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STANDARD

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

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Notes of the Month.

THE Presbyterian Church of Victoria does not fail to furnish its yearly supply of excitement to the religious public in the shape of charges of heresy brought against one or other of its preachers. Sometimes in reading the report of the meetings of the assembly we could almost imagine that we were reading the account of a stormy parliamentary debate, and certainly come to the conclusion that the moderator's position is more difficult, and his duties as onerous as those of the speaker of the Legislative Assembly. While deprecating the noise and strife attending the meetings of this religious parliament, we are of opinion that its members do not deserve the opprobrium which is cast upon them by the secular press, which in some instances has not hesitated to assert—that their actions are prompted by bitterness and malice. Differing very widely as we do from the teachings of the Presbyterian body, we nevertheless can do them the justice to think that in the charges brought against Messrs. Strong and Dods, they are actuated by a true desire to keep their church pure by casting out those who refuse to render supreme honour to Jesus Christ, as the Son of the Living God. Messrs. Strong and Dods would have our entire sympathy if they were simply engaged in an earnest effort to throw off the human creed, which the majority of sensible Presbyterians have outgrown, and the continued existence of which serves only

to perpetuate error and stifle the growth of the church; but unfortunately we have grave reasons to conclude that they not only wish to break off from human creeds, but from the Divine creed as well. This is undoubtedly true in the case of Mr. Strong, and if it is not true in the case of Mr. Dods, he has only himself to blame if people regard with suspicion his strange silence on this subject. No preacher of the gospel has the right to be reserved on the question of the divinity of Christ. His reserve is not honest—it is an insult to his co-religionists, who regard the divinity of Christ as the foundation of the religion they profess. In fact, the man who does not make clear in the course of his preaching that he holds New Testament views of this subject, must intentionally conceal his thoughts, and thereby render himself a proper object of suspicion. It should be the glory of all Christians, whether preachers or not, to proclaim abroad their hearty faith in Jesus as the Christ of God, and when they cannot do this, they should be prepared to surrender the position obtained under the impression that in this particular at any rate they were orthodox. Those who hold and teach that Jesus is not the Son of God, are guilty of the worst form of heresy, but those who hold this view and only insinuate that they hold it, are not only guilty of heresy but of dishonesty and moral cowardice as well. The honest, manly doubter may be mourned over, but he will be respected; but the shuffling heretic who seeks to keep place and pay, no one can respect.

WE have frequently drawn attention to the grotesque, degrading, and barbarous forms which religious worship sometimes assumes; but the most horrible religious sect of which we have heard has just been discovered in Russia. The chief doctrine held is (says the *Christian at Work*), that it is a sin to let men suffer bodily pain, on which account sick people belonging to the organisation are strangled. The existence of the sect was betrayed by a young peasant of the government of Saratof, whose sick wife had been kidnapped from his dwelling during his absence. Returning home one day the young husband found that his wife had been removed to the house of his mother in an adjacent village. He hurried to the place and found his wife still alive, but washed, wrapped in white linen, and laid upon a bier. The sick woman had no idea of the purpose for which she had been so laid out, and the husband being suspicious, determined to watch the development of events. He consoled his wife, and then hiding himself behind a wide stove, waited the arrival of his relatives. In time he heard some one enter the room and turn the lock behind him. Looking out from his hiding place, he saw it was a man dressed in blood-red clothes, bearing a large pillow in his hands. A minute later he heard a stifled groan from the bier. To rush from his hiding-place and fell the would-be murderer to the ground was the work of a moment, but the man in red seized his chance and escaped. A few days later no fewer than forty-two members of the sect were arrested by the police.

A FEELING of great satisfaction is felt in Jewish and other circles at the determination of the Committee of the Palestine Exploration Fund, to make an organized and systematic effort to obtain trustworthy information respecting the manners and customs of Palestine and Syria generally. The field of inquiry proposed by the Committee embraces such questions as religion and morals, health and disease, superstitions, legends, and traditions, language, industries, arts, proverbs, &c. Almost concurrently with this decision for investigation comes the remarkable statement of a young engineer, who has just returned from Palestine to Sweden, that he has explored the site of the Temple and the surrounding locality, and is of opinion that the Ark of the Temple is buried in the valley of Hinnom. But that is sheer guesswork. We imagine the Ark has with the people who once bore it long been resolved into its original dust. But as to this matter of exploration, the attempts which have been made from time to time by residents of the country to carry out such an investigation have been very incomplete, and have done little more than indicate the extent and depth of the treasures which lie hidden among the peasantry of the Holy Land. The necessary organization, with a large body of agents, highly educated and intelligent, has now been formed, and is placed at the disposition of the committee, so that it will be possible now to extend the inquiry simultaneously over the whole of the land covered by the Bible—that is to say over Syria, Egypt, Cyprus, Asia Minor, the Hauran, the valley of the Euphrates, and Armenia.—*Christian at Work.*

