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STANDARD


"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—1 THESS. 5 : 21.

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Notes of the Month.

 ROWDS of people attending special evangelical services four times each day of the week and five times on Sunday is a new thing in our day. Yet such has been the case in connection with the "eight days' missions" which are being held by our Episcopalian friends. The mission at Maryborough, conducted by Archdeacon Julius, of Ballarat, has come especially under our notice. He is an eloquent speaker, but his power does not seem to lie in this so much as in his deep earnestness. He preached without notes, no prayer book, no rubric, only the sacred scriptures in his hand. No bands of music, no special choral services, a simple service and an earnest proclamation of gospel truths; yet at 8 a.m. and 11 a.m., and again at 4 p.m. and 7 p.m., the church was crowded with earnest hearers. On Sunday, besides preaching four times in the church, the Archdeacon preached from 5 to 6 p.m. in the park, giving as a reason for doing so, that "he knew there were many who would never enter a church to hear the gospel, yet he had a message for them." Another novelty was that no collections were made at any of these services except at a special thanksgiving service, where a collection (yielding over nineteen pounds) was made on behalf of the local charities. Here is a lesson for those who are constantly longing and looking for new methods of presenting the truth. What the world wants, and what it

must have, if the gospel is ever to win its way by preaching, is the old old story, simply and earnestly told by men who believe it themselves, and who are deeply in earnest that others should become partakers with them in the "like precious faith."

THE most serious objection, says *Religious Opinion*, which old-fashioned Universalism had to meet was some form of actual outrageous wickedness. Many horrible disclosures gave rise to the famous expression of belief in hell as a military necessity. The revelations of the *Pall Mall Gazette* have left the *Universalist* to express the following frank and vigorous views:—"We believe in hell, the hell of the Bible, all the hell for which there is authority in the Divine word. We believe in it and plenty of it, too, for the scoundrels whose crimes against maiden purity inflame the indignation of all good men everywhere. There is no doubt whatever that these London miscreants will get all the punishment that belongs to them, and this without God's becoming inflamed with indignation, and emulating the bad example of those who would 'take pleasure in shooting or hanging them.' Their case is bound up with the moral order of the universe, and no intelligent Universalist will advocate any exemption from the just and proper penalty of their crime. On the contrary, Universalists understand that the penalty is inevitable and cannot be evaded. Hell is and will be their inevitable experience. They will assuredly receive the reward of their doings. For such as these, Universalists believe in hell,

general and particular, all and singular, and are not ashamed of their faith."

THERE are aspects of German life which show the need of a revived enthusiasm to proclaim the truths which gave Luther such power. A correspondent of the *New York Observer* says:—"The ignorance in matters of religion is incredible. The respect for religion, and for those who teach it and preach it has been very much diminished. Religion is no more a power in public nor in domestic life, nor in the press, nor in Parliament, nor in the church. Parents are mostly ignorant of the Bible and of Bible truths, and will tell you that such things must be learned by the children while in school, and do not suit adults any more. The earnest Christians grieve that religion has lost ground most fearfully in Germany, and look into the future with great anxiety. You will find in most towns an astonishingly small number of churches, and the vast majority poorly filled or almost empty. You would find in Berlin parishes of twenty, forty, sixty, eighty thousand souls with two or rarely three clergymen and one church. There is a general desecration of the Sabbath; but all the public pleasure-grounds, beer-houses, theatres overflow with visitors. An anti-Christian spirit prevails through all classes, high and low . . . Nearly all Christian societies and institutions are entreating the public the whole year round to be helped from their debts." It is satisfactory, however, to note that the Sunday schools appear to be in favor with the young, and are exerting some measures of good influence.

IT would appear that the Mormons are finding the laws of the United States rather too strict for the carrying out of their polygamous notions, and therefore are seeking to found a new Mormon colony. In a letter from El Paso (Texas) to the *Times*, it is stated that the lands of Mexico upon which the Mormon leaders have decided to settle their proselytes and new recruits from Europe are situated in the northern part of the State of Chihuahua, within fifty miles of the Arizona and New Mexican boundary line. A portion of the land is in Sonora, and the "New Canaan" is a magnificent grazing country, well watered and susceptible of a high state of cultivation. The soil is virgin, and the Mormon section is said to comprise about a million acres, which they have contracted to purchase at a very low rate. No money has passed as yet, for the titles are being examined, and the Mormons insist upon the legality of the title being confirmed before they make any payment. Arrangements are in progress, however, for the immediate settlement of the lands, and the vanguard of the Mormon army will arrive early in December from Utah. Brigham Young, jun., who came to inspect the lands a short time ago, said that he had been offered millions of acres of good land at a cheap price, and that the Mexicans were doing all they could to secure the Mormon colony instead of, as reported, assuming a hostile attitude towards it.

THE *Christian Commonwealth* speaks out very plainly and forcibly on the practice which obtains among many preachers of the gospel, in ascribing to the distinguished dead virtues which in life they laid no claim to. It says:—

"Ordinary people cannot be Christians without practising Christianity; but the distinguished men and women of the world may be placed among the galaxy of saints just as soon as they are dead, if while they were living they were only fortunate enough to repeat a few platitudes as regards the value of the Bible and the worthiness of the example of Christ. When Abraham Lincoln died, the preachers

at once seemed to vie with each other in claiming him as a splendid type of a Christian, whereas it was well known by his intimate friends that during his life he made no claim to being a Christian at all. Charles Dickens may be cited as an example of the same kind. There was a general claim put in at once by the churches in favor of placing him on the catalogue of saints. More recently George Eliot and Charles Reade have been treated in the same way. And now we are required to believe that the great American General was one among the noblest Christian heroes that ever lived. *Oredo ludens non ago*. We are tired of this miserable pretence. Christianity knows no man after the flesh. Mere station in life does not meet the requirements of the gospel."

MR. GLADSTONE, says the *Southern Cross*, has chosen the moment when he is at the stormiest crisis of the most exciting election England has witnessed since the Reform agitation, to write an abstract, scholarly and most devout article on "The Dawn of Creation and of Worship." The article itself has not yet reached the colony, but the notices of it brought by the mail show that it is thoroughly spiritual in tone and highly conservative in doctrine. In this article (says the *Pall Mall Gazette*) "Mr. Gladstone formulates his creed, and proclaims the seven days of the Mosaic cosmogony to be 'what is brightest and best in the inheritance of man.' He believes the Apostle Paul to have been prescient of Darwin, and St. Augustine to have anticipated Mr. Spencer in all essentials. The Mosaic order of creation (that is '(1) water population, (2) the air population, (3) the land populations of animals, (4) the land population consummated in man') Mr. Gladstone finds confirmed by the researches of the evolutionists; and as for the 'days' of the first chapter of Genesis, he is quite content to accept them figuratively."

THE *Month* (a Roman Catholic organ) offers some rather quaint criticisms on Protestant Missionary

effort, and the results likely to arise therefore. Among other things it says:—

"Their religion will be a religion, but not the religion of the Bible, which the Apostles of Christ were sent forth to preach to the heathen eighteen hundred years ago. With some of its so-called Gospel preachers and Scripture readers it will have no Baptism, with others no sacraments, no church, no priesthood, no purgatory, no trinity, no dogmas, and even no hell. This being their own Christianity, their own gospel, they will naturally teach it to others, but not as their own, but as *Christ's*. It is only the Catholic that can feel the extent of the wrong that will in these cases be done to Christ, and the terrible injury that it will inflict on the heathen. Would an educated Hindoo or Mussulman ever believe that the author of such a religion was God as well as man? As a religion, it would not bear comparison with their own in their estimation, or, indeed, in the estimation of any sensible man. There is nothing in it to make them place its Divine author above Mahomet, Confucius, or Zoroaster, but a great deal to make them put Him below them. It would not lead them to believe that the Almighty Father of the universe had, in the person of His Son, Son of God, set up a kingdom on earth that should never end as long as the world endures."

There are others besides Catholics who can feel the "extent of the wrong done to Christ" by the divisions which exist among Protestants, but who at the same time prefer *division*, rather than *unity* in error. In one thing, at any rate, Protestants are united *viz.*—in doing honor to the divinity and manhood of Christ. Christ with them is not a babe in arms or something less than the "Virgin Mary" or his holiness the Pope. On the whole then, we think that mission work is better in the hands of divided Protestantism than united Roman Catholicism.

PLATO had written over the door of his school, "Let none but geometricians enter here." But Christ has written, as it were in letters of light, over the entrance of his great school "Come unto me all ye that are weary and are heavy laden, and I will give you rest."

Hymn for the Month.

THE NEW YEAR.

But let us, who are of the day, be sober,
putting on the breastplate of faith and love.
—1 Thess. 5: 8.

The old year's long campaign is o'er,
Behold a new begun;
Not yet is closed the Holy War,
Not yet the triumph won.
Out of its still and deep repose
We hear the old year say—
"Go forth again to meet your foes,
Ye children of the day!

"Go forth! firm faith in every heart,
Bright hope on every helm,
Through that shall pierce no fiery dart,
And this no fear o'erwhelm.
Go in the Spirit and the might
Of Him who led the way,
Close with the legions of the night,
Ye children of the day."

So forth we go to meet the strife,
We will not fear nor fly;
Live we the holy warrior's life,
His death we hope to die;
We slumber not, that charge in view,
"Toil on, while toil ye may,
Then night shall be no night to you,
Ye children of the day!"

STONE.


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.

OUR IGNORANCE.

January 3rd.

"We know not what shall be on the morrow."—
James 4: 14.

MAGINATION often stretches its wings across the future; we try to conjure up visions of what shall be, but as often does reflection find imagination, weary of wing, coming back and confessing we know not what shall be on the morrow. We may think of the future, and this faculty probably is greater than any other denizens of earth's powers, but when we have thought our utmost, we cannot know the future.

And this utter ignorance of what is before us, surrounds life with a great deal of awe. It is impossible for it to be commonplace so long as almost endless possibilities are before us. The life which has least of poetry or romance may the next hour be lifted out of all commonplace, and made to glow in the brightness of some glorious surprise.

This fact makes the dread of the unknown, to be overwhelmed by the desire for what is new. Each new day may bring new surprise, certainly will bring new mercy, and new opportunities for doing bravely in the holy service of God.

G. PASCO.

OUR KNOWLEDGE.

January 10th.

"As thy days, so shall thy strength be."—
Deut. 33: 25.

It is very true that we do not know what events may happen in the future, but it is most consolatory also to know that whatever may happen we shall have strength to go through all. We need have no gloomy forebodings, if we have firm faith in Christ. It has always seemed to us a strikingly daring assertion of Charles Wesley's in one of his hymns, where he makes the Christian sing—

"And laugh at danger near."

Laugh at danger! It is startling. But when God's promise is that whatever may be our lot we shall have strength to go through it, that as our days so shall our strength be, it is not so startling after all. What can danger do for me, but call forth my confidence in God, who will not suffer anyone to fail who truly trusts in Him! I do not know what may happen in the future, but I do know that God is faithful; I do know that He has all power needed to help me to the uttermost; I do know that I have been kept by his power in the past; and I am assured that in the strength He supplies I shall continue to be a conqueror over difficulty, danger, temptation, sin, and Satan. I do not know much, but what I do know gives me such heart-cheer that I rejoice with joy unspeakable and full of glory.

G. PASCO.

OUR WEALTH.

January 17th.

"They that seek the Lord shall not want any good thing."—Psalm 34: 10.

Do we fear outward wants?—there is a promise—"They that seek the Lord shall not want any good thing." If it be good for us, we shall have it; if it be not good for us, then the withholding of it is good. 'I will bless thy bread and thy water.' This blessing falls as the honey-dew upon the leaf, it sweetens that little we possess. Let me want the venison, so I may have the blessing.

But I fear I shall not get a livelihood? Peruse that scripture: 'I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.' How must we understand this? 1. David speaks it as his own observation; he never beheld such an eclipse, he never saw a godly man brought so low that he had not a bit of bread to put in his mouth. 2. David never saw the righteous and their seed lacking. Though the Lord might try godly parents awhile by want, yet not their seed too: the seed of the godly shall be provided for. 3. David never saw the righteous begging bread, and forsaken: though he might be reduced to great straits, yet not forsaken; still he is an heir of heaven, and God loves him.

T. WATSON.

OUR WORK.

January 24th.

"The harvest truly is plenteous, but the laborers are few!"

So said the Divine Master, nearly nineteen hundred years ago. So would He say now, could we hear His voice as the wondering twelve heard it. What can be done to rouse Christians sufficiently to draw from them a response? How difficult it is to move them out of the apathetic attitude which has become normal in the churches! It seems almost a favor conferred on Christ and His ministers, that Christians come out to the public means of grace more than once a week—very many of them do not so come. How small is the proportion of the professors of Christ's gospel of consecration, who really do any systematic work in Christ's name!

Alas! it is a lamentable fact that churches are growing weak, Christian

institutions failing, evangelistic work nearly at a standstill, Christian aggression little more than a form, and godliness more in form than in power, because religious professors are wasting God's precious time and their own opportunities for service, in self-ease, in pleasure, in worldly gain, in anything but work for souls, and for the kingdom of grace.

The devil is well satisfied with the present state of Christian inactivity—it gives him a rest—no fear of *his* power coming to an end under such conditions.

When the Master comes, as He will come, suddenly to His people, it will be too late to regret that so small a use has been made of the precious privilege of labor for Him. Let us all use that privilege *now*—"Lord, what wilt Thou have me to do?"

JOHN THOMAS.

OUR BURDEN-BEARER.

January 31st.

"*Thou art my help and my deliverer.*"—
Psalm 40: 17.

How often do God's people bring a burden on themselves by anticipating trials. They look forward and a faithless imagination brings sad pictures from coming days. As possible calamity looms on the vision, the cry goes up, "How shall I ever bear this burden?"

But why anticipate what may never come? Why take thought for the morrow when God has expressly forbidden it?

But another thought surely may find a place in your heart. Why should you bear the burden, even if it comes? Has not God promised to be your helper and your deliverer? Whatever trouble comes, be assured you will not bear it alone. If the cross is laid on your shoulders, He who once sank beneath the load of his own cross, will take the heavy end of yours.

And indeed it is true all through life, the shadows of troubles are mostly heavier than the troubles themselves. They who will take thought for the morrow, who will not leave the cares of the morrow to God, must bear the burden of their disobedience; but

if we will let God help us, He will assuredly deliver us when the hour of trial comes. "Thou art my help and my deliverer."
G. PASCO.

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AGENTS will please notify before the 21st inst., if they desire any alterations in the number of copies to be sent. In the absence of any such information, it will be assumed that the same number are required, and will therefore be sent. Intending new subscribers will please send in their orders also before the 21st inst., if possible. Price 4s. per annum, *paid in advance*, to

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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.

A HAPPY NEW YEAR.



UCH will be the greetings exchanged at the season when our present writing will reach our readers. We heartily join them and wish all our readers

"A HAPPY NEW YEAR!"

A New Year! but where is the old one? Gone, mingled with the ocean of the past. The sprightly new year breaks upon us with its ringing laugh and jovial smile; but, alas, it too will grow old and fade away as all its predecessors have done. Happiness! What is that? Is it in the years—new or old? Oh, no; happiness is not the product of time—past, present, or to come. It is dependent not so

much upon time or circumstance, as upon the trial of our individual character. The world is ever crying, "who will show us good," and the song is ever of the "good time coming." But it is not a question of time. There has been time enough in past years for the fair blossoms of happiness to reach perfection, if time were all that was needed; but it is not. Neither in this life nor the life to come is the mere idea of time a primary factor in the sum total of human happiness. What are we? is a far more important question than Where are we? What will the new year make us? is infinitely more interesting than the question What will it bring us? It will bring us time; how shall we use it? It will bring us trial; how shall we endure? It will bring pleasure, how shall we enjoy, so as to use without abusing. It will bring sorrow and disappointment; how shall we bear so as to profit by the experience which these things give us. Upon the right answers to these and other kindred questions, our happiness will largely rest. As "man's life consisteth not in the abundance of things which he possesseth," so his happiness is not dependent upon the number (few or many) of the days of his earthly pilgrimage.

Our connection with Christ the life, and our assimilation to Him, is the all-important question which will gild the future with the happy golden light from the orient.

Henry Drummond says:—

"Setting aside everything else in religion, everything adventitious, local, and provisional; dissecting it to the bone and marrow, we find this—a correspondency which can never break with an environment which can never change. Here is a relationship established with eternity. The passing years lay no limiting hand upon it. Corruption hinders it not. It survives death. It, and it only, will stretch beyond the grave and be found inviolate—

"When the moon is old,
And the stars are cold,

"And the books of the judgment day
unfold."

"The misgivings which will creep
sometimes over the brightest faith has

already received its expression and rebuke. 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Shall these changes in the physical state of the environment which threaten death to the natural man destroy the spiritual? 'Shall death or life, or angels, or principalities, or powers, arrest or tamper with his eternal correspondences? Nay, in all these things we are more than conquerors through Him that loved us.'"

Upon our relation, then, to Jesus the Christ, and the life which is in Him, will depend the question of our happiness this year and onward for ever.

Our years are fading fast,
And few the sands that in our glass remain.

Our life will be happy and our years joyful, if we so live and labor as to be able to say with Paul, "for me to live is Christ and to die is gain." As Drummond says—

"The sifting of the correspondences is done by nature. This is its last and greatest contribution to mankind. Over the mouth of the grave, the perfect and the imperfect submit to their final separation. Each goes to its own—earth to earth, ashes to ashes, dust to dust, spirit to spirit. 'The dust shall return unto the earth as it was; and the spirit shall return unto God who gave it.'"

