

THE AUSTRALIAN
CHRISTIAN
STANDARD

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

Vol. I.—No. 9.]

MELBOURNE, APRIL 1, 1886.

[FOUR SHILLINGS
per annum.

Notes of the Month.

THE Conference of 1886 is rapidly approaching, and from the lively interest that is being manifested by the various committee's, it is evident they expect the coming conference to be of greater interest than any preceding one, and they hope to have the co-operation of all the churches throughout the colony.

It has been decided to open the conference at 10 o'clock a.m. on Friday the 23rd April next, in Swanston Street chapel, with devotional exercises to continue till 11; then proceed with business, which, with intervals, will continue till late on Friday night. The sitting to be resumed on Saturday, 24th, at 2 o'clock, and continue till 6. On the Saturday at 7:30 a temperance meeting will be held, and on Easter Monday (26th) a picnic will take place at Mordialloc, at which we hope to see a large gathering of the brethren. A fruit soiree and public meeting will be held on Tuesday evening the 27th, at which a number of addresses will be given on "The Problem of the Ages."

Considering that the committees appointed last year have been essentially working committees, we hope that the reports will give a good account of their stewardship, and that the brethren and churches will do their best by appointing representatives, and by personal interest to make the conference of 1886 a great success.

THE first batch of votes under the local option clause of the new Licensing Act has been—viewed from a temperance standpoint—a complete failure. In each of the districts where the vote has been taken, the number of votes necessary to effect a reduction was not obtained. The reason for this, we venture to think, is not far to seek and lies in the fact, that the majority of voters do not take sufficient interest in the matter to take the trouble to go as far as the polling booth and that many who would vote are deterred from doing so for fear of injuring their businesses, owing to the "boycotting" practices of the publicans. It is therefore evident that, if the local option clause is to have any effect, the vote will have to be taken under more favorable conditions. Possibly a different verdict will be obtained when ratepayers can express their opinion in connection with elections, and in so doing not expose themselves to the malignity of publicans and their friends. We may therefore look upon the triumph of the publicans as but temporary, and as in no way indicating the opinion of the majority of ratepayers.

MR. MOODY, everyone will be glad to know (says the *Southern Cross*), is resuming his evangelistic labours. He has begun work again in Chicago, his own city, where a score of years ago, amongst the inhabitants of the "slums," he began his great career, and learned the secrets of power. The Chicago services are conducted mainly in the Avenue Church, known as "Moody's Church." A

notable feature of the "Mission" has been the afternoon services for women. In these services every class was represented, and silks and calicoes were mingled as never before, perhaps, in the house of God. In these services, however, Mr. Moody had to grapple with the great baby question, and he did it in his own characteristic way—

"Bring your babies, women," said Mr. Moody, at the first meeting. "Bring your babies, if there are no friends at home to leave them with. Do not mind their crying; for it does not disturb me; and when they cry I will pitch my voice higher, so as to be heard." And the mothers took him at his word. All over the house could be seen the little ones of poor parents; and unless Mr. Moody's quick mind had devised a new plan, the chorus of infant voices would have drowned even his clear, ringing words. But, on the second day, the announcement was made that mothers could leave their little ones in the warm room below, where Mrs. Moody and other ladies were ready to take care of them. Here was a beautiful picture of Christlike love—ladies of refinement, and with plenty of cares in their own homes, devoting themselves to the amusement of the children of the poor, so that the mothers could listen to the gospel message; and the children enjoyed it, as the paper dolls were cut out for them, while the babies did not seem to know that they were in the arms of strangers. Who would ever have thought of such a plan but Mr. Moody.

THE orders issued from the platforms of the various Roman Catholic churches, do not appear to produce the effect desired by the ecclesiastical authorities, if we may judge by one note worthy result in the late

general elections. Realising the weakness of priestly power to mould the thoughts and actions of their followers in matters temporal as well as spiritual, a suggestion has been offered, which for its simplicity, is worthy of note. In a lecture delivered under the auspices of the Melbourne Catholic Young Men's Society, the lecturer alluded to the subject of mixed marriages. He regretted their frequency in Victoria, in spite of the fact that the Catholic clergy were continually preaching against them. In order to overcome the difficulty, he urged the institution of "tea parties" and "people's concerts," in the various Catholic parishes, in order that Catholic young men and women could assemble together, and contract love engagements when desired. It will be seen from the foregoing that the lecturer expects better results from "affinity" than he does from the mandates of the clergy, and certainly in so doing he manifests a keener understanding of human nature than his ecclesiastical superiors, who of course, owing to their vow of celibacy, cannot be expected to understand such delicate matters as love, courtship, and marriage. We quite concur in the lecturer's view, that Catholic young men should marry Catholic young women. We hope that his "tea parties" will be a success.

MR. GEORGE MULLER, now on a visit to these colonies, has demonstrated what can be done in raising funds to carry on the work of the Lord, by means of prayer, without resorting to any other means, legitimate or otherwise. His method is in very striking contrast to the questionable methods adopted by many of the churches in their efforts to fill their treasuries, as for instance, in the case of Henry Ward Beecher's Church.

The *New York World* in reporting the recent annual sale of pews in Plymouth Church, says:—"There was a large attendance, and the bidding was spirited. Mr. Beecher, in a short address, introduced Mr. E. E. Hoyt, the auctioneer. The first bid was for 400 dols., which rapidly increased to

725 dols., at which price the first choice was sold to R. T. Brush; John Clafin, who had been bidding against him, dropped out at 700 dols., and took second choice. S. V. White took the third pew, No. 57, at 500 dols. When the sale was concluded, about fifty pews remained unsold. The total amount realised was, in premiums, 13,723 dols., a falling off of 1,687 dols. The rentals this year amount to 12,903 dols, a number of pews in the choir gallery having been taken in that were not sold in previous years. The total amount realised is 26,626 dols." Less of the "world" in Plymouth Church and more of Mr. Muller's "faith" would tend to its spiritual advancement.

MR. GEORGE MULLER'S visit to Melbourne (says the *South-ern Cross*) is awakening great interest. Mr. Muller, like Mark Antony, is "no orator," but his simple narrative of "the Lord's dealings" with himself, and his amazingly direct, quiet, unargumentative, and yet most moving, appeal for literal faith in every letter of God's promises, have a very marvellous influence with them. Mr. Muller's work is no doubt wonderful. Five great orphan houses, sheltering 2000 helpless little ones, built without State grants, and supported without endowments, stand as monuments of his faith and zeal. In an age that is losing its faith in prayer, George Muller has a great mission as a living witness—not only the fact that God does answer prayer, but of His all-including area over which prayer holds empire. Mr. Muller himself is as wonderful as his own orphan houses. He is over eighty years of age; he has carried for the greater part of that time what to most Christians would be an almost crushing burden of anxiety and work. Mr. Muller is now undertaking labours that would tax most men in their prime. Yet he shows no signs of weariness or anxiety, and few traces of age or infirmity. Mr. Muller is a witness of what may be called the medicinal virtues of a cheerful faith. It is care, not work, that kills most men, and—even more—most women; and Mr. Muller has no care, for he casts it

all on God. And not only the soul, but the nerves and the brain, share the blessing of that Divine deliverance from gnawing anxiety. Most fathers and mothers find the care of half-a-dozen children almost too much, for they carry it all themselves. The founder of the Bristol Orphanage, on whom, speaking humanly, lies the daily and nightly care of 2000 children, has simply no burden at all. His orphanage is God's burden, not his. Why should we not try and learn the lesson that our children are God's as well as ours, and so feel that in every burden of the household the infinite and Almighty God has a partnership? Certainly this old man with sunny face and unclouded spirit is a living illustration of the promise, "*Thou wilt keep him in perfect peace whose mind is staid upon Thee, because he trusteth in Thee.*"

THE Salvation Army (says *Sunday at Home*) continues to extend its operations in various directions. According to its last annual report, the organisation had gained a third in strength during the year. The total income from all sources was £76,168, which included £30,849 towards the building fund, £13,523 for the general spiritual fund, and £11,973 for the training homes. The net profit from the trading transactions of the Army, which include sales of books, journals, outfit, and tea, was £3,606. The total number of corps in the United Kingdom was 802, and abroad 520. Within the year 24 new buildings were purchased or hired for barracks in Great Britain. Many pathetic details are given, which show that, whatever criticism may have to say to some of the methods pursued, a vigorous war is being waged with evil in its lowest haunts, among the abandoned and hopeless of both sexes. The chief feature of the year is, perhaps, the growingly practical nature of much of the work attempted. In all such efforts there is the risk of some mistakes; but no existing organisation has yet shown the same energy in dealing with the outcast classes.

Hymn for the Month.

The early christians were accustomed to bid their dying friends good night, so sure were they of their awaking at the resurrection morn. The following lines appeared in the *Sunday at Home* :—

THE CHRISTIAN'S GOOD NIGHT.

Sleep on, beloved, sleep; and take thy rest,
Lay down thy head upon the Saviour's breast,
We love thee well, but Jesus loves thee best.
Good night.

Calm is thy slumber, as an infant's sleep,
But thou shalt wake, no more to toil and weep;
Thine is a perfect rest, secure and deep.
Good night.

Until the shadow from this earth is cast,
Until He gathers in His sheaves at last,
Until the twilight gloom is overpast—
Good night.

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise.
Good night.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine.
Good night.

Only, "Goodnight," beloved; not farewell,
A little while and all His saints shall dwell,
In hallowed union indivisible.
Good night.

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know, even as we are known.
Good night.

Lord's 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.

THE NECESSITY FOR HOLY FEAR

April 4th.

"Let us fear therefore, lest a promise being left us of entering into His rest, any one of you should seem to come short of it."

Heb. 4:1.

HERE is no implied contradiction in these words to the great truth that the believer in Christ is assured of his present salvation. That truth is taught so clearly that there can be no reasonable doubt of it.

"There is therefore now no condemnation to them that are in Christ Jesus." We are simply told not to settle down into complacency because we have exercised faith in Christ, but to see to it that our faith is continued.

The reason the apostle gives for urging this holy fear, is the fact that

others have failed in the very life we are attempting. When the Israelites left Egypt, they did so as the professed servants of God. Their deliverance was effected in consequence of their being God's people. Moses said to Pharaoh in the name of Jehovah, "Let my people go!" They were led, and fed, and defended day by day, that they might be a people separated to God's worship and service. Their history in the wilderness is one of the saddest on record. Murmuring, rebellion, idolatry, lust, sadly disfigured the career of those who saw God's hand in their history.

And their history is held up before us as a warning. They failed, we may fail also. Therefore let us exercise godly fear—let us frequently review our position—let us, above all, daily seek fresh assurances of favor in our communion with heaven.

THE NEED OF CONTINUED FAITH.

April 11th.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4: 2

The Israelites failed in the service of God where they had every encouragement to persevere. Good tidings were preached to them as well as to us. They had the promise of the land, were assured they should overcome all their enemies, that God would be with them—an inspiration, a help, a defence continually. It is true they had not all the good tidings preached to them: that we have. Our Lord has come in the flesh, and we are thereby immeasurably before all previous generations in privilege. But the Israelites knew they might enjoy God's favor, they might have lived in the enjoyment of that favor continually, and after living beneath God's smile on earth, have died in hope of future blessedness. So much they had preached to them. And yet they failed in faith. Their unbelief was rebellion against God, and they died in the wilderness.

We are frequently warned of our danger all through our life on earth. The whole argument of the apostle is that we may fail as did the Israelites. With tremendous earnestness the apostle tells us the Lord "will present you holy and without blemish, and unreprouvable before Him; if so be that ye continue in the faith grounded and settled, and not moved away from the hope of the gospel."—Col. 1: 22, 23.

OUR REST.

April 18th.

"For we which have believed do enter into rest. * * * There remaineth therefore a rest unto the people of God."—Heb. 4: 4, 9.

The rest which was promised to the

Israelites did not exhaust the resources of God. That rest was a peaceful possession of all that God had promised them in the country whither He was leading them. The possession of that inheritance was contingent on their faith. And yet there was a fuller meaning than this to be given to the word, "for if Joshua had given them rest then He would not have spoken afterward of another day, therefore David speaks of a rest of God's people, and the apostle again declares there is a rest yet remaining for us.

We are told in Genesis that after God had completed the magnificent work of creation, He rested. Not that we are to understand that God was weary. "The Creator of the ends of the earth, fainteth not, neither is weary." But just as a painter who has completed a noble work of art, rests—not in exhaustion, but in satisfaction, that his ideas have assumed a permanent expression on the canvas; so God rested in satisfaction that His ideas had found expression in a marvellous creation.

Hence it is clear that the rest into which God's people are led, is a rest in fellowship with Him, and it is entered alone by the gate-way of faith.

THE CHARACTER OF OUR REST.

April 25th.

Two things are said of the rest belonging to God's believing people. We do enter into it, and it yet remaineth for us. Evidently the truth is, we enjoy it here in part; more fully hereafter.

They that fully accept God's word of command, and rely on His word of promise, go up into the possession of the rest of faith. Slavish fear is gone, they have peace passing understanding; forebodings of evil are gone, they live in the enjoyment of favor; dread of condemnation is gone, they catch the smile of the Eternal Father; dread of the future is gone; they know whom they have believed. They become "heirs of God;" the love of God is shed abroad in their hearts; they "have boldness and access in confidence through" their "faith." Even more wonderful still, Christ says, "The glory which Thou hast given me, I have given them."

This rest will have its consummation in heaven. God is bringing to himself the glory of all the ages. All through the ages since the fall, He has been gathering to himself all the good. He promised a Redeemer to our first parents. In the fulness of time that Redeemer came, and wrought out a complete salvation from sin for all men. And by and by, all the holy ones redeemed from earth, shall be gathered around the throne of God.

The Australian Christian Standard.

MELBOURNE, APRIL 1ST, 1886.

PUBLISHER'S NOTICES.

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

Subscription 4s. per annum, payable in advance, to

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

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.

THE ADVENT PROBLEM.

VERY now and then the religious world is put into a state of mild excitement by the introduction of some novel doctrine, or what serves the purpose equally as well, by the vamping up of some old and exploded theory. There are always a number of persons who are ready to fill the positions as Apostles to the particular craze, and there are always to be found a certain number of credulous listeners ready to yield themselves as converts to the excitement of the hour. The craving for unhealthy excitement in matters of religion, is one of the deplorable features in many of the church-goers of the present day; they mistake the religion of excitement for the excitement of religion.

The caterers to the various phases of religious hysteria, make ample provision for those who are attracted by vulgar and boisterous demonstrations, and also for those whose culture requires a more refined appeal. When we come to observe the movements

which prevail with considerable force amongst the more cultured classes of religionists, says the *Christian Commonwealth*, we perceive that the same principle surely operates, though its manifestation is strangely different. The need of some diversion from the eternal round of church ritual or chapel routine is evidently expressed in the rush of many men and women after extreme and fantastic theorists. The most fascinating and influential of these are amongst prophetic teachers of various schools. Millenarianism has its schools in an emphatic sense. Chiliasm, pure and simple, is unknown. We must be *pre-Chiliasm* or *post-Chiliasm* (*Chilia* being the Greek term for *thousand*.) Whether Jesus will return before or after the "thousand years" is a doubtful point amongst Adventists, which constitutes the focus of battle and the text for whole libraries of futurist books and pamphlets. Calculations are made with prodigious labour, based on the astronomical cycles of M. de Chesaux, which Mr. Grattan Guinness implores the "year-day" students to accept. But these eschatologists laugh with fierce scorn at "Mr. Guinness and his mathematics of prophecy." Others have fixed on every Napoleon dead or living as "The Beast"; provoking from Mr. Spurgeon the expression which we heard drop from his lips in a sermon some years since, that he could agree that Louis Napoleon III. was "a beast, but not the beast." It is a misfortune for the religion of the age that few Christians seem able to devote themselves impartially to the study of prophecy. They either ignore it and so neglect a stupendous section of truth, a vast portion of Scripture being purely predictive, or else they follow in the nebulous trail of some homiletic comet—some preacher, lecturer, or essayist who denounces as belonging to some species of the sceptical genus all who are not anticipating to-day or to-morrow the "secret rapture" of the saints, or the "everlasting smash" of the universal cosmos. It is more unfortunate still that devout and indefatigable explorers of prophetic Scripture are so often characterised by what appears an overwhelming conceit in the infalli-

bility of their own conclusions. Some of these seem utterly baseless to thinkers as pious and as able to judge of comparative theology as themselves. But some of the sects are being divided into sub-sects, arrogantly impatient of each other, and grouped round teachers who assume the air of authority, and who manage to gain repute for unfathomable erudition, often only by means of their facility of self-assertion. Is not Christ in His Church divided enough without all this dismal propagation of discord as to how, when, where He will return? Would it not be better if the valuable time expended over the identity of Antichrist, and the location of the "little horn," were spent in preparing for the Advent by showing to the world a Church uniting in love, co-operating in action, and concentrating in brotherhood—to convince the materialism of the age that Christianity is the mysterious and imperishable institution of an unseen Redeemer, who was once here and will surely appear again before the world that crucified Him.