THE Town Council of Paris (*says the Sunday at Home*) has recently raised a statue to Diderot, the well-known editor of the famous "Encyclopædia." The unveiling was made the occasion of a demonstration in favour of Atheism. "These excesses," says Dr. Pressensé in a letter to a contemporary, "will inevitably excite a violent reaction. One movement fills me with delight, because I see in it the promise of a better time. The young

men of our Universities are constituting themselves an Anti-Atheistical Society. This will be entirely undenominational, and founded on the widest basis. It has already sought the concurrence of spiritualistic philosophers such as Jules Simon; of Catholic priests like Father Adolph Perrot, of Lacordaire; and of Evangelical Protestants. Thus it is not with us a question of a merely deistic sentiment which might be hostile to revealed religion, but we are an association of those who believe that the basis of morals for society and for the individual is faith in the living God. For my part, I feel sure that the time has gone by for the advance of Materialism. Its reappearance is to be attributed in great part to the persecuting policy of the Catholic Right in the Assembly of 1871."

THERE is (*says the Christian World*) bitter wailing in the tiny community of "Shakers." A crushing blow has fallen upon the sect. "Mother" Girling, in whose immortality her followers devoutly believed, is dead. With her expires the new faith which she founded, and of which she was the single prop. The twelve women and eight men who looked up to her as their guide spiritual and temporal, now gaze despairingly in each other's woe-begone countenances, and see no hope for the future in heaven or on earth. It is a pitiful condition in which to be placed, and should enlist for the bereaved community the sympathy of all Christian people. Mrs. Girling was probably no conscious impostor, but a self-deluded fanatic. At all events she gained for herself and her followers nothing but continued hardship—exposure, derision, doubtless what she considered as persecution. In some respects Mrs. Girling reminds us of Joanna Southcote. Like her, she announced a new revelation. Like her, she was the prophet and high priest of her sect. Like her, her sect must necessarily die with her. Joanna Southcote professed to be the mother of the as yet unborn Messiah. Mrs. Girling, like certain Catholic saints, alleged that she bore on her body the stigmata, or marks of the Crucifixion wounds, and it is also suggested that

her followers regarded her as herself an incarnation of the Divinity. A peculiar feature of the Shaker creed was their belief that all disease was sent for some good purpose from God, and that therefore it was sinful to attempt to check its course by the intervention of medical aid. This belief sometimes brought them in contact with the unsympathetic law. Now the delusion, which was never a very popular one, will pass into the limbo of the many exploded delusions which have preceded it, and the neighbourhood of the New Forest will witness the strange encampment no more. May the dispersed Shakers speedily find spiritual rest and temporal help elsewhere!

CARDINAL MANNING *says the Christian Evangelist*, has contributed a paper to the current number of the *Fortnightly Review* upon the liquor traffic, in which he contends that local option with reference to saloons cannot long be resisted in England. Upon this point he says: "It is only in the spontaneous action of the people, rising with their high moral sense in reaction against the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found." We are pleased at the growth of enlightened temperance view among the Catholic prelates. If they could rise to the point of excommunicating the saloon keeper who persisted in his hellish traffic they would give a powerful impetus to temperance reform.

THE Hebrew race is distributed over the Eastern continent as follows: In Europe there are 5,400,000; in France, 63,000; Germany, 562,000, of which Alsace-Lorraine contains 39,000; Austria-Hungary, 1,545,000; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000; Turkey, 105,000; and in other countries 35,000; Belgium containing the smallest number, only 3,000. In Asia there are 319,000; Asiatic Turkey, 47,000 (in Palestine there are 25,000); Asiatic Russia, 47,000; Persia, 18,000; Middle Asia, 14,000; India, 19,000; and China, 1,000. Africa contains 350,000, as follows: Egypt, 8,000; Tunis, 56,000; Algiers, 35,000; Morocco, 60,000; Tripoli, 6,000; and Abyssinia, 200,000. The entire number of Hebrews in the world is nearly 6,300,000 of whom about 200,000 are in the United States.

Hymn for the Month.

WAIT YE! FIGHT YE! BRAVELY.

Tune American War Song, "Weeping, Sad and Lonely."

(The last words spoken by Bro. T. H. Milner from Roxburgh Place Chapel).

Ne'er forget the "Good Confession"
Nobly made by thee,
Of that Saviour who in pity
Died our life to be!
When beside the laving water
Faith your fealty swore,
And you pledged yourself to Jesus,
His for evermore.

CHORUS.—Wait ye! fight ye! bravely,
Till He come again,
And life's trying war is over
Honored victor ye remain.

Is it that the strife is hotter
Than you thought 'twould be
Makes you hold the banner lowly,
Feebly bend the knee?
Rather, is it that your tread, is
Not by faith but sight,
And—faith's eye from Christ diverted—
Ye do miss the right.