Another year is granted unto us. It may be to some of us only a part may fall to our individual share. How shall we use it? Shall we sow to the flesh, and reap the harvest of corruption? or shall we sow to the spirit and reap life everlasting?

This is the question the decision of which shall make—will make—this year happy or otherwise.

We wish you, dear reader, a happy New Year; but we wish it in the highest sense—nearness to God, conformity to his will, transformation into his image. This is happiness—this is eternal life.

Are you in Christ? Then abide in Him; draw your life-power and heart-joy from the True Vine; so shall you bring forth much fruit, and your fruit shall remain.

Are you a stranger to Christ? Seek Him, find Him, for without Him happiness is impossible. With him true happiness will be secure, whatever the years may bring.

We look back, and as we do so vacant seats in the meeting house, and empty chairs by the fireside, cast their shadows. We too are passing; soon our loved ones will miss us, as we miss our "loved ones gone before."

But there is an eternal day, and the passing years bring that day nearer. Let us live for that day. Let us labor to be approved when "He appeareth."

To all those brethren and sisters who in various departments have been our helpers in years past, we return our hearty thanks; and we bespeak their assistance for the year now at hand. Let us continue, beloved, to work for Jesus, and not grow weary in well-doing. The reaping-day will come, and then both sowers and reapers shall rejoice together. Our Redeemer will distribute to each one according to his work.

To those brethren and sisters who have in the past been content to live upon the labor of others, doing nothing to extend the Redeemer's cause and kingdom, we say with the poet—

"Rouse to some work of high and holy love,
And thou an angel's happiness shall know;
Shalt bless the earth, while in the heaven above

The seeds that in these few and fleeting hours

Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,

And yield thee fruit divine in heaven's immortal bowers."

Work for Jesus; so shall 1886 be to you

A HAPPY NEW YEAR.

THE OBEDIENCE OF MEN A TESTIMONY TO CHRIST.

THERE is no surer indication of power than is seen in the orderly execution of the mandates of an unseen and absent leader. Mighty monarchs, in the last hour of life, when they had nothing more to give, and could neither reward nor punish, have found that none would do them reverence, and have died neglected; their own mercenary servants leaving them to their fate.

There are certain secret fraternities which sometimes are very efficient. Invisible leaders direct their course of action, and terrible oaths, enforced by horrid penalties, leave the members of these associations no choice but to obey or die. But their influence is usually short-lived, and most of them soon pass and are forgotten.

There is, however, to-day a brotherhood of men which has long existed in the earth, and which is subject to a control more mysterious than any other of which this world affords us an example. For eighteen centuries the members of this fraternity have felt themselves bound by laws which were paramount to every earthly obligation. The ties of kinship, the charms of pleasure, the authority of monarchs, and all the motives that sway the hearts of men from the highest to the lowest, have given way to some more potent bond. Every earthly ambition, appetite, passion, desire, and hope has been made to yield to the power which has swayed their souls. It has linked men together who were strangers and enemies before; it has, in an hour, made them friends to those whose faces they had never seen; it has bound in close sympathy persons of differing tastes, customs, manners, habits, and education; and has sent men forth, relinquishing their dearest ambitions and their highest hopes, sojourning as strangers in lands unknown, and separated from the fellowships and kinships in which their hearts had found delight. They have traversed deserts; they have crossed seas; their feet have pressed the sands of every shore; they have made their homes in far-off islands; they have climbed to Alpine heights; they have made their dwelling among barbarians, savages, and cannibals; they have gone forth from abodes of luxury and ease, to lives of poverty and toil; they have braved the terrors of the arctic circles and have sweltered beneath the burning heat of the tropics; they have voluntarily consented to endure hunger, and thirst, and hardship, and reproach, and poverty, and toil; they have allied themselves to suffering, and have endured scourging, and

chains, and imprisonment, and death itself. The men have not been reckless, nor indifferent to their own interests. They have been persons of wisdom, and understanding, and culture, fitted to grace the highest position in society; they have sacrificed the love of friends, and faced the fury of foes; they have left the delights of home for the struggles of exile; and they have done this, not for honor, not for grandeur, not for gain, not for fame.

They have endured without complaint; they have suffered without repining; they have died without a murmur of disappointment or a word of regret. And this has been going on for many, many centuries and is going on to-day. There are thousands still ready to lead a forlorn hope, and ten thousand more of their comrades are standing behind them, ready to press forward and fill the broken ranks whenever a hero falls. They have fought on thus for ages, and yet they have not won wealth, nor honor, nor power. They have had a heritage of toil, and conflict, and affliction; they have been hunted through life, hated and defamed in death, and yet they have triumphed amid it all.

What mighty force has bound such a brotherhood together? What mysterious power has launched them into the world, and held them steadfast through the roll of passing centuries? Under whose command did they go? Under whose direction have they acted? They spurn human authority in matters of the highest moment; they bow to no ruler's behest; emperors cannot awe them, kings cannot control them, warriors cannot frighten them. What, then, is the spring of their action, what the motives that have separated them from all earthly associations, and made them such a wondrous power in the world? Who is it that has spoken his commandment in their ears? Is it an Alexander, who conquered a world? There is not a man on the globe who cares for any law that Grecian conqueror made. Is it a Cæsar, who ruled the mightiest empire of his age? Who cares for Cæsar now? Is it a Charlemagne, with the iron crown of Rome on his

brow, or a Napoleon, with obedient myriads at his feet? These men are dead; and from their tombs there comes no voice of authority, no whisper which even a child would fear to disobey.

By whose command, then, are these men of varied nationality, character and station, controlled? Whose word is it which severs every tie, and speeds them on their mighty errand? At whose direction do they brave the fury of the ocean and endure the terrors of the storm? Who bids them to cross the steppes of the desolate North, and the burning deserts of the South? Who sends them threading their paths through tropic jungles, or climbing snow-clad heights amid the grind of glaciers and the thunder of avalanches? At whose word presses forward that thin, wavering, bleeding, skirmish-line of heroes, who only fall to make room for others as noble and heroic as themselves? Have they a commander? Who can it be? It is a Commander whom they have never seen; a Leader whose voice they have never heard. And who is he? One who hath neither wealth nor prestige; a poor, despised Jew, trained in a carpenter's shop at Nazareth; and a man whom no mortal eye has seen for almost two thousand years; a person whose existence is doubted, whose authority is denied, whose words seem to many as idle tales; but who promises poverty, who foretells reproach, and who sets the *loss of all things* as one of the conditions of fellowship with him. Standing on the slope of Olivet, nearly two thousand years ago, he said to a few poor fishermen and lowly toilers, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt xxviii. 18-20.

This solitary command, uttered ages ago, is the obligation, and warrant, and encouragement of this mighty fraternity. It is this command which has held the elect of God steady in their

allegiance, and devoted to their Master's service. It is to doubters and scoffers, the mandate of a dead Jew, the word of an imposter who has not been seen for nearly two thousand years;—a dream, a fancy, an idle tale. But somehow *that word has power*. Millions of men who never saw that Leader, are ready to-day to peril life itself to obey his commands. No emperor that ever lived had a sway so grand and glorious as that of the lowly Nazarene.

How is it that every great conqueror of earth has gone to the grave of forgetfulness, and no one heeds their wishes or their words, while this man, without position, without power, without authority, without law, or force, or wealth, or fame, has yet issued commands, which are respected in every quarter of the globe, and which will live when nations die, and have a force which the decrees of monarchs never had? What manner of man is this, whose secret whispers are heard through all the ages, and whose mandate, spoken in the ears of a few lowly disciples, rolls its reverberations down to time's remotest hour, penetrates the heart, controls the judgment, and rules the lives of unnumbered myriads of the sons of men? Surely, a power like this must have a higher than human source. Surely, one whose words are mighty as these words are, must be clothed with an unearthly energy, which demonstrates him to be not merely like the first man, "of the earth earthly," but like "the second man, the Lord from Heaven"—*Christian Statesman*.

THE heart determines the gravitation of a man. If you would have your interest strongly centred in the work of God, put your heart there. In order to put your heart there, put your wealth there. "For where the treasure is there will the heart be also." "Who ever knew a miser to forget where he buried his gold?"

A breaking up of the family circle on earth has often been the means of re-uniting all the loved ones in heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true friend on high. The wreck of earthly hopes has often enriched our immortal hopes.—DR. PECK.

Editorial Notes.

WE wish all our readers, in the highest and best sense, a happy New Year.

SUBSCRIBERS to the *Witness* will please remember that we have completed their year. Your subscription to the *Standard* (four shillings) is now due, payable in advance. Please send on as early as convenient.

IF you appreciate our efforts, and think we deserve a New Year's gift, please send us on a goodly list of new subscribers. Our list is increasing rapidly, but still we want more.

BEEBEE AND S. LEE.—Received. We do not think any profit likely to accrue from the further discussion of this subject, so must let this matter drop.

BRO. FLOYD, of Wellington, has started a small monthly for gratuitous circulation; it is well gotten up and is sure to do good.

SOUTH MELBOURNE proposes to secure an evangelist to carry on the work when Bro. Illingworth leaves. The name cannot at present be given. It is, however, probable that a brother from one of the sister colonies will be invited to take this field.

FOOTSCRAY has sent on an urgent request to Bro. Illingworth to help them. There is much need of help in this field.

HAWTHORN brethren have also given Bro. Illingworth an invitation to labor there. Sandhurst also, as well as some four other country churches, are urging their claim on his services. We cannot say yet what field he will take up.

BRO. W. W. DAVEY has done good work for the church in Sandhurst for several years. He is now anxious for some one to come to his relief. We learn that the brethren have asked Bro. Illingworth to make arrangements whereby, if possible, an evangelist may be located in this important city. The funds needful are promised; a suitable man is the primary difficulty that remains to be got over. The harvest is plenteous, but laborers few.

BRO. BATES returned to Maryborough (through the kindness of the brethren at Doncaster), and has done good work at

Maryborough and Bet Bet. With Maryborough as a centre, twelve months' labor in those parts would well repay the expenditure.

BY THE San Francisco Mail we have received an interesting paper from our Bro. Haley. As the mail came in rather late, we were unable to put it in this issue, but it will appear in our next.

CASTLEMAINE wants a live evangelist, and is able and willing to pay him. If any of our brethren know one to suit, please send on his name and address to Bro. Syme or Bro. Leversha, Barker's Creek.

BRO. WATT has broken up new ground at Maffra (near Sale) which bids fair to be fruitful. Bro. Watt's lectures always secure for him a good hearing.

BRO. MOYSEY has declined an invitation to labor in Hobart, as he desires to return to Victoria to be nearer his aged parents. A little bird whispers that Berwick brethren will try and secure him for that field. If they mean this, they will need to be quick in arranging, for we know three other churches in Victoria who have their eyes upon Bro. Moyssey.

BRO. TROY writes, under date Dec. 10th, "Work here is moving on nicely. We have immersed five since I last wrote you. Numbers more are near the kingdom. The fields are white. Oh for more strength to gather in the sheaves. Our tea-meeting in Rokewood last evening was a great success. One (a Roman Catholic) decided for Christ. I believe in 2 Tim. 4:2. The days are evil; no time for sleep or foolishness, we will soon win or lose a crown. My health is miserable, but God's will be done. It is for some wise purpose—I will know by-and-bye." Brethren, here is another worker whose health is failing. Let us remember him at the throne of the heavenly grace.

BRETHREN Willder and Ruse, of the Cheltenham church, have just returned from a visit to Adelaide. They speak in the highest terms of the kindness of the brethren over there. They visited several of the churches and were favorably impressed with the work that is being done. If we were to say all the good things that they report it would fill several pages of the *Standard*, and would possibly have a ruinous effect upon the humility of our Adelaide brethren—therefore we refrain.

IT is not the intention of Bro. Maston to issue the "Year Book" for 1886. He informs us that he has a few copies of the one for 1885 left, and that he will send one or more to any part of the colonies for a twopenny stamp each. Or brethren in the city may have them free. This book in the future will be valuable as a book of reference; so if brethren who are not supplied desire them they had better secure one or more.

BRO. FAIRLAM, of Latrobe, Tasmania, paid a visit to Victoria during the past month. We were very pleased to see our worthy brother, having learned to esteem him very highly as an earnest worker in the Lord's vineyard.

WE congratulate our brethren at Brunswick for having managed to secure a chapel of their own. It speaks well for their enterprise, especially when it is remembered how few they are in number.

BRO. MASTON has brought out an edition of the very instructive and popular little pamphlet "Sincerity seeking the way to heaven." Price—25 ls. 6d., 50 2s. 6d.; 100 4s. 6d., 200 9s., 500 22s., 1000 £1 17s.

BRO. MASTON has also in press Dungan's "On the Rock," a work similar in character to "Theodosia Ernest." We shall have something more to say about it when the work is in our hands.

THE *Christian Church News* (California) informs us that Bro. Henry Exley, late of N.Z., has entered upon his work at Red Bluff, California.

BRO. J. N. YATES has resigned his position as general evangelist in connection with the conference.

BRO. W. D. LITTLE has been invited by the Missionary Committee to fill the place of general evangelist, and has accepted the invitation. We understand that he will commence work in January, and that Maryborough and district will be the field of operation.

WE have received a letter from Bro. Burford, of S.A., calling our attention to an article on "Faith Healing" which appeared in our October issue. While agreeing with most of his remarks, we regret that we cannot insert his letter as it is far too long. The article referred to was a selection, and appeared in the "Notes of the Month" for reasons which need not be mentioned here, but which are not likely to occur again.

THE Swanston Street brethren have started holding social quarterly meetings, which prove to be very pleasant re-unions. The sisters in connection with the church have decided to form a Christian Endeavor Society.

BRO. F. G. DUNN has been preaching on Sunday evenings at the Swanston Street church during the past month. It is probable that he will hold the fort for a few more months.

E. TUCKER—Received. Your letter appears in the *Pioneer* of Sept., and your criticisms should be sent to that paper. Your paper would be unintelligible to our readers, seeing that they are not in possession of the article which you review. We will send it on to the *Pioneer* if you wish. Thanks for the item about "Black Jews," kindly send on the other one which you mention.

SUNDAY SCHOOL LESSON NOTES.—We have our doubts as to whether our teachers appreciate the space which we have hitherto given to Notes on the S. S. Lessons. As space is limited we have determined to omit the notes. If, however, our teachers find them profitable and use them to any considerable degree we shall be glad to resume them. Our Sunday School work is the most important of all our church agencies. The noble band of workers in this field are worthy of all praise and all possible help. If they would like us to continue they have but to say so, and we will cheerfully devote the space to them.

SHORTHAND.—Someone has sent us a copy of "Haven's Shorthand Chart." Those who want to learn shorthand without much labor should get this chart. Any intelligent boy or girl could make themselves efficient shorthand writers by studying the 12 lessons (upon this chart) in a few months. It is obtainable from Curtis Haven, P.O., Loch Box, Philadelphia, U.S.A. The cost is trifling, about nine-pence post free.

BRO. J. H. EDWARDS, of Indiana, U. S., has accepted an invitation from the church in Collingwood, to labor as their evangelist. Bro. Edwards is a man of some age and experience, and will be a valuable addition to our staff of colonial preachers. Bro. Bennett, we believe, intends to return to America. Bro. Edwards may be expected in January or February, 1886.

VICTORIA FOR JESUS IN NINE YEARS.—We have been meditating upon the question as to what would be the result if every

member of the Church of Christ in Victoria could and would so live and labor as to secure one soul for Jesus every year. We confess that the calculation startles us, and makes us fervently wish that we as a church could be roused to a sense of our deep responsibility. Suppose we have three thousand earnest members who would (beginning with this New Year, 1886) determine in the strength of the Lord to win one for Jesus each year. In one year we should number 6,000, in two years, 12,000, in three 24,000, in four 48,000, in five 96,000, in six 192,000, in seven 384,000, in eight 528,000, in nine years 1,056,000. Just think of it, brethren, all Victoria on the side of Christ in nine years just by each one winning one. Is it not worth trying. Pursuing the figures on we find that in the same way, the world could be won for Jesus in twelve years by our brethren alone. It is estimated that the population of the globe is under 1,500,000,000. We number at the lowest estimate 600,000 capable of joining in this work. No man need leave his business or make any extraordinary sacrifice. It only needs united effort; one soul each year brought to Jesus by everyone. "A long pull, a strong pull, a pull all together," as the proverb says. Suppose then these 600,000 brethren began this year. In one year we would number 1,200,000, in two 2,400,000, in three 4,800,000, in four 9,600,000, in five 19,200,000, in six 38,400,000, in seven 76,800,000, in eight 153,600,000, in nine 307,200,000, in ten 604,400,000, in eleven 1,208,800,000. Before the twelfth year was half over the whole world would be at the feet of Jesus. It now contains less than fifteen hundred millions. Just think of it, brethren, and say will you join in this noble work.

QUITE a number of the young men who have gone from Australia at different times to the Bible College in Kentucky are now laboring very successfully in the U.S. as evangelists. Among this number we might mention Bro. C.T. Forscutt, who went from Hotham some seven years ago. He is now laboring very successfully in Kentucky, where he has recently held some very successful "big meetings," as our American friends say. We understand that Bro. Forscutt is willing to return to Australia if any of the churches desire his services, and will assist in paying his passage. Our "Australian boys" ought to be encouraged in this way. Send for Bro. Forscutt.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

A man's heart deviseth his way, but the Lord directeth his steps.

Poetry.

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

REALITY.

BY FRANCES RIDLEY HAVELGAL.