"A very little criticism (continues the *Christian Commonwealth*) is needed to show in the clear light of Biblical expression how far-fetched are some of the theories which seem to form the cherished foundation of many modern beliefs. A large number of sanctified minds are dominated to-day by the conviction that, at some rapidly approaching crisis, they and all their watching and waiting brethren everywhere will be suddenly, instantaneously, and miraculously rapt away from human sight, and will be "caught up," as the apostolic phrase expresses it, into a royal and invisible sphere, the ærial heavens to which Christ will descend. The idea prevails that this amazing and stupendous incident, the magnitude of which utterly baffles all attempt at mental realization, will yet be but a brief wonder, after which the world will proceed on its way without much memory or care about the vast subtraction which will rob worldly men of their believing wives, wicked landlords of their godly tenants and little children of their praying mothers. Yet the noted Pauline passage on which this supposed imminent event

rests expressly tells us of anything but a secret or mysterious transaction. Nothing in Scripture is more vividly suggestive of unutterable commotion in all worlds than the 1 Thess. iv. 16. A "secret rapture" is not announced, but is rather rendered impossible by such an utterance. Mr. Robert Brown is one of the few modern writers who have written simply and sensibly on prophecy. He shows how vaguely and vainly the *Parousia* has been elaborately expounded as distinct from the *Epiphany*, and this again apart from the *Apocalypse* of Christ. Utter confusion of exegesis has thus been wrought, in which many anxious minds are hopelessly floundering. The word *Parousia* denotes personal appearance or arrival. It occurs twenty-four times in the New Testament. Paul speaks of his own *parousia* (Phil. 1; 26), and of that of Antichrist (2 Thess. 2: 8, 9). The word is constantly translated "coming," as applied to Christ, "Be ye patient unto the *parousia* of the Lord." (James 5: 7.) "Looking for and hasting unto the *parousia* of the day of God" (2 Pet. 3: 12.) Such texts are numerous and are devoid of all mystery. Yet it is fondly pleaded that this *parousia* is altogether distinct in time from the *epiphaneia*, or "shining forth," spoken of only six times in the New Testament, as in 1 Tim. 6: 13, 14; Tit. 2: 13, 14, 2 Tim. 4: 8. Here again all is simplicity, and it is deplorable that the copiousness of the Greek language, which brings in a term merely of descriptive intensity, should be made an excuse for fantastic and distorting speculations as to some different advent. The third great word *apokalupsis*, is used eighteen times in the New Testament. It is again simply another description of the *parousia* or *epiphany*. It signifies unveiling or manifestation, and is intended, where it is applied to Christ's coming, to emphasise the fact that He will be seen, known, and recognised, and must be acknowledged by all. These terms are used interchangeably with utmost freedom, so that it is astonishing and almost incredible that intelligent believers should have invented the strange doctrines in which mind after mind is being entangled

as to one coming for the rapture of the saints, and another and different coming to judge the wicked. The Apostle plainly says in 1 Thess. 5: 23 that the saints raised from the dead are to be presented at the *parousia*; yet that they are to keep the commandment unrebukeable till the *epiphaneia* (1 Tim. 16: 13, 14), for which they are to look as their blessed hope (Tit. 2: 13, 14); and they are exhorted to await for the *apokalupsis*, when only they would be fully at rest, find recompense, and receive glory; and when grace is to be brought to them: and when the trial of their faith should be found with praise, honour, and glory. (1 Tim. 6: 13, 14; Tit. 2: 13, 14; 1 Cor. 1: 7, 9; 1 Pet. 1: 7, 13; 1 Pet. 4: 13; 2 Thess. 2: 7.) Above all, and this should scatter all fantasies about periodic advents, Paul blends these terms in his graphic delineation of one grand and sublime coming. The "man of sin" is to meet his doom by his destruction with the *epiphaneia* of Christ's *parousia* (2 Thess. 2: 8), and this is clearly defined in the same Epistle (chap. 1: 7), as taking place at the *apokalupsis*. Such is the refreshing simplicity of Scripture itself. Those who are wise will commit their credence only to these oracles, and will shun the labyrinths constructed by misspent ingenuity, in which many are wandering darkly, with little patience at each other's difficulties and doubts.

BAPTISM IN A SETTING OF GOSPEL JEWELS.



Y some religionists of the present time, baptism is regarded as a matter of not very much consequence,—as a thing subordinate to the whims and fancies of men. Under the influence of this conception of it, it may be observed in this or that way, or it may or may not be observed at all, just as human caprice may regard it. Has this been learned from the Holy Scriptures, which make wise unto salvation? It would appear that the COMMAND of the Divine Christ ought not to be so regarded by His professed followers, inasmuch as all authority has been given unto HIM. But it has happened more than once in the history of men that they have "exchanged the truth of God for a lie,"

and more than one man has exalted himself, telling the people "that he sitteth in the temple of God, setting forth himself as God," having authority to change commands, precepts, and ordinances, as he says, to suit the exigencies of times and seasons, notwithstanding those commands, precepts, and ordinances have the authority of the Divine Christ stamped upon them. Who is this that would turn the truth of God into a lie, and that would turn the blessings of God promised in the gospel away from the people? Let all such, whether they be men of self-asserted importance or bodies of men assuming the divine right to speak *ex-cathedra* on matters of religion, be marked as enemies both of God and men.

What the divine conception of this command is can only be ascertained from the scriptures; for these are the only authority that can now speak for God to men. Let us turn to them upon this question. What saith the Scriptures?

It is here found that an efficacious Baptism is to be preceded by an obedience to a trinity of commands: (A) *Faith*: "He that believeth and is baptised shall be saved." (Mark 16: 16); (B) *Repentance*: "Repent ye, and be baptised everyone of you in the name of Jesus Christ." (Acts 2: 38); (C) *Confession*: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved—for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10: 9, 10.)

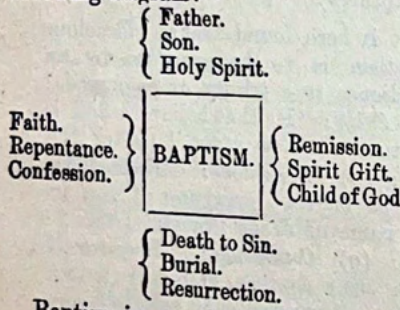
And it is here found also that baptism is an act which is to be done into a trinity of adorable names: (A) *the Father*; (B) *the Son*; (C) *the Holy Spirit*: "All authority had been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit." (Matthew 28: 19.)

And again, it is here found that baptism is to be accompanied by a trinity of significant acts: (A) *a death to sin*; (B) *a burial*; (C) *a resurrection*: "We who died to sin, how shall we live any longer therein? Or are ye ignorant that all who were baptised into Christ were baptised into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of

life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection," (Romans 6 : 2, 5.)

And not only so, but it is here found also that baptism is to be succeeded by the possession and enjoyment of a trinity of divine promises : (A) the remission of sins ; (B) the gift of the Holy Spirit ; (c) the adoption as children of God, thus becoming heirs to an inheritance : "Repent ye, and be baptised everyone of you in the name of Jesus Christ unto remission of your sins ; and ye shall receive the gift of the Holy Spirit." (Acts 2 : 38.) "The Spirit himself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified with him." (Romans 8 : 16, 17.)

Now, all this puts this command of the Divine Christ into the midst of a most beautiful setting of gospel jewels. It may be seen best, perhaps, as in the following diagram :—



Baptism is seen thus to be placed by the scriptures in the midst of four trinities. It is to be preceded by an obedience to three requirements, to believe, to repent, and to confess ; it is overshadowed by that majestic trinity of adorable names, the Father, the Son, and the Holy Spirit ; it is undergirded by three significant acts, a death to sin, a burial, and a resurrection to walk in a new life ; and it is to be succeeded by the possession and enjoyment of three promises, the remission of sins, the gift of the Holy Spirit, and the adoption as children of God, thus becoming heirs of God and joint-heirs with Christ.

Who is it that will say this command of the Lord, around which He has clustered such jewels of redemption as these, is of no particular significance and is to be disregarded or cast away like the worn-out raiment of the ages ? Let him beware.

J. H. EDWARDS,
93 Gore St., Fitzroy, Victoria.

We all bear the misfortunes of other people with an heroic constancy.—ROCHEFOUCAULD.

Editorial Notes.

Do not forget the Conference on Good Friday ; we hope to see a goodly company of country as well as city and suburban brethren present.

We regret to notice the death of Bro. J. Allen, who recently joined the church at Richmond. He died suddenly at his residence on Sunday, 21st inst., at the age of 80. Our deceased brother was formerly a Baptist minister at South Australia, though lately following the profession of a journalist. An article on the Lord's Supper in this issue is from his pen.

We have been informed by the Secretary of the Church Aid Committee, that offers to accommodate the Delegates at the Easter Conference are coming in but slowly. Brethren, this is not as it should be. Remember the announcement made in our last month's issue, and let the secretary of the committee (our Bro. Smith, 79 Swanstons Street) know the number of brethren you can make room for immediately.

Bro. EDWARDS has got fairly to work at Langridge Street, and is getting good audiences.

Bro. CLAPHAM has continued the work at Cheltenham. By a printer's error in our last issue, Bro. Clapham's name was printed Chapman.

Bro. MASTON is on a visit to Sydney, having exchanged for two months with Bro. Troy.

Bro. TROY is securing a good hearing at Hotham, and many are being added to the church.

THE MISSIONARY COMMITTEE are endeavouring to secure the services of Bro. Troy as an additional general evangelist to visit country churches, during the ensuing Conference year. We are pleased to hear that Bro. Troy is favorable to the proposals which are being made. He is specially well fitted for this kind of work, and we feel sure that his health will improve in our Victorian climate.

Bro. MOYSEY has entered upon his new field of labor, at South Melbourne, we trust he will be abundantly blessed in his work in that rapidly growing city.

Bro. ILLINGWORTH has entered upon his six-weeks' visit to Sandhurst.

Bro. WATT will take up the work at Sandhurst on the first Sunday in May.

FOOTSCRAY is making preparations for the approaching visit of Bro. Illingworth, the brethren are determined to do all they can to make the effort a success. He will commence the work upon the first Sunday in May. There are not a few difficulties, but with the blessing of the Master, it is hoped that they will not prove insurmountable ones.

Bro. LITTLE is still laboring most energetically at Maryborough, with cheering results.

Bro. F. G. DUNN is still conducting the evening services at Swanston Street.

Bro. LEWIS continues the good work at Prahran, with satisfactory results ; the church is being edified and not a few are being led to know Jesus, whom to know is life eternal.

Bro. PARK has completed his engagement with the brethren at Shepparton ; he has done good work. Churches needing help would do well to communicate with him at once.

BRUNSWICK BRETHREN undeterred by the loss of their neat wooden chapel (which was recently destroyed by fire) have determined to build again, this time of brick. They need and deserve help. Will our brethren remember them in a practical manner.

NORTH FITZROY.—The services are still being conducted by local brethren with cheering results.

KENSINGTON brethren have removed their place of meeting to the Royal Hall, Flemington, where the gospel is being preached to interested audiences.

Bro. E. BAGLEY is doing a fine work in Petersham, Sydney. Bro. Bagley is young in years and in the work, but gives great promise of future usefulness. We love to see our young men taking hold of and succeeding in the work.

THE new chapel in Newtown, Sydney, is now advancing rapidly, and will be finished in the course of two or three months. The church has sent an invitation to Bro. Forscutt in America, and hope that he will arrive by the time the new chapel is done.

ON March 16th, Bro. and Sister Jos. Kingsbury of Newtown, Sydney, celebrated their golden wedding. Bro. and Sister

Kingsbury are among the oldest disciples in the colonies. Bro. Kingsbury, together with Bro. John Standen, still an honored disciple in Newtown, Sydney, and Edward Lewis, evangelist in Prahran, were baptised in Cook's River, near Sydney, on Lord's day morning, Sep. 4, 1853. Sister Kingsbury was baptised in the same place together with Sisters Standen and Griffin, Dec. 18, 1853. They were the first persons ever immersed on confession of their faith in Jesus for the remission of sins in connection with our brethren in Australia. The first in Australasia were in Nelson, N.Z., under the preaching of Bro. Thos. Jackson, in 1844. Bro. Kingsbury's conversion and those with him was the result of a case of books sent from England by Eleazar Griffin. We can scarcely wish Bro. and Sister Kingsbury a return of their golden wedding day, but we hope they will be spared to their children and brethren for many years.

THE conference in connection with the churches in N.S.W. will be held in the chapel, Elizabeth-st. Sydney, on Good Friday. The conference has only been in existence for about 12 months, but even in that time they have done much good work. They have already 10 evangelists in the field who are doing much to build up churches and to bring in the unsaved. We will expect a full report for the next *Standard*.

THE WANT of suitable Funeral Service has often been felt by brethren who are called upon to officiate at burials. This want has now been supplied by our Bro. Illingworth, who has compiled and published an appropriate service. Those desiring to possess a copy can do so by applying to Messrs. Dunn and Collins, booksellers, Melbourne. They will be supplied at cost price, viz, 6d., the proceeds to go to Bro. Maston's Tract Fund. Also a Marriage Service by the same compiler, and at the same price.

BRO. J. H. EDWARDS, the new evangelist at Collingwood, is the author of one of the most interesting books that has made its appearance of late years in connection with the brethren. It is called "Orthodoxy in the Civil Courts, or, a history of the case which was tried in Noble County, Indiana, Circuit Court, June 19 to 21, 1883. and in which was involved the Orthodoxy of the Christian Church." We understand that Bro. Edwards has written to America for a supply, on the arrival of which, we will give the work a more extended notice. We are glad to introduce him to our readers as a contributor (page 233).

BRO. GORE has returned from America, and is now in Adelaide. Where he intends to labor, has not yet transpired. Churches needing an evangelist would do well to act quickly, as Bro. Gore will certainly not be long disengaged. We think a letter, care of Bro. P. Santo will reach him.

BRO. M. W. GREEN is holding large meetings in the Town Hall, Adelaide.

BRO. JOINER is doing a good work in the Castlemaine district. Large meetings. Several decisions for Christ.

CHELTENHAM.—The tea meeting in connection with the church passed off very successfully. There were no less than nine speakers on the platform, all of whom took part in the meeting.

MESSRS. DUNN & COLLINS inform us that they have received a shipment from America of works published in connection with the brethren. A list of the same will be found in our advertising columns.

Poetry.

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

GOOD TEMPER.

THERE'S not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.
It maketh poverty content,
To sorrow whispers peace;
It is a gift from heaven sent,
For mortals to increase.

A charm to banish grief away,
To free the brow from care—
Turn tears to smiles, make dulness gay,
Spread gladness everywhere.
And yet 'tis cheap as summer's dew
That gems the lily's breast—
A talisman for love as true
As ever man possessed.

As smiles the rainbow through the cloud
When threatening storm begins,
As music 'mid the tempest loud
That still its sweet way wins,
As springs an arch across the tide
When waves conflicting foam,
So comes the seraph to our side,
The angel to our home.

What may this wondering spirit be,
With power unheard before;
This charm, this bright divinity?
Good nature—nothing more.
Good temper—'tis the choicest gift
That woman homewards brings,
And can the poorest peasant lift
To bliss unknown to kings.

Charles Swain.

JOY IN SORROW.

I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain.
I've found a branch of healing
Near every bitter spring;
A whispered promise stealing
O'er every broken string.

I've found a glad hosanna
For every woe and wail,
A handful of sweet manna,
When grapes from Eshcol fail.
I've found a Rock of Ages,
When desert wells were dry;
And, after weary stages,
I've found an Elim nigh:

An Elim with its coolness,
Its fountains and its shade!
A blessing in its fulness,
When buds of promise fade!
O'er tears of soft contrition
I've seen a rainbow light;
A glory and fruition,
So near!—yet out of sight.

