held, it was resolved—

That a deputation, consisting of Dr. Verco, Geo. Pearce, M. W. Green, and P. Santo, wait upon the Hindmarsh church to confer with them as to their co-operation with the Union.

At this stage, it was felt to be unadvisable to proceed with any more business until all churches had an opportunity of expressing themselves upon the recognition resolution, and accordingly it was resolved that the

meeting stand adjourned until Friday, 18th September at 9 a.m.

The Conference paper, entitled "Individual Evangelization," was read by Dr. Verco at the evening meeting, and was followed by practical addresses from G. Pearce, P. Santo, and M. W. Green.

THE ADJOURNED MEETING was held in Kermod Street, North Adelaide; 18 churches were represented by delegates. Bro. W. J. Verco took the chair, and opened the meeting at 9:15 a.m.

The SECRETARY reported that he had communicated with the various Churches of Christ in S.A., and had received replies from twenty-two churches approving of and ratifying their membership in the Union.

After many expressions of satisfaction from the brethren present, the formal business was proceeded with.

It was resolved that the committee for the ensuing year consist of nine members exclusive of the secretary and treasurer, and that five members of committee form a quorum.

Sixteen committeemen having been nominated, vote by ballot was resorted to with the following result:—M. W. Green, R. Harkness, Geo. Pearce, W. Burford, J. Manning, H. Warren, J. Colbourne, H. Saltmarsh, P. Messent. Dr. Verco and John Verco were respectively appointed treasurer and secretary. P. Santo was chosen as chairman of the next annual meeting, to be held in Grote Street, Adelaide, the date to be fixed by the evangelist committee. Bro. M. W. Green acceded to the unanimous wish of the meeting that he would read the next conference paper, the subject of which be left to his discretion.

It was also resolved that the secretary be empowered to collect statistics of the churches for the information of the conference at future annual meetings.

The deputation appointed to confer with Hindmarsh church, having deferred their report until the last moment of the meeting in anticipation of the presence of representatives from that church, now stated that they had met the officers of that church, but had not received any definite statement as to their intentions with regard to co-operation with the Union. The secretary said he had a letter from the secretary of that church, saying that the officers thought it wise not to appoint any delegates until after the report had been received. It was therefore resolved—

That this meeting regrets that the Hindmarsh church has not yet been asked to consider the communication from the

secretary of this Union of churches, but hopes the office-bearers of the church will seek their judgment at the earliest opportunity.

The meeting then terminated.

THE PUBLIC TEA AND MEETING.

It having been considered that such an epoch in the history of the Churches of Christ in S.A. as the hearty, cordial, and sincere unity which has now been effected, would guarantee a celebration of no ordinary character, it was resolved to hold a public tea and meeting, and give the greatest possible publicity to the fact. The Institute Hall, a recently erected building of spacious dimensions and of ornate design, was secured. Bands of willing sisters enlivened the beauty of the interior by floral designs, exhibiting great artistic skill, and by streaming banners speaking forth choice texts of scripture lore; conspicuous amongst these was one stretching across the platform, reminding those present "we are workers together with God." 300 brethren and friends from various parts sat down together and cemented their renewed friendships, pledging one another in the cup which "cheers but not inebriates." We might multiply really affecting episodes that took place under the roof of that hall, where long-lapsed friendships had their broken links re-riven for eternity. Surely there was joy in the presence of God on the 18th September last. Such scenes as those lent their inspiration to the evening meeting; from 400 to 500 persons occupied the body of the hall. The platform was decorated and graced by the presence of about a dozen whose heads are now adorned with the hoary covering which is a crown of glory, being found in the way of righteousness, and with those valiant workers who in the summer of their life are relied upon as standard-bearers of the truth as it is in Jesus. Bro. Philip Santo occupied the chair; and after the singing of a hymn, Bro. Verco, senr., led the meeting in prayer.

THE CHAIRMAN briefly referred to the grand result we were met to celebrate, and regarded it as a triumph of brotherly love over intervening obstacles. He urged upon those present to "let brotherly love continue."

Bro. M. W. GREEN regarded the Union as the commencement of greater unity amongst those churches whose differences were but nominal. He regarded the united action of the body of Christ as indispensably necessary, and as finally inevitable. The only basis should be simple adherence on the part of all to New Testament teaching.

Bro. J. COLBOURNE spoke of the necessity of individual effort to promote Christian co-operation. The overpowering desire of all who enjoy the blessings of the gospel should be to bring others into its enjoyment.

Dr. VERCO spoke of Church independence, and said it must not be ignored nor sacrificed in the advance of co-operation. It was a God-given charter, and should never be forfeited. Churches should be independent of the world; there ought to be none of the world in the churches, nor ought there to be any sending round of the hat to the world for the means to support the work of the church. The subscription list should neither be presented to Caiaphas nor Pontius Pilate. The church should be independent in its internal methods, in its order and its local work of any association, and such individual independence was in no way incompatible with united action with other churches in the missionary obligations imposed upon them by the Master. Churches should be independent of trust-deeds. Let them look well to that, or difficulty might ensue. A minister who, in Adelaide, had been permitted by his trust-deed to champion the cause of open communion, had, in another city, been compelled to pursue a contrary course of procedure. On the other hand, church independence did not preclude loving remonstrance or faithful protest to any other church in the Union, nor did it necessitate isolation.

Bro. GEORGE PEARCE said the origin of the Church of Christ was divine; at its first establishment it appeared as a divine perfection, and it could not be improved upon by any human alteration or modification. Its destiny was clearly and unmistakably predicted. The church of the future would be similar in all respects to that established by the apostles, and to this all churches should aspire.

INDIVIDUAL EVANGELIZATION.

Paper read by Dr. Verco, at the annual meeting of the Evangelistic Union of Churches of Christ, S.A., held in Kermod Street Chapel, on September 2nd, 1885.



HE title of my paper for to-night, is "Individual Evangelization;" by which I mean, the participation of each separate person in making known the gospel; his individual responsibility, effort, achievement, satisfaction, and reward.

Perhaps it may appear somewhat inappropriate at a meeting held to con-

sider combined or general evangelistic operation, to introduce such a subject as this. But the two are by no means antagonistic; on the contrary, if we properly grasp the one, the other must grow out of it. We need to be fully alive to our personal duty and privilege; whether we act as isolated units; in association with a church; or in co-operation with an "evangelist." For instance it is quite conceivable, that when a church is blessed with an evangelist, the work of spreading the gospel may be delegated too much to him; and the church may not rise to the dignity of its responsibility. The sentiment may be "here is the man let him do the work." On the other hand, a church which is not favored with such a helper, may be resting in inactivity, simply from this circumstance; doing nothing, or almost nothing with the power it has, because it is destitute of some more evident power, which it regards as an essential. "We have no evangelist, we can do nothing without one." And as with churches, much more frequently with individuals.

But our religion is very personal, a matter between each one of us and Christ. Salvation is an *individual* concern. I must for *myself* believe and be baptised. Then pardon, adoption, and the promises are *mine*. . . I must keep *myself* in the love of God, work out *my own* salvation with fear and trembling. And at last, every man shall give account of *himself* to God.

And so in respect of service. We have an individual responsibility. There is one Lord and Master, Jesus. Directly a man is saved, he is a servant: has his Master's work to do; has his own special duties to perform. And what are these? 1. In regard to his progress in the spiritual life; his increase in knowledge of the divine revelation: whether as doctrine, precepts, or promises; and his growth in grace and godliness. Now I may be in a church; and this as a whole may be making manifest strides, so that it is evidently an intelligent and holy one. This state must arise from the individual characteristics of its several members. As one of these, I may contribute to that honorable character, or perhaps it possesses it in spite of me. What I wish to impress is this. In my relation to God, and to the eternal future, it is not a question of the church's condition as a whole, but is my individual state of heart and mind. If the church is holy and strong, while I am weak and impure; though I may be a member, I do not participate in its grace and honor, but appear before God in my own special feebleness and gracelessness. Every Christian should ask himself this question, "to what extent

is the glory of this church due to my individual worthiness?"

Now our calling of God, is not only a calling to holiness, but also to labour. One of the purposes of our salvation, is the salvation of others. We have received the gospel, it is demanded that we all communicate the gospel, this is a duty that devolves upon each one. None can shirk his own responsibility to the Saviour, it is the Saviour's work. Every man who calls him Master is bound by his oath of allegiance to help on this undertaking with all his might; to assist, as though its immediate and ultimate success were dependent upon his own particular effort alone. Whether he be an isolated Christian, this duty is equally imperative, and just as faithful as this is discharged should be his present satisfaction and joy, and shall be his future glory and reward. This is what we mean by "individual evangelization."