"Father, we know the reality of Jesus Christ."—Words used by a workman in prayer, October 14th, 1875. At another prayer-meeting on the same day, a young Christian who had been witnessing for this "reality" among those who called religion a "phantom" and a "sham" prayed earnestly, "Lord Jesus, let Thy dear servant write for us what thou art—thou living bright Reality!" And, urging his plea with increasing vehemence, he said, "and let her do it *this very night*." That "very night" these verses were flashed into my mind; while he was "yet speaking" they were written and dated. Does not this show the "reality of prayer?"

Reality, reality,

Lord Jesus Christ, Thou art to me!
From the spectral mists and driving clouds,
From the shifting shadows and phantom
crowds,

From unreal words and unreal lives,
Where truth with falsehood feebly strives;
From the passings away, the chance and
change,

Flickerings, vanishings, swift and strange,
I turn to my glorious rest on thee,
Who art the grand Reality.

Reality, reality,

Of grace and glory dwells in thee.
How real thy mercy and thy might!
How real thy love, how real thy light!
How real thy truth and faithfulness!
How real thy blessing when thou dost
bless!

How real thy coming to dwell within!
How real the triumphs thou dost win!
Does not the loving and glowing heart
Leap up to own how real thou art?

Reality, reality!

Such let our adoration be!
Father, we bless thee with heart and voice,
For the wondrous grace of thy sovereign
choice,

That patiently, gently sought us out
In the far off land of death and doubt,
That drew us to Christ by the Spirit's
might,

That opened our eyes to see the light
That arose in strange reality,
From the darkness falling on Calvary.

Reality, reality,

Lord Jesus Christ, Thou art to me!
My glorious King, my Lord, my God,
Life is too short for half the laud,
For half the debt of praise I owe
For this blest knowledge, that "I know
The reality of Jesus Christ,"
Unmeasured blessing, gift unpriced!
Will I not praise thee when I see
Unveiled, thy "bright Reality!"

The Church.

EXPEDIENCY.



At the Annual Meeting of churches of Christ in Great Britain, held in August, a paper was read by Alex. Brown, upon the "Region of Expediency in Relation to the Worship and Service of

God."

The paper appears in full in the *E. C. Observer* and the *Christian Advocate*. It is a most excellent paper on an important theme. We extract two short paragraphs; space forbids further notice. Under the heading of "Cautions," Bro. Brown says—

(1.) *Edification.* It need scarcely be said that the speaking in the church ought not to be to fill up the time, and it ought not to be merely to give a brother a turn. The occupying of time and the pleasing of the speaker are unworthy ends, and deserve branding as foolish and childish. Edification is the only defensible object in speaking in the church. In the passages already quoted from Paul concerning things not expedient, two disqualifying elements are introduced respecting things in themselves quite lawful. One is, some lawful things do not edify; the other is, a Christian should not be enslaved by his desires.

(b) *A Christian should not be enslaved by his desires.*—All things in eating are lawful; but, says Paul, "I will not be brought under the power of any." I will not be a slave to any. I will not allow myself to say that I must have so and so. It is to be feared that many Christians are at an immeasurable distance behind Paul in this freedom from the slavery of appetite. It would, perhaps, be more accurate to say that they are not on the same lines. Some are slaves to one kind of food, some to another. Reckon up those who are slaves to a certain kind of feeding, and to a certain kind of drink, whether it be beer or tea, and do not overlook those who are slaves to tobacco, and the Christian slaves of appetite may be counted by legions. It is inexpedient for a Christian to be a slave to appetite or custom in any way. Where God has given us choice, appetites and habits should be placed under the absolute control of a mind and a will enlightened by Christian principles. That which does not contribute to edification and self-control, is not expedient, *i.e.*, it is not

useful for anything after which Christians should strive.

"Nor can we afford to be off our guard in the matter of ONE-MAN MINISTRY. When success is coming slowly, it is tempting to some to try the expedient of a hired pastor to do all the speaking, or nearly so. It is a special temptation where there is an overflow of money. But the one-man ministry appears in varied guise. You may have it irreverently stamped "Rev.," and advertised wherever the Rev. goes by the handiwork of the tailor and the laundress. You may have it in the form of a resident evangelist, having thus an unscriptural thing under a scriptural name. You may have it not less in the person of an elder, and you may have in the person of some loquacious brother who is never wearied of his own speaking. These latter two, the elder and the ever-ready-to-speak brother, are often in some respects the less tolerable form of the one-man ministry. They have generally less time and less opportunity for preparation, and they are apt to occupy the time by saying the same things week after week for a lifetime. Beware of the one-man ministry in all its phases. Beware of the small-minded creature who cannot be content to be called and dressed as other men are called and dressed. Beware of the modified though equally dangerous form under the cognomen of evangelist. Evangelists have an important place to fill. But it is desirable that we take head lest, in our very anxiety to succeed, we help them into a wrong place. And beware not less of the elder or speaker who would talk at every meeting. Every phase of the one-man ministry must inevitably fail. It may please for a little, it may indulge the indolence of a church, it may be specially agreeable to a few where the man is their favorite, but it cannot prosper. It is unequal to what requires to be done, and it is a subversion of the Divine order. Let us, therefore, keep our eyes open and our minds alive to the exclusion of this blighting curse. Let us beware of the employment of all unlikely means."

"THE CUP OF THE NEW COVENANT."

(Extract from a sermon by Dr. McLaren published in the *Christian Commonwealth*.)

FIRST, then, observe, it speaks to us of a Divine treaty or covenant. Ancient Israel had lived for nearly 2,000 years under the charter of their national existence

which, as we read in the Old Testament, was given on Sinai amidst thunders and lightnings—now, therefore, if ye will obey My voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests and an holy nation.

And that covenant, or agreement, or treaty, on the part of God, was ratified by a solemn act, in which the blood of the sacrifice, divided into two portions, was sprinkled, one half upon the altar, and the other half, after their acceptance of the conditions and obligations of the covenant, on the people; who had pledged themselves to obedience.

And now, here is a Galilean peasant, in a borrowed upper room, within four-and-twenty hours of His ignominious death, which might seem to blast all His work, who steps forward and says, "I put away that ancient covenant which knits this nation to God. It is antiquated! I am the true Offering and Sacrifice, by the blood which, sprinkled on altar and on people, a new covenant, built upon better promises, shall henceforth be."

What a tremendous piece of audacity, except on the one hypothesis that He that spake was indeed the Word of God; and that He was making that which Himself had established of old, to give way to that which He establishes now. The new covenant which Christ seals in His blood, is the charter, the better charter, under the conditions of which, not a nation, but the world may find salvation which dwarfs all the deliverances of the past. That idea of a covenant confirmed by Christ's blood may sound to many hearers dry and hard. But if you will try to think what great truths are wrapped up in the theological phraseology, you will find them very real and very strong. Is it not a grand thought that between us and the Infinite Divine Nature there is established a firm and unmoveable agreement? Then He has revealed His purposes; we are not left to grope in darkness, at the mercy of "peradventures" and "probables;" nor reduced to consult the ambiguous oracles of Nature or of Providence, or the varying voices of our own hearts; or painfully and dubiously to construct more or less strong bases for confidence in a loving God out of such hints and fragments of revelation as these supply. He has come out of His darkness, and spoken articulate words, plain words, faithful words, which bind Him to a distinctly defined course of action. Across the great ocean of possible modes of action for a Divine nature, He has, if I may so

say, buoyed out for Himself a channel, so as that we know His path, which is in the deep waters. He has limited Himself by the utterance of a faithful word, and we can now come to Him with His own promise, and cast it down before Him, and say: "Thou hast spoken, and Thou art bound to fulfil it." We have a Covenant—a God that has shown us His hand, that has told us what he is going to do, and has thereby pledged Himself to the performance.

And, still further, in this, in order to get the full-sweetness of this thought, to break the husk and get to the kernel, you must remember what, according to the New Testament, are the conditions of this covenant. The old agreement was: "If ye will obey My voice, and do My commandments, then"—so and so will happen. The old condition was: "Do and live; be righteous and blessed!" The new condition is—"Take and have; believe and live!" The one was law, the other is gift; the one was retribution, the other is forgiveness. One was outward, hard, rigid law, fitly graven with a pen of iron on the rocks; the other is impulse, love, a power bestowed that will make us obedient; and the sole condition that we have to render is the condition of humble and believing acceptance of the Divine gift. The new covenant, in the exuberant fullness of its mercy, and in the tenderness of its gracious purposes, is at once the completion and the antithesis of the ancient covenant with its precepts and its retribution.

The Expositor.

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

THE JEWISH SABBATH AND THE LORD'S DAY.



AFTER setting forth the importance attached to the Sabbath in the Mosaic dispensation, the writer goes on to say:

That which to Israel of the Old Covenant was an obligatory mark of loyalty to God, was in the Gentile Christians of Galatia called by St. Paul (in Gal. iv. 9.) a return to spiritual bondage. Indeed, the conspicuous position of the word "days," at the beginning of verse 10 suggests that their observance of the weekly Sabbath was a chief mark of the incipient apostasy which moved the Apostle to fear (1 verse 11.) that

his labours among them would be in vain.

This fear is explained by St. Paul's foregoing argument. Doubtless the Galatian Christians were keeping the Jewish Sabbath as an essential condition of salvation. Now this was an acknowledgment that the Mosaic Law is still binding as a condition of the favor of God; so Galatians v. 3, "I protest again to every man receiving circumcision that he is a debtor to perform the whole Law." For the entire Law, including ritual and moral commands, was given by the same authority. And St. Paul has proved that the Law pronounces a universal curse, and, by commanding what none can perform, virtually excludes from the blessings promised to Abraham all those under its domain. Consequently, to assert the continued validity of the Law, was to close to all men the way of salvation. And this assertion was involved, as we have seen, in the observance by the Galatian Christians of the Jewish Sabbath. This observance of it was therefore utterly subversive of the Gospel proclaimed by Christ. Hence St. Paul's fear lest his labours in Galatia be in vain.

All this implies that, like the distinction of food, (Mark vii. 15, 19; Acts x. 15.) so marked a feature of the Mosaic Covenant also, the command to keep sacred the seventh day was in some sense annulled by Christ, and that the great principle of Romans vi. 14, 1 Corinthians ix. 20, that we "are not under law but under grace," includes the Sabbath Law. This inference compels us to consider the relation of the Lord's Day to the Jewish Sabbath.

In marked contrast to the comparative disregard of the day so highly honored in the Old Covenant, we find in the New Testament special honor paid to another day. On the day following the Jewish Sabbath Christ rose from the dead, and on the evening of the same day ((John xx. 19) appeared to the assembled disciples. On the same day of the next week (verse 26) He appeared to them again; and on the same day six weeks later he founded his Church by pouring upon the assembled disciples the Holy Spirit. The infinite importance of these events gives to the first day of the week a glory never conferred on the seventh day.

Accordingly we find in Acts xx. 7 a Christian meeting on the first day of the week; and in 1 Corinthians xvi. 2, St. Paul prescribes it as the day for laying by money for a charitable purpose. In Revelation i. 10 we read of the Lord's Day, which is honored by a

special revelation to John. And the distinction already given to the first day of the week makes us quite certain that this was the Lord's Day.

All this is confirmed by early Christian writers. The lately discovered *Teaching of the Twelve Apostles*, written probably early in the second century, says in chapter 14: "Each Lord's Day come together and break bread and give thanks," i.e. celebrate the eucharist. So the Epistle of Barnabas, probably a few years later (chapter 15), "We keep the eighth day for gladness, in which Jesus rose from the dead." Justin writes in the middle of the same century (*First Apology*, chapter 67)—"On what is called Sunday there is a coming together to one place of all who dwell in town or country, and the memoirs of the Apostles and the writings of the Prophets are read; and say that this is followed by exhortation and the Lord's Supper, adding: "On Sunday we all make our common gathering since it is the first day in which God changed darkness and crude matter and made the world; and Jesus Christ our Saviour on the same day rose from the dead." A succession of later writers removes all doubt that the first day of the week was called the Lord's Day, and was a special day of worship in the early Church.

We have already seen that unique honor to one day of the week was a marked feature of the Old Covenant; and that by its reference to the work of Creation, and by its place in the Decalogue, the Jewish Sabbath rested on a basis broader than the Mosaic Law. We now find in the New Covenant still more conspicuous honor paid to one day of the week; but not to the same day. The change of day marks a transition from the Old Covenant to the New. And the honor paid in each Covenant to one day in seven suggests that a common element underlies both days, and that the Lord's Day bears to the Jewish Sabbath a relation similar to that of the one Covenant to the other. That this is actually the case, is, I think, fully proved by the following considerations:—

We find by experience that the weekly day of rest is of incalculable and many-sided benefits. The gain to the body of regular intervals of rest from the monotonous toil of daily life can never be estimated. Still more valuable is the leisure thus obtained, amid the imperious demands of the present life, for contemplation of the eternal realities of the life to come. Moreover the observance of this sacred rest in spite of those pressing cares is an acknowledgment, in view of many

who through forgetfulness of God are slaves of the world around, of the greater importance of the world above us. Thus, like the Lord's Supper, the Lord's Day gives visible form to the service of God. Moreover, the observance by all Christians of the same day of rest renders united worship possible; and makes the outward aspect of society a recognition of God. For these reasons (and they might be multiplied indefinitely, and they have much more force than appears on the surface), were there no Divine obligation, it would be expedient for our highest interests to keep a frequent and regularly recurring day of rest, and that all Christians should keep the same day. This reveals the gain actually derived from the prevalent belief, whatever be its grounds, that the Day of Rest was ordained by God. Indeed, it is not easy to conceive how otherwise all Christians would agree to keep the same day. Consequently, either this belief is correct, or an error has been to the world an immense and manifold benefit. This benefit is an element of good in the Jewish Sabbath suitable to all nations and all ages.

These spiritual gains go a long way to prove the Divine origin of the Mosaic Covenant. Certainly, the teacher who gave to his nation an institution so rich in blessing for all mankind was indeed taught by God.

Admitting now the Divine origin of the Jewish Sabbath, and observing the immense gain to all men of a weekly day of sacred rest, we are irresistibly driven to infer that the rest ordained at Sinai was designed for all mankind; or, in other words, that this gain is by Divine purpose. While enjoying the benefits of the Lord's Day we feel that these benefits are God's gift. And this wider purpose of the Day of Rest given to Israel is the easiest explanation of its place in the Decalogue and of its reference there to the Creation of the World. Indeed we can well conceive that the great benefit it was designed to confer on Israel and on the world moved God to select the Sabbath, whether previously existing or not, as the special sign of the Mosaic Covenant. For, by thus selecting it He gave it a sure place in the national life.

If the above influence and explanation be correct, by keeping the Lord's Day we are doing the will of God and are receiving benefits designed by Him for us. To neglect it, is to trample under foot a precious and Divine gift. We therefore keep the Lord's Day, not as a condition or means of the favor of God or under fear of penalty, but with gratitude for

so great a gift, and desirous to obtain all the blessings it is designed to convey. And this desire will determine our mode of spending the sacred day.

In the above discussion we have left out of sight the symbolic significance which belongs to the Sabbath in common with the entire Mosaic ritual. This significance is embodied in the words "holy" and "sanctify," which are everywhere given to every part of that ritual. God claimed from Israel for Himself one tribe of twelve, one day of seven, and one tenth of all produce, in order to assert his universal ownership. He claims now, in the New Covenant, that every man be his servant and priest, that all our possessions be consecrated to Him, and every day and hour be spent for Him. To us, therefore, in the highest conceivable sense, every day is holy to the Lord. But this by no means lessens the benefit of separating, from the secular toil which forms so large a part of the work allotted to most of us by God, a portion of time for meditation and evangelical work. This separation of a part greatly aids us to spend our whole time for God.

We now understand in some measure the relation to Christianity of the Jewish Sabbath. Whenever instituted, it was commanded in the Law of Moses: and was made a sign, and a conspicuous feature, of the Old Covenant of works. Consequently, as commanded by God, it was binding on every Israelite under pain of God's displeasure. And they who sought salvation by law sought it in part by strict observance of the Sacred Day. This is the legal aspect of the Jewish Sabbath. Again, like the entire Mosaic ritual, the Sabbath was a symbol of the Christian life. In these two aspects, the legal and the symbolic, the Jewish Sabbath has passed away, or rather has attained its goal in the fuller revelation of the New Covenant. The "shadow of the coming things," *i.e.* a figure of them in mere outline, has given place to "the body." Instead of one day sanctified for Jehovah, every day is now spent for Christ. The law has led us to Christ. And the Voice which once condemned us for past disobedience, and made the favor of God impossible by reason of our powerlessness to obey in the future, has been silenced by the Voice from the Cross. In these two senses the Law, even the Law of the Sabbath, is to us as completely a thing of the past as the schooling of our childhood.

But underneath the legal and symbolic aspects of the Sabbath, which pertained only to the Old Covenant lay an element of universal and abiding value, *viz.*, the manifold benefit of

the weekly rest. To secure this benefit for Israel and through Israel for the world, God embodied the Sabbath in the Law and Ritual of the Old Covenant. And when the Old Covenant was suspended by the New, Christ secured for his Church the same advantage by paying special honor to the first day of the week. And the silent intimation thus given by the Master, his servants in all ages have followed. But, like everything in the Gospel, the Lord's Day is not so much a law as a free gift of God. While keeping it, we think not of the penalty of disobedience, but of the great benefits received thereby in the kind providence of God; and we spend the day, not according to a written prescription, but in such way as seems to us most conducive to our spiritual growth. Thus the Lord's Day is a Christian counterpart of the Jewish Sabbath, and differs from it only as the Gospel differs from the Law.

Similarly, as a visible embodiment of the truth that our salvation comes through the shed blood of the innocent, the Jewish sacrifices have in some sense a Christian counterpart, in the Lord's Supper.