My Saviour! Thee possessing
We have the joy, the balm,
The healing and the blessing,
The sunshine and the psalm;
The promise for the fearful,
The Elim for the faint,
The rainbow for the tearful,
The glory for the saint.

Jane Crewdson.

The Expositor.

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

A SERMON ON THE LAW.

BY ALEXANDER CAMPBELL.

(Continued from page 183.)

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8 : 3.

2. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter cannot be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily righteousness should have been by the law."—Gal. 3 : 21. "If righteousness came by the law, then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and

eternal life cannot be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the tenth verse of Romans, seventh chapter. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the tenth verse and its context is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows:—"And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Galatians 3 and 21. Indeed the law, so far from being "ordained to give life," was merely "added to the promise of life, till the seed should come to whom the promise was made." "Moreover, the law entered that the offence might abound." "For by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life cannot by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful—to these sinful actions it gave descriptive names—one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity and vast their demerit the law could not exhibit. This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to and designed only for a part. It was given to the Jewish nation, and to none else. As the inscription on a letter identifies to whom it belongs; as the preamble to a proclamation distinguishes who is addressed; so the preface to the law points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be to convey the contents of a letter to a person to whom it was

not directed—how inconsistent to enjoin the items of a proclamation made by the President of the United States on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation. Do we not know, with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. 'T is universally agreed that example, as a rule of life, is more influential than precept. Now, the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, etc. were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate the reason why the law could not accomplish these objects.

The Apostle, in our text, briefly informs us, that it was owing to human weakness that the law failed to accomplish these things—"In that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just and good—other parts of it were elementary, shadowy representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime and spiritual to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime for such weak means, such carnal commandments, such beggarly elements, such perishable and insignificant blood, to effect. So that, as the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may, then, fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part rendered it too low; and both together became weak through the flesh. Viewably apply the words of the Spirit, uttered by Ezekiel 20: 25, in relation to its incompetence, "I gave them," says he "statutes which were not good, and judgments whereby they should

not live."

We have now arrived at the fourth head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies by sending his own Son, in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The primary deficiency of the law which we noticed was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace and the gift of righteousness, which is by him; "For the gift of God is eternal life, through Jesus Christ our Lord." This righteousness, and its concomitant, eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he, on this account, the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us, who walk not after the flesh, but after the Spirit. Do we, then, make void the law or destroy the righteousness of it by faith? God forbid—we establish the law.

A second thing which we observe the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences. But a full discovery of its nature and

demerits is given us in the person of Jesus Christ. God condemned sin in him—God spared not his own Son, but delivered him up—it pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see him in the garden, and hear his petitions—when we hear him exclaim, “My God, my God, why hast thou forsaken me!” in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes, in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, “that the sufferings of Christ were so great as to atone for the sins of worlds on worlds,” or at least for the sins of the damned as well as the saved—that “one drop of his blood is sufficient to atone for the sins of the whole world.” That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonably as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fullness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merit of his sufferings transcends the demerit of his people’s sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed the transition from these inconsistent views of the atonement to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead? so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties—“It is finished, and he gave up the ghost.” From these, and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable, when the quantity is not; at other times, the quantity is acceptable when the quality is not. If a thousand

slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such, doubtless, was their quality. And a life and sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adam’s race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity, and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of scripture truth or sober reason, is, that the life and sufferings of Christ in quality, and in length or quantity, were such as sufficed to make reconciliation for all the sins of his chosen race, or for all them, in every age or nation, that shall believe in Him. There was nothing deficient, nothing superfluous, else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father’s promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors, all inconsistencies vanish, and all the testimonies of sacred truth of patriarchs, prophets and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of “his people,” then we have no full exhibition of the demerit of sin. Nor are “his people” under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law, in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now, Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors. “He spake as never man spake.” The highest commenda-

tion he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ’s house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowledge of God, or of his will. He claimed the honor of being the author or finisher of the only perfect form of religion; the Eternal Father attested all his claims, and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day—he taught them they were given only for a limited time. “The law and the prophets prophesied until John,” then they gave place to a greater prophet and a more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses’ law until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached, and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven—the one the law-giver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. “Jesus took with him Peter, James and John into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold there appeared Moses and Elias talking with him.” Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ, the great Prophet, with Moses and Elias, inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter’s motion—“This is my beloved Son, in whom I am well pleased, *hear ye him.*” Thus, when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest when we take into view all the circumstances. Might it not be asked, “Why did not Abel, Abraham

or Enoch appear on this occasion" The reason is plain—the disciples of Christ had no hurtful respect for *them*. Moses and Elias, the reputed oracles of the Jewish nation, were the two, the only two, in respect of whom the solemn and significant revocation was needful. The plain language of the whole occurrence was this—Moses and Elias were excellent men, they were now glorified in heaven, they had lived their day, the limited time they were to flourish as teachers of the will of heaven was now come to an end. The morning star had arisen—nay, was almost set—and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light—let us hearken to Jesus, as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ."

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel—the Old Testament and the New.* No

* There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses, or any other Prophet, as Christ and his Apostles. They cannot understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, "Is it not all the word of God, and are not all mankind addressed in it?" True, all the holy prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God, at sundry times, and diverse manners, spake to men, according to a variety of circumstances, which diversified their condition, capacity and opportunities. Thus he addressed individuals and classes of individuals, in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul and Peter. Witness his addresses to the Patriarchs, the Jews and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now, to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say that every man is obliged to practice every duty and religious precept enjoined in the Bible? Might we not as reasonably say, that every man must be at once a

two words are more distinct in their signification than *law* and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated "the letter," "the ministration of condemnation," "the ministration of death," "the Old Testament, or Covenant, and Moses." The gospel is denominated "the Spirit," "the ministration of the Spirit," "the ministration of righteousness," "the New Testament, or Covenant," "the law of liberty and Christ." In respect of existence or duration, the former is denominated "that which is done away;" the latter "that which remaineth"—the former was faulty, the latter faultless—the former demanded, this bestows righteousness—that gendered bondage, this liberty—that begat bond-slaves, this freemen—the former spake on this wise, "This *do* and thou shalt live; this says, "Say not what *ye* shall do, the word is nigh thee (that gives life), the word of faith which we preach; if thou believe in thine heart the gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away; the latter remains, lives and is everlasting.

(To be continued).

Patriarch, a Jew and a Christian; a magistrate, a subject, a father, a child, a master, a servant, etc., etc. And, certainly, it is as inconsistent to say that Christians should equally regard and obey the Old and New Testament. All Scripture given by divine inspiration is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all*?" Nor could the eunuch understand the prophet until he knew whether he spoke of himself or some other man. Yet, many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter, whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality; next a Jewish rabbi, expounding the law; then a teacher of some Christian precept; and lastly, an ambassador of Christ, negotiating between God and man. The congregation undergo the collateral revolutions: first they are heathens; next, Jews; anon, Christians; and lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus Proteus-like, they are all things in an hour.

The Lord's Supper.

EATING AND DRINKING UNWORTHILY.

1. Cor. 11: 29. "For he that eateth and drinketh unworthily eateth and drinketh damnation unto himself, not discerning the Lord's body."



IN the new version of the Bible, this passage is toned down a little, but still contains a good deal of that which is of fearful import. For the word "damnation" in the Old Version, "Judgment" is substituted in the new, and for "not discerning the Lord's body" in the old version, these words—"if he discern not the body"—are substituted in the New. The first of these alterations is perhaps allowable, even desirable—but for the second, I am not able to assign any reason—most assuredly, not in the rendering of Greek, which is as strictly literal a translation in the old English version as it can be.

The word "damnation"—which is commonly used in English to signify everlasting punishment—sounds very harsh in this passage, and should certainly not have been used by the translators of the old version, unless they wished to show that they understood the apostle to mean everlasting punishment by it. That the translators of the old version did not, however, understand the apostle to mean everlasting, but only some lesser punishment, is quite evident from the rendering of two or three of the surrounding verses. Hence their rendering of verse 27: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." So also verses 30, 32: "For this cause,"—or on account of this—"many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

With those quotations, I dismiss all idea of "damnation," or what that word commonly signifies—namely, everlasting punishment—as being one of the concomitants or consequences of eating the bread, and drinking of the cup, unworthily, at the Lord's supper, and I proceed to state what the word "judgment," which the revisers of the new version have substituted for it, means. First, then, what to eat of the bread and drink of the cup unworthily, at the Lord's

supper, means, according to my view, is to do it thoughtlessly, carelessly, and, with divided-hearts, although we meet in one place for that purpose, instead of doing it in remembrance of Him who desires us to do it. Second, the "judgment," or punishment, threatened against those who eat and drink unworthily, both in the old and new versions, is—weakness, sickness sleepiness, and such leanness of soul as makes those who feel it like a man in sleep, who dreams that he is full, but wakes and finds himself empty and hungry. Third, with this threat, however, before us, there is the assurance, that if those found in such a condition judge themselves, they shall be chastened of the Lord, that they may not be condemned with the world—not be declared hypocrites, backsliders in heart or apostates.

I have written out these thoughts for the benefit of a brother, younger than myself, and less experienced in the ways of the Lord, and I may add for his satisfaction, as also for the satisfaction of others in a similar position, that it is not always those who most dread eating and drinking unworthily, that are most in danger of doing so. The reverse of this, is usually the case, and, if rightly considered, what is stated above, may be of as much use to the latter of these two classes of persons in one way, as to the former in another. Lift up the hands that hang down, and the feeble knees, and make straight paths for the feet of the lame, less they be turned out of the way. All need help, and those who least feel the want of this ordinarily need it most.

JAMES ALLEN.

Richmond, March 1886.

The Querist.

ORDER OF WORSHIP.

"As there is no outline given in the N.T. as to the precise order in which the morning worship should be conducted, we cannot give the proper way." *A. C. Standard*, March 1886.

"And they continued steadfastly in the Apostles teaching, and fellowship, and in the breaking of bread, and in the prayers."

The latter statement is made by the historian Luke in the 2nd of Acts concerning the primitive church, the former by those who profess to follow in its footsteps. Oh, says one, although it certainly does say they did these things, I do not believe that was the precise order in which they did them. Peter said: "Repent and be

baptised everyone of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Now, who (in the Church of Christ) will dare to say that those spoken to on the day of Pentecost, or anyone at any time subsequently, might have received the gift of the Holy Spirit first, were baptised and repented afterwards? It is not a parallel case, you say, but why is it lawful to transpose one statement and not another? Or why accuse that Holy and Just One who himself instructed his disciples while here, and endued them with power from on high after he ascended to his Father, fitting them for the work they had to perform—why accuse him of having left his church without an order of worship? We have just as much right to say there is no order in the plan of salvation, that baptism may come before faith, and repentance toward God before the belief that He is. Speaking for myself, I prefer the order laid down by the inspired writer of the Acts of the Apostles to the slight (?) variations upon it which obtain in some of the churches of the present day.

CONTENT.

We cannot agree with "Content" in regarding Acts 2 and 42 as setting forth the order of primitive worship, nor can we look upon Acts 2 and 38 as a parallel case.

We are quite willing to follow out the instruction of the inspired writers and to adopt the practice of the Primitive Church, not only in this matter, but in all things, but we must first be satisfied, as to what that instruction and practice was. The mere assertion that Acts 2 and 42 contains the order observed by the disciples in primitive times, is not in itself proof that such was the case, and certainly "Content" does not give us arguments to support the assertion.

To assert that Acts 2 and 42 lays down the order of worship to be observed upon the first day of the week, by the early disciples and all those who should come after them, appears to us to be taking an unwarrantable liberty with the words used, and importing into them more meaning than can legitimately be got out of them.

If we understand the drift of the remarks made by "Content," it is asserted that the order of worship is as follows:—1st. Continuing steadfastly in the Apostle's teaching. 2nd. The fellowship. 3rd. The breaking of bread. 4th. The prayers. If "Content" be right, then these items, and these alone are those which constitute the worship of the church, and that if anything is added to them the

"precise order" is broken, and "Content's" assertion falls to the ground. We presume, that our correspondent, will admit that singing formed a part of the worship of primitive Christians on the first day of the week, if so then the above order is incomplete and therefore cannot be the "precise order," or if it be denied that singing formed a part of the said worship, then it follows, that we have departed from the Apostolic practice in having singing in connection with the Lord's day worship. Which of these positions does "Content" take?

Then again how does "Content" propose to observe the first item mentioned in the alleged order, viz., "Continuing steadfastly in the Apostle's teaching." Surely this cannot be urged to be an *order of worship*, but must be regarded as the statement of a fact, having reference to the conduct of the disciples in adhering to that which the Apostles taught them, as having reference to no special day but to all days.

Admitting for the sake of argument, that the three items left viz., fellowship, breaking of bread, and the prayers, have reference to the worship on the first day of the week only (which in this connection is by no means clear) does "Content" wish us to infer that these alone formed the "order" of the Primitive Church (?) was there no reading of the scriptures, no exhortation from the members of the church and no psalmody?

Without entering further into this question just now, we remark, that Acts 2 and 42 is evidently incomplete as an "order of worship," and therefore cannot be the "precise order." As to Acts 2 and 38 being a parallel case, we simply observe that when "Content" can bring as much corroborative proof in support of the alleged "order" as can be brought in support of the sequence of faith, repentance and baptism, then we may be disposed to regard Acts 2 and 42 as a parallel case, but not till then.

EDITORS.

(To the Editors of the A. C. Standard.)

Referring to the question of your correspondent *re* clearing unfermented wines, the following receipt will probably meet his difficulty:—

Take the white of 6 fresh eggs, beat well up to a froth, then mix with 2 gallons of the wine to be cleared, stir this well and pour into cask of wine, rouse well up. Two days after add 1 lb. of Spanish clay well broken and mixed with wine, and put in same cask as the eggs. These quantities will do for fining 60 gallons of wine. If not

clear enough in 24 hours repeat above, when the clearness desired will be obtained.

Should your correspondent desire further information I shall be happy to supply it.

D. MACALLISTER,
59 Ross St., Port Melbourne.

WHEN DID CHRIST INSTITUTE THE "SUPPER?"

Re the above, I am in a quandary, and crave your assistance to get me out. The question is this: was the supper instituted by Jesus at the time of the Passover supper? From Matt. 26: 17-29, Mark 14: 12-25, and Luke 22: 7-20 it seems plain that it was. In Exodus 12 we have a full account of the institution of the Passover, and also of the feast of unleavened bread, and in Lev. 23: 5-6 we have the exact dates for each, and also the time they were to be observed. My first difficulty is just here: in Ex. 12: 22 it is expressly stated that no one was to go out of the house on the night of the Passover supper until the morning, a command, be it noted, observed unto this day by the Jews; now turn to Matt. 26: 30, Mark 16: 26, and Luke 22: 39 where we learn that after having instituted the supper, and presumably partaken of the passover, Jesus and his disciples did go out of the house to the Mount of Olives. Paul also in 1 Cor. 11: 23 says "on the same night on which he was betrayed he took bread," &c. We can hardly conceive of Jesus acting in contravention of a direct command of God and a religious custom of the Jews. The question then is, if Christ partook of the Passover that night why did he go out before morning? In John 18 occurs my second difficulty. If we read the chapter down to 27th verse, it is clear that Jesus was then betrayed, arrested, denied by Peter, and brought up for judgment. We are all, I take it, agreed that the supper was instituted prior to the arrest of Jesus; indeed this is evident from 1 Cor. 11: 23, also from the references to Matt., Mark, and Luke above given. Now read John 18: 28, from which it seems equally clear that Jesus could not have partaken of the passover. The date for eating that feast was fixed and clear (Ex. 12: 3-6, Lev. 23: 5), the 14th of the first month was the date, unless when under exceptional circumstances it might be postponed for one month, as in Num. 9: 6-13. The points then on which I wish your assistance may be stated thus:—1. Did Jesus himself partake of the true passover? 2

If so, was it at that feast he instituted his own supper? 3. If so, why did he act contrary to Ex. 12: 22 and go out? 4. If he did, how are we to reconcile John 18: 28 with that fact? The foregoing are the points which I am unable to answer to my own satisfaction. I find that Farrar, Renan, and others affirm that Jesus, of whom Paul says (1 Cor. 5: 7) "our passover was sacrificed for us," was put to death on the date for the sacrifice of the true Paschal Lamb under the old institution. Was that so?

Yours faithfully, D.M.

[These questions have been to a large extent answered in the *Watchman* and the *Witness*, but as we consider that a great amount of interest is felt in these matters, we invite answers from any brethren who have given them careful study.—EDS.]