The work of the Lord goes on all over our continent. What is our fellowship in it? It matters not *where* the souls are saved, so long as the glorious end is accomplished: our sympathy and co-operation should not be bounded by the border lines of the several colonies. The Philippians had fellowship in the gospel with Paul, in that they ministered once and again to his necessities, not only while he was labouring in the more distant towns of their own province, but even when he was preaching in Greece and Rome, and moreover, helped him with their prayers, that a door for the word might be opened unto him, and that he might speak the mystery of Christ. Let us look first to the more distant fields. We see the Christian in Queensland struggling under straitened circumstances. Have we any duty in regard to them? Shall we let them have all the glory of the harvest there, or shall we be partakers with them of their reward. May we strive together in prayer for them, and as stewards of the manifold grace of God, have wisdom to put our gold in purses that wax not old.

Nextly. Here is an evangelistic organization in which several churches participate, it may be that the one with which we are in fellowship is not so connected. But what is our individual duty? If this organization is scriptural and efficient, we should influence the *churoh* as such to co-operate with it; and if we fail in this, we should personally support it.

Perhaps we belong to one of the co-operating churches. The amount they have contributed for the work has been made known, each individual knows what has been his own offering; and hence his participation in this

organized effort for the year. Are we satisfied that our proper responsibility before God has been discharged; that we have done all we ought for the support of the Lord's laborer, satisfied with the honor which is legitimately ours in the salvation of those who have by him been brought to Christ? If we are, God bless us, or forgive us, as our case may need.

Then there is the evangelization which each separate church has carried on apart from this organization. During the year a certain amount has been expended, and we have contributed—how much? Is this our fair and full share? Should we be ashamed to have it published? But we remember that the majority of churches in this union, do not use their weekly offering for the support of a preacher; private members proclaim the gospel without fee or reward. So that only a fraction of our regular contribution can be reckoned as directly devoted to evangelistic purposes; and our effort calculated by money value is proportionally reduced. When now we have added the proper part of our weekly fellowship to our special contribution, and have estimated our total offering for the extension of the Saviour's cause, are we refreshed as we behold our "individual evangelization."

But to turn from the consideration of the financial aspect, to another view of evangelism, "to do good and to communicate forget not: for with such sacrifices God is well pleased." Some of us are not able to "communicate," we should not be honest if we did, but no one is debarred or relieved from "doing good" in other ways. Converts have been made by the proclamation of the gospel, every man who has a tongue should try, should study to preach, that he may have some part in the glory of these conversions, but this is not all. The work and the reward are not wholly the preachers, each one can assist, by coming to the services, and thus encouraging the speaker, by helping in the singing and giving a hearty amen to the prayers. What have we done this year? Have we held up their hands who were making known the word—as often as we could? How many times have we stayed away, not because we were glad to, but that some other might attend, and hear the truth? Work may be done, and good work too, by invitations to the meetings, by arranging with our friends for Lord's day visits, so as to get them to the gospel services afterwards. There is individual evangelization in many a well-planned Sunday cup of tea, by bestowing a hearty shake of the hand upon a stranger, causing him to feel at ease, and to

know we have an interest in him, by visits during the week not merely to gossip, but to speak of things of the kingdom, to find out and remove all hindrances to decision, and to plead on behalf of Jesus. By conversations, as we stroll home with our friends, on the subject of discourse, so as to fix its truths, like nails fastened in a sure place by the master of assemblies. The man who bluntly asked what hindered me from obeying the Saviour, did the work of an evangelist for me, and had a soul for his hire, by a letter written to a friend, with the design of awakening him to his unsaved condition, or enlightening him upon some particular phase of divine truth. By the distribution of tracts, or the circulation of our monthly periodicals, by work in the Sunday school, a field where so many may labor, and where such abundant harvests may be gathered. Do we give our help, and show our sympathy? Let us drop in now and then, give a word of encouragement, or a suggestion for improvement. What is our personal participation in this effective department of evangelization? Every teacher who teaches Christ, whether his scholars be the infants or the seniors, is evangelizing. Whoever neglects the Sunday school is neglecting one of the most powerful means of spreading the gospel of Jesus.

Let us look through the names of those who have been added to the church during the year, and ask ourselves the question plainly, "how many of these must trace their conversion in great degree or in less, to efforts put forth by me, in any of these ways?" Then let us look through the long list of our friends unsaved, and ask ourselves "how many of these have I neglected, notwithstanding all these means in my power?" What have I done, what have I left undone, what can I do in the way of evangelization?

Because a brother is associated with a church, in which all departments of labor are thoroughly organized, and efficiently worked, the duty of his personal participation is not diminished one jot or tittle, his work and his reward must be measured by the sympathy and assistance he has practically shown, and so because brethren are isolated; far removed from the meeting place of the church, their privilege-duty is not therefore abolished. They are servants still. Have they wordly means? They should study to lay them out for the Lord. If the church, with which they are nominally connected, has any definite plan of evangelization, and one of which they can approve, they should show themselves organically in communion with

the church and really in sympathy with its labors by forwarding at stated intervals means for the support of its organizations, and to encourage this, every church ought to communicate with all its isolated members, either by private letters or through our periodicals, and keep them informed, respecting all its various departments of evangelization. And in addition to this, let them find out (as they easily may) where there are worthy workers together with God, and send them what they can afford for their maintenance.

Besides this, an isolated brother has a grand opportunity for evangelization, viz., by spreading the table of the Lord. If there be but two of them, and these even a man and his wife, it should be done. Let there be spiritual courage enough to do this, and to make known the doing of it—to do this in presence of visitors, or acquaintance, thus may they forcibly publish the Lord's death.

No gospel like this feast
Spread by thy saints for thee;
Nor preacher, nor evangelist,
Tell the glad news more free!

There is no discoursing or sermonizing essential; a hymn or two, a prayer, a chapter, a few words, and a little happy conversation about eternal things, a laying by in store as God has prospered, and a good work is done. And if a brother be absolutely isolated, I question whether he has done his duty, if he has not searched the township through for an immersed believer, surely he can find *one*, if so let him break the loaf with that one, and thus establish the nucleus of a church; and if there be not one in the village, let him seek for a man or a woman with an honest heart, that is ready to receive the simple truth of the gospel (surely there must be one such in every village) and make known to that one the plain way of salvation, and himself be preacher and baptist, and teacher, and gain that soul for Christ. Oh, that we could lose the notion, that a hired hall and a public platform are essential to evangelization, a firm grasp of a button-hole, a loving heart, and a little scripture are often more effective.

The dispersion of the brotherhood ought to be one of the most efficient means of disseminating the gospel in its simplicity and purity. "Then they that were scattered abroad went everywhere preaching the word." This was no organized effort, this was "individual evangelization." Every man spoke what he knew, in his own style, to those whom he met, "and the hand of the Lord was with them, and great numbers believed and turned to the

Lord." And thus was established one of the strongest, and most missionary churches in the world, that at Antioch; in its turn to become the centre of far reaching systematic evangelism. And who can tell, but that some isolated disciple, humbly and faithfully presenting the truth as it is in Jesus, may be equally honored of his Lord; and sow seed that shall bring forth fruit a hundredfold.

There is a place, an honoured place, an evident, a divinely arranged place in the gospel system for the evangelist, who is wholly devoted to the ministry of the word; but there is a place also for every servant of the Lord, and it is this that specially needs to be kept prominent. The importance of the evangelist is recognised, it makes itself manifest, by the numbers of those who under his more powerful, because more practised, or more cultured ministry decide for Christ; but we wish, not to magnify, but to display in its true magnitude, the work of the individual members of the church, to whose steady, perhaps somewhat monotonous labors, the more brilliant successes of the evangelist are largely due; we wish to awaken them to a sense of the importance of *their* work, to the need for patient, adapted, devoted effort, that these successes may be more brilliant still, and to the glory which is assuredly theirs for every labor bestowed, however little observed, or appreciated, "God who seeth in secret, himself shall reward them openly."

In conclusion we would say, let us not, as units, estimate the value of our labors altogether, or too much by the apparent results in evident conversions. If none, or very few of these occur, this fact should certainly lead us to examine our methods, that we may discover their faultiness, if there be any, but it should never discourage us, the work is the Lord's, rather than ours. Every word of truth, spoken in love, love to God, and love to man, shall assuredly accomplish the purpose of God. Every sower of the seed of the kingdom, who has scattered the grain with a pure motive shall have a harvest, as surely as God is true. It may be in this life; it may be, it will be in the life eternal. "Be ye not weary in well doing; knowing that in due season, ye shall reap if ye faint not."