We understand now St. Paul's indifference in Romans xiv. 5, whether we esteem one day above another or look upon all days as equal. Seen in the full light of the gospel, all days are equal; for all are spent for Christ. And the service we render Him in the common duties of daily life is as precious in his sight as the mediation and evangelical activity of the Lord's Day. This is quite consistent with the consecration of one-day in a week for the latter, and the equal consecration of six days for secular duties.

Nor is the absence from the New Testament of any express teaching about the relation of the Lord's Day to the Jewish Sabbath and the Fourth Commandment difficult to understand. Any such teaching in the Epistles of St. Paul would have blunted, by inevitable misinterpretation, his resistance to the advocates of the Mosaic Law as still binding on Christians. Abundant proofs of this relation were stored in the sacred volume. The inference from these proofs was left to be observed, under the guidance of the Holy Spirit, in the later ages of the Church. And in the meantime, by Christ and the Apostolic Church, a unique honor was paid to the first day of the week, which marked it out unmistakably as the Day of Days.

In exact accord with the above exposition is the usage of early Christians writers. The first day of the week is constantly called the Lord's Day, and spoken of as specially honored

and the chosen day of Christian worship. But, so far as I know, not until the Council of Macon, A. D. 585, have we any hint of a transfer of the sacred rest from the seventh to the first day, or of obligation to keep the Lord's Day on the ground of the Fourth Commandment. Very interesting is Augustine's note on Psalm xci. 1, where he contrasts the Jews' Sabbath, which he says they waste in bodily idleness, with the Christians' inward rest, which he calls the Sabbath of the heart. The whole note makes us almost certain that he did not look upon the Lord's Day as a Christian counterpart of the Jewish Sabbath. Equally interesting is a treatise of doubtful authorship and date on *The Sabbath and Circumcision* attributed to Athanasius, in which, although the Lord's Day is not called a Sabbath or placed in any relation to the Fourth Commandment, it is nevertheless shown to stand in close relation to the Jewish Sabbath. The first Christian Emperor, Constantine, declared in A. D. 321, that all judges and people residing in cities rest from work, permitting on Sunday only agriculture. He thus recognised publicly the Day of Rest as a Christian institution.

But neither imperial decrees, nor a commandment of the ancient Law of God, nor tradition of the early Church, are needed by those who have experienced the great and various benefit of the rest and leisure of the Lord's Day. The greatness of the benefit is to them abundant and irresistible proof of the Divine origin and authority of the Christian Day of Rest.

JOSEPH AGAR BEET.
(Author of *Commentary of Galatians, &c.*)

The Querist.

QUERY.

Would you please give your explanation of the following subject, which came up at our bible class. A brother contends that the age of miracles is not passed, he believes that it is only our lack of faith that prevents us from doing the same miracles that the apostles did. I believe that miracles were confined to the apostolic age. He cites the following scripture in his favour Mark 16: 17, 18; 1 Cor. 12: 28, 30.

ANSWER.

We know of no authenticated case of anything that can properly be called a miracle performed by anyone since the days of the apostles, yet there

have been, and still are thousands of men of wondrous faith in the world whom God has honored, and is still honoring; for instance, Mr. Mueller, of Bristol. We do not think that it is want of faith, but want of power, that is lacking. A great miracle worker is spoken of in the Revelation as one day to be revealed, but unfortunately he is likely to use his power for a very bad purpose. The scriptures quoted have no application to the question, they had their application and fulfilment in the apostolic age. Read 1 Cor. 13th chap., it explains, chap. 12, "Now abideth faith, hope, love, the greatest of these is love."

"THE USES AND SOURCES OF ILLUSTRATION."

A lecture delivered by F. Illingworth, under the auspices of the S.S. Union of Churches of Christ, in Victoria.



ENNYSON, in his popular poem, "Enoch Arden," says, that "Things seen are greater than things heard." A moment's reflection will prove the truthfulness of this statement. The human mind (as far as our limited research has so far disclosed) is parallel with the body which it inhabits, and controls; hence we speak of "mental vision" or of the "eye of the mind." Teaching is a mental process, the object of which is to convey information to, and make impressions upon the minds of those taught. The practical value of all teaching will depend very much upon the vividness of the impressions made, for no matter how important the lesson, if it be not clearly understood and deeply impressed, it will exercise but little influence over the life. The truths which we as Sunday school teachers have to present, are vital. They are intended to benefit our scholars not merely in this life, but to fit them for the higher life of the eternal world beyond. It is important, therefore, not only that we should teach the truth, but also that we adopt the very best methods of doing so. A realisation of this fact is probably the reason why your committee has selected this subject for our consideration this evening. I have been asked to assist you in an investigation of the uses, and in discovering the most valuable sources from whence illustrations may be gathered for our Sunday school work. Let us enquire—

First—"WHAT DO WE MEAN BY AN ILLUSTRATION?"

The word comes to us from the Latin, its root being *luceo*, to shine. The idea which the word contains is that of throwing light upon an object already in existence, but not as yet clearly seen. It does not create, it merely displays. But then the beauty of the object might never impress the beholder if the light was not thrown upon it. Hence the value of the light. Whatever brings out a truth more clearly, or impresses it more vividly upon the mind, is an illustration. The object is not to supplement truth, but to illuminate it. Permit me just here to illustrate what I mean

when I say that illustrations are not intended to create or even supplement truth, but merely to explain or impress it. I once heard a Calvinistic preacher address a Sunday school; he was so full of his special doctrines that he was not content with preaching them in the pulpit, but he must needs teach them to the children. He was trying to explain effectual calling as he understood it, and he used this as an illustration. He said: "My dear children, the grace or calling of God is like a hen and chickens. If you go into a farm yard you will perhaps see a hen with a brood of chickens. If you listen awhile you will hear the hen calling cluck, cluck; but you will observe the chickens take no particular notice. This is the old hen's 'common call.' By-and-bye you will hear her give a different call, and you will perhaps see her scratching up some grain. The chickens now all come running; it is her 'special call;' they know she has something for them. In a little while you may see a large hawk flying about overhead; you will then hear the hen give a peculiar screeching call, and you will see the chickens all running for protection under her outspread wings, for there is danger. This is the hen's 'effectual call.'" So is it with you, my dear children (said the preacher), God has his common call, he is giving blessings every day, and every year—sending his sunshine, his rain, and his fruitful seasons. But men take no notice. Then God gives a special call to his elect when he gives to them special blessings. Then God has his effectual call. This, men cannot resist. If, then, you are among God's elect, you will one day hear his effectual call. He will draw you by his Holy Spirit and bring you into his fold, where you will be for ever safe from the power of the wicked one."

Now this is all very pretty, and very ingenious, but then it throws no light upon the subject. Yet it is what many people speak of as an illustration. The preacher was bolstering a theory with this fanciful (so called) illustration, and because the similes seemed to fit, he vainly fancied his point was proved. In using illustrations, therefore, we must be careful not to substitute them for arguments, otherwise we shall only "darken counsel with words without knowledge."

Second—THE USES OF ILLUSTRATIONS.

These can hardly be over-estimated. Truth is often abstract, and is therefore difficult to apprehend, and more difficult to retain in the mind. There is a sort of mnemonical law of mind which demands an object to be seen by the eye of the mind in order to arrest and impress it. Words are symbols of ideas, but ideas represent things. If these can be associated with some familiar object, the mind at once takes in the picture and retains the idea. A good illustration not only appeals to the ear, it paints a picture for the eye of the mind. The usefulness of this mode of conveying truth is so evident that I need not dwell upon it. Jesus, the "Prince of preachers," and the most patient of teachers constantly adopted this method. I can produce no higher authority for its adoption. His parables were all illustrations; and we read that "Without a parable He spake not unto the people;" not (as some read the context) because he desired to hide the truth, but because the dull apprehension of his hearers could not be reached in any other way. We must ever remember that we are teaching children, that the range

of their thought is limited, and is for the most part bounded by tangible objects. If we can connect truth with these objects, we gain our point and do our work. The fact, then, that Jesus adopted this method is in itself a sufficient answer to this portion of our subject. He who would preach or teach Christ must "preach or teach him in a Christly manner." This being sufficiently clear, I will devote the remainder of the time at my disposal to an endeavor to show—

Third—"THE SOURCES OF ILLUSTRATION."

These are so numerous and so varied that I hardly know where to begin. All the arts and sciences, all nature around us, from the starry heavens to the rocky foundations of our earth—everything in life, even the emotions of our inner selves, all things, all times, and all seasons may be made to do service as illustrations of Bible themes. We ourselves, as well as this great world which we inhabit, come from the hands of the great Creator God, and he is the author of the book which it is our privilege to teach. In bygone days Sunday schools had a wider range than they have to-day; then, common education formed a part of the instruction conveyed. Reading, writing and arithmetic occupied some of the teachers' time and attention. In later times, the catechism formed the principal subject of teaching, but in our day

THE BIBLE

is for the most part the only text book in the greater number of what are known as evangelical Sunday schools. In our own schools, the Bible is exclusively the teachers' theme—the only text book. To it we appeal. The truths therein contained are the only ones therefore which we require to illustrate. Light upon the divine page is the only light we need. The Bible is an

EASTERN BOOK.

By this I mean that its scenes are cast and its pictures drawn from the people to whom it was first given. These were essentially eastern, while the great truths which it contains are for humanity everywhere and in all times; the aspect is eastern, and to the east we must look for the light which will best illustrate it. Whether it be flower or tree, mountain or valley, river or sea, field or city, all is eastern and to a large extent Jewish. "The land" is inseparably connected with "The book" and we can only thoroughly understand the book by making ourselves acquainted with "The land. Not as it is now in its desolation, but as it was in the times of the prophets, of Christ, and of his apostles. Let me invite your attention, then, to some items of interest.

MANNERS AND CUSTOMS.

A general idea of the manners and customs of the people in the times when the Bible was written will ever prove a valuable source from which illustrations may be drawn. "Kitto's Palestine," Barclay's "City of the Great King," "Reports of the Palestine exploration expedition," but especially Bro. McGarvey's "Lands of the Bible" and Thomson's "Land and the book" will prove an invaluable study. Our teachers should make themselves familiar with one or more of these books. The time at our disposal will not permit of any lengthened instances. I can only draw your attention to a few, which will readily suggest others.

First.—AGRICULTURE.

"Behold a sower went forth to sow," Luke 8:4. Owners of lands did not live on them

in the East, there was no residence clause in the Palestine land act. They lived in villages, hence they literally "went forth to sow" carrying their seed with them, hence along the beaten track seed often fell. Fields were not fenced off, but boundaries were marked with posts or stones; hence the severe penalty for "removing the ancient land mark." The boundary line separating different holdings were not cultivated; stones were gathered there and thorns grew. From these facts come the imagery of this wondrous parable. The seed which brought forth so abundantly was that which was sown in the prepared ground, and not that which was accidentally lost in transit from the village to the field.

Second—"HOUSES."

The dwellings of the poor were often built only of mud bricks or sods covered with a bitumen plaster. These offered but little resistance to the house-breaker. This was well known, and furnished an illustration for the Saviour in Matt. 6:19—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." The treasure also here referred to consisted largely of changes of raiment and shields of burnished metals, hence the reference to rust and moths. Houses of wealthier classes were built of stone; the roofs were flat, with tiles for a covering, a balustrade or parapet running round the outer wall to prevent anyone from falling off. The roof was reached by an outside staircase; hence the top of the house might be gained without entering the house itself. Here the people spent a goodly portion of their time. Peter saw his wondrous vision when upon the house-top at Joppa. Christ, in his description of the haste that would be needed in order to escape from Jerusalem during the siege of Titus, says—"Let not him who is upon the house-top go down to take anything out of his house." Here during the whole week of the feast of tabernacles the people of Jerusalem lived shaded only by the booths made of branches from the trees growing on the Mount of Olives. This fact illustrates many passages. I instance one in particular—Mark 2:4: "And they came bringing one sick of the palsy, which was borne of four, and when they could not come nigh him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick man lay." How a sick man, whose condition was such that it required four men to carry him, could be lifted to the top of a house, the roof raised, and the sick man lowered down before the Saviour, has been a puzzle to many. I once heard an orthodox reverend trying to explain this. He was preaching in a building partly lighted with what we call a skylight. The happy thought seemed to strike him. "There," he said, "It must have been a building something like this," and pointing to the skylight he said, "They raised the window in the roof and lowered the sick man down, bed and all." But this only disposed of half the difficulty; if he had told his audience that Eastern beds were only a stoutly-woven matting, the necessity for four men to carry the invalid would have been more clear. If he had described the side entrance, the staircase leading to the top of the house, the stone-covered roof, the large tiles being easily raised, the whole matter would have been clear. As it was, those who knew smiled at the preacher's ignorance, and those who did not know, were not edified. A picture of a Jewish

house is a useful thing in a Sunday school, and can be often used to illustrate the manners and customs of the Jews in the days of Christ and the sacred writers.

Third—DRESS.

A general idea of Eastern dress is often helpful in illustrating points in the lesson. The dress of the East usually consisted of two garments—an inner one covering the body and reaching to the knees, leaving the arms and feet bare; the outer garment, a long flowing robe with long sleeves covering the hands. This, when the wearer was walking, required to be girded up; hence the frequent reference to the girdle. When this outer robe was cast aside (as it was on all occasions when any great exertion was required), the owner was said to be naked. David in his exuberant joy (at the bringing up of the ark from Shiloh to Jerusalem) cast aside his long flowing regally-decked garment, and is said to have danced naked before the ark, which brought forth a stern rebuke from his wife. All that he did was to lay aside his regal splendour, and join in the general festivity. When the sleeve of this long robe was drawn back the arm was bare. Hence the frequent expressions of making bare the arm as in "The Lord hath made bare his mighty arm in the eyes of all the nations." When the garment was girded up, so that the wearer could walk easily the folds above the girdle formed a capacious bosom. Here, shepherds carried frail lambs, hence the beautiful picture of Isaiah "He shall carry the lambs in his bosom." Here too the farmer carried his grain, hence the reference Luke 6:38, "Good measure pressed down and running over shall men pour into your bosoms." Numerous other passages will readily suggest themselves. Stockings or socks were unknown, the feet were protected by sandals strapped to the feet; hence in the dusty East, it was a very necessary part of hospitality to wash a visitor's feet. To unloose these sandals and to wash the feet was the duty of the meanest slave. Hence John the Baptist in his preaching (Matt. 3:11), says—"One cometh after me the latchet of whose sandals I am not worthy to unloose." The hair was highly prized. Its luxurious growth of many days formed the choice offering of the "Nazarite vow." To swear by the head was a solemn oath, and to pluck the beard was the grossest of insults. Baldness was rare and greatly despised. It was this that made the insults offered to Elisha so great when the young men of Jericho cried out after him, "Go up, thou bald head, go up thou bald head."

Fourth—FOOD.

Much time has been spent and not a little confusion caused by an effort to explain away an apparent difficulty in reference to the food of John the Baptist. The locusts of Matt. 3:4 have been tortured into locuats, a fruit familiar to us. A reference to Leviticus 11:12 would have corrected the error, the fact being that certain kinds of locusts were a common article of food in the East. They were sometimes cooked with honey, at other times eaten like shrimps as with us. Bread was not baked in loaves as we bake, but in thin cakes. Hence it was never cut but invariably broken, as in Matt. 14:19. The word when translated loaf or loaves in our bible would be better rendered as cake or cakes. A knowledge of this fact would have saved an immense amount of needless discussion on the apparent discrepancy of the word used

by the Saviour at the supper and the word broken supplied by the translators in 1 Cor. 11: 24. The bread was certainly broken, but the point is not in the breaking but in the wondrous gift. The idea of a loaf is a modern one, and is thought to express the oneness of the body of Christ. This oneness is quite as well expressed by a cake as a loaf.

II.—BOTANY.