Open Column.

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

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

TOBACCO.

(To the Editors of the A. C. Standard.)



YOU having published an article in the above periodical on "Reasons why a Christian should be an abstainer from the use of Tobacco," which I have been in the habit of using these last forty years I would like to state a few reasons on the other side. "Cavalier" has no experience in its use, therefore he should abstain from passing a verdict against it. I will divide what I have to say under three heads—1st, its good effects on the body; 2nd, good effects on the mind; 3rd, good effects on the social circle. Now, I quite agree with him that the New Testament should be the guide of all Christians; I read therein that "every creation of God is good, and nothing to be rejected, if it be received with thanksgiving, for it is sanctified by the word of God and prayer."—1 Tim. 4: 4. Now, tobacco is as much a creature of God as cabbages, butter, or bread, &c, and its moderate use facilitates the processes of digestion, and by so doing strengthens the body; and I, like the Rev. C. H. Spurgeon, have had to thank God for giving us

tobacco. Much more may be said on the use of it—of course it like every other creature of God, can be abused, and I only plead for its moderate use—as agreeable to the spirit of the New Testament. The argument that it is poisonous will apply to eating, or drinking too much of any of the other creatures that God has, in his mercy to us, given us, for there is poison in all of them more or less.

Now I come to its good effects on the mind. Many hundreds of times have I felt this, when the cares of this life with its losses and crosses have weighed down the mind and almost produced distraction of mind, then one of the best remedies I have ever taken is about half a small pipe of good tobacco: it has soothed the natural asperities of the temper, calmed the irritation of the spirit, and losses and crosses have sat very lightly after this, and I have had good cause to sing "Praise God from whom all blessings flow." I would like to reply to all that "Cavalier" has stated about the injurious use of tobacco, for none of them can be supported by facts, but I do not wish to make this too long. I also see that he has introduced the word "excessive." This places all he has stated just where I am, that it may be used moderately, and I say without any of the long list of bad effects he has pictured, which was written no doubt under great mental pressure, to bolster up his very rash conclusions. For instance, he states that "it gives rise to impure blood." This I call a reckless statement; there are many other things that poison the blood much more than smoking: one may be cited, the miasmatic air of a large city like Melbourne, but it has been proven over and over again that tobacco has a disinfectant influence in such a place, and it is very rare indeed that a smoker is struck down with typhoid fever, or what is called fog fever; but I am forced to the conclusion by all that "Cavalier" has written, that he had his eye on the prize, or he would not have made so many unguarded statements.

I now come to its good effects on the social circle. These are many. It produces a vivacity of mind by its physiological action on the brain, and at once makes the man a truly sociable individual, and instead of producing that selfishness spoken of by "Cavalier," the smoker is jolly, good tempered, and generous to a fault, and as like produces its like, so the moderate smoker sheds his generous influence over the social circle in which he moves, and all around him are cheerful, buoyant, generous, and courageous.

His influence invariably produces peace, harmony, and happiness in the social circle. Most of the men of modern times who have left their impress on the sands of time, both in the church and the world, have been smokers, such as Spurgeon, Robert Hall, and many others that could be named; and I make bold to say that if there were no smokers at all that society generally would be miserable. There are many other agents in society doing far more mischief than tobacco, notably, tea, coffee, and alcohol.

I am, dear brethren,

A MODERATE SMOKER.

[The above reminds us of an address we once heard upon the beneficial effects of alcohol. The speaker referred to the capture of the Kelly gang as showing that alcohol did good. We have heard all these arguments used in favor of the very things "a moderate smoker" condemns.—Eds.]

Our Sisters' Column.

SUGGESTIVE PLAN FOR THE SISTERS' CONFERENCE AT EASTER.

The meeting to be held, say Saturday afternoon, from 3 o'clock to 6, in the Christians' chapel, Lygon Street, April 24th, 1886.

PROGRAMME.—

3 to 3:30—Devotional exercises.

3:30 to 3:45—Reading of Sister David King's address to the Sisters' Conference in England; also the election of a President and Secretary *pro tem*.

3:45 to 4:30—Reports of sisters' work done in the various churches.

4:30 to 5—Essays prepared by sisters.

5 to 5:30—Social talk upon the best ways sisters can work for the Lord.

5:30 to 6—Arranging for next year's meeting, electing regular officers, &c., &c.

Trusting this plan may meet your approval, and that we may have a large gathering of the sisterhood, it is respectfully submitted.

Yours in the loving service,

MRS. C. L. THURGOOD.

Ballarat.

SUBJECT OF ESSAYS FOR THE SISTERS' CONFERENCE.

1. Women of the New Testament.
2. Our children, how shall we train them?
3. The failures of the past, and hopes for

the future. 4. How to arrange the household duties for the Lord's day privileges. 5. Brief talks on and how you have been impressed with the Conference, and what do you intend to do?

These subjects are thrown open to the sisters of the churches, and we hope to profit much from the experience and information of those who take them up.

Social.

GOLDEN WEDDING.

1 836—1886.

It is not often that we see two persons who have been permitted to travel life's rough journey together, as husband and wife for a period of *fifty years*. When such a thing happens it is considered an event of more than passing interest. Who among the members of the Church of Christ in Australasia has not heard of

BRO. AND SISTER JOSEPH KINGSBURY of Newtown, Sydney? Among the older brethren especially, these names are well known, and wherever known they are loved. Dr. Jos. Kingsbury, was born October 24th, 1814, in Kingston near Taunton, on Marsh farm, Somersetshire, England. Miss Sarah Pearse had arrived about 8 months previous. They were married in the church of the parish of Bishop's Hull, by Rev. Robert Rowlings, March 16th, 1836. In 1839, three years after their marriage, they left England for N.S.W. in the good ship "Coromandel," arriving in Sydney the same year, where they have lived and labored ever since, endeavoring to be happy themselves and to make all others the same. When about 18 years old, Bro. Kingsbury became a member of the Wesleyan Church, in which he was an enthusiastic worker for nearly twenty-one years. For a number of years previous to 1853, he had been questioning many of the positions of the Wesleyans. In 1853 a number of our brethren's books were placed in his hands by a Bro. Griffin, who had received them from his brother in London. He began to read and investigate with others of his Wesleyan brethren, with the result that on the 4th September, 1853, he, Bro. E. Lewis, and Bro. John Standen were immersed in Cook's river. Sister Kingsbury was not so easily moved from her old position, so she held out till December 18th, 1853, when she together with Sisters Standen and Griffin, were baptised in the name of Jesus. From that time to the present, Bro. and Sister Kingsbury have been enthusiastic members and workers in the Church of Christ. Bro. Kingsbury has never taken a regular course of medical training, but his services as a medical man have for years past been in great demand. He is an uncompromising opponent of drugs of every description as medicines, of tea, coffee and spirits as drinks, and of the use of tobacco as a luxury, believing that all are sins against the body and consequently against God. Though 72 years old both Bro. and Sister Kingsbury are in

good health. Bro. Kingsbury suffers somewhat from a severe hurt received some five years ago, but with that exception he is in the best of health.

Your reporter dropped in on them the other day for a chat, and while there took a pen picture of our brother and sister, which is attached. Bro. Kingsbury came in from feeding his fowls, and set his white bell-topper on the table. He is a man of very slight build, somewhat stooped, long grey beard, a full head of white hair, and small sparkling eyes. His head is exceptionally large. With my usually tendency to be curious I picked up the white bell-topper, and put it on my own head. To my great surprise it fell clean down over ears and all, resting on my shoulders. It acted as a complete extinguisher. The hat must be about No. 9 as I wear 7½. Judging from his past life and personal experience, we should say that our brother's heart is as big as his head. Sister Kingsbury; how shall we describe her? We will say this to start on; if Miss Sarah Pearse, of Kingston near Taunton, of 1836, was as beautiful as Mrs. Kingsbury of 1886, we don't wonder at young Joseph falling desperately in love with her. It is only another example of his universal good taste. She is of medium size and height, cheeks like roses, and beautiful blue eyes, and an abundant head of almost snow white hair. And above all, and superior to all, a most lovable and Christlike disposition.

The entertainment and banquet in connection with the golden wedding took place at "Garfield House," the residence of Dr. James Kingsbury, the youngest son of the bridegroom and bride. First came the musical entertainment by the children and grand children of whom there were 25 present, including the wives of the three sons and husband of the only daughter. The musical part of the evening's entertainment took place in the large drawing-room, of "Garfield House," in which were seated the 150 invited guests composed mostly of the older members of the Newtown Church, the relatives of the Kingsbury family and a few very old friends. About 9 o'clock the guests were seated at a banquet laid out in a large hut in the yard, set up for that purpose. After partaking of the many good things which had been provided, the real feast of the evening commenced. Bro. Whately was in the chair, and called on Bro. Bennett, of the Petersham Church to move the toast of the evening, "The Bridegroom and Bride." Bro. Bennett's address was full of reminiscences of forty-six years close friendship with Bro. and Sister Kingsbury. The response by the bridegroom was just what was expected, full of wit and humour and patriarchal council. As the "grand old" man stood up by the side of his bride of fifty years in the centre of the large company composed of his own loved ones, his brethren in Jesus, and of his old friends some of them of fifty years standing, and spoke of his early life, of their joys and successes, attributing it all to the power of the religion of Christ, we could but think that it was the grandest argument to the divine origin of religion we ever heard. As long as we have such living moving

arguments as this to the power of religion in the house, we need not fear its overthrow; it will stand while the house stands. Bro. Kingsbury said: "When a boy I was anxious to become an apprentice, when an apprentice I longed to become a journeyman, when a journeyman a master, when a master I was anxious to become a husband, and when a husband I was anxious to become a father, and when I became a father, I labored constantly day and night to train up the children whom God had given us, in the fear and admonition of the Lord." Other toasts were moved and responded to, but the prevailing thought of all that was said, was one of universal love and esteem. The party broke up about 1 a.m. I have written this lengthily, because I am sure the brethren everywhere will be glad to hear of the good health and prosperity of Bro. and Sister Kingsbury, and will join in wishing them a pleasant voyage for the rest of the way, and a safe and quiet entrance into the haven of eternal rest. Bro. Kingsbury said in his speech that their hopes of heaven were as clear as the noon-day sun when no cloud intervenes, and I am sure that all the dear brethren in Jesus, in these colonies, will join in the prayer that their pathway may grow brighter and brighter until the perfect day.

A. B. MASTON.

"WHILE HE YET LIVED."

GEO F. FLOWER.

Abraham, I believe, is the only person whose name is alike sacred to the Mohammedan, the Jew and the Christian. Nor is it likely that this remarkable man will ever be forgotten. For, although more than thirty-six centuries have passed since his sons Isaac and Ishmael buried him in the cave of Mackpelah, we still pass daily on our streets men and women in whose veins the blood of Abraham is flowing. His character had many sides. In almost all that he said and did, it is safe to imitate him. He did not belong to that class who say, if a child is going to be good, he will be good any way, no matter what his training is or who his associates are. If he were living now, some would say, "That old man has a hobby about training his child—he will ruin him by being so strict." But Abraham was living so please God, and not his neighbors. And we know that God was pleased with him, for he said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment" (Gen. 18:19).

A man can afford to be misjudged by ignorant and thoughtless people, if God approves of what he is doing. Macdonald tells us how once he asked his little girl what she was thinking

about, and she said, "Why father, I don't know that my thoughts would be of interest to you." He replied, "There is not a feeling of yours, my child, that is not of value to me." So there seems to have been nothing about Isaac's thoughts, habits, or companions that was not of the highest value to Abraham. Thus he takes an oath of his old and faithful servant, that he will go into a distant land and get a wife for Isaac of purer morals and a purer religion than could be found in Palestine. From Gen. 25, we learn that there were some young persons about Abraham's house, who he feared would have bad influence over Isaac. So he sent them away while he lived. This showed the highest wisdom. He did not put it in his will that he wished them sent away after he died. He did it himself. There are thousands who make the great blunder of their lives by directing some one to carry out their wishes after they die, expecting to accomplish by their wills what they should have done themselves. How unwise this is let us see.

(1.) *Very often the wish expressed in the will is disregarded and the very opposite is done.* Herod shut up the leading Jews with the command that as soon as he was dead, they should all be slain. But his wish was not regarded. As soon as he was dead the prison doors were opened and these men returned to their homes. They are the wisest persons who, as a rule, give away what they have to give while they live. We are told that Mr. Girard gave two millions to build and endow a college. Very minute directions were given in his will as to how it was to be built. But the lawyers and the city of Philadelphia managed to evade his most positive directions. He ordered a very plain, fire-proof building of stone and iron. But it was thought this would look very ugly. So an architect was found to testify that it needed a portico of columns around it to hold it up.

So up went the portico with 36 columns, each 50 feet high and 6 feet diameter. Had Mr. Girard done what he wished to have done while he lived, he would have had a building that would at least have suited his own taste. If you have money to give to any good cause, give it while you live, and then you will know that it will go where you desire it to go, and do what you wish it to do. And in addition to this, you will have the pleasure of seeing your money do good. There are few, if any, ways that one with property can so increase the joys of old age as by giving a part of what he has to the cause of religion or missions, or to some benevolent in-

stitution. To know, when life's latest sun is sinking fast, that you are blessing and helping others, will add much to the music, joy and sunshine of your last hours. Men talk of providing for old age; there is no better way of providing joy and peace in our last hours than by putting our property to such uses.

(2.) *Many of the good things we say about persons after they die, should have been said while they lived.* We look at the tombstones, and wonder, with Dickens' little girl, where all the bad people are buried. We read obituaries, and ask why only good people die. Now, if these things are true, they should never be written. For a falsehood always does harm to its author, and often to others. But if they are true, and had been said in sincerity to the one while living, they would have nerved him to strike and fight harder against sin, encouraged him to have undertaken greater works, and pushed them with greater zeal. Some men and women have gone through life receiving only coldness and indifference from those about them; but when they died, these same persons arose and spoke in the most glowing terms of their lives and characters. In a little poem by Mrs. Charles, in which she shows how we remember and speak of the best deeds and holiest traits of character, and the noble work of those who have died, she then closes with these lines:

"Thus does death speak of our beloved
When it has laid them low;
Then let love antedate the work of death
And do this now."

(3.) *All preparation for death, and preparation to meet and enjoy God, should be made while we have good health and a sound mind.* Abraham did not want any persons in his house to disturb him in his dying hours. If you do not wish your sins to torment and distract you, and fill your last hour with fear and wretchedness, send them away while you live. Nothing should be left to be done when death comes. Mrs. Kingsley, speaking of her husband's last sickness, says: "He was calm and content. He had no need to put his mind in a fresh attitude, for his life had long been hid with Christ in God." If the life has been right there is no trouble about the death. It has been well said that we have no responsibility about dying, but a great deal about living.

"While others pray for grace to die,
O Lord, I pray for grace to live—
For every hour a fresh supply;
O see my need and freely give."

Thus we should select our profession or business and conduct it in such a way that we would be quite willing for

the Lord or death to come while we are doing our daily work. About a century ago a darkness caused by an eclipse came over New England. Many thought it was the dawning of the day of judgment. The Legislature of Connecticut was in session. It was moved to adjourn, when an Old Puritan arose and said: If the last day has come, I desire to be found in my place doing my duty. I move therefore that candles be brought, and the house proceed with business. A lady once said to John Wesley, "If you knew you would die to-morrow night at 12 o'clock, how would you spend the intervening time?" "Why, just as I now intend to spend it," said he. "I should preach to-night at Gloucester and again to-morrow morning. After that I would ride to Tewkesbury, preach in the afternoon and meet the society in the evening. I should then go to friend Martin's house, as he expects to entertain me, converse and pray with the family; retire to my room at ten o'clock, commend myself to my heavenly Father; lie down to rest and wake up in glory." Whatever there is that is wrong in our lives and characters let us send it away while we live.

Choice Readings.

APOSTLES.

Their natural unfitness for the task assigned them.