PRACTICALLY every man is an atheist who lives without God in the world. I have read in Plato and Cicero sayings that are very wise and very beautiful, but I have never read in either of them "Come unto me all ye that labour and are heavy laden."—AUGUSTINE.

Gleanings.

Gather up the fragments that remain, that nothing be lost.—JOHN 6 : 12.

A PARDONED soul needs not fear death. He may look on death with joy who can look on forgiveness with faith. To a pardoned soul death hath lost its sting. Death to a pardoned sinner, is like arresting a man after the debt is paid; death may arrest, but Christ will show the debt-book crossed in His blood.—WATSON.

WHEN illusions are over, when the distractions of sense, the vagaries of fancy, and the tumults of passion have dissolved, even before the body is cold, which once they so thronged and agitated, the soul merges into intellect, intellect into conscience, conscience into the unbroken, awful solitude of its own personal accountability; and though the inhabitants of the universe were within the spirits' ken, this personal accountability is as strictly alone and unshared as if no being were throughout immensity but the spirit and its God.—NEWRY GILES.

THE end of man is an action, and not a thought; though it were the noblest.

I HAVE never heard anything about the resolutions of the disciples, but a great deal about the acts of the apostles.—HORACE MANN.

EXISTENCE was given us for action, rather than indolent and aimless contemplation; our worth is determined by the good deeds we do, rather than by the fine emotions we feel. They greatly mistake who suppose that God cares for no other pursuit than devotion.—MAGOON.

CHRISTIAN life is active, not a speculating, not a debating, but a doing one thing, and only one in this world has eternity stamped upon it. Feelings pass, resolves and thoughts pass, opinions change. What you have done lasts—lasts in you. Through ages, through eternity, what you have done for Christ, that, and only that, you are.—F. W. ROBERTSON.

WHAT is done is done; has already blended itself with the boundless, ever living, ever working universe, and will also work there for good or evil, openly or secretly, throughout all time.—CARLYLE.

CONSIDER and act with reference to the true end of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some cord that will vibrate in eternity.—CHAPIN.

THE damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—LANDOR.

GOD sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—CUYLER.

If you would not have affliction visit you twice, listen at once and attentively to what it teaches.—BURG.

HOWEVER bitter the cup we have to drink, we are sure it contains nothing unnecessary or unkind, and we should take

it from His hand with as much meekness as we accept of eternal life with thankfulness.—W. GOODELL.

AS sure as God puts His children in the furnace, He will be in the furnace with them.—SPURGEON.

THE cup which my Saviour giveth me can it be anything but a cup of salvation. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path he trod he has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us.—A. MACLAREN.

INGERSOL'S atheism can never become an institution, it can never be more than a destitution.—R. COLLYER.

ATHEISM can benefit no class of people: neither the unfortunate, whom it bereaves of hope, nor the prosperous, whose joys it renders insipid; nor the soldier, of whom it makes a coward; nor the woman, whose beauty and sensibility it mars, nor the mother, who has a son to lose, nor the rulers of men, who have no surer pledge of the fidelity of their subjects than religion. Religion assures us that our afflictions shall have an end; she comforts us, she dries our tears, she promises us another life. On the contrary in the abominable worship of atheism, human woes are the incense, death is the priest, and annihilation the deity.—CHATEAUBRIAND.

NO ONE is so much alone in the universe as the denier of God. With an orphaned heart, which has lost the greatest of fathers, he stands mourning by the immeasurable corpse of nature, no longer moved and sustained by the Spirit of the universe.—RICHTER.

THE thing formed says that nothing formed it, and that which is made is, while that which made it is not! The folly is infinite.—JEREMY TAYLOR.

THAT the universe was formed by the fortuitous concurrence of atoms, I will no more believe than that the accidental jumbling of the alphabet would fall into a most ingenious treatise of philosophy.—DEAN SWIFT.

NOTHING like one honest look, one honest thought of Christ upon his cross. That tells us how much he has been through, how much he endured, how much he conquered, how much God loved us, who spared not his only begotten Son, but freely gave Him for us. Dare we doubt such a God.—C. KINGSLEY.

BE CAUTIOUS.

DON'T judge a man by the clothes he wears. God made one and the tailor the other.

Don't judge him by his family relations, for Cain belonged to a good family.

Don't judge a man by his speech, for a parrot talks, but the tongue is but an instrument of sound.

DON'T judge a man by his failure in life, for many a man fails because he is too honest to succeed.

DON'T judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

CONTENTMENT.

TWO chimneys stood near each other on separate houses—one high, and therefore very conspicuous; the other short, just jutting above the roof.

"What a contemptible figure you cut," said the tall one, looking down disdainfully on his neighbor, the short chimney.

"I know it," said the short one; "I am but a very humble thing, I know."

"You need to look up very high to see my top," remarked the tall chimney.

"Yes," said the little one.

"Why, you are hardly worth the name of a chimney at all," observed the other; "You are short!"

"I don't pretend to be greater than I am, though I am just as high as I ought to be for my place," replied the little chimney.

"As high as you ought to be! Well, that is good, truly; why, you are little better than a mere hole in the roof," said the tall one with a loud laugh.

"It is not becoming that all chimneys should be of the same height," said the little one modestly. "It is fitting that some should be high, like you, and some low down, like me; and, as our duties are the same, we are pretty much on an equality after all whether tall or short."

The morning light showed the short chimney smoking as usual. Where was the tall one? Alas! a storm which had come on suddenly in the night, had swept it from its place because so exposed—it lay only a heap of bricks on the ground.

"How thankful I am," said the little chimney, "that I was so low; had I been high, like my poor neighbor, I might, and no doubt should have shared his unhappy fate" (Prov. 16 : 18).

BOWDEN.

UNCLE ESEK'S WISDOM.

WE have no account of anything older than the vices, and we have no account that a single one of them has ever been lost or mislaid.

There is perhaps one excuse for telling our sorrows: it makes others better satisfied with their own.

Imitation is all that moderns can do, but it is possible for an imitation to surpass an original.

The man who is first to give his opinion on any subject is equally ready to back out of it whenever it is questioned.

Fear as often springs from knowledge as from ignorance.

It doesn't require any genius or talent to abuse or insult a man; but it does to give him credit for what he is actually worth.

The Biographer.

MEMOIR OF STEPHEN CHEEK.

CHAPTER. XIII.

(Continued from our last.)

By G. B. M.



NOTWITHSTANDING the determined, and oftentimes crafty opposition against which he had to contend, Cheek continued to maintain his paramount influence in the churches he had planted in the Taradale district, and on the communion question, against all comers, remained master of the field. So far from being cast down by the attacks of his enemies, he grew more confident with opposition and considered it not altogether an unmixed evil. Referring to the Castlemaine assembly, he wrote "the few are holding bravely on their way amid storms of abuse, for which I am glad. Farmers say if you *trample on young grass* it makes it take better root—there's a lesson."

During the early part of the year he became acquainted with a few leading men among the Disciples of Christ, and, seeing that he, equally with them, maintained the "unity of the spirit" (Eph. 4:3-6) they urged upon him the importance and necessity of fraternal inter-recognition. But Cheek was cautious; and did not take any important step till he had fully canvassed the question with the brethren in his own connection. Writing to Bro Park, who always enjoyed his entire confidence, under date of January 1880, he says "Some of the godly men among the Disciples want to know what keeps us apart. Will you, as far as you know, send me the grounds of difficulty or objection—that is, scripturally a reason why we are twain. Don't suppose I am seeking after union with them, I only want to know if we have sufficient ground of separation. Divided strength is of course a loss—and unscriptural or unholy fellowship would also be. You know many of them believe in tumbling away—that is to my mind the greatest barrier, but the question is—does that touch on the constitution as found in Eph. 4, "One Lord, one faith, one baptism?" They claim that *that* is the basis, and that there we are agreed already. Get council on this matter, and send me the result of your deliberations." That Cheek should regard the Disciples with grave suspicion, and be cautious and slow in a movement which involved