A knowledge of the plants, trees, and flowers referred to in the scriptures is interesting, and will often prove useful as a source of illustration. Solomon "spoke of plants from the cedar of Lebanon to the hysop that springeth out of the wall." "The rose of Sharon and the lily of the valley" are familiar pictures to us, and few texts of the scriptures are so touching in their simplicity as that one in Matt. 6: 28 "Consider the lilies how they grow." But to our minds the lily conveys the idea principally of whiteness, and in this oft-times the point of the Saviour's illustration is supposed to lie. It is true that white linen garments were highly prized, but this thought does not convey the meaning of this text. The lily of Palestine is a gorgeous flower of many lovely tints, hence the point of the Saviour's illustration "Solomon in all his glory was not arrayed like one of these." The incident of the barren fig tree, around which no little discussion has been raised, and upon the cursing of which infidels have tried to fasten a charge of irritability if not unreasonable vindictiveness upon the Saviour, can be explained and illustrated, as well as the true point brought out. If we remember the fact that in the early crop the fig fruit appears upon the tree *before* the leaves, hence, as this particular tree had leaves, there was good reason to look for fruit although "the time of figs was not yet." If our lesson should be Psalm 92, where in verse 12 it is written "The righteous shall flourish like the palm tree," we can hardly successfully illustrate our lesson without a distinct reference to the tree itself; in a knowledge of its habits and manner of growth the true sense of the reference lies. The palm tree grows in deserts, and seems to derive its life and fruitfulness from the rays of that scorching sun which is all the while destroying every other green thing around it. Gibbon says, "The natives of Syria speak of 360 distinct uses to which the palm is applied. Its shade refreshes the traveller, its fruit restores his strength, when his soul fails for thirst it announces water. Its date stones are ground for food for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibrous bark into ropes. It bears its best fruit in *old age*, the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which in time form a forest." To the Oriental mind it would be difficult to find a more expressive symbol of righteous old age than that of the "palm tree." But to convey the lesson in our day these facts require to be known, and they are at once the best illustration. So also in the parable of the "Prodigal Son" (Luke 15.) Husks, which formed the food of the swine, and which in his dire necessity the prodigal was tempted to feed upon, in order to appease his hunger, are supposed to have been the pods of the "carob tree," which bears seeds contained in flat pods some six inches long by one inch broad. The seeds are hard, bitter,

and unfit for food, but the pods or "husks" are nutritious and were often used for feeding swine. It is a tree well known in Spain, and during the war of 1811 husks of the carob tree were used as food for the horses of the British cavalry. So we might go on through natural history, geology, mineralogy, astronomy; indeed all things known to us in the universe of God may be used to illustrate divine truth. The sun speaks to us of "The Sun of righteousness arising with healing in his wings," and of the "path of the just which shineth more and more unto the perfect day." The moon reminds us of the church "coming up out of the wilderness leaning upon the arm of her beloved." Stars speak to us of the "Bright and morning star," while rugged roots and tender shooting plants picture him who though to man appeared but as a root out of dry ground yet grew up before the Lord as "a tender plant." The gently falling shower tells of him who was to come down "like rain upon the mown grass." Even the rugged rock in the desert teaches a lesson of him who was to be "as the shadow of a great rock in a weary land." Rivers picture the river of the water of life, and the drooping trees tell of the tree of life which grows in rich profusion on "both sides the river." Even the chirping sparrow teaches a lesson of our Father's constant care, for he feedeth them and "not one falls to the ground without his notice." Indeed Jehovah has in Law, Prophecy, Psalm, and Gospel so closely interwoven the things around us (especially those familiar to the minds of Orientals) with the great truths which he desires humanity to learn that it is impossible to separate them when once the connection is pointed out and impressed, hence nature will ever be to us a rich treasure house of illustration.

III.—THE TEMPLE AND ITS MINISTRY

Is possibly the most fruitful of all the sources of illustration to which I shall ask your attention this evening. "Beautiful for situation, the joy of the whole earth," as Mount Zion certainly was, the wondrous temple which was raised by Solomon upon Mount Moriah (after David wrote) far surpassed Zion in glory, and gave to the city of Jerusalem a grandeur and magnificence never since surpassed. But to a Jew, Jerusalem, and especially the temple, was something more than a thing of beauty. Here, upon the very spot where the temple stood, far back in the early dawning of Jewish history, Abraham, the aged prince of believers, stood in the lonely forest. Here Isaac was bound, here the son of promise was laid upon the altar of sacrifice and the deadly knife raised. Here David the king, in that terrible hour of punishment for his vain pride in numbering the people, went forth amongst his dying subjects and beheld the destroying angel standing near the threshing floor of Araunah the Jebusite. Here he erected his altar, offered his sacrifice, praying that the plague might be stayed. Here Solomon erected the glorious temple, Israel's pride and boast, destroyed when the nation was led captive into Babylon, restored under Nehemiah, and finally enlarged and beautified by Herod. Here the Saviour taught, gathering his hearers in that relic of the ancient temple forming its eastern colonade and known as "Solomon's Porch." Here then we may confidently look for many of those striking illustrations which gave force and point to the teachings of Him who "Spake as never

man spake." Standing before its "beautiful gate," so ponderous that twenty men were required to open it, sitting beneath the shadow of its massive walls with its wondrous stones 60 feet in length, wandering along its colonades with its rows of beautiful marble pillars varying from 50 to 100 feet in height, listening to its beautiful music, and gazing in solemn silent awe as the smoke of the morning or evening sacrifice ascended over its lofty battlements, pictures present themselves which for the purposes of illustration cannot be surpassed. Every Sunday school should have an enlarged picture of the temple hanging in a prominent position in the school room, as well as a contour and geographical map of Palestine, and teachers should make themselves thoroughly acquainted with them. The most useful work I have yet met with for this purpose is by Dr. Edersheim, entitled "The Temple, its ministry and service in the time of Christ." This book is published by the Religious Tract Society, and is obtainable at most booksellers at a small cost. Suppose then our lesson to be Matt. 6 as an illustration of the Saviour's meaning in verse 2, where he says "when thou doest alms sound not a trumpet before thee." It must be of interest to know that within the court known as the "Court of the women" there stood thirteen chests called "Trumpets" (on account of their shape), into which all offerings were cast, and as the special object for which the donation was intended was plainly marked upon each one, it was easy to see whether a worshipper was paying his Temple dues, paying the cost of a sacrifice to be offered on his behalf, or whether he was "giving something to the poor." One of these was called "The trumpet of the silent," into which devout persons secretly dropped contributions which were devoted to the education of the children of the pious poor. From these facts the Saviour draws his lesson. Ostentatious alms-giving was like a man parading the street with one of these trumpets before him, while the true and acceptable offerings were those presented like the secret ones which found their way into the "Trumpet of the silent." Thus should men bestow their alms, "not letting their right hand know what the left was doing." If our lesson should be Matt. 10: 5-15, a good illustration comes to us, when we know (as Edersheim tells us, page 42) "That no man might go upon the Temple Mount with his staff in his hand, as if for business or pleasure; nor yet with shoes on his feet, sandals only being allowed; nor with the dust upon his feet, nor with his scrip, nor with money tied to him in his purse. Whatever he might wish to contribute, either to the Temple, or for offerings, or for the poor must be carried by each in his hand, possibly to indicate that the money about him was exclusively for an immediate sacred purpose. It was probably for these very reasons that Jesus transferred these very ordinances to the disciples when engaged in the service of the *real* Temple. The direction "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves must mean—Go out in the same spirit and manner as you would to the Temple services, and fear not, for 'the workman is worthy of his meat.'" In other words, let this new service be your only thought, undertaking and care. Again, if our lesson be Hebrews 10, we shall have light thrown upon that difficult portion con-

tained in verses 26, 27; if we remember that the terms "Judgment and fiery indignation" have an especial reference (as Edersheim shows, page 43) to the two kinds of Divine punishment prescribed by the law and frequently mentioned in the Old Testament. The one referred to in the oft repeated warning "that he die not" is called by the Rabbis—Death by the hand of heaven or of God; the other as that of being "Cut off." The difference being this, that "Death by the hand of God" fell upon the guilty ones alone, while the "cutting off" or "fiery indignation" extended to the wife and children also, so that the family would become extinct in Israel. So these two divine punishments correspond to other two by the hand of man—"the forty stripes save one" and the so-called "rebels beating." The former being inflicted only after a regular judicial investigation and sentence, and for breach of some negative prohibition; while the latter was, so to speak, in the hands of the people, who might administer it upon the spot, and without the formality of a trial, if any were caught in supposed open defiance of some positive precept. The "rebels beating" was really unto death.

Or suppose our lesson to be on watchfulness and our "Golden text" Rev. 16: 15. "Blessed is he that watcheth and keepeth his garments." What a flood of light is thrown upon the lesson when we tell our children that after the Temple watch was set for the night, the captain of the Temple guard at intervals passed around to see if all was well. If a weary guard was found sleeping on duty, the captain lowered his lamp and set fire to the sleepers garment, hence the symbol "Blessed is he that watcheth and keepeth his garments." The picture is easily drawn, and the illustration is both complete and striking.

Again, 1 Cor. 16, be under consideration, we gain by knowing that upon the Sabbaths the worshippers in the Temple went up each carrying in his hand some contribution for religious purposes. Hence doubtless the exhortation of 1 Cor. 15: 2—"Upon the first day of the week let every one of you lay by him in store as God has prospered him." The duty hitherto performed upon the Sabbath day was transferred to and formed a part of the services to be observed upon that greater day, sanctified under the new covenant by the resurrection of the Redeemer from the grave, bringing life and immortality to light, "Twas great to speak a world from nought, 'Twas greater to redeem."

Yet once more. If we should have under review John 7 chap., how could we better illustrate verse 38, than by picturing the scene (as Edersheim does, p. 244), thus—"It was when the festivities of the week of the feast of Tabernacles were drawing to a close. It was on 'the last day, that great day of the feast,' . . . after the priest had returned from Siloam with his golden pitcher, and for the last time poured its contents to the base of the altar; after the Hallel had been sung to the sound of the flute, the people responding and worshipping as the priests three times drew the threefold blasts from their silver trumpets—just when the interest of the people had been raised to its highest pitch, that, from amidst the mass of worshippers, who were waving towards the altar, a forest of palm branches; as the last words of Psalm 118 were being chanted,—that a voice was raised which resounded through the Temple, startled the multitudes, and

carried fear and hatred to the hearts of their leaders. It was Jesus who stood and cried, saying "If any man thirst let him come unto me and drink." Then by faith in him should each one truly become a richer fountain than that of Siloam, and from his inmost being rivers of water should for ever flow. This spake he of the spirit, which they that believe on him should receive.

In conclusion, let me say that there is one source of illustration which never fails and is ever new, it is the life figure of the divine Redeemer. In the former dispensation Jehovah spoke by Moses and wrote his law upon tables of stone. In this latter age he has spoken by His Son, and has written his new covenant law upon the fleshly tablet of a living, moving, tender loving heart. We are brought in contact with this law by the love-creating influence of the cross. If we would teach our children how to live we must first teach them to love him whose "life is the light of men," so shall this latest law of God be written not upon tablets of stone, not with ink and pen, but upon the fleshly tablets of their hearts. Jesus the Christ is the grand illustration, the wondrous illuminator, the true light which lighteth every man that cometh into the world. If we walk in the light as he is in the light, we have fellowship with him, and the blood of Christ, God's Son cleanseth us from all sin. To reach this goal is the end and aim of all our teaching; the true terminus of human life is to win the life which is everlasting, and "this is life eternal to know God and Jesus Christ whom God hath sent."

Temperance.

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty healthy, sturdy farmer in Oxford county, Maine—a bottomless jug! The host saw that the curious thing caught my eye and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps, can tell you the story better than I can; but she is bashful and I ain't, so I'll tell it."

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader, and a good calculator; and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that since I had stayed at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married then three years,

Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for two thousand dollars. I'd never thought of it before. I said to Mollie, my wife:—Mollie, look here. Here father's had this farm in its first strength of soil, with all its magnificent timber, and his six boys as they grew up, equal to so many men to help him; and he worked hard, worked early and late, and yet look at it! A mortgage of two thousand dollars. What can I do?

"And I went to that jug—it had a bottom to it then—and took a good stiff drink of old Medford rum from it.

"I noticed a curious look on the face of my wife, just then, and I asked her what she thought of it, for I supposed she was thinking of what I'd been talking about. And so she was, for she said:—

"Charles, I've thought of this a great deal, and I've thought of a way in which I believe I can clear this mortgage off before five years are ended."

"Says I:

"Mollie, tell me how you'll do it.

"She thought for awhile, and then said, with a funny twinkling in her blue eyes—says she:

"Charlie, you must promise me this, and promise me solemnly and sacredly: Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and which you have used since he was done with it."

"Well, I knew father used once in a while, especially in haying time, and in winter when we were at work in the woods, to get an old gallon jug filled; so I thought that she meant that I should never buy more than two quarts at a time. I thought it over, and after a little while told her that I would agree to it.

"Now mind," said she, "you are never to bring home any more spirits than you can get in that identical jug." And I gave her the promise.

"And before I went to bed that night I took the last pull at that jug. As I was turning out for a sort of nightcap, Mollie looked up, and says she: 'Charlie, have you got a drop left?

"There was just about a drop left. We'd have to get it filled on the morrow. Then she said, if I had no objections, she would drink that last drop with me. I shall never forget how she said it 'that last drop!' However, I tipped the old jug bottom up, and got about a great spoonful, and Mollie said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do, when we'd been drinking to good luck and says she: 'Here's to the brown jug!'

"Sakes alive! I thought to myself that poor Mollie had been drinking more of the rum than was good for her, and I tell you it kind of cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not so steady as good legs ought to be; but I said nothing. I drank the sent'ment—"The old brown jug"—and let it go.

'Well, I went out after that, and did my chores, and then went to bed; and the last thing I said before leaving the kitchen—this very room where we now sit was:

"We'll have the old brown jug filled to morrow.

"And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor did I think of it before, but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning and did my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think then that my appetite had begun to fail. However, I ate breakfast and then went out and hitched up the old mare; for to tell you the plain truth, I was feeling in need of a glass of spirits, and I had'n't a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—

"Did you ever break through the thin ice on a snapping cold day, and find yourself in an instant, over your head in freezing water? Because that is the way I felt at that moment. The jug was there, but the bottom was gone. Mollie had taken a sharp chisel, and, with a skill that might have done credit to a master workman, she had clipped the bottom clean out of the jug without even cracking the edges of the sides. I looked at the jug and then she burst out. She spoke, O, I had never heard anything like it since. She said:

"Charles, that's where the mortgage on this farm came from! It was brought home within that jug—two quarts at a time! And there's where your white, clean skin, and your clear pretty eyes are going also. And in that jug, my husband, your appetite is going also. O, let it be as it is, dear heart! And remember your promise!

"And then she threw her arms around my neck and burst into tears. She could speak no more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage that father made was to pay a bill held against him by the man who had filled this jug for years! Yes, I saw it as it passed before me—a flitting picture of rum! rum! rum!—debt! debt! debt! and in the end death! And I returned my Mollie's kiss, and said I:

"Mollie, my own, I'll keep the promise! I will, so help me heaven.

"And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off; my appetite came back to me; and now we've got a few thousand dollars at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage which that bottomless jug wouldn't hold.

"Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—a lesson of life—of a life happy, peaceful prosperous and blessed!"

And as he ceased speaking, his wife, with her arm drawn tenderly around the neck of her youngest boy, murmured a fervent amen.

CHRISTIAN ADV.

THE habit of faltering and disguising and concealing, and putting forward the edge of the truth, instead of showing boldly the full face of it, at last leads them into an insincerity so habitual that they really don't know when they speak the truth or not.

The Biographer.

MEMOIR OF STEPHEN CHEEK.

CHAPTER. XIII.

(Continued from November No.)

BY G. B. M.



REFERENCE has already been made to the extraordinary amount of Cheek's correspondence—a burden, which with his ever-extending acquaintance and widening circle of influence, continually increased. With a view to lighten as far as possible this growing weight, he resolved to issue a small monthly sheet, and in July, 1880, the first issue of a modest and unpretentious little paper, beautifully named "TRUTH IN LOVE," made its appearance. Its motto was "HOLINESS BECOMETH THINE HOUSE, O LORD FOR EVER." The first imprint was for 300 copies. The cogency of its argument, the high spirituality of its tone, and its gentleness of spirit soon gained for it the reputation of a *small paper of large worth*, and its circulation rapidly increased. On Cheek's removal to Queensland, two years subsequently, he increased its size and altered its style; and, as being more in harmony with its wider sphere and more elementary work, and withal, as the first paper of its kind in Queensland, he named it THE PIONEER. Under its new style and designation, its usefulness and circulation still continued to increase, so that ultimately in both respects, it far exceeded his most sanguine expectations. At his death the paper lapsed for a while, but being revived by the energy of Bro. D. A. Ewers, it has at present attained under his editorship, a larger circulation than any paper ever owned by the Disciples in Australia. As but few, comparatively, have seen the earliest numbers of this little sheet, a few paragraphs from the opening article will be read with interest:—

"TO THE FOLLOWERS OF THE LORD JESUS CHRIST."

DEAR FELLOW PILGRIMS:—In sending forth the first of these monthly publications, it may be well to state some of the reasons, as well as the object aimed at in its publication. A constantly increasing correspondence presses heavily upon the bodily and mental powers, and the labor entailed in replying to hundreds of letters yearly, from various quarters, is no

light matter, and yet beyond a doubt, the good which may be done by the pen used for the Lord is too considerable to allow a servant of Christ to look lightly upon such a service.

"In the issue of this sheet it is believed that the children of God may be in many ways helped by instruction, and perchance, reproof; cheered by intelligence of the Lord's work in various localities; and helped so far as in us lies, by replies to various queries on any subjects that are of practical importance to the saints. To cheer and help the people of God is alone the object; and in this way it is thought such an object may be accomplished on a larger scale, and with less labor than by the medium of private letters. It is issued not without much prayer, that God may make it useful and fruitful to His glory. It is intended merely to take the place of the writer's private letters. If the Lord's people shall from time to time receive benefit from its pages, to him be all the praise; and whilst the endeavour will be to write words of grace, should the seasoning of salt cause betimes a momentary smarting, then remember "faithful are the wounds of a friend" (Prov. 27:6). It is not intended that one pen should always fill its columns, but words of comfort and edification will be sought from the pens of other brethren; and occasionally, extracts from other periodicals will be inserted which appear to be for the profit of the churches at the time, for, we repeat, the object is to help and profit the people of God, whether it be by the presentation of truth, or exposure of error; by reproof or exhortation; comfort or instruction.

"The conflict upon the question of mixed communion is about over; the war-whoop raised against the exclusion of the unbaptised has in most instances subsided into a low murmur of discomfort on the part of those who have at last found that it is by no means wise to raise either the voice or the pen in warfare against the immutable word of God; and though in some places the exclusion of the unbaptised is theoretically disowned; yet the righteousness of such exclusion seems to have asserted itself practically, inasmuch as it has become extremely difficult, if not impossible, for such to gain admission to the Lord's table, where a year or two back, not the slightest notice would have been taken of their unscriptural entrance. So far times have changed, the truth is vindicated, and we exclaim "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

"Yet in our plea for return to the

apostolic foundation, we desire to still see reform. The best do oftentimes make mistakes, but it is certainly the part of candour and wisdom when we have discovered that something we have received, taught, or practiced is not according to the teachings of the Lord Jesus Christ, to confess the error and forsake the wrong for the right.