When kings send out ambassadors to represent their person and their interests in foreign courts, they choose out from amongst the people men of high name and reputation, well skilled in the ways of the world and the policy of states; whom, having clothed with powers plenipotentiary, and appointed with officers and servants of every kind, they send forth accredited with royal letters to all courts and kingdoms whither they may come, furnished with grace and splendour to feast the common eye, and laden with rich gifts to take the cupidity or conciliate the favour of those with whom they have to do. Also, when a nation fitteth out a journey or voyage of discovery, they choose out men of fortitude, humanity, and skill, upon whom to bestow a valorous and steady crew, who will not be daunted by the dangers, nor baffled by the difficulties of the work; and having called in the whole science and art of the country, to fortify and accommodate the danger-hunting men, they launch them forth amidst the hearty cheers and benedictions of their country. And when a nation arrayeth its strength to battle for its ancient rights and dominions; or when a noble nation armeth in the cause of humanity to help an insulted sister in the day of her need, as we Britons have oft been called upon to do, the nation is shaken to her very centre with commotion, and

every arm and sinew of the land straineth to the work. Fleets and armies, and munitions of war; the whole chivalry, the whole prowess, strength and policy, and oft the whole wealth of the land muster in the cause; and the chief captains forsake their wives and children, and peaceful homes; and the warlike harness is taken from the hall where it hung in peace; and the bold peasantry cometrooping from their altars and their household hearths; and "the trumpet speaketh to the armed throng:" they gather into one, and descend unto the shores of the surrounding sea, whither every fleet ship and gallant sailor have made ready to bear them to the place where the rights of the nation, or the insulted rights of humanity, cry upon their righteous arm for redress; and their kinsmen follow them with their prayers, and their wives and children, their fathers, and the households of their fathers, with the assembled congregations of the people, commit them and their righteous cause to the safe conduct and keeping of the Lord of Hosts.

But when the King of Heaven sendeth forth these twelve ambassadors to the nations, fitteth out these discoverers of the people that sat in darkness and the shadow of death, and furnisheth forth this little army to subvert the thrones, dominions, principalities, and powers of darkness which brooded over the degenerate earth, to bring forth the lost condition of humanity, and establish its crown of glory as at the first, He took men of no name nor reputation, endowed with no Greek, with no Roman fame, by science untaught, by philosophy unschooled, fishermen from the shores of an inland sea; the class of men, which of all classes is distinguished for no exploit in the story of the world; Galileans, a people despised of the Jews, who were themselves a despised people. As at first, when God wished to make a man in His own image, after His own likeness, He brought not the materials from heavenly regions, neither created a finer quintessence of matter for the high occasion, but took from the ground a handful of dust, thereon to impress His divine image, and thereinto to breathe the spirit of lives; so the Son of God, Himself a servant, despised and rejected of men, when He choose vessels to bear His name before Gentiles and kings and the children of Israel, preferred that they should be empty of human greatness, without any grace or comeliness in the sight of man, without any odour of a good name, or rich contents of learning of knowledge;—that the treasure being in earthen vessels, the praise might be of God. IRVING.

READY!

If it is the same Jesus that went away from us who is coming, then let us be doing what he was doing before he went away. If it is the same Jesus that is coming, we cannot possibly put ourselves into a posture, of which he will better approve, than going about doing good. If you would meet him with joy, serve him with earnestness. If the Lord Jesus Christ were to come to-day, I should like him to find me studying, praying or preaching. Would you not like him to find you in your

Sunday school, in your class, or out there at the corner of the street preaching, or doing whatever you have the privilege of doing in his name? Would you meet your Lord in idleness? Do not think of it.

I called one day on one of our members, and she was whitening the front steps. She got up all in confusion; she said, "Oh dear, sir, I did not know you were coming to-day, or I would have been ready." I replied, "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you." She had no money to spare for a servant, and she was doing her duty by keeping the home tidy; I thought she looked more beautiful with her pail beside her, than if she had been dressed according to the latest fashion. I said to her, "When the Lord comes suddenly, I hope he will find me doing as you were doing—namely, fulfilling the duty of the hour." I want you all to get to your pails without being ashamed of them. Serve the Lord in some way or other; serve him always; serve him intensely; serve him more and more.

Go to-morrow and serve the Lord at the counter, or in the workshop, or in the field. Go and serve the Lord by helping the poor and needy, the widow and the fatherless; serve him by teaching the children, especially by endeavoring to train your own children. Go and hold a temperance meeting, and show the drunkard that there is hope in Christ, or go to the midnight meeting and let the fallen woman know that Jesus can restore her. Do what Jesus has given you the power to do, and then, ye men of Britain, ye will not stand gazing up into heaven, but you will wait upon the Lord in prayer, and you will receive the Spirit of God, and you will publish to all round the doctrine of "Believe and live." Then when he comes he will say to you, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." So may his grace enable us to do. Amen.—C. H. SPURGEON.

The Exhorter.

Exhort with all long-suffering and doctrine.—

2 TIMOTHY 4 : 2.

But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—HEBREWS 3 : 13.

He that exhorteth on exhortation.—ROM. 12 : 8.

CHRISTIAN CO-OPERATION AND INDIVIDUAL RESPONSIBILITY.



IN order to the furtherance of the gospel of Christ, the co-operation of Christians is highly desirable. Indeed, its necessity must be apparent to every observing mind, while by our individual efforts we can achieve great things, yet when those efforts are combined, the power for good must be consider-

ably greater. Look around, and see the benefits and grand results of co-operation, whether you look above at the numerous lights which stud the heavens or abroad at the oceans, with numerous streams and rivers running into them, or at the many varieties on earth, all combined in one harmonious whole, or to the fleets on seas, and armies on land, parliaments, and different associations, and varied societies, printing establishments, and banking institutions, etc., successful co-operation you will find on every hand. Look at the co-operation, in the human body, so fearfully and wonderfully made. "And the eye cannot say unto the hand, I have no need of thee: nor again the head, the feet, I have no need of you." And even so, there must be co-operation in the one body, (the church) otherwise things cannot work well, or harmoniously, and unless there is that hearty co-operation, indicating true union, we cannot expect to see the triumphs of the gospel of Christ. The Saviour in His prayer said "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." We hail with delight any indication of the harmonious action of the one body. Let Christians be one like the sea, and distinct like the billow, and a mighty wave of influence will go outward even to eternity. In order to this, we must each perform our part, and so realise our individual responsibility. Christ gave a command to His apostles to preach the gospel, (see Mark 16: 15, 16.) The same instructions are handed down to us; that is the apostolic succession, which I believe in. I hold that it is every Christian's duty to preach that gospel, not that all are called upon to mount the platform and to hold forth in the presence of the great assembly, for all are not able for that. God did not intend all to be public speakers, but there are a great variety of ways by which we may sound the glad tidings abroad, and one of the most effective ways is by the life. The Christian's life is the best of sermons, the living epistle which is most frequently read,—“Only let your conversation be as it becometh the gospel of Christ” (see Phil 1: 17.) And again in the next chapter we are exhorted to be the children of God without rebuke, *i. e.* blemish; in the midst of a crooked and perverse nation, shining as lights, attracting the tempest-tossed mariners on life's ocean, guiding them to the safe harbour. Well, does the Saviour say, "Let your light shine before men, that they may see your good works, and glorify your

Father which is in heaven." And if all cannot deliver discourses, yet all may preach in other ways, all have many opportunities around the circle in which they are placed, in their private talks, in visiting the sick, in distributing tracts, in teaching in the Sunday school, and in many other ways speaking a word as they have opportunity, for if we are saved ourselves we will be anxious to save others, our heart's desire, and prayer to God will be the salvation of our fellows. Then we can help on the preaching of the word by attending regularly ourselves the services held, the preaching services, and especially the "breaking of the loaf," when we show forth the Lord's death and declare our faith in the gospel facts, the death, the burial, and the resurrection of our Saviour. Then another very effective way of helping on the work of the Lord, is by praying fervently to God to bless the labours of his servants. Paul often solicited the prayers of the brethren. In 2 Thess. 3: 1, he says, "finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." And this is our bounden duty, as well as our privilege to remember at the throne of grace those who labour in preaching the gospel, and let the preachers of the word everywhere have the true heartfelt, united prayers of the brotherhood and other things being equal, we may look for grand achievements, especially if we couple with our prayers our best efforts. Let it be remembered then, that the preaching of the gospel does not rest entirely, or wholly with the evangelists, or those who proclaim publicly. But in the different ways alluded to, and in other ways, each and all may, and should sound the news abroad and become preachers of the gospel. Remember as Christians, we are all living stones in the spiritual house, the church of the living God, the pillar and ground of the truth, so we should each be truth supporters. Remember also that we all belong to the royal priesthood, and have sacrifices to offer, "but ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Now the sacrifices we have to offer, are ourselves, our lives, our bodies. "I beseech you therefore brethren, by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." Since God has so loved us, as to give His Son to die for us, and to receive us into His family, to recognise us as sons and daughters, it becomes us

henceforth to live unto Him who died for us, and who rose again. And so may all the churches, all the brotherhood, work unitedly and harmoniously, seeking for the things which make for peace, and things by which we may edify one another, and our united efforts, God will bless."

"Joined in one body may we be,
One inward life partake;
One be our heart, one heavenly hope,
In every bosom wake.

In prayer, in efforts, tears and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In Thee may we abide."

WM. JUDD.

Christian Evidences.

Science ever has been, and ever must be, the safeguard of religion.—SIR D. BREWSTER.

THE TRIUMPH OF CHRISTIANITY.

The following passage is quoted by the *London Quarterly Review*, with the remark that "for the comprehensiveness of its wide historic survey, and its vigorous and glowing eloquence, it is one of the finest in the whole range of literature."

"It arose in an enlightened and skeptical age; but among a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its onward march through the most polished regions of the world—Asia Minor, Greece, Rome—and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the axe; assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the thrones of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and all learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and scepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization, and the nurse of learning, and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of

Jesus a picture, varied and minute, of the perfect human united with the divine, in which the mind of man has not been able to find a deficiency or detect a blemish—a picture copied from no model and rivaled by no copy—it has accommodated itself to every clime; it has retained through every change a salient spring of life, which enables it to throw off corruption and repay decay, and renew its youth, amid outward hostility and inward divisions."

HISTORIC ARGUMENT.

The value of such a clincher as may sometimes come from historic argument was made manifest to us, at least, in the hearing of a recent discourse in Boston. The subject of the preacher was the somewhat familiar one of "Lot's Wife." It is well-known that the terse scripture record concerning her—"she became a pillar of salt"—has often been discredited by sceptics and infidels. This has been done on the ground that such a phenomenon were incredible. The many who make this objection are presumed to be ignorant, if not of history in general, yet of certain facts of history wholly at variance with what they defiantly assume. One of these salient facts was not unknown to the preacher referred to, and was made all the more forcible and conclusive because he had himself been an "eye-witness" of it. To us the emphasis of the citation was very obvious, since we too had seen with our own eyes the same thing, not far from about the same time.

We allude here to the phenomena of those remarkable discoveries which modern history by painstaking excavations has made at Pompeii. One of these represents in one group of two men and one woman wholly petrified by the laval shower which two thousand years ago was rained down from Vesuvius upon Herculaneum and Pompeii. That tempest of volcanic fire and flame was not, we may fitly infer, wholly unlike that which descended on the cities in the vale of Siddim. In the destruction of human life which ensued, the results too were strikingly similar. The only dissimilarity was in this, that at Sodom there was, so far as known, but one human monumental figure wrought out. That from all the saline elements of the region here concentrated in force, became a "pillar of salt." At Pompeii there was more than one—there were three in one room—all turned, not into salt, but from the other elements of a differing volcanic region, they were resolved into stone itself. Yet there were the full rounded outlines of the men and the woman—with a ring on the finger—petrified into a hardness which salt never attains.

Surely no candid hearer of the discourse alluded to could fail to see and take note of the entirely conclusive force of this historic parallelism. Not only so, it was made to appear that the case at Pompeii was intrinsically less probable if the pen of history alone had recorded it than the case at Sodom. But it is not left to any ancient annalist to give us the fact from Italy. There it stands and remains full open to the eye of all observers. We cite

and call attention to this example of historic argument as both a lesson of assurance to those who believe in a complete Bible, and a motive to preachers as well, to draw forth from the rich armory of historical as well as scientific illustration the very best of tempered weapons.

WATCHMAN.

THE POWER OF TRACTS.

One tract given to a young man in Leamington, England, resulted in forming 160 Protestant churches in Mexico 20 years afterwards. A young man of Burd-won was converted through reading a half-penny tract, and within one year he succeeded in converting 1,500 natives in Arracan. In 1835, Dr. Meadows left some tracts and religious books on an island near the coast of China; 33 years after, a missionary went there and found the people ready to accept Christ. Now a good church is in the island. In March 1878, James Huggins went into a Fulton Ferry tram car, and gave each passenger a card with a religious motto; when they arrived at the ferry, a man said to Mr. H, I fully intended to jump from the ferry boat and drown myself, but this card has saved me.

In view of such facts as these, we may well appreciate the efficient service of distributed tracts. They are silent and unassuming servants, yet vigorous and loud talkers, and often lay hold of the conscience and force a willing ear to the loving voice of the evangelist who brings tidings of peace. Brethren, neglect not to preach the word of life according to your ability, but where you have no appropriate opportunity thus to speak for the Lord be encouraged to use a talking medium—get some tracts. These will speak when you are miles away. A brother writing me hundreds of miles distant, says "Bro. Bennett's tract 'Who are the Disciples' is just the thing." He had received two lots, and then sent for more. This is what the tract committee wants. If you cannot afford to support an evangelist, get some tracts; they are cheap preachers and splendid forerunners, and will by-and-by create the means you need to sustain evangelists by adding to your numbers.

Tracts are cheap preachers, very direct teachers; they are the most modest of preachers, not intruding on the notice, but patiently waiting their time to be read, which is sure to come. They will suffer any amount of abuse, and they persistently follow the way the Lord marked out when he said "The poor have the gospel preached unto them." They love the common folk, they rather visit the lowly than the mighty. They are the boldest preachers, for after all sorts of persecution they will stand up like a man face to face and speak the truth fearlessly. The Tract Committee will supply at 9d per 100, 3s. 6d. per 500, 5s. 6d. per 1000 to any address post free. Small amounts in stamps. P.O.O. payable North Fitzroy office. Address—Hy. Fullwood, Mark Street, North Fitzroy.

Hearth and Home.

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

A GLASS OF WINE.

(BY JENNIE HOWARD BEMAN.)

As I was coming up the Hudson with a small party of friends a few summers ago, an incident occurred which impressed me so deeply that I write it out for the benefit of the readers of "Christian at Work."

It was July, hot and dusty; but as yet there had not come that intense heat and drouth that parches the earth and causes the verdant forest and meadow to grow brown and sere.

We took the day boat to Albany, and all day long breathed the delicious air and feasted our eyes on the ever varying landscape.

A large proportion of the passengers were ladies, many of whom were seeking rest and quietude in the country. There were tired school-teachers who had but yesterday locked the door of their classrooms for a long vacation, to whom this free gladsome day was a foretaste of heaven. A party of young girlartists too, were there, with eager and deft rapid fingers. There is something peculiarly pleasant about travelling by water, aside from the scenery or any external matter. There seems to be an atmosphere of friendliness and good fellowship that we are not wont to experience when journeying by rail. No matter what our station in life or where our home, for the time being we are on the same level, and are familiar acquaintances.

It so chanced that one of our number took up a morning paper and read aloud an account of a vigorous temperance movement in one of the interior States. Comment and some discussion followed. One after another joined in the conversation until in that part of the boat it became general. All the ladies professed temperance principles, but held quite diverse opinions as to the best methods of advancing the cause. Some believe in total abstinence and would include tobacco in the pledge. Others would draw the line between distilled and fermented liquors, claiming that wines and beer were not only harmless but healthful in their effect. The latter class made frequent allusions to Dr. Howard Crosby and his reformatory work. During the discussion, which grew warmer and warmer a lady whom we had noticed as apparently alone and unacquainted, drew near and listened with eager attention. She was a little past middle life, tall and of dignified appearance. Her dark eyes and snow white hair presented as marked a contrast as she did her pale face and mourning garments.

"I don't see as wine can be bad," said one of the young artists, "we always have wine at dinner, and papa and brother Bill often take a glass together in the evening. I'm sure they would scorn the idea of being classed with those who use stronger

drinks. They are splendid men, both of them." And she tossed her head with a proud little air.

The lady in black bent forward, her thin white fingers working convulsively, and her dark eyes glowing with intensity of feelings. Then, as if she could no longer keep silence, she exclaimed:

"Ladies, I am a stranger to you all, but I must speak." Assurance of welcome followed and she began: "Thirty years ago I was an only daughter in as beautiful and happy a home as any of you can have. But in that home there lurked an enemy, unseen and unsuspected, that was destined to make a wreck of joy and peace and love.

"My father was a lavish provider, and enjoyed high living. Wines of various brands were never absent from the side-board, and both wine and brandy were used freely in the culinary department. In that atmosphere I received my earliest impressions; and grew up to think no more of drinking wine than tea or coffee.