union with them, is by no means surprising when we remember how grossly their teaching was misrepresented to him by leading men in connection with the Assembly Hall. As he himself subsequently wrote in his "Journey to Jerusalem"—"Up to this period we had regarded the Disciples of Christ with strong dislike. We had heard strange things of them, not from the world, or we should not have heeded, but from brethren highly esteemed—that they denied the personality of the Holy Spirit, that they believed in *water* instead of the blood cleansing from sin, and other charges of lesser magnitude. These charges, coming as we thought from reliable authority, were believed as though veritable facts, and the Disciples were shunned accordingly. After we had taken the stand on fellowship, we soon found that charges just as strange, and misrepresentations just as gross, as the above afterwards proved to be, fell to our own lot, from those who had maligned the Disciples. This forced us to become reasoners; and we reasoned thus:—If those men that we learned to trust and love, will now misrepresent us because we have differed from them, is it not possible that the accusations we used to hear against the Disciples may be worth inquiring into? At any rate we thought it would be both manly and Christian to hear *both sides* as soon as opportunity offered. I concluded that the safe way to judge of the tenets of a people, was not by conversation with an individual member, who possibly might be so erratic or ill-informed as to be incapable of fairly expressing what was, or was not, held by the body; but rather to consult the writings of such men as were acknowledged as teachers among them. So judging, I sought the writings of men who were thus acknowledged, as Lard, Errett, Campbell, McGarvey, Milligan, Richardson, King, Haley, Carr, and others. The result was, I found the most serious charges were *unfounded rumours*." As to the charge that the Disciples deny the personality of the Holy Spirit, he says, 'I found that what they denied was—not the personality of the Holy Spirit—but that mysticism which teaches that the Holy Spirit converts, bears witness to, and leads men, by some mysterious influence other than the word of truth. I found that they taught as we do, that through the Word of God, the Spirit bears witness to us, and that to be led "by the Spirit" is not merely to follow an imagination, feeling, or inclination, but to *obey the Word*." As to the other charge that the Disciples teach that sins are washed away by the

water of baptism, "I also found," says he, "that it was without foundation; and that the teaching of the Disciples was that the "blood of Jesus Christ" atones for, and cleanses from, all sin, but that the sinner must needs be brought into contact with, or relation to, that cleansing blood; and that in order to this the Saviour had instituted (1) faith, (2) repentance, (3) baptism into his death, see Mark 16:16; Acts 2:38; Rom. 6:3, 4, 17, 18."

Having thus found that these most serious charges were baseless misrepresentations, he felt that the gravest obstacles in the way of union were removed, and concluded to make a reciprocal advance towards the accomplishment of so blessed an end; and on the 1st of June, 1880, he visited and labored with the Church of Christ at Wedderburn for a short time. Referring to this meeting he says, the opportunity for further acquaintance with the Disciples presented itself, when in June 1880, I visited Wedderburn. Here I found a church of these once-avoided people, but before co-operating with them, determined to be fully satisfied that their faith and practice were in accordance with the word of God. At a meeting of the church held shortly after my arrival, I was present with two other brethren associated with me, and all the points of supposed difference or difficulty, were fully investigated and the result was highly satisfactory." A report of this meeting appeared in the *A. C. Advocate* for August, stating that "meetings for conference between the church and these dear brethren made manifest the fact that in reality we are one in spirit and in mind." Thus was forged the first golden link of that chain of Christian union which subsequently bound in its holy embrace the whole circle of assemblies and churches in the Drummond, Taradale, Elphinstone, Castlemaine, and Barker's Creek districts.

Open Column.

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

[This column is placed at the disposal of all brethren who desire to discuss questions about which there is a difference of opinion. The editors wish it to be distinctly understood that they do not endorse all the opinions expressed.—ED.]

SANCTIFICATION.

HERE are many biblical words which have clear cut and well-defined meanings, but which, in theological jargon, have been so changed, revisaged, and redressed, that neither Peter or Paul,

Moses or Aaron would succeed in recognising them, covered up as they are with the rubbish of arbitrary sect-ism.

Unfortunately, many well-meaning and well-intending people are, from a pure motive but an utter want of thought, joining in and perpetuating the evil.

When the great apostle to the Gentiles told his son in the faith to "hold fast the form of sound words" (2nd Tim 1:13), he well knew that the purity of the faith is inexorably bound up in the purity of the words which express it; and that as soon as the original idea which is attached to a moral is lost sight of, the original injunction the word might have contained is lost too.

If, therefore, it was necessary to warn the Christians in Paul's day against the sin of "corrupting the word" it is surely not the less so now that people under the latest development of the man of sin are marring that word in its beauty, its purity, and its simplicity.

We have the words religion, baptise, faith, grace, saint, etc., all of which have been modernised to suit the whims and caprices, or to fit into the distinctive creeds, of the various parties. But probably the alteration of no single word has caused such a lamentable perversion of the principles of the christian faith as that of the word "sanctification."

In these days of sentimentalism we hear of people, who profess to have been saved, presenting themselves for the blessing of "entire sanctification," "perfect holiness," "absolute sinlessness" in thought, word, and behaviour!

And this "blessing," we are told, is to be had for the asking!! "Many a man," say they, "is justified by faith, but has not obtained the experience of a man wholly sanctified" . . . but after a time—sooner or later he wakes up to the fact that he has still within him "roots of bitterness."

This they term "inbred sin," and while the blood of Christ was sufficient to cleanse them, when applied through the medium of the penitent form, to—well the other kind; the stain caused by the "inbred" sort was too deep, and required the application of something else with which only the initiated are supposed to be acquainted.

The misfortune is, however, that we sometimes come in contact with these "entire sanctificationists" who profess to have received this "sacred blessing," this "higher religion," this "perfect heart," and we must regretfully but frankly acknowledge

that but for their loud vaunting claim to moral perfection, we could never have arrived at the knowledge of it.

Do the Scriptures lend any countenance to the claims of these "entire sanctificationists?" In other words, does "sanctification," in sacred use, contain the idea of "a state of holiness" which may be secured as a gift?

We might safely rest this proposition on the meaning of the word "holiness" alone, which is "a preference for righteousness and a sustained and joyful activity in a right direction." Any force which will "supersede free will and ruin man's responsibility, will ruin the value and dignity of his life along with it." A lamb is innocent, not holy, as it possesses no power to be other than it is. And just so the man who has had by some miraculous agency the power of evil destroyed in him might be innocent, but holy he can not be.

In Exodus 13:2 there are instructions from the Lord to Moses to "Sanctify unto me all the first born, both of man and beast, it is mine." Whatever the word meant in this instance to man it meant to cattle, surely not holiness? And in the same book 19:10 we find these words "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." And again in 22nd verse the priests are enjoined to "sanctify themselves," not to get it done for them. And finally in Exodus 29:44 we read, "And I will sanctify the tabernacle of the congregation and the altar; I will sanctify also both Aaron and his sons to minister to me in the priest's office." Surely the tabernacle and altar were not to be made holy! And the sequel is dead against the idea of holiness even in the cases of Aaron and his sons; as, shortly after this the former made a "golden calf" and led the people into idolatry; and later, Nadab and Abihu were both slain before the Lord for an act of wilful disobedience!

These references show conclusively that in Old Testament use this word had no necessary connection with moral character, as bad men, and animals, and even inanimate things were sanctified. Moreover we find that when carried over from the old to the new the old idea is carried with it, and that idea is "set apart, dedicated, or consecrated to a sacred purpose."

When Jesus says (John 17:19) "And for their sakes I sanctify myself that they themselves also may be sanctified in truth," he surely did not mean that He became holy! In Romans 15:16 Paul expresses a hope

that the offering (contribution) of the Gentiles might be accepted of the saints in Jerusalem "being sanctified by the Holy Spirit." But, further, this experience is said by the apostle to be simultaneous with pardon, as, on publicly renouncing sin and putting on Christ, we thereby "set ourselves apart" to His service. Thus Paul writes to the Corinthians, 1st Epistle 1:2, "unto the church of God which is at Corinth, even them who are sanctified in Christ Jesus, called to be saints" (saved ones). And again same letter, 6:11, "but ye were washed, but ye were sanctified, but ye were justified," etc. He thus refers to their washing (immersion), sanctification, and justification as transpiring at the same time.

But while these Corinthians were sanctified, the subject matter of the two letters written to them would effectually preclude the assumption that they were more holy than other disciples—rather, perhaps, the reverse. John the beloved, who doubtless knew something experimentally of holy living, testifies, as if anticipating the advent of these "sinless ones," "If we say that we have no sin we deceive ourselves and the truth is not in us." But these modern "entire sanctificationists" put to shame the experience of Peter and Paul and John, and leave them far behind in the race, and triumphantly pointing to the verse "Be ye holy for I am holy," not as a standard to strive after, but as one they have already attained, flippantly declare themselves "sinless"!