"Apparent success may satisfy the temporary mind, but faithfulness shall win the prize in the day when the judgment-seat shall disclose its realities, and the crucible heat of righteous judgment consume the dross as wood, hay, and stubble; leaving the true service, brilliant with divine approbation. But brethren let us never forget—

"When truth compels us to contend, That love with all our strife may blend." Combining a Christian love with an uncompromising boldness in holding and speaking the truth as it is in Jesus, we shall discharge the high functions of a people called to "contend earnestly for the faith which was once delivered to the saints," and have the joy of seeing the truth win its widening way among honest hearts."

In the same number there is an interesting exposition of the deliverance from Egypt and the baptism into Moses as a type of our deliverance from sin and our baptism into Christ. He writes:—

"The position for which we contend is unquestionably the one and the only one sanctioned in the New Testament; and a careful observer cannot fail to be struck with the simple grandeur of the whole scheme as marked out by our great lawgiver. *First*, Deliverance from judgment, and *second*, a calling out to occupy a position of separation—a line of demarcation drawn between those who are his and those of the world. How beautifully this is pre-figured in God's dealings with His ancient people Israel. We find that he comes down to deliver them; to bring them out, and to bring them in—out of darkness and bondage into light and liberty. Let us dwell upon the successive stages of this deliverance. The first grand thought that strikes us as we contemplate the scene is—redemption by blood—the paschal lamb is slain. God has made a promise concerning his people Israel and that blood. "When I see the blood I will pass over, and the plague shall not be upon you to destroy you." (Ex. 12:13).

"They rest upon his words concerning that blood and thus are sheltered from judgment. It is to them the blood of protection, and they dwell in conscious safety while the stroke fall upon Egypt and sends a wail throughout the land.

But God's purposes are not yet complete. They are not yet fully delivered from Egypt. They have yet to take separate ground. After redemption by blood, "Forward" is heaven's mandate. *Death* or shedding of blood has been accomplished, and God's promise concerning that promise believed, but now *burial* and *resurrection* are to follow. We view the multitude in the border of the land in which they have been sheltered by blood. Water lies between them and their wilderness pilgrimage, and through it they must pass. "FORWARD" says Israel's God; "FORWARD" repeats Moses the servant of God; "forward" resounds through the host, and the children of Israel went into the midst of the sea upon the dry ground, and the waters were to them a wall on their right hand and on their left (Ex. 14:22). "All our fathers," says the Apostle in 1 Cor. 10:1, 2, "were under the cloud, and all passed through the sea and were all baptised unto Moses in the cloud and in the sea." Thus with a wall of water on either side, and the cloud above them, they were buried to rise again on the other shore, a separated people, to open their mouths in the joyousness of a complete deliverance, in one grand burst of praise, saying, "I will sing unto the Lord for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he has become my salvation" . . . Thus we see his people were saved in Egypt by blood, and separated from Egypt by water. Now we are asked to picture an Israelite on the other side. He believed all that God said about the blood of the Lamb; he sprinkled it on the door post; he came to the brink of the sea, but he did not believe in going through it; he did not understand being buried in such a dark watery tomb; he could not see it at all. Now, say our enquiring brethren, "what about that man?" We reply—we leave him to God. This much however, is obvious at a glance—Israel's host marches on and leaves him behind. He chose to remain on the Egyptian side; therefore he has no standing among Israel. He will not fight Israel's battles, he will not partake of Israel's "bread from heaven" in the wilderness. God opened the sea for him but he would not "arise" and be buried by passing through it. God said "forward" but he said behind; and there we are compelled to leave him. "Oh no," says one "you cast him out of the assembly." No, friend, no; he never came in: he remained on the Egyptian side of the water. "NOW THESE THINGS ARE OUR FIGURES (1 Cor. 10:5, margin)."

The article concludes thus: "It has been suggested that declaring the whole truth might narrow the sphere of an evangelist's usefulness. We reply in the words of another—a door of utterance that will not admit the whole council of God, cannot be of his opening, and the servant who consents to be silent on certain subjects, because they give offence, and upset the traditions of the men he panders to, will have to answer to the Master for it at his judgment seat, and there the word of approval will not be, "Well done successful servant, you have spoken to great crowds," but "well done good and faithful servant, thou hast been faithful over a few things."

(To be continued).

CHRISTIAN EVIDENCE LECTURER.

WE learn with great pleasure that Mr. H. G. Picton the well-known anti-infidel lecturer and sometime Secretary of the C. E. Society has been appointed permanent lecturer of the Christian Evidence Society at a salary of £250 per annum exclusive of travelling expenses. As we mentioned last issue the Lecturer will lecture in the different towns and in the large workshops of the colony upon Christian Evidences. Mr. Picton is peculiarly well qualified for the work of combatting secularism even on its own platform. For some years he has identified himself as far as his daily avocations would admit with Christian Evidence and anti-infidel lecturing. His retentive memory and his thorough knowledge of the biblical writings, coupled with his readiness of repartee and his quickness to see the point of weakness in the eager attacks of his most flippant secularist adversaries, well fit for the task he has undertaken. Several secularists who have come with carefully-prepared questions and interjections to Mr. Picton's anti-infidel lectures, have got so much the worst of the encounter that they shrink from again testing Mr. Picton's powers. On the other hand, the honest sceptic receives the most careful consideration at his hands. The appointment is a very wise one, and the Christian Evidence Society will reap the fruits in an increased popularity and income, while many an honest unhappy sceptic will have his doubts removed, and will embrace with firmness the faith delivered under the saints.

(From Protestant Standard, Sydney.)

Cleanings.

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

"MENNY a phol," says Josh Billings, "has passed thru life with fair success by taking a back seat, and sticking to it."

A BOY was asked in school whether his father was a Christian? "Yes, sir," he replied, "but he isn't working at it much."

A RIGHT principle dignifies the most menial services, and sanctifies the most sensuous and secular.

DEEP sorrow in the presence of failure means, in God's sight, a holy ambition to succeed, which He will not fail to honor and satisfy in fitting time and season.

THE Lord may lead you *round*, but He will lead you *right*.

SOME of the greatest sacrifices have been made not by heroes and martyrs who live above the centuries in immortal fame, but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and undrudging soul, never dreaming that there was anything very sublime in their endurance.

A BOY who is not truthful is a bad boy, and a man who is not truthful is rotten to the core. A boy may be tempted to tell a lie, and be very sorry for it afterwards, but when the fault has grown into a habit the little fellow may become a scamp, and there is a strong probability that he will go to the bad. Growing up to manhood without regard to truth, there is no vice into which he may not fall, for the sheet anchor of an upright life is lost, and he drifts at the mercy of storms and waves.

AS TO JESUS of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—BENJ. FRANKLIN.

CHRISTIAN faith is a grand cathedral, with divine-pictured windows. Standing without, you see no glory nor can possibly imagine any standing within; every ray of light reveals a harmony of unspeakable splendors.—HAWTHORNE.

HUMAN love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean and low and despised, yet Christ is not ashamed of us, because he loves us.—REV. NEWMAN HALL.

ABSOLOM, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better they are acquainted with their own weaknesses, and the more jealous of themselves.—HENRY.

OH, what encouragement it is for you who, like Daniel, are greatly beloved, who study much the Book of God's word, and who set your face unto the Lord by "prayer and supplication" to seek gifts for the Church of God! Sometimes the

vapors that ascend in the morning come down in copious showers in the evening; so may it be with the prayers of God's children.—McCHEYNE.

GOOD, the more communicated, more abundant grows.—MILTON.

HE who can suppress a moment's anger may prevent a day of sorrow.

REASONS of things are rather to be taken by weight than tale.—JEREMY COLLIER.

HE seems not to himself more than he is, is more than he seems.—GOETHE.

PEOPLE seldom improve when they have no better model than themselves to copy after.

ALL the scholastic scaffolding falls, as a ruined edifice, before one single word—*faith*.—NAPOLEON.

CLEAR writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.—LANDOR.

COWARDICE asks, Is it safe? Expediency asks, Is it politic. Vanity asks, Is it popular? But conscience asks, Is it right?

A CHRISTIAN is just one who does what the Lord Jesus Christ tells him. Neither more nor less than that makes one a Christian.—MACDONALD.

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—HINTON.

FOR want of self-restraint, many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-gained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control.—SMILES.

EVERY duty we omit obscures some truth we should have known.—RUSKIN.

THE line of life is a ragged diagonal between duty and desire.—W. R. ALGER.

WHEN any calamity has been suffered, the first thing to be remembered is how much has been escaped.—JOHNSON.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

EVERY lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom.—READE.

SATAN always rocks the cradle when we sleep at our devotions.—BISHOP HALL.

DIVINE confidence can swim upon those seas which feeble reason cannot fathom.—W. SEEKER.

OUR Lord God doeth work like a printer, who setteth the letters backward; we see and feel well His setting, but we shall see the print yonder—in the life to come. MARTIN LUTHER.

IF sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for his glory.—PAYSON.

THE maelstrom attracts more notice than

the quiet fountain; a comet draws more attention than the quiet star. But it is better to be the fountain than the maelstrom, the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.—DR. JOHN HALL.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.

HYPOCRISY, though so different from religion, indicates its existence, as smoke points out that of pure fire. Hypocrisy cannot exist unless religion be to a certain extent held in esteem, because no one would be at the trouble to assume a mask which was not respectable, and so far compliance with the external forms of religion is a tribute paid to the doctrine which it teaches. The hypocrite "assumes a virtue if he has it not," and the example of his conduct may be salutary to others, though his pretensions to piety are wickedness to Him who trieth the hearts and reins.—SIR WALTER SCOTT.

SOME people speak as if hypocrites were confined to religion, but they are everywhere; people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—ALBERT GOODRICH.

CHRISTIANITY does not profess to convince the perverse and headstrong, to bring irresistible evidence to the daring and profane, to vanquish the proud scorner, and afford evidence from which the careless and perverse cannot possibly escape. This might go to destroy man's responsibility, "God has furnished sufficient evidence; but it is in man's power to accept or reject it."—DR. GREENLEAF.

WHATEVER may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing, his legend will call forth tears without end; his sufferings will meet the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.—ERNEST RENAN—*Life of Jesus*, p. 376.

LOOK OUT.

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterward became a painter, and painted a life-likeness of the dark scene. Years afterward, he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight.

Thus there is an invisible painter drawing on the canvas of the soul a life-likeness, reflecting correctly all our spiritual history on earth. Eternity will reveal to every man his own record.

Contribution.

BLACK JEWS.

THE following short account of Asiatic Black Jews may not be uninteresting to your readers, and may well follow the description of the African Black Jews which appeared in your excellent publication for October. It was written by Mr. Thos. Fisher in 1833 in the *Gentleman's Magazine*, and is extracted from the article entitled "The British Empire in India."

"Before submitting to the attention of your readers some notice of the several denominations of Christians who live in freedom and in harmony under the government of the East India Company, allow me to mention the existence of a very ancient colony of Jews residing in Cochin and the surrounding country. These ancient Indian Jews are called *Black Jews*, in contradistinction to the *White Jews*, of whom also there are not a few in India, who have emigrated from Europe in later ages. There is a tradition among the Black Jews that they arrived in India soon after the Babylonian captivity; and this tradition derives countenance from the circumstance of their possessing copies of only those books of the Old Testament which were written previously to the captivity, but none of those, the dates of which are subsequent to that event. The library of Tippoo Suldaun contained some translations from these ancient Jewish Scriptures; and there are copies of them in the possession of Jews in Malabar which are remarkable for this peculiarity. Some of the Jewish manuscripts which are in the hands of native Jews are described as exhibiting an appearance of high antiquity, and as written on rolls of a substance resembling paper, and in a character which has a strong resemblance to, but not an exact agreement with the modern Hebrew."

Should this communication be inserted in the *Standard*, I will send an account from the same source of "the most ancient body of Christians in India—the primitive church of MALAY ALD, or SYRIAN CHRISTIANS of the APOSTLE SAINT THOMAS."

Yours, etc.,

E. TUCKER.

Nelson, N.Z., Oct. 1, 1885.

New Books.

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

THE CHRISTIAN QUARTERLY FOR OCTOBER

Is to hand, and as usual is filled with thoughtful articles. The editor writes upon "Technical words." J. B. Grubbs, upon "Liberty and love." H. G. Fleming, upon "The bearing of the commission on infant baptism." M. M. Goode, upon "The human will as an element in Christian faith." J. A. Battie, upon "The philosophy of education." J. C. Tully, upon the "Responsibility of the Disciples of Christ to the present age." Jas. S. Bell, upon "The relations of the Disciples to the doings and schemes of the denominations." C. J. Lister, upon "The gift of the Holy Spirit—its perpetuity." All these articles are worthy of careful study. The one, however, to which we call special attention, is the opening one by J. B. Burroughs, being "A Review of an article by Dr. T. Williston, M.A., upon "Sin not an unlooked-for intruder, but embraced in the Creator's eternal purpose. The Doctor pleads hard, and ably for the Calvinistic views, and is ably answered by J. G. Burroughs. We note a few of the points made, much regretting that our limited space forbids more extended notice. The Doctor says—

"It is either true that God created free agents, ignorant of what their character and doings would be, and without expecting the ingress of sin, or He was fully aware, before creating them, just how each agent would conduct himself, and that for wise reasons He deliberately chose to let sin constitute a factor in the moral system."

The Doctor rejects the first of these propositions, and plants his feet firmly upon the second, thus clearly and unmistakably making God the author of sin. Bro. Burroughs rejects both propositions, and proceeds to show a more excellent way out of the difficulty. First, impaling the Dr. on the horns of his own dilemma; thus—

"If the Dr. applies the term 'eternal' to the past, it would signify too much for his object. 'Applied to the past, it signifies God's purpose. If it (the purpose) had a beginning, then we could say, with equal force, that God had a beginning; for God is said to be 'eternal.' If, therefore, God's purpose is like Himself, eternal—without beginning—sin could never have been embraced in his purpose."

But to understand the points made,

the article must be studied as a whole. Bro. Burroughs, after showing that the true rendering of the Greek of Ephesians 3: 10, 11 gives us, in place of the "eternal purpose," "*God's proposition to the ages*," proceeds (on page 497) thus—

"Paul says, there was a *promise* of eternal life—before the times of the ages. As shown elsewhere in this article under the law of Moses, *time* was measured by the jubilee year. This was the fiftieth year. The time between one fiftieth year and another was called an age (aion). There were just 29 of these ages from the entrance into Canaan to the coming of Jesus. Each jubilee year was a typical period—typical of the period of Jesus' coming. In the latter half of the 30th jubilee age, the apostles and prophets of the new covenant entered upon the work for which they were 'chosen' by the Father, before the foundation of the world (*i.e.* Noachian world) before the times of these grand jubilee ages. God made promise to Abraham, saying—'In thy seed shall all the families of the earth be blessed'—blessed by the offer, in Christ, of eternal life. Hence, Paul says, 'who saved us with a holy calling, not according to our works, but according to His own *proposition* and favor, which was given to us in Christ Jesus *before* the times of the ages" (2 Tim 1: 9). Again—"In hope of eternal life, which God, who cannot lie, promised *before* the times of the ages." (Titus 1: 2).

NATURAL LAWS IN THE SPIRITUAL WORLD,

Henry Drummond, F.R.S.E., F.G.G. (Dunn & Collins, price 7s. 6d.)

THIS book, although a *new* one, is already in its *fifteenth* edition. The writer takes a new and quite independent position on the question of the day (science and the Bible), and he carries the principles of scientific law right on into the spiritual world. The book is beautifully written, and the thought is sublime, space forbids lengthened quotations. Every thinking brother and sister should get this book. The following is from page 79 on

BIOGENESIS.

"When men are offering us a Christianity without a living Spirit, and a personal religion without *conversion* The testimony of nature to any spiritual truth, is of an immense importance. Regeneration has not merely been an *oustanding* difficulty, but an *overwhelming* obscurity. Even to earnest minds, the difficulty of grasping the truth at all has always proved extreme. Philosophically, one

scarcely sees either the necessity or the possibility of being born again.

"Why a virtuous man should not simply grow better and better until in his own right he enter the kingdom of God, is what thousands honestly and seriously fail to understand. Now, philosophy cannot help us here. Her arguments are, if anything, against us. But science answers the appeal at once. If it be simply pointed out that this is the same absurdity as to ask why a stone should not grow more and more living till it enters the organic world, the point is clear at once."

Our readers should get this book, and study the whole article carefully. The writer says, on page 103, in an article upon

DEGENERATION,

"This law, which is true for the whole plant-world, is also valid for the animal and for man. Air is not life, but corruption—so literally corruption that the only way to keep out corruption, when life has ebbed, is to keep out air. Life is merely a temporary suspension of these destructive powers; and this is truly one of the most accurate definitions of life we have yet received—'the sum total of the functions which resist death?'"

"Spiritual life, in like manner, is the sum total of the functions which resist sin. The soul's atmosphere is the daily trial, circumstance, and temptation of the world. And as it is life alone which gives the plant-power to utilize the elements, so it is the spiritual life alone which gives the soul power to utilize temptation and trial; and without they destroy the soul. How shall we escape if we refuse to exercise these functions—in other words, if we neglect?" "This destroying process, observe, goes on quite independantly of God's judgment on sin. God's judgment on sin is another and a more awful fact, of which this may be a part. But it is a distinct fact by itself, which we can hold and examine separately, that on purely natural principles the soul that is left to itself unwatched, uncultivated, unredeemed, must fall away into death by its own nature. The soul that sinneth 'it shall die.' It shall die, not necessarily because God passes sentence of death upon it, but because it cannot help dying: It has neglected the 'functions which resist death,' and has always been dying. The punishment is in its very nature, and the sentence is being gradually carried out all along the path of life by ordinary processes which enforce the verdict with the appalling faithfulness of law.