"At eighteen I began to receive attention from the young man who afterward became my husband. One day he was dining with us, and, as I had before noticed did not taste his wine. In a playful way I accused him of being ungallant and almost commanded him to drink it. In a quiet and respectful manner he replied:

"Do not urge me, please." But a wilful spirit possessed me. I insisted, declaring that I should be seriously offended if he refused. He raised the glass to his lips, and drained it to the bottom."

The speaker paused, evidently struggling to control her emotions, but soon continued:

"During the six weeks that elapsed between that time and our marriage he drank wine in my presence many times, and I noted with pleasure that he who was usually so quiet, became gay and witty. But on our wedding day he drank too much. Even I, who knew nothing of temperance principles, began to see my mistake in urging upon him the first glass. I cannot tell you of that day, (she shivered,) save that when I saw him becoming intoxicated and sought to remonstrate, he bluntly answered, 'you have yourself to thank.'

"Ah! it was too true.

"Before a year had passed wine no longer satisfied his craving and he resorted to brandy. My eyes were now fully opened, but it was too late. In his sober moments I tried to reason with him and induce him to let it alone. He would reply, 'I can't, Ellinor, I wish I could; but from the moment I tasted the first drop I was a lost man. You will have to bear it.'

"He never once argued that he was all right and walking in a safe path; he seemed to realise his condition and was sad even to despair. At times he gave me the bitterest reproaches and curses, but I felt that I deserved them all.

"When our first baby came, I hoped that it might prove a tie to hold at home the father, for he seldom spent an evening in the house; but it seemed as though no earthly power could keep him. I longed to have him at home, yet dreaded his

coming. For when he was not intoxicated, that awful look of despair was more heart-breaking than the hilarity of drunkenness. One day he came to my room and taking the baby began to walk up and down the floor. After a few moments he stopped and looked first at the baby then at me. Such a look! Love, agony and bitterness combined.

"If I thought he had inherited my curse," he said, "he should not live another hour."

"I screamed in terror, but he only laid the child in my arms and went out without a word. That night he was brought home, incapable of coming by his own effort."

"The next ten years were so full of woe that each seemed an eternity. I then thought my cup of bitterness was full. Ah! no heart may know its capacity for suffering. Sorrow had just begun to throw her dark mantle over me."

"My father's business did not prosper well for the few years succeeding my marriage, and soon I began to know that he was drinking heavily. Which was cause and which effect I do not know, but the two went together, and the down-hill course was rapid. Finally the crash came—our old home with all its wealth of adornment was sold under the hammer. My parents came to my home temporarily, but they never had another. Father drank to such excess that in a few months he died of delirium tremens; and mother, heart-broken, survived him but a short time.

"While my children were yet very young I saw unmistakable evidence that the thirst for drink was born in them. From their birth I tried to guard every avenue of danger, hoping to save them by preventing their learning the taste of the poison. But their father's own hand mixed for them the deadly draught. He was intoxicated at the time or he never would have done it. I had left the dining room for a few moments and came back just in season to see the younger of my two little boys smacking his lips over the sugar in the bottom of a tumbler. Like a mad woman I seized the bottle—for of course it was near—and hurled it through the open window. Then I half dragged my boys to my own room, telling them they had taken poison, and I treated them as heroically as though it had been arsenic or strychnine. As I passed out of the door my husband laughed a drunken laugh, saying,—

'Seems to me you've changed your mind since you taught me to drink.'

"When my third baby was laid in my arms, I prayed—for I had learned to pray then—that he might be spared from the curse. As I held him to my breast I thought of the poor slave mother who gave landanum to her child and let it sleep to death in her arms that it might not know the bondage of slavery, and I understood. For is not the victim of alcohol a slave? What bondage so cruel, what fetters so galling? Far better that a body should be loaded with chains and scourged with the lash, than that a soul should be fettered and scarred with sin. 'O God,' I prayed, 'remove the curse if it be

possible, but if not, oh, take him to thyself!' God heard my prayer. Only a day my baby stayed, and then my arms were empty.

Tears were streaming down the pale face, but a glow of solemn gladness rested there.

"Oh, friends!" she continued, "of my three children, the one who never knew his mother's love has been my greatest comfort: I know he is safe with God.

"My older boys I tried with all my power to keep from strong drink. I taught them of the ruin which would surely follow its use. They had their father's example to shun. They seemed to understand and want to do right, but the fire was in their natures,—it could not be kept down. Willie, my first born, went to a drunkard's grave before he was twenty-two.

"My husband, in one of his seasons of despair and remorse, took his own life.

"And Frank, my Frank,—can I tell you? A brighter, fairer, sunnier-tempered boy never gladdened a mother's heart. He fell as did his father,—a woman placed the wine cup to his lips. Under the influence of wine he committed a crime, and to-day he is behind the prison bars at Sing Sing, victim of wine, WINE."

"And can I sit idly by and hear you say that wine is good and harmless? You can see my whitened hair and haggard face. Would that for one moment you could see the agony of soul that has made me what I am and learn a lesson. Ah, he spake truly who said, Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

There were very few dry eyes when the lady ceased speaking. But one of the teachers drew from her reticule a copy of the Murphy pledge and passed it around. It was an opportune movement, a stroke while the iron was hot. The bit of paper was warmly welcomed, and at the head of a long list was the name of the girl-artist who was so positive that wine was harmless.

GENERAL EVANGELIST REPORT.

THE work in the Maryborough district is still progressing, in spite of all efforts made to hinder it. A correspondent of the local paper, writing under the *nom de plume* of "Mnason," compared our position with that of the Baptists, to our disadvantage. We replied to his article, upon which he wrote again. A second letter from us, containing the scriptural warrant for our views of baptism, elicited no reply; and the controversy did much good. Our additions by the obedience of faith since last *Standard* number 8, making the total during our visit 23. Thanks be to God who giveth us the victory through our Lord Jesus Christ! We have commenced preaching at Dunolly, in the Town Hall, to fair audiences. We trust that there are some sincere souls among the hearers. The brethren had a picnic at Bet Bet on the 10th March, about 300 present, gathered from all parts of the district. In the evening, we delivered a lecture on "Elder John Smith."

Gleanings.

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

FAULTS in the life breed errors in the brain.—COWPER.

In the morning, when thou risest unwillingly, let this thought be present—I am rising to the work of a human being.—M. AURELIUS.

EACH good thought or action moves the dark world nearer to the sun.—WHITTIER.

IN nature there's no blemish but the mind; none can be called deformed but the unkind.—SHAKSPERE.

HE is not worthy of the honeycomb that shuns the hive because the bees have stings.—SHAKSPERE.

If little labour, little are our gains; man's fortunes are according to his pains.—HERRICK.

WORKS adjourned have many stays; long demurs breed new delays.—SOUTHWELL.

THERE is not a moment without some duty.—CICERO.

HE most lives who thinks most—feels the noblest—acts the best.—P. F. BAILEY.

THE true way to bear evils is to yield ourselves up with confidence to God.—FENELON.

THE hatred of those who are the most nearly connected is the most inveterate.—TACITUS.

BEHAVIOUR is a mirror in which every one shows his image.—GOETHE.

A man must stand erect, not be kept erect by others.—M. AURELIUS.

LABOUR to thy power to make thy body content to go on thy soul's errands.—JEREMY TAYLOR.

THE Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—FLAVEL.

It is one thing to know how to give, and another thing to know how to keep.—SENECA.

THERE are faults of which some men have not virtue enough to be capable.—R. W. DALE.

I would give nothing for the Christianity of a man whose very dog and cat were not the better for his religion.—Rowland Hill.

Too much magnifying of man or matter doth irritate contradiction, and procure envy and scorn.—BACON.

MEN'S behaviour should be like their apparel, not too strait or fine, but free for exercise or motion.—BACON.

It is necessary to repent for years to efface a fault in the eyes of men; a single tear suffices with God.—CHATEAUBRIAND.

A man that is desirous to excel should endeavour it in those things that are in themselves most excellent.—EPICETUS.

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.—SIR PHILIP SIDNEY.

PEACE hath higher tests of manhood than battle ever knew.—WHITTIER.

REVERENCE that which is best in the universe and that which is best in thyself.—M. AURELIUS.

Our piety must be weak and imperfect if it do not conquer our fear of death.—FENELON.

THE dispute about religion, and the practice of it, seldom go together.—YOUNG.

THEY are happy men whose natures sort with their vocations.—BAGON.

MAN considereth the deeds, but God weigheth the intentions.—THOMAS A KEMPIS.

THERE is no other way unto life and unto true inward peace, but the way of the holy cross, and of daily mortification.—THOMAS A KEMPIS.

PLEASURE admitted in undue degree enslaves the will.—COWPER.

As the pendulum has only to make one tick at a time, so the Christian has but to take one step at a time.—D. L. MOODY.

"The blue of heaven is larger than a cloud."

THE STONE AND THE CHISEL.

"Oh dear! don't;" said the Stone to the Chisel, which was cutting and modelling it into certain forms and proportions.

"These heavy blows are very terrible to bear; besides, I am at a loss to imagine where the necessity is for my being subjected to such coarse and severe treatment. Oh dear! pray, do desist!"

"You are intended to fill a place in yonder building, which, when finished, will be a splendid mansion," answered the Chisel with another sharp stroke.

"Oh dear! worse and worse!" cried the Stone, shuddering under the blow which struck off a further rough part. "But, if so designed, why not put me into my place at once, without this suffering?"

"You are not fit for it," replied the Chisel, still going on with its work. "Don't you see that the stones in the building have undergone a shaping process?"

"How long must I suffer it?" asked the Stone sorrowfully.

"Only till all that is unsuitable and improper shall be removed," replied the Chisel, "and when made meet for the high situation you are to occupy, you will be added unto the others, and be as beautiful as they."

To insert the stones in their roughness, as taken from the quarry, would be an incongruity and moral impossibility. None are built up in their natural condition and without preparation. The plan of the house has been drawn by the 'Wise Master Builder;' unto which design every part must be brought, by working the materials into their several forms and dimensions, which are then added to the structure. And when all is finished, the topstone will be brought forth, with shoutings, crying, Grace, grace unto it! (Zech. 4 : 7).

How many "lively stones" now fitting for the heavenly temple, unable to discover the design and necessity of their afflictions, are crying out under the hand of the great Artificer, "Oh, pray spare me these trials!—Remove Thy stroke away from me: I am consumed by the blow of Thine hand." And to how many need the Divine assurance be given, "What I do thou knowest not now; but thou shalt know hereafter."—BOWDEN.

WHY HE DIED FOR US.

"Why was it?" asked Mrs. N— of her own heart as she was walking homeward from the communion-table. "Why was it?" she almost unconsciously exclaimed aloud; "oh, I wish somebody could tell me." "Could tell you what?" said a pleasant voice behind her, and looking around, she saw her pastor and his wife approaching. "Could tell me," said she, "Why the Saviour died for us. I have never heard it answered to my satisfaction. You will say it was because He loved us; but why was that love? He certainly did not need us, and in our sinful state there was nothing in us to attract His love." "I may suppose, Mrs. N—," said her pastor, "that it would be no loss for you to lose your deformed little babe. You do not need the deformed child, and what use is it?" "Oh sir," said Mrs. N—, "I could not part with my poor child. I do need him, I need his love. I would, rather die than fail of receiving it." "Well," said her pastor, "does God love His children less than earthly sinful parents do?" "I never looked upon it in that way before," said Mrs. N—. The pastor added, "My own little boy once wandered away, and was lost for one day. He suffered during the day, but I do not think he suffered as I did. He had disobeyed, and thus was lost; but I did not feel, while looking for him, that if I failed to find him it would be sad for him, but would make no particular difference to me. I felt that I must find him, or I could not live. God loves His children as no earthly parent can. I adore Him for that love for us, but I do not wonder at it, and I have taken more interest in labouring for the conversion of sinners than I did, now that I feel that God does need His children, and that if their souls are lost, not they alone will be losers."

When on one occasion a crowd of crusaders approached the Holy City, and caught the first sight of its spires and turrets through the blue luminous tremors of the distance, some knelt in silent praise, some kissed the earth, some prayed and laughed and wept in wild emotion; and knight and palmer, old man and little child, joined to raise the cry, "Jerusalem, Jerusalem!" Ought not a sight of the "heavenly Jerusalem" to inspire within us a vehement heavenliness, and make us in greater earnest to be there?—STANFORD.

AN APPEAL FROM THE CHURCH AT BELFAST.

I am desired on behalf of the church here, to appeal to the various churches and brotherhood for a little monetary assistance to enable us to proceed in the erection of a meeting place, which under present circumstances, is almost an absolute necessity. The present building we occupy was formerly used as a shop, and has a dwelling connected with it. It is now in the market for sale, and should it be sold in all probability, we would have to leave it. If this should be the case, I am sorry to say that there is no other suitable place we could get to meet in unless we rented one of the large halls, the rent of which would be

too much for us. We have had a very liberal offer made to us for the erection of a brick building, 35 x 20, and as we were not likely to have another such offer, we considered it best to accept it, feeling confident that the various churches would lend us a helping hand.

We wish to raise about £40 if possible and if we get this, added to what we have already on hand and promised by the members here, it will be the cause of great thankfulness and gratitude to our Heavenly Father. Hoping the brethren will help us, yours in the one glorious hope,

J. BARNACLE, Sec.
Church of Christ, Belfast

TEA MEETING AT SOUTH MELBOURNE.

A tea and public meeting was held on Monday, 22nd March, at South Melbourne, to say good-bye to Bro. Illingworth (who is about to transfer his labor to other churches), and also to welcome his successor (Bro. G. B. Moysey.) The tea was partaken of in the Mechanics' Hall, at which 400 sat down to tea; and the after meeting was held in the chapel, Dorcas Street, there being close on 500 present. Bro. Patterson took the chair at 8 o'clock, and after praise and Bro. Troy had led in prayer, the chairman, in a few appropriate remarks, referred to the loss the church was about to experience. He briefly sketched the progress of the church at South Melbourne. Bro. Illingworth had found a church of 51 members, and (after laboring amongst them for four years) had left it with 221—a total increase of 170. Bro. Patterson bore testimony to the harmony that had existed between the church and evangelist; and in bidding Bro. Moysey welcome, hoped the same spirit would be manifested in the future.

Choir—"Onward go."

Bro. HARDING said he did not expect to have been the first speaker, and felt himself something in the same position as a Welsh friend of his, a Mr. Jones, who consulted him in a very serious matter. It appeared that Jones had been married twice, and the difficulty was that in speaking to Jane (his new wife) of the qualities of his former (Maria), let him try his best, he never could speak of her in such a manner as to please Jane. If he spoke of Maria's excellencies, he was depreciating Jane; and if he depreciated Maria then he was twitted that "this is what he would do of Jane when she was gone!" Bro. Harding realised this difficulty in bidding good-bye to Bro. Illingworth, while he welcomed Bro. Moysey. But he believed in the old Scotch proverb—"It's well to be off with the old love, before you're on with the new," and therefore he would bid Bro. Illingworth good-bye before briefly welcoming Bro. Moysey. He had watched Bro. Illingworth's labors with more than ordinary interest. The church at South Melbourne had been under obligation to him for many deep lessons of self-reliance, self-sacrifice and personal devotion; and while he congratulated the church in its numerical progress, he believed there was a spiritual progress deeper and more lasting than mere figures could show. Bro.

Illingworth's labors had been unostentatious. He taught us the lesson that in laboring we are in the hands of God; and if we are blessed by large gatherings, let us not always assume that we are the means, but that other means have been at work as well. He wished God speed to the departing guest, and at the same time gave a hearty welcome to the coming guest. Bro. Moysey starts sufficiently handicapped as it is: it is always hard to follow a good man, and he impressed upon the church members not to be like his friend Jones—always talking about Maria's good qualities (of what Bro. Illingworth did), but to heartily welcome Bro. Moysey, who would mark out a plan of his own; and if the church stood by him, as they stood by Bro. Illingworth, he would render a good account of himself in 12 months hence.

Choir—"Oh Zion, lovely Zion!"

BRO. IRWIN followed, and stated that in the journey of life we were often called upon to perform duties that we felt unable properly to perform, and he felt in that position. During the four years of Bro. Illingworth's labors he had done so much for the church, that their only regret was that he did not come to South Melbourne sooner. He had not only done much for the church, but he had done that for nothing—even less than nothing, as he had given time, labor, patience, as well as money to the cause, without any fee. Some may say he had acted unwisely in this, but in his (Bro. Irwin's) opinion he had set them a noble example of self-denial, and self-sacrifice, which has had a good effect on the church here. Bro. Illingworth not only could preach, but he could teach, and his teaching tended to the glory of God, and the welfare of mankind.