From such a self-righteous, pharisaical, or delusive spirit may the good Lord deliver us, and enable us even to realise in something of its paramount importance that "this is the will of God even our sanctification," 1st Thess. 4:4. It is "the will of God" that all His children be more devotedly set apart or consecrated to a life of well doing; and in proportion as the line of demarcation between them and the world becomes more easily recognisable, just to that extent will they fulfil the chief end of their "new birth." Nor can this desirable result even be brought about only by asking God to put forth an effort and make them holy—nor by telling others that they have arrived at "a state of sinless perfection," but by diligently and prayerfully crucifying the flesh with its affections and lusts. "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." 2nd Tim. 2:21.

CHARLES WATT.

UNGUARDED ASSERTIONS.

P.M. in the August number of the *A. C. Standard* charges me with making affirmation without care, in that I have said some churches in the apostles' days numbered tens of thousands, and many thousands of members. I say in reply that the former statement is based upon Acts 21: 20—"Thou seest, brother, how many (myriads) *tens of thousands* there are among the Jews who believe," and the number given and otherwise referred to early in Acts as to the great increase to the church at Jerusalem. P.M. admits the *possibility* of the church at Jerusalem numbering twenty thousand. That satisfies me, for by putting this and that together all I have said is shown to be so.

But my chief object in writing this is to ask P.M. what authority can be shown for "every city" in Tit. 1: 5. In the island of Crete there were, so far as we know, few cities in Paul's time, and probably but one of any importance—Candia. The Greek words rendered as above are *kata polin*, and a literal translation would be *out of the city*. I understand Paul to be instructing Titus to ordain elders out of the city in the island of Crete where a church had been planted, and I utterly fail to see any authority for the word "every" either in that passage or in Acts 14: 23 (*kata ecclesia*), rendered "every church." In fact, these two passages are to my mind in opposition to each other; for if Paul or the other apostle made it a rule to ordain elders in every church they planted, Titus could never have been left in Crete to ordain elders as a thing that was wanting or undone; nor could Timothy have been sent around on a similar mission. Now the word of God does not contradict itself, and in every case where apparent collisions appear, the trouble is caused by some humanism. So far as my judgment goes, the humanism here is in rendering *kata* by "every," a word I cannot see to be of any authority. I would be pleased to see that I am wrong in this matter, but until it is shown me that *kata* means "every" elsewhere in the *New Testament*, I shall resist it as being a valueless rendering. I say "elsewhere in the *New Testament*" because it can be shown that words were not always used in the *New Testament* with the same latitude as was given them in other writings. If other passages can be quoted from the *New Testament* except those two where the word *kata* must necessarily mean "every," I may be influenced thereby to understand them so in these cases; but I have

looked long and patiently for such proof myself without finding any; in fact I have failed to discover that *kata* ever had the significance of "every." *Kata Loukam* is correctly rendered "according to Luke." The word is a preposition, having many significations, but never anything approaching "every." To give its many significations would be unprofitable and wearisome in this connection, so unless I am further called upon to defend my statements, I shall say no more. I feel as nearly certain as possible that the church at Corinth had no elders; for although two long letters are written to that church, the elders (who would have been the most responsible members of that church) are never alluded to, which surely could not have happened had there been any. Then if the Corinthian church had no elders, the apostles did not ordain elders in every church, and there may have been other churches without them as the epistle to Timothy and Titus shows.

T. WRIGHT.

ESSENTIALS AND NON-ESSENTIALS.



PERMIT me space to correct a misapprehension into which you have fallen when reading my article under the heading "Essentials and Non-essentials." I did not even hint that the order of any church was unscriptural. On the contrary I was combating, as the leading article in the same issue does, the idea that one particular set of items of worship, and one particular arrangement of these items have been commanded by God, and that any church departing in any degree from that set, and that particular arrangement of them is to that extent acting in opposition to God's revealed will. I said, "If there is one particular order revealed and commanded by God, then there are at least nine—perhaps I should be within the truth in saying ninety and nine—in use among us which are contrary to the revealed will of God, and this would be a very serious matter." Then I went on to refute the idea that there is any particular set of items or any particular arrangement of items commanded. In my limited experience of the churches, I have no difficulty in counting nine diversities in the matter of order, and taking the wide world over it is probable that there are ninety and nine. And my contention is that not one of these ninety and nine is unscriptural, provided the commands "This do in remembrance of me," and

"Let all things be done decently and according to arrangement" be obeyed. I transcribe a sentence from the leading article, which brings out the same idea though in other words:—"But to say that our plea is a failure, because we do not all sing, or pray, or break the loaf at the same particular point in our meeting, or that there is in existence what is called the open and closed platform, or because some churches have appointed elders and others have not, or because we have not some organized system of evangelisation, and so on, is to mistake uniformity for unity, and to insist on *being bound where freedom or diversity is permissible*." The italics are mine.

With regard to the other matter, I am no admirer of singing during the passing round of the bread and cup, in fact I should both vote and use my influence against it. Still I plead for its toleration on the ground that it is a matter upon which each church must be allowed to exercise its own judgment. If we think it in bad taste let us reason against it on that ground, but to inveigh against it as if it were a departure from the faith (I do not refer to the *A. O. S.*) is both highly intolerant and highly unscriptural.

J. E. L.

Sunday School.

PRACTICAL THOUGHTS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

(Vincent's Lesson Commentary.)

November 8th.—Jonah 1: 1-17.

THE GRACE OF GOD.

1. God shows his grace to sinners in calling man to the office of a prophet, and giving them a message to the world. It is a mercy to men that God deigns to communicate with them.—Ver. 1.

2. God shows his grace to sinners in providing for the salvation of a wicked city, and especially a heathen city, whose inhabitants were not of the chosen people.—Ver. 2.

3. God shows his grace to sinners in sending messages of warning before he sends his judgments.—Ver. 2.

4. God shows his grace in the discipline which he gives men; the storms and trials which are so many influences calling man toward God.—Ver. 4.

5. God shows his grace in caring for his unworthy messenger, preserving him from death, and training him for usefulness.—Ver. 17.

November 15th.—Jonah 3: 1-10.

REPENTANCE.

1. The man who can call others to re-

penance is one who has himself repented and been forgiven. Ver. 1.

2. The preaching of God's truth, earnestly, faithfully, and boldly, is requisite, if men are to be called to repentance. Vers. 2, 3.

3. A belief in God and his word is requisite for a true repentance; for only as men have the fear of God can they repent of their sins. Ver. 5.

4. A true repentance is often shown by outward tokens of sorrow. Vers. 5, 6.

5. A true repentance consists not merely in sorrow for sin, but mainly in renunciation of sin, and sincere turning to God. Ver. 8.

6. A true repentance wins the favor of God, and averts punishment.

November 22nd.—2 Kings 18:1-12.
FOLLOWING THE LORD.

1. Each person makes his own choice in relation to God. Parents and children, like Abaz and Hezekiah, may stand in opposite relations, and the most ungodly of fathers may have the most godly of sons. Vers. 1-3.

2. He who will follow God must recognise the eyes of God upon him, and seek to do that which is right in the sight of the Lord, and not according to his own standards. Ver. 3.

3. The follower of God must be uncompromising and determined in opposition to evil, not having a divided allegiance between the temple and the high places, but wholly on the Lord's side. Ver. 4.

4. The follower of God must not spare any evil on account of its long continuance, nor the popular reverence for it, but must be faithful to his convictions of duty. Ver. 4.

5. The follower of God should put all his trust in God, and depend upon almighty help in trouble. Ver. 5.

November 29th.—2 Kings 20:1-17.
PRAYER.

1. In times of deepest trouble and in prospect of death, let the child of God freely open his heart to his heavenly Father. Vers. 1, 2.

2. The prayer of the righteous man, one who has walked before God with a perfect heart, is always acceptable and availeth much. Ver. 3.

3. The answer to prayer may be delayed long when the need is not instant, but is immediate when the need is pressing and the prayer is earnest. Ver. 4.

4. The earnest prayer appeals to a power which is above natural law, and, working through it, compels it to work the divine will. Vers. 5, 6.

5. The believing prayer brings to pass results which seem impossible to ordinary minds. Ver. 6.

6. Prayer does not make the use of means unnecessary; for the fig-plaster had its part in the king's cure. Ver. 7.

7. Believing prayer is bold with God, and ventures to ask for great things. Vers. 8-11.

Hearth and Home.

Home is where affection binds,
Loving hearts in union;
Where the voices all are kind,
Held in sweet communion.

LITTLE SCOTCH GRANITE.