"There is an affectation that religious truth lies beyond the sphere of

comprehension which serves men in ordinary things. This question (of degeneration) at least must be an exception. It lies as near the natural as the spiritual. If it makes no impression upon a man to know that God will visit his iniquities upon him, he cannot blind himself to the fact that nature will. Do we not all know what it is to be punished by nature for disobeying her? We have looked round the wards of a hospital, a prison, or a madhouse, and seen there nature at work squaring her accounts with sin. And we knew as we looked that, if no judge sat on the throne of heaven at all, there was a judgment there, where an inexorable nature was crying about for justice, and carrying out her heavy sentences for violated laws.

"When God gave nature the law into her own hands in this way, He seems to have given her two rules upon which her sentences were to be based. The one is formally enunciated in this sentence—'WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.' The other is informally expressed in this—'IF WE NEGLECT, HOW SHALL WE ESCAPE?'"

Heartly and Home.

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

A NIGHT WITH CHRIST.



FERGUS Macdonald, though but a humble layman, regarded himself as one of the strong pillars of the Scottish kirk in the extreme Highland parish where he dwelt. He was a man of powerful frame, as straight as a mountain pine, and but for the havoc the wild winds had made on his complexion, he would have been a handsome man. His manner was stern, his frown terrific, so that he was the dread of the young in their frivolity, and of little children in their timidity. Fergus was head shepherd to the Laird of Auchendell, and so keenly did he watch over his patron's interest that the young shepherd lads and lasses never dared loiter on their way, nor trifle with the flocks. They said, "Auld Fergus is everywhere at one time, he comes and goes on the wings o' the wind."

Fergus knew the Bible, the Catechism, and the Paraphrases almost by heart. He was always watching the quotations of ministers, and puzzling them with questions as to the meaning of the minor prophets and of John in the Apocalypse, to see if their views tallied with theories he had adopted from the theories of two

old divines which he had found in an ancestor's garret. The chief of sins, in his view, were walking abroad on the Sabbath, and unfaithfulness to the interest of the laird. He thought it a pious act to wander among the graves-stones on the Sabbath, reading the words man's hand had traced there; but regarded it a mortal sin for the youth, in crossing the wild hills to kirk, to pick up the cairngorm stones—a native agate—with which God had graced His solitary wilderness.

In theory, he was a strong disciplinarian at home; but his children were in such absolute subjection that he had rarely an offence to punish. He kept a leathern strap on the wall, however, to warn the boys who should dare to neglect the Catechism or Bible lesson. These boys took their frolics when "father was awa' on the hills," and their meek, submissive mother took good care to have order and seeming solemnity restored before his return. So careful was Fergus to guard "the stern and awful right," that all the gentler graces of the spirit were bound down, as if with bands of iron, in his heart.

The eldest child of the family was a shy, saintly girl of fifteen years, and of rare beauty, in whom her proud father saw great powers of reasoning and stern loyalty to the kirk. Not having any faith in woman as a power in the world, he had more than once lamented that "this deep mind was given to a woman who must bury it, instead of falling on one of her brothers, who might have used it as a keen weapon in the pulpit." Although there was between the father and daughter none of that freedom born of love, Fergus had a profound respect as well as admiration for Jessie; and he fully believed that she looked on him and on everything he did and said with perfect approval, and almost veneration.

It was now the season for "changing pasture." The large flocks, having grazed to the very ground on the mainland, were divided into bands, each of which was rowed over to one of a half dozen islands, where the grass was more inviting. Two young shepherds were intrusted with each division of the flock, and taking with them blankets and provisions, they "kept house" in the rude shielding erected for the purpose. But even here they were not away from the keen eye of the head shepherd; his long flat-boat might appear at any moment, pushing up to the shale on the shore.

One day at this busy season, Fergus came into his cottage in great perplexity, saying to his wife, "Young Sandy Grey is ill o' a fever, and his brother must 'bide at hame with him. Mak' ready a basket o' bannocks and herring and cheese, for I must awa' mysel' alone. It's a rough islet, full o' craggs and holes to endanger the sheep. If Jessie were a laddie I'd take her to help me."

"Only that I ha' sic a father to earn my bread, I'd ha' been tendin' sheep this four year! Let me gang wi' ye, to mak' yer dinner and watch the fold wi' ye, dear," pleaded Jessie.

Fergus looked inquiringly at his wife, who replied to the glance by saying, "Aye, let the lassie gang wi' ye. Why should

she na share yer care and yer labors noo?"

Dirk Lawson and Aleck Todd strained every muscle to bring their heavy load to land; and in less than an hour they all felt the boat grating on the shale of the island beach.

Jessie had four of the young lambs in her lap, but she sprang lightly to the shore, looking around her in wonder, and crying, "Oh, faither, sic a lovely place! When the lads are gane, we'll ha' a little world a to ourselves."

The sheep were landed, shaking with fear; the provisions and bedding were laid, by the oarsmen, at the door of the hut; and then Fergus and his child went roving about, looking for the longest grass among the rocks and stunted pins. It was almost dark without when they came back to the hut, prepared to make a fire and to enjoy their frugal meal.

What was their amazement, on drawing near, to see a bright light through the cracks of the board window, for they believed themselves to be the sole occupants of the rocky isle. Fergus had none of the superstition of his race, and pulling the latch-string he soon stood before a frail little woman, who sat on a great stone on the rude hearth. The red glow from the fire of twigs shed a glory, like a halo, round her pale face and silvery hair. She sprang to her feet, and, in so doing, dropped from her a mass of snowy wool.

Stamping heavily with his foot on the loose clay floor, Fergus shouted, as if she were a mile away, "Who are ye that steals a shelter here?"

"I'm just one o' the Lord's little ones, maister," said the intruder, trembling in every limb.

"Aye! And how cam' ye by yon heap o' wool?"

"I pluckit it fra rock and briar where it ha' been since the last year's pasturin' maister. I ha' a sack o't up in the loft."

"Whose wool is it, woman?"

"I thocht it was the Lord's, maister."

"Aye-e! The earth is the Lord's and the fulness thereof; but this particular wool belongs to the Laird o' Auchendell, and you are a thief!"

"Oh, na, na! It were all gangin' to loss, and I thocht it na sin to gather it."

"Did you swim from the mainland, or float ower the water like a witch?"

"Twa laddies that gather blac' berries here to'ld me o' the wool, and brought me here three days agone. They'll be here the morrow, and I gang awa' wi' 'em. I'll tak' the sack o' wool on my back, and carry it to the laird, and confess on my knees afore him. I did na ken that sic a grand body as he would scratch his white hands among the rocks and thistles for the bits they pulled fra the lambies' backs the summer agone."

"And where will ye find shelter the night?" cried Fergus. "The winds are raw outside for one that has na wool on her back! and again the heavy foot fell on the dull clay floor."

The terrified creature made no reply, but she turned round and looked in the beautiful eyes of Jessie Macdonald.

The young girl never ventured an opinion in her life, nor dared to cross the wil-

of her father before this. Fergus's eyes involuntarily followed those of the poor intruder, and he was startled by the firm resolution he saw in the face of his child. He thought she had grown suddenly in height, and changed from a child to a woman! "What ails ye, bairnie?" he cried, gazing, at her in surprise.

"Nathing, faither; but this pair body—'one o' the least o' these my disciples,' will find shelter fra the raw wind wi' me in the loft the night. She's e'en my guest!"

Fergus started as if some one had given him a blow; and turning to the stranger as if in self-defence, he cried, "Are ye no cae'd Mar'git Morrison, and do ye na 'bide at Invermally?"

"Aye, maister," said the woman, meekly.

"And do no yer neighbors ca' ye a bit wrong in the head?"

"Aye, maister, the hand o' the Lord ha' touched me in the judgment, but it ha' left me right and sound in the heart! They a' ca' on me in sickness, and trust their sweet bairnies wi' me! I am ower harmless and verra poor. For the sake o' Him that had na where to lay His head, gie me a shelter the night!"

Fergus stood as if pondering whether or not to grant her request, when Jessie again spoke out. "She shall ha' the whole wee bed in the loft, and I'll wrap your pladie and a blanket about me, and lie here afore the fire on the bench. I'll do it for his dear sake who was mair homeless than the birds and the foxes."

The woman rose to mount the ladder, leaving the wool on the floor behind her. "Sit ye down, mither," said the girl, "till ye share our tea and our bannocks, and hear the faither gie us ower into the Lord's hand while we sleep."

Fergus looked very much like a whipped school-boy, as he meekly aided Jessie in preparing the meal. The rude plank whose four posts gave it the name of "table," was drawn up before the fire. A blessing was craved, in a trembling voice by Fergus. When Jessie had served him, she gave a mug of steaming tea to her guest, who looking in her face earnestly said, in a sweet calm voice, "And angels cam' and ministered unto Him." So this night one o' the shinin' ones ha' come and ministered unto me—as aft before."

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.

A CORRECTION.—The announcement in last month's *Standard* of Sister Bussell's death, should have been Sister Russell.

DAVIES.—We have again to deplore the loss of another member of our family, removed from us by the unsparing hand of death. Sarah Elizabeth Davies, wife of Bro. Owen Davies, peacefully fell asleep in Jesus, October 28th, 1885, aged 26 years. Our sympathies are with the bereaved husband and four helpless little children; but very comforting the knowledge that the

wife and mother is not lost for ever, only "gone before."

JOHN GRIFFITH.

Spring Grove, N.Z., November 17th, 1885.

IRELAND.—We have to record the death of our old Bro. Ireland, who departed this life at the age of 76. He became united to the church at Bulleen in its early days. For many years he has been in feeble health, which has long kept him from the Lord's Day meetings; but we have no doubt his heart was with us, and he did rejoice when any of the brethren went to his house to remember his Saviour. He died strong in the faith on the 15th November, 1885.—C.P.

PARRISH (Susanah Amelia).—It is with deep regret that we announce the death of our Sister Parrish, who departed this life October 19th, at a comparatively early age. Our sister had been a great sufferer for about 12 years past, but was always to be seen in her place on Lord's day morning, as long as she could possibly get out. For some time previous to death, she was confined to her own room, and died upon the above date, fully trusting in Jesus, and in the hope of a bright and better resurrection. We fully sympathize and sorrow with Bro. Parrish in the loss of his partner in his life's joys and sorrows, but his loss is her gain. Sister Parrish was immersed by Bro. Haley about seven years since in Melbourne. C. WOOLLAMS, Sydney.

SMITH.—James Willisford, died 14th November, 1885, aged three months, infant son of Bro. and Sister Smith, Wonwondah, after 14 days' illness from whooping cough, having laid his dust beside that of his little sister, and the other loved ones gone before. We mourn, not as those that have no hope, for we look forward to a happy re-union bye-and-by.

He has gone to join his little sister

On Cannan's happy shore,

And the other loved ones

That have gone before.

W. SMITH.

SMITH.—On the 25th of November, Sister Smith, wife of Bro. George Smith, fell asleep in Jesus, in the full assurance of a glorious resurrection. She bore her short illness with Christian fortitude, placing her trust in the Lord. Our sister was for a number of years a member of the Church in Ballarat East, and by her consistent walk, and constant attendance at the Lord's table, endeared herself to those with whom she was associated. She leaves behind, her husband, and one grown-up daughter to mourn her loss.—E. S., Ballarat East.

WRIGHT.—Early on the morning of November 21st, our beloved Sister Margaret Wright, at the age of 54 years, passed away from earth to be with her Lord. She for many years had been a faithful disciple of the Lord Jesus, having joined the Church in Scotland about the year 1850. Before coming to South Australia, she for some years was in fellowship with the Church at Collingwood, Melbourne. On coming to this colony, she united with the Church at Norwood. She attended the meetings as long as she was able, and much enjoyed the assembly of the saints. Her sufferings were great, and continued long, but she was always cheerful, and never was heard to murmur. Her strong confidence in the Lord, enabled her to rejoice in Him at all times. Before passing away, she called her dear ones to her side, and giving them each a word suitable to their case, she passed away. We sympathize with our dear Bro. Wright and family. They truly have sus-

tained a great loss. Sister Wright was an excellent wife, a loving mother, a beautiful Christian, and a kind friend—

"The pains of death are passed,
Labor and sorrow done;
Life's trying warfare closed at last,
Her soul is safe at home."

J. COLBOURNE, Unley, S.A.

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, 18; New Zealand, 17; Queensland, 13; New South Wales, 11; South Australia, 6; Tasmania, 1. Total, 66. A decrease of 4 from last month. A. B. MASTON, Molesworth-street, Hotham.

VICTORIA.

HOTHAM.—During the month we have to report the addition of eight to our numbers—five by the obedience of faith, and three by letter. The first of the year, we go back to the Chapel for our Sunday evening meetings. A. B. MASTON, Dec. 16th.

BRUNSWICK.—The Brunswick Church held the opening tea meeting in the new building, on the 24th November, and proved a decided success, about 200 sitting down to tea. In the evening, we had a crowded meeting; Bro. Clapham officiating as chairman. Excellent addresses were delivered by Bros. Millis, Bennett, Strang, and Lawson, and were attentively listened to. The united choir, under the leadership of Bro. Tinkler, gave selections between speeches, which were thoroughly appreciated. The members of the choir are evidently in earnest, in regard to the design of its formation, and no doubt, will prove a great attraction to our tea meetings in future. We are having gospel addresses by Brethren from Fitzroy, two or three each Lord's Day evening, as most likely to attract audiences, and have added one to our number by faith and baptism, and hope ere long to add largely to the number of saved ones. S. SMEDLEY.

PREHRAN.—It gives me great pleasure to report that during this last month, we have seen the fruit of the gospel, which is preached in this place. God has abundantly blessed his holy word to many around us. Seven have been brought to a saving knowledge of our dear Lord, and have put on Christ in Christian baptism; also two by letter of commendation from sister churches, and one from the Baptists. Others have also decided to leave all, and follow the Master. We pray that they with us may hold fast that good confession unto the end, and then we shall hear the loving words—"Well done, good and faithful servant, enter into the joy of thy Lord."

J. SEMKEN.

SOUTH MELBOURNE.—The fourth anniversary of our school was celebrated by a tea and entertainment, on Wednesday evening, November 18th. At the tea, which was catered by our sister Thomson, in her usual excellent style, there were 18 present; amongst whom we were pleased to see so many brethren and sisters from the sister churches, and also a fair attendance of the public. The chapel, which

was decorated for the occasion by some of the teachers, presented quite an imposing appearance, with the numerous banners, and festoons of flowers, and evergreens, which were tastefully arranged on its walls and windows. At the after-meeting, the attendance increased to fully 300. It was presided over by the superintendent of the school (Bro. Shacklock) who, after a word of prayer offered by Bro. Shaw (Melbourne), made a few brief remarks, in which he thanked the friends for their presence, and then proceeded with a very lengthy programme, consisting of recitations, solos, duets, a dialogue, etc., which were rendered by the scholars. The prizes were presented to the successful competitors by Bro. Illingworth. In our report for the past year, we are pleased to record that it has been the most successful one in our history. There are, at present 179 scholars on the roll, which is 29 in excess of the previous year, with an average attendance of 124. On the teachers roll there are 15 with an average of 12. During the year, our eyes have been gladdened by seeing 8 of the scholars come out on the Lord's side. All the items on the programme were performed in a creditable manner. After which, a very pleasant and enjoyable meeting was brought to a close by the chairman pronouncing the benediction.

H. M., Hon. Sec.

COLLINGWOOD.—During the last month, there has been an increase in interest and attendance. Seven additions by baptism during that time. Bro. Bennett has decided to return to America after the termination of his present engagement, closing February 1st. The church desired to renew for another year, but Bro. Bennett has elected otherwise. The Church has been much benefited by his labours while with us, giving special attention to visiting, for which he is so well adapted. Steps have been initiated to secure the services of another evangelist. R. DICK.

SOUTH MELBOURNE.—As a close to the work of the year, we have pleasure in recording further additions to our numbers as follows:—six by faith and baptism, one by commendation, one from the brethren, and one previously immersed, making nine in all. We also report fair interest, and moderately attended meetings. It is expected Brother Illingworth will bring his labors in this town to a close, on the last Lord's Day in February 1886. Our brother having positively declined to accept the position of permanent evangelist to the Church; efforts are being made to secure another laborer for the field, if that be impracticable by the date named, Brother Illingworth will prolong his stay for a further few weeks until success attends our seeking. The name of F. Illingworth will long be remembered at South Melbourne, for the membership of the Church has, under his ministrations increased from fifty-one to over two hundred, and many are to-day blessing the time they first heard the voice of their friend and brother pointing out the way. That his next field of labour may be as productive as the one he is shortly to leave, is our prayer at this time. T. S.

LYGON-ST. Adelpian Mutual Improvement Society's Annual Demonstration took place on Wednesday evening, Dec. 16th. There was a very fair gathering of friends present. In the absence of the President (Bro. J. Strang), the late president (Bro. D. M. Wilson) occupied the chair; and in a few well-chosen remarks, stated the

Society had demonstrated sufficient reason to justify its existence, at the late competition in connection with the Victorian Improvement Societies' Union, at which they again took a foremost position, their representative Bro. M. McLellan getting first place in the "representative speech," and J. Martin, H. McLellan, and E. Tippett receiving the same honour in the "scene." The programme for the evening consisted of solos, duet, recitations, dialogues, addresses, and an original discussion on the question of "State aid to churches." It was gone through in a very satisfactory manner, and shows the class is still worthy of the reputation it has gained for itself. We have decided to adjourn our meetings until the second Wednesday evening in February, 1886. After the recess, we would be pleased to receive any new members (male or female.) Friends are cordially invited to all meetings of the society. A. L. CRICHTON, Sec.