Choir—"He that heareth and believeth."

BRO. J. H. EDWARDS, of Collingwood, then bade Bro. Illingworth God-speed, and welcomed Bro. Moysey in a few, appropriate remarks. He said there was no grander work that we could be engaged in than in leading men and women to the foot of the cross. We had no grand ritual, nor beautifully adorned buildings, but we had the oracles of God which is able to lift men out of degradation and place them on the road to eternal happiness.

Choir—"Turning are the wheels of time."

BRO. T. SMITH, the church secretary, then in a few well-chosen remarks pointed out the close relationship that existed between the church and Bro. Illingworth during the last four years, and presented him on behalf of the church, with an illuminated address, which reads as follows:—

TO BRO. F. ILLINGWORTH,

"Dear Brother,—In view of your departure from us to another field of labor, we, the members of the church, meeting at Dorcas Street, South Melbourne, desire to express our deepest gratitude, our warmest praise, our highest esteem, and profound admiration for the noble, Christ-like, self-denying, and self-sacrificing spirit which you have manifested in your labors of love with us as a people of God, also for the deep earnestness of soul which you have evidenced by your desire for the consolidation and making one the body of Christ which is his church, and of which we are members one of another, also for the anxious care

and intense love you have for the salvation of precious souls, and above all, for the glory of God, our Heavenly Father, and his Christ, whom you serve, but language cannot express the deep inward feelings that fill our hearts, moved and impelled by the spirit of Christ, our blessed Master, towards you for your work in the Lord. How we will miss your voice!—in the soundness of your honest, faithful, and true teaching, whether to edification, exhortation, or words of comfort; your kindly counsel and advice in our difficulties, and your sound judgment in all our troubles, also in your earnest efforts to make known the unsearchable riches of Christ, and to spread the pure primitive gospel to a sin-stricken and perishing world.

"Our hearts are bowed with sorrow at the thought of your departure, but our souls go out to God on your behalf that wherever you labor God may bless your labors as he has owned your work with us, and has used you in bringing many to the knowledge of the truth as it is in Jesus, and may that earnest desire for precious souls fill your heart that God may make you mighty in his hand to lead many from darkness to light, and that you may shine as the stars in the firmament, and that many stars may deck that crown which God, the righteous judge, will give you in that day when he makes up his jewels.

"We feel that we cannot say farewell, but good-bye for the present. That God and his Christ, the great head of the church may multiply to you every temporal and spiritual blessing, and that in the life to come an abundant entrance into the everlasting kingdom may be ministered unto you and yours.

"We are, dear brother, yours in Christ.

[Here follow the names of a large number of the members of the church.]

BRO. SHACKLOCK then on behalf of the teachers of the Sunday school, presented Bro. Illingworth with a revised edition of the Bible, and a nicely bound Hymn-book, as a slight token of the respect and esteem entertained towards him by the teachers.

BRO. ILLINGWORTH (who was at the first completely overcome), said—If I had received the slightest intimation, or had the remotest idea that this presentation was to have been made, I would have been one hundred miles away from this building tonight. Anything of this kind is so much at variance with my feelings and desires, that I cannot receive your valuable gifts without pain. Still I must confess that the kindness which I know has prompted you thus to express your feelings is exceedingly gratifying to me. I have never sought any reward for my work as a preacher; and have felt all the time that I desired none. I have only tried to do my duty as one of yourselves. And I know, and bitterly oftentimes do I grieve to know, how far short I have come in this respect. Still it is with a deep sense of thankfulness that I receive these tokens of your appreciation and regard. I know that your esteem is genuine. And while I know that I am altogether unworthy of it. I feel encouraged by it to press on in the new and difficult work which I have chosen for myself. Next to the appreciation of our Father in heaven, the Christ whom we serve, and my own conscience. I value most highly the appreciation and

kindliness of my brethren. Sincerely then do I thank you. It is now nineteen years since I preached my first discourse in connection with our brethren. This was in the meeting house of one of our oldest churches, if not the oldest. I refer to the church in Melbourne. Two weeks after I preached in Brunswick, and on the following Sunday in Prahran. Since that time I have been preaching almost continuously. I was privileged to plant the church in Castlemaine. I am reminded of this by seeing our good Bro. Greenwood here to-night—a brave comrade with whom I labored in that field. In the order of God's providence my business called me to Sandhurst. I see here Bro. Quilliams, another brave co-worker. It fell to my lot to re-organise, indeed practically to plant the church there. I spent six years in that field, and have labored in many others. Yet this is the first public tea meeting I have attended, having special reference to myself. I feel myself in a new and strange position. I have attended many such meetings held in honor of others, and I have enjoyed them much, but this one awakens different feelings. Much has been said of me to-night, kindly said, and kindly meant—still too much. It has been my aim to seek out my own place and to do my own work. Some may think I might have worked differently. Perhaps that I ought to have given my whole time, and received pay for my work. I hold that there is a place for every Christian, and that the first and primary duty is for him or her to find the place which God destines them to fill, and to fill it with all the energy and faithfulness which they can command. With a deep consciousness of my own defects in doing my work here, it has often been, and is still a wonder to me, that you have borne with me so long, and that to-night your expressions of goodwill are so unanimous and so kindly. And now comes the time when we must say good-bye. I do not know precisely what may be the feelings of a father in giving a beloved daughter's hand in marriage, but I can give a very shrewd guess. Many of you are my own spiritual children. It has been my joy to take your hand in the early morning of your spiritual life, and to listen to your confession of Jesus as the Christ. I have descended with you into the water, and buried you "with Christ in baptism." And now my one desire is to see Christ formed in your hearts and lives the hope of eternal glory. But others must do this work. You are my children, and this relation can never be altered. My interest in your welfare can never cease. Paul expressed the thought thus—"Though ye may have ten thousand instructors in Christ, yet have ye not many fathers." And now, Bro. Moysey, I have to commit this church (dear to me as an only daughter) into your hands. I well remember a scene in my own life (one which occurs in the lives of most young men), when I had to ask my present father-in-law for the hand of his daughter. In giving his consent, the old gentleman said—"Never in all her life has she caused me one hour's anxiety by any word or act of her own." So say I to you, Bro. Moysey,

"Never during all the years of our laboring here together, has this church given me any anxiety by any act of her own." I have never received from any member an unkind word or act. She is not perfect in all things, but she has been perfect in her treatment of me. I say then to you Bro. Moysey, here now as I commit her future welfare into your care, use her well, treat her kindly; lead her forth to Kedron's Vale, to Olivet's heights, to Calvary's cross, and to the River of Life that makes glad the city of God, and she will repay you with the rich treasures of a true and loyal heart, that will cause your own to overflow with heavenly joy. She is leal-hearted, loyal and true. But time is too short for me to say a tenth of what I have in my heart, I can only thank you, and carry away with me into the new and I fear difficult field of labor to which I now go the encouragement that comes to me from the sense of your kindness in the years past, and here again to-night so richly expressed in your words and gifts. May the Lord bless you and keep you faithful unto death, and if amongst the many changes and disappointments of life our meetings on earth should be few, may we all at last meet on the bright golden shore. There shall we see him whom our souls love, and we shall be satisfied, because we shall awake in his likeness.

Choir—"Only to know."

BRO. MOYSEY on rising was also greeted with cheers. He said that the church in bidding good-bye to Bro. Illingworth was about to enter into important and intimate relations with him, and it gave him great pleasure to see this hearty meeting to bid good-bye to our esteemed brother. He continued: I feel increased love and esteem for those who could manifest such a deep appreciation, and it only the more endears you to my heart. I can never take his place in your affections, I must endeavor to win a place in your hearts for myself, which will not interfere with your love to Bro. Illingworth. A mother has just as much love left for her twelfth child as for her first, and so can the church. Bro. Illingworth has affectionately given me a charge to take care of his daughter in the faith, and I can only say that I will do my best to do so. The analogy that Bro. Illingworth had drawn was not strictly alike, as before an aspirant for a young lady's hand approached the father he must first have won a place in the ladies affections, and that feeling must be reciprocated; but in the present case this had not yet been done, but I may say that so far as I have observed I will be satisfied with the brethren at South Melbourne, and that by-and-bye when we know each other better this feeling may be mutual. I would remind you brethren that the church has its responsibilities, and I pray that each will do their work. I require your prayers and sympathies; may the Lord bless our labors. My object will be to tell the same old story that Bro. Illingworth has told you, and may God grant that we may meet with the same success and prosperity.

After the audience had joined in singing "Praise God from whom all blessings

flow," Bro. Strang pronounced the benediction, and the meeting closed.

In the hurry of closing, the intended vote of thanks to the "Union choir" was omitted. We are requested to specially note this, and to express the thanks of the church for the valuable assistance they rendered under the able leadership of Bro. Tinkler.

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.

ALLEN.—Bro. James Allan died suddenly at Richmond on the 21st March. Obituary notice will appear next month.

KINGSHOTT (Caroline).—On December 7th, 1885, our beloved sister fell asleep in Jesus at the residence of her daughter, Sister Lawson, at Footscray. Our sister for many years had been a sufferer, but bore all patiently, waiting and looking forward to a glorious deliverance. Our sister was an old and respected resident of Broadmeadows, of 33 years' standing, and was among the first to join the cause here, and has been a constant and faithful attendant at the meetings of the Lord's people, and now she has gone to her promised reward, washed in Jesus' blood and made whiter than snow. J. K.

Broadmeadows.

The Harbest Field.

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

Summary of additions by baptism reported in March *Standard*—Victoria, 48; South Australia, 7; New South Wales, 6; New Zealand, 3. Total, 54. An increase of 2 over month previous. A. B. MASTON.
Molesworth Street, Hotham.

VICTORIA.

MELBOURNE.—Four additions by letter since last report.

MURTOA.—We are pleased to report three additions since our last report. Those added to the church are members of the family of Bro. Smith, whose adhesion to our ranks we reported last month.

G. H. BROWNE, Sec.

HAWTHORN (Report and Appeal).—It is now a considerable time since a report from Hawthorn has appeared in any magazine. Since the date of the last one, the church has been steadily increasing in numbers, nine having been added by letter. We have been cheered within the last few weeks by the arrival among us of brother and sister Zelius and family who have lately returned from Bairnsdale. In many ways will we find this addition to our number a great

assistance to the church. The gospel has been proclaimed in Golding's Hall for a considerable time, but without apparent fruit as yet. The building is an unsuitable one and has never commended itself to the public, and the audiences have been rather small. It was however the only place available, as the M. U. Hall in which we meet in the morning is occupied in the afternoon and evening by the Wesleyans. On 18th October last, Sunday school was established under the able superintendence of Bro. Hardie, and has been going on in a highly satisfactory manner and with increasing numbers ever since. It is also of necessity held in Golding's Hall. From what has been said it will not appear surprising that though still comparatively few in number, we should resolve to strain every nerve to obtain a building of our own. Accordingly a piece of land in Glenferrie Road was secured on advantageous terms from our Bro. Finger, who at the same time gave a very handsome donation towards the purchase money, and last week the contract for the erection of a brick chapel, 27 feet by 40 feet with vestry was let. Bro. Finger was the successful tenderer, and as his tender was lower by a very considerable amount than the others, it is evident that as contractor also he is very materially assisting the church. When the chapel is ready for use, the sum expended on land, building, fittings, etc., will be between £850 and £900. Though we have been fortunate in being able to borrow the greater portion at a very moderate rate of interest from Bro. Burt and his co-trustee and are doing what we can individually, still a considerable deficiency faces us which must be made up before the end of May. But we have every faith in the brethren throughout the colony, that they will carry us through. Perhaps a more orthodox way of putting it would be to say that we have faith in God, that He will put it into the heart of the brethren to assist us. It may not however be out of place to remind the readers of the *Standard* that Hawthorn is an important and rapidly growing suburb in which (there is every reason to believe) the gospel when proclaimed under ordinarily favourable circumstances will meet with good success. The brethren at large may be reminded that since the planting of the church here, about 13 years ago, the Hawthorn brethren have responded to the extent of their means to almost every appeal whether from churches in a similar position or on behalf of individuals; and Bro. Illingworth in particular is reminded of the distinct promise made to some of us that if we got a suitable building he would make Hawthorn his field of labour for a time. Donations from churches or individuals will be thankfully received and acknowledged in the *Standard*. They may be forwarded through the editors of the *Standard* or direct to the Sec. of the church, Bro W. H. Bardwell, Kew.

J. E. L.

CHELTHENHAM.—We are still making progress if not in additions to the church. The members are being built up in the faith and hope of the gospel. The interest in the preaching is well sustained, Bros. Fulwood and Clapham rendering good service in making known the word of life. The Sunday school is increasing its number through the able efforts of the superintendent and teachers. The annual treat took place at Mordialloc on Thursday, and was much enjoyed by those present. Some of our old members such as sisters Judd and Organ, are not able to meet with us in consequence

of extreme age, but the sympathy of the church is manifested towards them. We have been favoured with a visit from our Bro. Philip Santo, of Adelaide, and his warm-hearted addresses in the church as well as while visiting the members were much appreciated.—D. W. [This should have appeared in last month's issue.]

BERWICK.—I have much pleasure in reporting that the work here is slowly but surely moving on. Since our last report, ten have been added to our numbers, three at Gembrook by faith and obedience, and seven here, (three by letter, and four through obeying the gospel.) The preaching (since Bro. Little's engagement by the missionary committee) has been carried on by Bro. Cameron whom the churches in this district have engaged. We have also secured a most convenient piece of land in the very centre of the township and in the main street, the next allotment but one to the general post and telegraph office. Steps will shortly be taken to erect a new chapel thereon. Any of our brethren who feel a desire for helping in this work for the master have now an opportunity; any assistance will be thankfully accepted.

ERNEST HILBRICH.

February 18, 1886.

TARADALE.—I have spent one Lord's day with the church here. Since my last visit many of the brethren have left this district. I am thankful to say that although at present the brethren who assist the church in speaking, &c., are absent from home, the meetings were well attended. I was pleased to meet a dear sister who went down into the waters of baptism with me nearly ten years ago, and whom I had not seen since, until our meeting at Taradale, she having lately come to reside in this district. I trust that our preaching brethren will not forget the cause at Taradale, but they will help them all they can. Bro. Troy, will you try and spend one Lord's day here before your return to Sydney; there are many saints wishing to see your face again, the writer among the rest. Additions for the month—one by letter.

HENRY LEVERSHA.

CHELTHENHAM.—This church held its annual tea meeting on March 15th. The tea being served in the Hall of the Mechanics' Institute, and the public meeting being held in the chapel. The platform was decorated with flowers, an appropriate motto appearing in the words "Praise ye the Lord." The chair was occupied by Bro. Clapham, and Bro. Strang opened the meeting with prayer. Brethren Lewis, Troy, Edwards, Dunn, Moysey, Bates and Illingworth delivered short, but stirring speeches. During the meeting choice selections were rendered by the choir.

BULLEN.—Since our last report, the church has had the pleasure of receiving three into our fellowship who were won to Christ by the preaching of the gospel, being obedient to the faith were baptised. Our meetings are well attended, and altogether our prospects are encouraging. C. P.

CASTLEMAINE.—Upon my arrival in this district, about two months ago, I found the brethren living in peace, and the meetings well attended. Thankful to say that this happy state of things continues. The meetings at Walmer show signs of life. That for the breaking of bread, which is held in the house of Bro. Hogarth, has a fair attendance for a country district. The

Mutual Improvement Class formed by Bro. Goodacre has a large membership. Its second anniversary was celebrated on Wednesday, 17th March, by a picnic and a public meeting. At Barker's Creek, we get a good hearing at the gospel service, and most of the brethren are regular in their attendance at the Lord's table. A Mutual Improvement Class has been formed and promises to be a success. The work at Castlemaine is full of interest and bright with promise. The morning meetings were never better attended than at present, our comfortable little chapel is almost invariably filled with attentive hearers at the service for the proclamation of the gospel. A Bible class and Sunday school have been commenced, both of which are doing well. The latter is in great need of a library. Its officers are appealing for help to the various schools throughout the colony and are looking forward to a hearty response. A few spare books from the private library of any brother or sister will be gratefully accepted and acknowledged.