BURT and JOHNNIE LEE were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland, and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied: "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it: nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to. Yet the schoolroom seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but, somehow, it made the boys ashamed of themselves just the seeing that this sturdy blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite"—he was so firm about a promise.

Well, at the end of the term, Willie's name was very low down on the credit

list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General—, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11:25, 26.

GREENWOOD (Maggie).—It is with deep regret that we have to announce the death of our beloved Sister Greenwood, aged 24 years, (wife of our Bro. H. Greenwood) which took place on June 16th, at Sydenham Christchurch, after a short but painful illness. Our sister joined the church about 8 months ago, and since that time, she ever seemed as if she could not do enough for him who did so much for her, she also took great delight in Sunday school and Band of Hope work, and her place will be hard to fill. H. O.

BARNETT.—We have again to report the departure of one of our number, Sister Barnett, who fell asleep in Jesus on 14th August, aged 34 years. Our sister was immersed into Christ on 28th November 1880, and has once lived a consistent Christian life. Her husband and four little ones mourn her loss, but they mourn not as those without hope, knowing that if faithful unto the end, with her, they will obtain a crown of life which fadeth not away. H. H.

Wellington, N.Z., 5th October, 1885.

The Harvest Field.

In due season we shall reap, if we faint not.— GALATIANS 6:9.

Summary of additions reported in last month's *Standard*:—Victoria, 45; New Zealand, 29; South Australia, 8; New South Wales, 6; Queensland, 3. Total, 91—an increase of 10 over the previous month. Brethren, don't forget "The Harvest Field" department of the *Standard*.

A. B. MASTON.

Molesworth Street, Hotham.

VICTORIA.

WEDDERBURN.—Since last report two have been added to the church by faith and baptism, while others have decided. Oct. 13th, 1885. R. TWIDDY.

LYGON STREET (Carlton).—Since last report we have had *four* additions, all by letter. Bro. Strang has commenced his labors, and the audiences are slowly getting larger. On Tuesday, 22nd September, a public reception meeting was held to welcome Bro. Strang. Bro. J. Wilson was in the chair, and the following brethren spoke on interesting topics:—T. H. Bates, W. Clapham, F. G. Dunn, D. M. Wilson, A. B. Maston, K. Dick, and J. Strang. The meeting was a success, though not so large as we expected. Our Thursday and Saturday evening meetings are still increasing in interest, and tend to increase the spirituality of all who attend them. Bro. Strang is working earnestly, and we believe with God's help will accomplish a good work in our district. D. M. W., Sec.

HOTHAM.—Since our report last month *two* have put on Christ. Our meetings in the hall are still well attended and full of interest. T. K. MINAHAN, Sec.

October 16.

PRAHRAN.—We are happy to report that during last month we have had added to the church *six* by letters of commendation from sister churches, and *one* by faith and obedience. We pray that God will bless the endeavors put forth to proclaim his holy will, and that we may see many coming to the foot of the cross.

Oct. 14th, 1885. J. SEMKEN, Sec.

FOOTSCRAY.—Since my last report we have received into fellowship with us *three* by letter and *one* by the good confession and obedience to the commands of our blessed Lord and Master.

Footscray. E. R. WARNE, Church Sec.

ST. KILDA.—During the past year Bro. Fullwood has been laboring in this field, sowing the good seed with great earnestness and zeal, and we are pleased to record with a good measure of success. During the year *seventeen* have been added—seven by commendation and ten by faith and baptism; of these seven were from the Sunday school, thus showing that the labors of the teachers have not been unfruitful. *Two* have been removed by death—one our dear young Sister Ada Horton, who passed away to a better land at the early age of 20. She was much beloved by all, having been a scholar and a teacher in the Sunday school; the other an aged disciple, who had long since passed man's allotted span, being nearly 90 years of age. The cause, we are happy to state, is still progressing favorably, and we are gladly pursuing, through the mutations of time, the even tenor of our way, keeping the prize in view, that so we may reap in due time if we faint not. J. H.

Oct. 10th, 1885.

ST. KILDA SUNDAY SCHOOL celebrated its seventh anniversary on the 4th October. The children gave a few suitable recitations and hymns, and Bro. B. J. Kemp an address on Naaman. The following Tuesday a tea meeting was held. There was a large number present at the tea, and the chapel was filled to overflowing at the after meeting—Bro. Lewis of Prahran in the chair, supported by Brethren Fullwood and Hartley, senr., superintendent. A number of hymns, solos, quartettes and recitations were given by teachers and scholars in a manner which reflects great credit on Bro. Bagg, the indefatigable secretary. Bro. Lewis distributed the prizes, and a most enjoyable evening was closed with the benediction. The report showed an increase of 24 scholars, seven

having put on Christ Jesus in the year. 21 new books have been added to the library, and the treasurer has a balance of 17s. 8½d.

October 10th.

On Tuesday evening, 13th October, Bro. Bates gave his lecture on "The necessity of Divine revelation to the progress and of salvation of man," which proved to be a highly intellectual treat to all those that heard it. We regret the want of space hinders us from publishing it at present. The lecture was favorably criticised by Brethren Dunn, Greenwell, Strang, and the president (Bro. McLellan.) We have to announce the next lecture will be delivered by Bro. Illingworth, on probably the 16th November (due notice of the date will be announced through the churches), the subject being "The uses and sources of illustration." Brethren are also reminded of the annual picnic in connection with the S. S. Union, which will this year be held at Rucker's Hill, on the Preston road, on Prince of Wales birthday. We expect to have a large gathering of the brethren, and to pass a pleasant day.

MURTOA.—During my stay of five weeks at the above place, I preached sixteen gospel discourses, spoke to the church five times, gave five Bible readings, and addressed the Sunday school at its anniversary. *Two* confessed their faith in Jesus and were baptised, another decided, while others are very much interested.

October 16th. JAS. PARK.

SHEPPARTON.—We are thankful to say that we have had *two* additions here in the past two months. JAS. PARK.

October 16.

SALE.—During the past two months *two* have been united by faith and baptism, and another has expressed the determination to follow.—C. W.—In the list of *promises* printed last month, the first name should read Bro. Burt.

BAIRNSDALE.—The Church of Christ in this place sent a letter to Bro. C. T. Forscutt, Kentucky University, Lexington, U.S.A., desiring to know on what terms we could secure help from him, and if he would be willing to come over to these parts. An answer was sent to us, but our secretary in the meantime having to sail for London, it was sent after him with his other letters, thence much delay. Since the inquiry was sent to Bro. Forscutt, various causes have contributed to the removal of about two-thirds of our members, and though he has sent us a very liberal offer, we are not now able to accept of it, as we have decided for the present to utilise local unpaid talent until we can see our way to erect a meeting house. In the past we have been renting the Manchester Unity Hall, which is not well adapted for the purpose. We should be glad to hear that some stronger Church of Christ had sent an invitation to Bro. Forscutt, and that he had accepted same. Our treasurer (Bro. Martin Zelius, of Sunnyside, Bairnsdale) has been requested to make application to any friends and the brethren generally for help in the matter of erecting a building which will at all times be available for church or Sunday school services. Hoping to get a little help from the *Standard*, we remain, your brethren in Christ at Bairnsdale.

C. H. COOPER, Main Street.

WEDDERBURN AND CHARLTON.—At your request, dear Brother Standard, I just dot down for the benefit of your readers the main incidents of our recent visit to these