MARYBOROUGH.—In response to our request, the brethren at Doncaster, kindly allowed Bro. Bates to re-visit us, on the 22nd of November, for three Sundays, during which time the church here and at Bet Bet received a good stirring up, and also the public were awakened to the fact that there is a light in the gospel that they had not seen before, and so we still feel that the seed sown by Bro. Bates will bring forth good fruit, seeing that one young woman stood forward willing to do what she can for the Master; and now the church hope to be able to continue, and keep the interest awakened still alive. Our Sunday school is also re-opened with some 18 scholars by our brother's assistance, and bids fair for good work being done in that direction. We are also in hope of other workers coming, to spread the good news and gather in the wheat.—W. E. S., Sec.

December 14th, 1885.

WYCHITELLA.—Although at present not very well, I feel it my duty to write for publication in the *Standard*, a report of the visit of Bro. Yates, at Wychitella. First let me say, beginning with the Church, we were very much refreshed indeed. I am sorry to say, that although Bro. Yates worked hard and utilised the time above his strength, in the proclamation of the gospel, but without any (as yet), apparent result, preaching every night in the various State schools, sometimes to very few. The meetings however, were beginning to improve when he left for Fernihurst, leaving behind a spirit of inquiry among a thoughtful few, who are since Bro. Yates left, making inquiries as to when he is coming back again. Generally speaking, as a preacher, he was highly appreciated, but if he had left out baptism, all the better. After leaving Wychitella for Fernihurst, the small Church here (numbering six), went to Fernihurst, on the first day of the week, and two brethren from Durham Ox, were there the same day at the morning meeting, which was a refreshing season for all brethren. The rest of the labours of our brother at Fernihurst, will no doubt, be furnished you by the Fernihurst brethren. One thing I must say before concluding is, that the time of year was unfortunate. A farming district, and being just at the commencement of harvest, it was near the hour of meeting before they left the field, otherwise there would be better meetings. Trusting that at no distant date, we will be favoured with another visit from some one of our preaching brethren. JAMES M'NICOL.

MIDDLE BRIDGE.—During the short stay of Bro. Bates, at Maryborough, he paid a visit to Bet Bet and Middle Bridge. On the 2nd December, he preached the blessed gospel of our Lord and Saviour Jesus Christ, to a large congregation, in the State School-room; the hearers were very attentive, and listened earnestly to what was being said. There was one thing wanting—Bro. Bates' stay was not long enough, for there are many about Middle Bridge, whose souls are precious in the sight of our Lord and Master, who willeth not that any should perish, but that all should turn unto him and live. Instead of the cry coming from Macedonia, there is a cry from Middle Bridge—"Come and help us,—come, oh do! The fields are white and ready to harvest, but the laborers are few." Bro. Bates also delivered a grand lecture on the 4th, at Middle Bridge, on the life of President Garfield to a large audience, the School-room being full, and some had to remain outside. They gave great attention to the speaker, who detailed President Garfield's life from his birth to his death. The lecture was very interesting, and much appreciated by the audience, and we trust much good might be done by it. One brother may sow the seed, and another may reap the harvest. We have the pleasure to report that two put on Christ, while Bro. Bates was among us; they were immersed in Maryborough, and received into fellowship at Dunolly, and we hope they may stand steadfast in the faith, and that they may run with patience the race that is set before them.

J. P. A. SALTER.

NOTES AND NEWS FROM BALLARAT.

I told you that we would have some news for you this month. At the close of our Adelpian Society the other night, we formed a Speakers' Committee, with Bro. Gibson, Chairman, and Bro. E. Smith, Secretary. We are praying for more laborers for the harvest fields, and watching our own efforts at the same time.

We meet on the 4th January (D.V.), to select fields and place the speakers.

We intend to make the Adelpian Society an orderly room for the King's forces.

Travelling and holiday-making brethren will please notice the address of the meetings of the *ecclesia*—Ballarat East, corner of Peel and Dana-streets; Ballarat West, Dawson-street, near to Sturt-street; Geelong, Hope-street. Don't forget the table of Him who has so well provided for your table, that you are able to travel here and there.

Some of our young brethren sung and spoke last Lord's Day night on Sturt-street after the usual evening meeting. They were greeted with a good audience.

Brethren, before you go travelling, don't forget to call on the Tract Committee or Bro. Maston for tracts to distribute. There is no reason why you should not be the means of saving souls wherever you stay.

By the way, as you go into the country districts, don't forget to take with you illustrated papers for the Sunday schools. Ask your children to look them up and give them.

Let us everywhere, during the holiday season, sow beside all waters. Our holidays will be rendered holy days; selfishness will be decreased; our helpfulness increased, and when the last great holiday shall come,

welcome will be the sound of the Master's voice—"Well done, good and faithful servants, enter thou into the joy of thy Lord. Hallelujah. ALETHENON.

SOUTH AUSTRALIA.

NORTH ADELAIDE, S.A.—There is further evidence that the work of the Lord is going on amongst us. The simple truth is being received, and obeyed. During the month there have been six additions to the church. One was a sister commended from the congregation in Grote-street, the others have been immersed on a confession of their faith in Jesus, and thus added to him, and to his church; becoming joined to the Lord and so one spirit; and to his people as well, and so one body. Others have to-night decided to devote themselves wholly to the Lord, and will be immersed at the first opportunity. Our aged Bro. Broadfoot has gone over to Victoria, and we trust he will find a happy home in one of the Melbourne churches, and a congenial sphere of usefulness.

CHAPEL-STREET, NORWOOD.—On Thursday, November 26th, the Church of Christ, meeting as above, held their anniversary tea and public meeting. The building was decorated with evergreens and flowers, and mottoes. About 180 sat down to the tables, and among the faces were noticed a goodly number of visitors from Grote-street, North Adelaide, and Unley, who had come to rejoice with the local brethren. The public meeting began at 7.30., and was presided over by Dr. Verco. There was a full gathering, and a pleasant and profitable evening was spent. The tone was distinctly high, the speeches being solid, faithful, and free from all flippancy. The chairman gave an opening address, and spoke of the materials of which the church is composed, *changed men*. These are its strength; number, if they consist of *unchanged men*, being a weakness. Then that all are *men* still; and in all church business, and work for Christ, should bring all their common-sense and business tact, and energy to bear; just as they do in the world; only from a higher motive, and therefore with a greater will. And also that knowing their leader is Emmanuel—*God with us*—they should work in confidence, and in certainty of divine assistance; and final complete success. Bro. M. W. Green followed, and pointed out the glorious superiority of Christianity over every other religion, as a ground of pride and boldness. Shown in the contrast between the condition even of civilized nations before its introduction, and their vastly greater purity to-day, and in the benevolent institutions it has originated. He pointed out the motive, "the love of Christ constraining us." This should rule in all hearts, and in reference to all things, whether in our personal devotion to the Lord's work, or to our use of this world's goods of which God has made us stewards. Bro. Colbourne spoke on the subject of faithfulness, showing that there was a faithfulness to God, in copying the Lord Jesus Christ—in his holiness and labour—depending largely on our communion with God in prayer, also a faithfulness to one another, which should lead us to love one another, and not be too often picking holes, to help the preacher with our prayers as well as our presence; a faithfulness in the world, shown by a happy manner, a pure speech, a circum-spect walk; a faithfulness to the word of the Lord, and a faithfulness in all these

respects even to death. Bro. Henry Warren took as his text, "the man of God," and spoke of him as the finest specimen and type of man, however varying his circumstances or his peculiar characteristics of mind. Then as a servant of God and his relation or his Master, and his accountability chiefly to the Lord. Dr. Magarey took up the Total Abstinence question, pointing out the evils of the drink traffic; its injury to the world and to the Church, and urged upon the Church of Christ the need of strenuous and speedy action in reference to this subject. Bro. Wm. Burford proposed votes of thanks to all who deserved them. The choir sang a dismissal hymn, and the benediction concluded the meeting.

CAMERON.—Anniversary tea and public meetings were held in connexion with this Church, on 25th November. About 150 persons took tea, and at 7.30 p.m. the public meeting, presided over by Bro. Wm. Judd, crowded the Chapel. The speakers were Bro. W. J. Verco from Balaklava, M. W. Green from Grote-street, Adelaide, J. Colbourne from Unley, and J. Verco from North Adelaide. From the Chairman's speech, we learn that there are 42 members, that the prospects are good, and that the Church looks forward hopefully to the coming year. J. V.

GROTE-STREET (ADELAIDE).—Additions to December 6th, six. Five more made the good confession on the 13th. Extensive heat (over 100 deg. in shade), thinned attendance that morning. Bro. M. W. Green has been aiding at protracted meetings at Sterling East and Hindmarsh, with some good results. Preparations are being made for a Christmas tree for the youngsters in the holiday season. The Dorcas Society does good service in alleviating distress, resulting from want of work.

NOTES FROM SOUTH AUSTRALIA.

The special effort at Stirling East, which was conducted by Brethren Colbourne, Green and Smith, was successful in bringing some five to a decision for Christ, and they have manifested the obedience of their faith.

Bro. Judd is still labouring at Lochiel, and reports that the meetings are well attended; but that unfortunately many hearers of the word in that district are not doers also.

Bro. Moffatt is still proclaiming and defending the primitive gospel at Port Pirie, and has been lecturing there on the subject of Believer's Baptism in reply to a public discourse by the local Congregational minister; and he thinks the result has been beneficial.

The Sunday afternoon lectures, at the Botanic Gardens, by Bro. Warren have been discontinued for the present; owing to the disturbance arising from the preaching of certain other individuals.

Bro. H. D. Smith has tendered his resignation to the Church at Hindmarsh, after a connexion with it for several years. What part of the field he purposes working in next, and what is the immediate intention of the Church, are as yet unknown.

I was given to understand, but lately, that the Anglican Bishop in S.A. is by no means unfavourable to the immersion of infants in place of sprinkling; and that some have lately been thus baptized with his sanction. Well! any sign of return to apostolic methods and teaching is welcomed.

NEW SOUTH WALES.

Tea Meeting at Rook wood, on December 9th. Rained all the evening, but meeting quite a success. Bro. Andrews of (Rook-wood), occupied the chair. Addresses were delivered on the Gospel by Bro. Berry (on its facts), by Bro. M'ysay (on its conditions), and by Bro. Troy (on its promises). One decision was the result of the preaching.

Four have been baptized into Christ, at Petersham recently. Bro. Bagley commences his labours on the 20th inst.

On Lord's Day last, six were received into the fellowship of the Church, at Newtown—three from the Baptists, one formerly of the Church in Chester (England), one from Auckland (N.Z.), and one baptized here a week ago. Three others baptized a few weeks ago—one of them over 70 years of age. Contrary to our expectations, we are still occupying our old meeting-house. Meetings have been excellent during the last two months.

G. B. M.

SYDNEY (ELIZABETH-STREET).—Since last communication five have come out on the Lord's side, having determined with God's help to walk in the newness of life. One also (Bro. Cathro) received by letter from Swanston-street, Melbourne, making six additions for the month. On the 17th ultimo, we held our annual pic-nic in connection with the Lord's Day school, at Chowder Bay. The young folks turned out in full force, and enjoyed themselves thoroughly, the teachers working hard to help them to do so, by providing for their various wants, &c. A large number of friends also came to witness the children's gathering, and like them, thoroughly enjoyed the day's outing.

C. WOOLLAMS.

December 14th, 1885.

WAGGA WAGGA.—Since last writing to you, three have been added to the Church by confession and baptism. Brother Goode took advantage of his holidays to visit his brethren in different directions, and gave them some words of encouragement and comfort. He still continues preaching, and we yet hope to reap the harvest. We have much to contend with, particularly the false reports spread by those who are opposed to us.

W. J. WILKENS.

December 15th, 1885.

NOTES AND NEWS FROM QUEENSLAND.

I wish all our readers a happy New Year.

The *Pioneer* for 1886 comes out in new form.

Warwick reports one decision for the Lord this month.

Toowoomba has been cheered by two additions in the apostolic way.

In Marburg, three have been immersed into Christ since I last wrote.

Brisbane has been still more fortunate, seven having been added by the obedience of faith.

Bro. Bagley leaves here on the 15th; preaches in Petersham on the 20th; takes a short visit to Victoria after, and then returns to Petersham for steady work.

At a meeting of the Evangelist Committee, held in Rosewood on the 10th Dec., Bro. B. C. Black was selected to take Bro. Bagley's place. Bro. Black has had some experience in evangelising.

The committee expressed much regret at Bro. Bagley's departure from Queensland. He has done good work with us and is highly esteemed. We send our hearty prayers and best wishes after him.

Over 1180 additions from all sources are reported in our papers for 1885. Of these, 183 have been received into churches in Queensland. According to statements made in the committee meeting yesterday, our present membership is about 335.

The Wesleyans—a large and influential body here—at their last conference, reported 21 net increase. The Baptists, with 15 ministers and 1354 members, have had a net increase of 51 for 12 months. As our net increase for the past six months has been over 40 we have much reason to be encouraged.

There should be in each of our Queensland churches a live agent for the *Standard*, who will at once canvas for subscriptions for 1886, and forward a P. O. Order to Bro. McLellan, 180 Russell Street, Melbourne. Who will take the hint at once? E. Queensland, Dec. 11.

NEW ZEALAND.

WELLINGTON, N.Z.—Three additions since last report, two by faith and obedience, and one restored.

The Lord's Day evening meetings are still well attended, and we look forward to the good seed now being sown by Bro. Floyd, bearing fruit abundantly.

Sunday School matters are still progressing favourably. We regret that Bro. Dennison has had to resign his position as superintendent, consequent upon his going to live some distance out of town. Bro. Geo. Gray temporarily fills his place.

Bro. Floyd has set to work to reform the singing, and started a class for instruction in "first principles." May success attend his efforts.

The Ladies' Bee has purchased a handsome desk, for the evangelist's use. It is a great improvement on the old table.

We unite in sending the editors of the *Standard* the compliments of the season. We have no doubt but that the perusal of their excellent paper, will go some towards making the coming year a happy one with us.

H. A. R. H.

NEW ZEALAND CONFERENCE.

In consequence of the expected arrival in Dunedin, by the next San Francisco mail-boat of two evangelists from America, a conference of delegates from the various churches of Christ in the Middle Island of New Zealand, was held in the Tabernacle, 21 King Street, Dunedin, on the ninth day of November, for the purpose of conferring together on the best method of establishing an Evangelistic Union of the churches of Christ in this island.

The following congregations were represented at the conference:—

Nelson, Spring Grove; Christchurch, Oamaru; Hampden, Dunedin; Mataura and Invercargill.

The conference was opened with praise and prayer. Bro. C. A. Moore was voted chairman. Bro. W. C. Macnee was appointed secretary to the conference.

The chairman explained to the meeting the objects for which the conference was called together, and called on the delegates

for a report of the present condition and capabilities of the congregation which they represented, and a statement of the prospects of the districts from which they came; also a statement of the amount of encouragement (financial and otherwise) they were prepared to give in support of an evangelistic scheme.

After hearing the reports of the various delegates, it was unanimously resolved that the congregations represented at this conference, form themselves into an Evangelistic Union for the Middle Island of New Zealand, and that the services of Brethren Moore, Powell, and one of the evangelist expected from America, be secured for a period of 12 months to go out and preach, and otherwise evangelise at the several points, which may be deemed suitable for the object in view.

Brethren Hislop, Laurensen and Turner, were elected an Executive Committee in conjunction with the evangelists, and the Secretary of the congregations connected with the Union.

The reports on the whole were of a very encouraging nature, proving that the members of the Church of Christ in this island, are willing to make an effort to support the evangelists in endeavouring to bring the plain simple truths of the word of God before the people; and we trust that, with God's blessing, this effort will prove a great success, and that great numbers will be added to the Church.—Yours fraternally.

W. C. MACNEE,

Secretary to the conference.

VICTORIAN MISSION FUND.

RECEIPTS FOR DECEMBER.

Church at Richmond	...	£1 11 4
„ North Fitzroy	...	3 5 0
„ Sale	...	0 17 0
Bro. Duckett	...	0 10 0
„ Winter	...	0 10 0
„ Pratt	...	0 4 0
„ Henderson	...	0 5 0
„ Burge	...	1 0 0
„ Jackson	...	0 5 0
„ Crouch	...	5 0 0
Bro. and Sister Munsie	...	1 0 0
Oliver Bequest Fund (per Bro. Harding)	...	50 0 0

£64 7 4

W. C. THURGOOD, Treasurer.

209 Swanston-st., Melbourne.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following—M. H. Chapman, Mrs. Mackay, Mrs. Brightwell, J. Smye, Green, Bowman, Murray, Hudson, A. H. Shaw, J. Illingworth, Price, Shaw, Mrs. Illingworth, C. Scott, Hunter, Mrs. Burrows, Miss Dickens, Kean, Jas Chapman, J. H. Reid. 3s. from Kingshott, Kerr, Lee, Upstill, Gilmour, and Wright. 2s. from Massey. 7s. from Salter and Munro. 20s. from Horley. 62s. from McMillan. 24s. from Oldfield. 16s. from Hughes. 47s. from Battersby. 11s. from Williamson. 14s. 6d. from Bellion. 8s. from R. Redman. 50s. from Bagnall.

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