W. J. JOINER.

SALE.—Since our last report, three have been added, two from the Baptists and one by faith, repentance and baptism.

C. W.

HOTHAM.—Bro. A. B. Maston who has been under engagement for the last twelve months as evangelist with the Hotham church, has entered on another twelve month's engagement. Bro. Maston has exchanged platforms with Bro. Troy of Sydney. Bro. Troy entered on his labors with us on Lord's day, February 28th, when he delivered a most eloquent address to the church in the morning, and preached a masterly discourse at night to a large meeting, the chapel being well filled. Our Bro. Troy also preaches the gospel on Wednesday evenings, his subject—the Love of God, which he presents in so striking a manner and his illustrations are so convincing, that the Wednesday evening meetings are most profitable for the children of God. During the three weeks that our brother has been amongst us nine souls have been led to confess their faith in the Lord Jesus Christ as their Saviour, and we believe many more will soon follow. We hope and pray that Bro. Maston's visit to the church at Sydney, may be richly blessed to the edifying of the church and the ingathering of many precious souls to the fold of the Lord and Saviour Jesus Christ.

T. K. MINAHAN, Sec.

WONWONDAH.—As we have not previously made known our existence to you, I send the following report. We have here a church of nine members, meeting in fellowship, every Lord's day. We meet in turn at the house of Bro. Jones, Richter and my own; we are also doing our best to sow the good seed in this district. We have permission to hold services in four state schools within the distance of five miles. We hold services in one or two of them every Lord's day, the meetings are conducted by brethren Jenkins, Ahles, Jones and myself in turn, and sometimes two or three of us speaking at the one place. Our young Bro. Jenkins is a fine earnest exhorter; young Bro. Ahles has a desire, to devote his whole time to the work, he is now studying under the instruction of Bro. Thurgood, of Ballarat. We are looking forward with hope to the time when the missionary committee will be able to send an evangelist to the Horsham district, which has a population of five thousands, which would be a good central

position for a church to work in conjunction with Murtoa. Wonwondah is twelve miles from Horsham.

WILLIAM SMITH.

March 19th, 1886.

BALLARAT EAST.—Two more additions since last report; and two others will make the good confession next Sunday. E. S.

NOTES AND NEWS FROM BALLARAT.

May it be said of us—Then had the church throughout this district peace, being edified; and, walking in the fear of the Lord and the comfort of the Holy Spirit, was multiplied! One source of persecution here is centralisation of our members—in Melbourne.

Bro. Goudy of Ararat has not been idle, the Lord has blessed his quiet efforts with three souls, who came to Ballarat to be immersed. One also at Peel Street, and one by letter.

May the Easter Conference be the largest attended, not only by brethren but also by sisters, of any gathering we ever had, and may it mark a new era in increased unity, spirituality, and determination to carry out the Lord's will amongst us as it is carried out in heaven.

Brethren and sisters of the country at large, don't fail to come to the Conference. Come, and hear what the Lord has done for us, and then return to your homes with a divine enthusiasm to do more for Him than ever before. Don't fail to send a post-card to Bro. Smith of 79 Swanston Street, and let him know beforehand that you are coming.

Buninyong church and school held its picnic on Tuesday, 23rd February, at the beautiful Ballarat gardens, under the supervision of Bro. Scurrah, superintendent of the school. They had a most enjoyable outing.

ALETHEUON (C. L. THURGOOD).

SOUTH AUSTRALIA.

GROTE STREET.—Bro. Green's preaching at the Town Hall is still attended by full audiences of over a thousand. His last discourse on "God and Mammon" is favorably commented on by the *Christian Colonist*. Three persons were baptised on the 10th instant, showing steady progress. Bro. Powell, on his way to Mallala, spoke on the occasion on the "pulling down of strongholds" (2 Cor 10:4) in a pleasing and effective manner.

D. G.

LONG PLAIN.—On March 12th, the three churches of Mallala, Long Plain, and Wild Horseplain, held a united tea-meeting, in the meeting house, at Long Plain for the purpose of welcoming Bro. J. E. Powell, from New Zealand as the evangelist of the three churches, in succession to Bro. E. Woolcock. There was a large attendance from the three churches, while from the sister-churches at Alma and Dalkey, there were present our veteran Bro. John Laurie and Bro. J. McLauchlin, D. Finlayson and others. Addresses of welcome were delivered by brethren Laurie, McLauchlin, Finlayson, Marshman, Judd, and Green. Bro. Powell in reply expressed himself as too deeply affected by the many kind things spoken, and the very cordial welcome given

to be able to say much. He came to labor with them with all his heart, and from the kind reception he had received, he was sure he would have their sympathy in his work. If his labors were to be blessed they must be a praying people. When preaching he should always remember that he needed to preach to himself as well as to them, for they all needed to be reminded of their absolute dependance upon God, and need of daily help. Many Christians were very sick, but it was by their own fault, their sickness was the result of neglect of duty, and they needed daily to apply to their need the medicine provided by the Lord. All foolish reading, and engaging in unprofitable amusements should be put away, and God's word should be constantly studied in order to be strong and vigorous. The heart must be watched, a pure spiritual atmosphere must be breathed, and there must be true spiritual exercise by work for Christ. Bro. Powell closed his remarks by an earnest exhortation to co-operation in work for Christ. During the evening the choir rendered efficient help by singing some beautiful gospel melodies, and a most profitable meeting was felt to have been held.

M. W. G.

NOTES FROM SOUTH AUSTRALIA.

Church matters here have been moving along very quietly during the past month.

The services in the Town Hall, by M. W. Green, have been continued, with large and attentive audiences, and are to be carried on until the middle of April, when Sunday evening meetings will probably be resumed in the Grote Street chapel.

At Hindmarsh, the resignation of H. D. Smith takes effect from the middle of March, after which date he will be "pastor" of the Baptist church at Gawler. The brethren whom he is leaving are still seeking an evangelist to labour with them, and we hear that Bro. Bates has received an invitation. During the quarter commencing in April, however, they will be without such help; and we are glad to state that the preaching plan meeting held in Adelaide, and at which arrangements are made for the gospel services in connection with the five city and suburban churches, had the pleasure of the presence of several of our Hindmarsh brethren, with whom engagements were made for interchange and supply of speakers; so that we have a co-operation in this work of the full half-dozen congregations.

The churches at Mallala and Wild Horse Plains have engaged Bro. Powell from New Zealand to work with them and amongst them; a report of the welcome to him, furnished by Bro. Green is appended. We wish him heartily God speed in the proclamation of the whole counsel of God, and abundant success, and shall be glad either to receive reports for transmission to the *Standard*, or to read them when sent direct to the magazine. The more conversions to God, the better shall we enjoy the reading.

TASMANIA.

LATROBE.—We have had a visit from Bro. P. Santo of Adelaide, and enjoyed his company much. Bro. G. B. Moysey and his wife have spent two Lord's days with us. He preached in the Odd Fellow's Hall,

and the good seed of the word being sown will bear fruit some day. Brethren are refreshed by communion with kind brethren.

RICHARD FAIRLAM.

NEW SOUTH WALES.

PETERSHAM.—During the month, *eighteen* have been received into the fellowship of the church, nine by faith and baptism, seven by letter, and two formerly immersed. Bro. Maston (we are glad to state) intends visiting us here, with his oil paintings. Already he has discoursed to us on "The Bridge over the River of Sin" and also exhorted the brethren last Lord's day morning. His addresses are weighty and powerful, and we feel convinced that the churches favored with a visit from Bro. Maston will be strengthened and consolidated.

EDWARD BAGLEY.

Petersham, March 15th, 1886.

SYDNEY.—The principal event of the month with the church in Elizabeth Street, is the exchange of preachers between us and Hotham. Bro. Maston arrived here, midday on Saturday the 27th ultimo, and addressed the brethren the next morning (Lord's day) and preached in the evening to a good congregation, his remarks being generally for the benefit of Christians. The following Lord's day evening he preached to a full house, his subject being the "bridge over the river of sin," illustrated. He is also preaching twice a week for the church in Petersham, Wednesday and Friday evenings. Last evening he gave the first of his discourses on Christ in the tabernacle, the brethren and friends being much interested, there being a good meeting; and but for the inclement state of the weather, we expected to scarcely have room for those that would have been present. The sisters' committee are fairly at work and seem bent on doing *some good*, which doubtless they have already done. Our additions for the month are not as numerous as they have recently been, there being *two* by faith and obedience and *four* by letter. We are getting a Directory of the church in print under the supervision of Bro. Maston, which we also hope to be productive of good amongst the brethren in general. We have other work in view, which we hope to be able to report as in a sound progressive state in our next report.

15th March, 1886.

C. WOOLLAMS.

Bro. PICTON as lecturer of the N.S.W. Christian Evidence Society is doing good service in the cause of truth by his bold and vigorous onslaughts upon secularistic dogmas and ignorance. He has already in a most popular manner delivered seven reply lectures to Mr. Collins, the Secularist lecturer in the large hall of the Y. M. C. Association to overflowing audiences on the subjects "Can Man know God"—"Theology the world's curse"—"Secularism the world's salvation"—"Jesus Christ"—"Law not God"—"Life and Death" or "Has man a soul" and "Geology and the Bible." The Secularist lecturer however has not yet dared or ventured to notice or reply to any of his opponent's arguments and statements, but contents himself by spending a portion of his time in personally abusing him, but thoughtful people regard this course as a most convincing proof of Mr. Collins' inability to overturn our brother's arguments. It is also observable that the reports

that appear in the *Liberator* from Sydney Secularists concerning Mr. Collins' Sunday night lectures are exceedingly brief and general, and are altogether reticent concerning Mr. Picton's replies. These Friday night reply lectures are becoming quite an institution.

F. W. TROY.

NOTES AND NEWS FROM QUEENSLAND.

I am sorry I forgot to write last month. Three have been added by the obedience of faith in Warwick since last report.

Towoomba has been cheered by the addition of one by faith and baptism recently. We hold a series of special meetings there shortly.

At Zillman's Waterholes, one more has been baptised.

Bro. Black tells me of one baptism and two additions from the Baptists at Vernor. Also of two decisions at Ipswich, and five more at Marburg. He talks of visiting Victoria shortly.

From Bro. Goodacre I hear that fair progress is being made in Brisbane. Since I last wrote eight have been immersed there. The brethren have now a baptistry in the Temperance Hall where they meet for worship and preaching.

Bro. Goodacre has decided to leave Brisbane after May, I am sorry he is going, his inclinations seem towards Victoria. May the Lord continue to bless him wherever he goes.

Thus amid encouragements and discouragements we keep plodding on. There is much to be thankful for amid it all, and a little also to dishearten, but Father knows all about it.

E.

12th March.

NEW ZEALAND.

It is some time since I have had the pleasure of writing a few lines for the *A. C. Standard*; but my spirit has been with you all the same.

I am pleased to see that Bro. J. H. Edwards of America has reached Australia, and on behalf of the churches of Christ in New Zealand, I extend to him a hearty welcome to these colonies. The brethren here will now expect that the churches of Australia will be unusually "orthodox," seeing that they have among them the man of "orthodox fame." We need a few more evangelists in this colony; but somehow or other, Australia manages to get most of the big preachers from the States. Well, give them plenty of tea, and when you get done with them, send them this way.

The church in Wellington is prospering in all its departments. The Sunday school and the public meetings of the church are well attended, with an increase of interest. The people seem anxious to hear the preaching of the gospel on Lord's day evening, and we are blessed at these meetings with a good attendance from the general public. We have had several baptisms since my last writing, which will be reported in due time by another. Two gentlemen came forward on last Lord's day evening to accept the Saviour, one of them

being from the Freethinkers. This man, I am told, not only opposed Christianity, but when I first opened out on their teaching, made our question-box lively with his questions. But as one erroneous theory after another went down before the truth, he soon found himself without further excuse, and so confessed his faith in Christ with a heartiness which showed his appreciation of his duty. Our little paper, the *Church of Christ*, is doing good work for us; and I notice that some of the clergy are becoming alarmed at our success, and are hence beginning their old game of opposition and misrepresentation. The sectarian spirit is the same in all ages and countries, and so the language of the Jews to Paul at Rome might be appropriated by many of the people of Wellington: "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."

It is too bad that the Wellington church should carry off all the prizes offered by the *A. C. Standard Co.*, yet it is natural for us to rejoice. But while rejoicing, we should not forget the practical feature of the lesson Bro. Huggins has taught us concerning the use of tobacco by Christians. What should be done with those Christian gentlemen (?) who persist in puffing the poisonous smoke into God's pure atmosphere even while walking with ladies in the streets, or in the presence of ladies anywhere? And what is to be thought of the lady (?) who will tolerate such bad manners? Someone may reply that it is his individual right to smoke. But the real question is, has he a right to smoke *other people*? A man can do all the tramping he wishes, just so he does not tramp on my toes. Sam Jones, the American revivalist, who is now attracting so much attention on account of his unvarnished condemnation of the popular vices of the age, recently demanded of his audience in St. John's, "How would Jesus look in a theatre or in a ball-room?" Soon after, the response came direct in a note, "How would Jesus look smoking a pipe or cigar, or chewing the filthy weed?" This was a centre shot at Sam, for he is addicted to the habit.

Many of the churches of Australasia possess rare opportunities for doing good; and they will not be wise if they do not improve the time. Every year brings hundreds of people from home to these colonies many of whom know but little of primitive Christianity as taught in the New Testament. If they were connected with the denominational churches at home, I find that they have grown tired of social caste and religious tyranny, and since coming here have thrown off the yoke of bondage, and now declare themselves free men and women. Hence as a rule they do not bring church letters with them, and unite with the churches of the same faith and order here. These people are now ready to have the truth for themselves, and are more willing to accept it than ever before. If the Churches of Christ will give this class of people their special attention, they will find many of them ready to accept our plea, for New Testament Christianity.

J. F. FLOYD.

Wellington, February 18th, 1886.

DUNEDIN (N.Z.) — Since last report thirty-six persons have been added to our numbers, twenty nine by faith and obedience, five previously baptised, and four by

letters of commendation from sister churches. Having now entered the kingdom of God on earth, may they with us remain steadfast and faithful to the end, so that we all may at last receive an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

ALBERT F. TURNER.

NEWS FROM WELLINGTON.

Harvesting is now commencing in earnest. The good seed is bearing fruit. There have been seven additions by faith and baptism since last month's report. One has been restored to fellowship, and two from other parts, make a total of ten during February. One of those immersed is a Sunday school scholar; and another is one who has lately been a leading "freethought" gentleman. Every Lord's day evening our meeting house is well filled, the interest in these meetings having not abated in the least.

The Wednesday prayer meeting is still growing in interest, one noticeable feature is that almost all the young members attend, in fact Bro. Floyd recently announced "he would like to see more of the old folk" out, at the same time he was very pleased to see the young coming out as well.

Bro. Floyd recently gave a sermon to children, which was well attended and much appreciated.

H. HUGGINS.

24th February, 1886.

VICTORIAN MISSION FUND.

RECEIPTS FOR MARCH.

Church at Maryborough	...	£1 17 10
Do. Swanston Street	...	4 10 0
Do. Sale	...	0 17 0
Do. Toolamba	...	0 11 0
		£7 15 10

W. C. THURGOOD, Treas.

QUEENSLAND MISSION FUND.

North Adelaide, Dorcas Society,		
per Bro. Illingworth	...	£2 0 0
Church at Berwick	...	2 3 0
Sister Yakel	...	0 10 0
		£4 13 0

W. C. THURGOOD, Treas.

209 Swanston-street, Melbourne.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following:—Lee, Borung, Graves, Fullwood, Mrs. Mitchell, Miss Mitchell, R. A. Moore, T. Brown, R. Campbell, Jas. Wiseman, Jno. Cooper, Cox, Divers, Jacklyn and Mrs. Evans, Wright, Brazil, W. J. Verco, W. T. A. Harris.—8s. from Mrs. Kerr and Russell, 3s. Mrs. Nichol, 5s. John Murray, 1s. McLachlan, 6s. 2d. Ferguson, 7s. 6d. Mrs. Campbell, 7s. Tudball, Edwards, and Smyth, 16s. Eyre, 30s. Cooper, 12s. Wark, 50s. Riordan, 36s. Sheehan, 34s. T. Hindle, 48s. Cederman, 46s. Kemp.

Printed by THOS. SMITH, 55 & 57 Russell-street, Melbourne; and published by MALCOLM MCLELLAN, 180 Russell-street, Melbourne, for the "Australian Christian Watchman Newspaper Company, Limited."