places, which, at the request of the missionary committee, I had the pleasure of visiting. Having been by the brethren at Berwick and Gembrook solemnly committed to the grace of God for the work set before us, we reached Wedderburn, little thinking as we drove between fields of springing corn that the spiritual field was ripe for harvest. The brethren welcomed us with great warmth, and our hearts were mutually rejoiced. We spent this evening at the Bible class, well attended, presided over by Bro. Twiddy, who has labored here for years, both in word and doctrine, and is held worthy of honor by all. Gospel addresses were delivered upon the two following evenings, at which the brethren mustered well, but only two or three outsiders came, although the meetings had been well advertised. However, at the close of the second an old gentleman, who had been considering the doctrine for a short time, determined upon obedience, and we arranged for his baptism on Lord's-day evening. Guided by a good young sister, who spared neither time nor fatigue, we sought the people in their homes, spoke of the way of salvation, and begged them to come to the preaching. The consequence was a good meeting on Lord's-day afternoon, and in the evening the chapel was unable to hold those who came. The interest thus excited was well sustained by the brethren, some of whom spent much time in tract distribution and evangelisation. The senior scholars in the Sunday school came forward among others, and immersions took place at the close of nearly every meeting. Among these was a young married man, who for some time had been convinced of his duty in regard to baptism, but had been kept back by old sectarian ties and the influence of friends. He was in a very melancholy state, confessing himself without hope, and yet unwilling to shake off his lethargy and face persecution for Christ's sake. However, at last he made the effort, put on Christ, and is now rejoicing in hope. Three of the Salvation Army also put on the uniform of the great Captain of our salvation. This success of the preached word aroused a very bitter opposition on the part of the sectarian leaders, but for a while it was powerless to interfere with the work. The new converts carried the Book with them, and met with little difficulty the attacks make upon them. Bro. Goodman especially, he who was first immersed, went everywhere preaching the word. By-and-bye the interest began to wane; the ministers induced the people to stay away—telling them "it will only unsettle your mind if you go to hear it;" and after taking a loving farewell of the brethren, we went on to Charlton. Three brethren were breaking bread there, and facing sin and sectarianism with that supreme hope that animates primitive disciples. Words will not express their joy at our visit; we grasped hands, prayed for strength, and dashed at the satanic host. It was time, for lying rumor had preceded us, and denounced those who are striving after increased knowledge of and closer obedience to God's revealed word as "infidels of the Jos. Syme school," "second-hand Mormons," "water salvationists," and like terms. The people would not come to hear. But after preaching at Teddywaddy, we advertised in the local paper, got handbills printed, and took them round ourselves, and as we got known the audiences increased. Then the newspaper gave an abstract of the statements

made at the meetings, and at the close asked "Who will defend the denominational practices?" None of the religious leaders daring to respond, people began to doubt the soundness of their various positions, and came in greater numbers. We visited one sectarian minister and had a long talk with him, not without result. Another of these guides, when asked by some members of his flock why he did not baptise as did apostles, replied that he will dip as many as desire it, and actually did immerse a man and a woman during our stay there. The original month for which we were sent and an additional two weeks had flown away all too rapidly; but before we left, we had the pleasure of a first-fruit gathering—going down into a dam and immersing a lady and two gentlemen into the one body. Two other disciples in the district will also be able to meet with the brethren in Charlton, who will thus number eight. Bro. Yates is now carrying on the work there. The work which God has done with us at this time results in 18 baptised, three restored and one from the Welsh Baptists.

W.D.L.

BERWICK AND GEMSBROOK.—At the former place we have one addition by letter from Newstead, and one who has made the good confession is to be immersed before the date of this publication. At the latter, one has been added by the obedience of faith. We have acceded to a request from the Missionary Committee to send Bro. Little to Romsey for five weeks, and on Friday, 16th October, he took his departure, having been commended to the grace of God by the prayers of the brethren. The annual Berwick tea-meeting takes place on Cup day (Tuesday, 3rd November) as usual. Our city brethren will have an enjoyable outing by taking the early morning train to Narree Warren. Arrangements will be made for their entertainment. **ERNEST HILLBRICH, Sec.**

GENERAL EVANGELISTS REPORT.

Agreeable to direction from the Missionary Committee, I paid a visit to the church at Wedderburn, beginning my labors there on September 13th. But on my arrival there, I found the "fog fever" was very prevalent, and many of the brethren and sisters were suffering from the epidemic. I continued my labors at Wedderburn till September 27th, holding preaching services twice on the Lord's days, and almost every night during the week. I found that there existed an inveterate opposition among the people, and the clergy did their utmost to keep the people from attending the preaching. The principal part of my time at Wedderburn was spent in teaching and edifying the church, which I am glad to be able to say was appreciated by the brethren. One was added by faith and obedience. I left Wedderburn on October 3rd to take up the work Bro. Little had begun at Charlton. We are having splendid meetings at this place. But as usual, the spirit of sectarian animus and opposition is running high, and no trouble or pains is being spared to frustrate the progress of primitive Christianity. In spite of the desperate efforts being made in this direction souls are being added to the saved. I am holding two meetings on Lord's days for the preaching, in addition to the service for breaking bread. I also hold two meetings during the week for teaching the brethren, and deliver two public lectures, which are well attended.

Very great excitement and interest at present prevails among the people respecting the doctrine of Christ. I held one meeting at Teddy Waddy. On Lord's day, Oct. 11th, the Church of Christ was duly planted in Charlton in the house of Bro. Wm. Kirk, when ten brethren and sisters "came together to break bread." I am to lecture on the 15th inst. on the important proposition, "Is baptism a necessary condition of salvation?" and as discussion is invited at the close of the lecture, we expect a rather animated time of it. Unless something should transpire to necessitate my continuing longer at Charlton, according to instructions to hand from the Missionary Committee, I will proceed to Wychitella about Nov. 2nd, and having spent one week there, I will proceed to Fernhurst, where it is intended that I should spend two weeks, at which places I trust the blessing of God may attend our labors. The Wesleyan minister at Charlton has volunteered to immerse any of his congregation who wish it, and in one case he offered to pay a young man's expenses to Melbourne to be baptised in a Baptist church rather than I should baptise him. But the rev. gentleman's offer was not accepted. The little band of disciples at Charlton are in high spirits. May they continue steadfast unto the end in the grace of God, which is able to save them.

J. N. YATES.

NOTICE.

Tract Committee's Tracts.

"WHO ARE THE DISCIPLES?"

Every Brother and Sister are interested in the spread of the truth, and quite naturally too, for no sooner do persons become converted to Christ than they desire to bring others to the Saviour, but how to do it often perplexes one. Well, it cannot be better done than by obeying the first ten words of 2nd Tim. 4: 2, just see what it is if you dont remember it. The meditation of that portion of the word, caused the meeting of the associated churches of Christ throughout the colony, held last April, to choose a number of brethren to prepare, select, and issue tracts. When you go among strangers you want a letter of introduction, or if you go into the bush to select, you have to do clearing, sometimes a lot of it. You would like to speak to a person about Jesus and salvation, but you are nervous, and dont know how to commence. The "Tract Committee" acting under the expressed will of the Conference, are doing their very best to supply you with such a letter of introduction, or instrument for clearing the way, and are now able to supply you with *Tracts cheaper than ever*. Bro. Bennett by the request of the Committee, has prepared an original Tract named "Who are the Disciples?" which may be had at the astonishingly low price of 9d. per 100; 3s. 6d. 500; 5s. 6d. 1000, post free; "Rubber stamps with address of meeting house may be had from Tract Committee, at 8s. 6d. each." Let the churches remember this, as well as individual, brethren, and send your orders at once to the Tract Committee, 13 Cambridge Street, Collingwood. P.O.O. payable Collingwood. **HR. FULLWOOD, Sec.**

NOTES FROM SOUTH AUSTRALIA.

We have had our Evangelistic Union Meetings, and the results have been very satisfactory, as will appear from the detailed report by the secretary. The committee

have decided to support Bro. W. Judd, during the ensuing year to labor at Lochiel, and its neighbourhood; and he proposes to remove from Alma to that region. Unlike the laborer with the long-handled shovel, he does not care to be as far away from his work as possible. There is promise of abundant funds this year at the committee's service. Who will be another evangelist in the field?

The churches in and around Adelaide have conjointly arranged their preaching plans to the end of the year, with a view to interchange of speakers, and to grant supplies where required. Bro. Green settles down to three months of steady work, at Grote Street; a special effort for Stirling East, to consist of meetings every evening for two weeks, during the month of November, was planned by Bro. Green and Bro. Colbourne. Now that Bro. A. T. Magarey will be able to devote his labors also almost wholly to the church there, the prospect of success is much brighter than hitherto.

Bro. Hy. Warren is conducting open-air meetings, every Sunday afternoon, at the Botanic Gardens, Adelaide, and is very pleased and encouraged at the number and the attention of his large audience. He has introduced the system of answering any written questions presented to him, and finds it keeps up a lively interest.

Our elderly Bro. Gordon having returned to Strathalbyn is endeavouring to gather together again the disbanded brethren who formerly met there as a church. They have a neat little chapel of their own, and only need confidence in the help of the Saviour, and a resolve to hold forth the truth as it is in Jesus, to rear once more a pillar of the truth in that district, we hope they will see their way to do this at once, and that the evangelistic union may be able to afford them some timely help.

The baptists here have been holding their association meetings lately. Our Bro. Dr. Magarey presided at their "Zenana Breakfast," an early morning meeting in connexion with their Indian Mission, and Bro. H. D. Smith was the reader of one of their association papers, on "the limits and cases of co-operation for evangelizing," which it was resolved, should be printed in Truth and Progress.

NORTH ADELAIDE.—During the month there have been five additions to the church by the obedience of faith, two of these are from the Sunday school. The strangers who attend the evening meetings increase in numbers, and seem to retain their interest. Many seem unsettled, which is one of the first steps towards acceptance of the full truth. May our eyes soon be blest with the vision of multitudes, multitudes in the valley of decision.—**J. C. V.**

NEW SOUTH WALES.

SYDNEY.—The usual quarterly teachers' tea meeting in connection with Newton and Myrtle Streets, and Sydney Lord's day schools, was held on Tuesday evening, September 29th, in the meeting-house, Newton. These meetings are a substitute for a Sunday school union, which we hope to see established before long. It is satisfactory and encouraging to the teachers to find these meetings growing in interest, the present one being the most successful of all, about a hundred having sat down to tea. The after-meeting was devoted to the consideration of the subject of "Christ the model teacher."

C. A. R

39 Australia Street, Kingston, Newton.

NOTES AND NEWS FROM N.S.W.

The new chapel in Petersham Street, Petersham, was opened on Lord's-day, October 4th. Three services were held, and large numbers attended them all. In the afternoon and evening, the writer preached to attentive audiences. At the close of the latter meeting, two made the good confession, who, with another, were baptised on the following Thursday evening. On Lord's-day 11th, Bro. Troy preached at 3 and 7 p.m. to good audiences, and a fine impression was made. If a brother could be secured to work continuously in this field a good harvest would almost certainly be reaped. Negotiations have been opened with Bro. Bagley to labor there in connection with the missionary committee, but it is at least doubtful whether he can come. The chapel seats about 150 persons, but can by different arrangements be made to seat many more. The seats have reversible backs for convenience of school purposes, to which it is intended to wholly devote the building when the requirements of the cause call for a larger building. The material is brick, and the original contract price £375 5s., but some extras have been added, which have raised the cost above that. On the 6th October a tea meeting was held in the chapel to celebrate the opening. There were three sittings, and at the after meeting, held in the Albert Hall, a large and representative assembly met. Bro. Bennett of Petersham occupied the chair. Encouraging and congratulatory speeches were delivered by Brethren Gooden (Myrtle Street), Stimson (Rookwood), Woollams and Troy (Sydney), Kingsbury and Moysey (Newtown). This little church of about 25 members, not two years old, merits every praise for the energetic and enterprising spirit they have displayed. Although this is only the fourth chapel owned by the brotherhood in New South Wales it is second erected within twelve months.

The brethren at Rookwood are much cheered. The fruit of faith and perseverance is being gathered. We have had the joy of immersing nine believers from there since last report. This nearly doubles their number. Some others are interested and enquiring.

Some time ago the churches on the Richmond River applied to the Missionary Committee here for evangelistic help, offering to pay £2 per week towards the support of a preacher. The members of the committee supplemented this amount to such an extent that they were enabled to immediately invite the services of an evangelist, and Bro. R. C. Gilmour has accepted an engagement with the conference for twelve months, the first four or five of which will be spent on the Richmond. Subsequently a circular was issued by the committee to the members of the associated churches, individually, soliciting small regular weekly sums, and collectors appointed. By this means it is expected that sufficient funds will be forthcoming to place another man in the field.

Newtown church has sold for £2,200 the meeting-house, where for 17 or 18 years her members have met for worship. The chief reasons for abandoning the old familiar spot were two—first, the intolerable noise of the busses, steam trams, and Salvation Army thundering past the door; second, the want of better accommodation for the school and church. A fine block of 80 feet, at a cost of £660, has been secured

in Metropolitan Street, Enmore. It is in an entirely new neighborhood, which is rapidly growing in population of a most respectable character, and no chapels are in the vicinity. It is proposed to erect a building to accommodate 500 persons, having all modern internal improvements, and which shall not, externally, be a mass of consecrated ugliness. The school is to be in the basement, and the formation of the ground favors this arrangement. Since last report six have made the good confession, and have been baptised at Newtown. Two of these have taken membership at Myrtle Street.

On the 18th, we meet for the last time in the old chapel. The "Lyon Arcade," almost next door, has been temporarily engaged for the meetings of the church.

As the present evangelist of the church at Newtown has signified his intention of leaving at the end of the year, the church is anxious to secure the services of some suitable man. Whoever comes to Newtown will find himself in the midst of as loving and intelligent a brotherhood as I know.

G.B.M.

QUEENSLAND NOTES AND NEWS.

SISTER MILLER has come over from Victoria, to unite her efforts with Bro. Goodacre in the Master's work here. When the millers come to the good acres, we expect a plentiful supply of bread. May their path be flowery, and may they long distribute the bread of life.

A special evangelistic effort has been put forth in Warwick, resulting in eleven baptisms. We had the hall for seven or eight week-nights extending over three weeks. Bro. and Sister Goodacre and Bro. Bagley did most of the speaking.

Bro. GOODACRE also spent a Lord's day at Toowoomba, having the best gospel meeting there we have had for the past twelve months.

We commence a meeting at Marburg on the 11th of this month, preaching afternoon and night and during the week; the School of Arts Hall is engaged for the purpose.

I hear of one addition at Allora recently.

The Warwick brethren gave Bro. and Sister Goodacre a tea in the Protestant Hall, on the 1st October; a very happy evening was spent in singing and listening to addresses.

I am sorry to hear of Bros. Exley, Gore, and Bennett leaving for America. It is evident we cannot rely upon the imported article remaining, and it is not safe to send our young men to America to study, as they often stay there. We ought to educate in Australia.

Our hearts (wife's and mine) were gladdened by the receipt of a package of etceteras from the Endeavour Society of Ballarat. Our young sisters there seem to know all about family matters, and sent just the right things, but it puzzles us how they found out the names of our boys, and the sizes of their heads, necks, and feet to make the caps, collars, and socks fit so well. You ought to have seen how pleased the youngsters were with their new things; and if the parents did not dance around as much as the boys, they felt quite as thankful for the really valuable presents, and the thoughtful kindness that prompted the givers.

E.
Warwick, October 8th.

NEW ZEALAND.

WELLINGTON.—Bro. Floyd still continues to speak to good audiences on Lord's day evenings. One addition by faith and obedience since last report. During the month we have had several brethren from other parts of the colony with us, who were up to see the Exhibition. H. A. R. H.
5th October, 1885.

DUNEDIN, (The Tabernacle).—We have again had the privilege and pleasure of witnessing eleven persons confess their faith in the Saviour and put Him on in his appointed way. Besides this, four others have been restored to the fellowship of the church, making a total of thirteen additions since last report. The meetings are still largely attended, and a great amount of interest is prevailing. Bro. Moore's health has improved very much since his arrival in New Zealand, but he is not yet quite so strong as we would like to see him. A Tract Society has recently been organised, principally amongst the younger members of the church, and has so far done good work. It puts into circulation about five thousand tracts per month, which, if carefully and wisely distributed, cannot fail to be a blessing. A.F. TURNER, Church Sec.

September 7th.

AUCKLAND.—Presentation.—The Evangelistic Committee have held their meetings in the house of Bro. M. McDermott for over two years, and they thought personally that they should present Sister McDermott with some token of their love and esteem for many kindnesses, not only to them but the brethren generally, so last night, we met and presented Sister McDermott with a beautiful velvet-pile table cover, with an appropriate inscription in needle work, testifying our appreciation of her many excellent qualities. Bro. F. Davies made the presentation in a few well-chosen words, after which a number of the committee spoke in eulogising terms, and Bro. McDermott responded.—W.M.B.

CHRISTCHURCH.—I am happy to inform you that the cause is still moving onward here. During last month two were added by faith and obedience. Bro. John Taylor makes known the good old story; the brethren are united, and strangers are attracted. May the Lord add his blessings.

September 7th.

H. O.

VICTORIAN MISSION FUND.

RECEIPTS FOR OCTOBER.

Church at N. Fitzroy ...	£1 1 4
Do. Newstead ...	1 10 0
Do. Maryborough (per Bro. Banks) ...	3 5 0
Do. Camperdown ...	10 0
Do. Wedderburn ...	3 0 0
Do. Lygon St. ...	2 15 1
A Bro. and Sister at Murtoa ...	10 0

Total ... £12 11 5

W. C. THURGOOD, Treasurer.
209 Swanston Street, Melbourne.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following:—Logan, Lee, Rich, Marriage, Zelius, Kent (senr.), Newberry, Allan, Sims, C. Redman Lupton, Mason, Geraghty, Horton and Flood. £14. A. T. Turner 27s., Newham £5 19s., Kingsbury £7, Williams 8s., J. Newby Coop, 32s.