Chorus.—Wait ye, &c.

'Tis not that His word has failed you,
Or His grace false proved,
That the covenant sure is riven
Or His throne been moved;
Nor that He himself is changed,
But that ye have grown faint-hearted
'Mid the trying flame.

Chorus.—Wait ye, &c.

Let the thunder-cloud still gather
Let the waters roar,
Be the hour of trial more testing,
Blasts yet wilder pour,
Yet, up heart, to God thy Saviour,
Up, and banish fears,
Till 'yond death, 'mid faith's last conquest,
Christ thy life appears.

Chorus.—Wait ye, &c.

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.

December 5th.

"Ye are the salt of the earth."—Matt. 5: 13.

A RECENT writer has truthfully said, "This antiseptic influence of believers is actively but secretly operating. In all ranks there are men and women with

hearts loyally devoted to a personal Lord Jesus, working secretly like the leaven hidden in the meal, to whom it is virtually said, 'Fear not, Paul, I have given thee them that sail with thee.'

There is wondrous reality in these words worthy of careful consideration. Notice—

1st. "Ye are the salt." Here is personal responsibility which cannot be passed over to your neighbor, your church officers, or your preacher.

2nd. "Of the earth." Not of heaven; thousands of Christians think of holiness and purity as something to be enjoyed in heaven, but how few grasp the reality that this godlikeness is to be attained and manifested here on earth, that the world may be saved by it.

3rd. Notice: If the salt is to be of value as an antiseptic, it must *be* salt; not some namby-pamby mixture. There is a species of false charity in the world, and half-heartedness in the church, for ever crying peace, peace, when there is no peace, and when there ought to be neither peace nor compromise. Much of the salt has lost its savour.

4th. Note: If the salt is to be of value, it must come in contact with the matter which it is intended to purify and save. Christianity is not a holy rapture to be enjoyed merely in church service or in prayer meeting; it is to be active and antagonistic. It is to be an aggressive power, wrestling with surrounding evil, with sin, with injustice, with wrong. Is it so with us, dear reader? If not, let it be so onward. This is not our rest; we are in the world to purify it, not to allow it to destroy us. Beware, lest salt and salted be alike fit only to be cast out and trodden under foot of men.

December 12.

"Ye are the light of the world."—Matt. 5: 14.

KINDRED to our last meditation is this one—"Ye are the light of the world." Notice the intense personality of this as of the preceding utterances of our Lord and Master. Not I, but *ye*. It is easy to think of Jesus as the "light of the world." But it is night now; the day star has arisen, it

is true, and the night is far spent, still it is night. The day will dawn, and the Sun of Righteousness will arise ere long with healing in his wings; but now it is night, and we who have caught a view by faith of the radiant King, and been enlightened by him, are to let *our* light shine. For we are the light of this world's present night. Note—

1st. Lights are needful only at night.

2nd. They are required most where the danger is greatest. Christians are not yet glorified, because the world needs light—the true light.

3rd. It is the true light which we are to reflect. In the dark night we may look right across the expanse where millions of rays of light are passing, but we see them not till they strike some object which reflects them. So with us, God's light is ever shining, but the light needs "a reflector." It is thus that we are the light of the world. Oh beloved, let us labor so to receive and reflect that light, that men may see our good works, and glorify (not us, but) our Father who is in heaven.

December 19.

"Glad tidings."—Luke 2: 10.

CHRISTMAS-TIDE approaches again. Oh, says the hard critic, that is heathen; "Christ-mass," half pagan half papal. Well, but Christ *was* born. True, but not in December. Well, probably in September. Still glad tidings of great joy has come to us; though the exact date is lost, the fact remains. We rejoice in the fact, and raise our hearts in thankfulness. It is not good, it is not wise, to rob life of its sentiment; all are not old, all are not weary of this beautiful world; and after all, there is more of song than sorrow, more of sunshine than shade in most lives. Let us rejoice as once again we hear the angel sing, "Behold I bring you good tidings of joy which shall be to all the people." Let the song be repeated, Christ is born; let the anthem ring out, God has visited us. Let the chorus shout, hallelujah! The Lord hath redeemed his people. But all true music must have its bass; amid surrounding festivity and joyfulness it is our lot to

supply this. To show how joy may be had without sin; how gladness may thrill the heart and yet that heart be purified by the love of God. Let us not forget ourselves amid the surrounding hilarity, but let us rejoice as children of the light; for, are we not "the light of the world?"

December 26.

"I am the Alpha and the Omega."—Rev. 22: 13.

OUR life begins, and all our years should end in God. Once again we part with a relic of old time, and mark a stage in our journey. How is it with us? Have we made a clear advance? Are we nearer to God—nearer home, as well as nearer the end of our earthly life? Much will depend whether God is our Alpha and Omega.

We labor and toil for the bread that perisheth, is it that God may be glorified in us? We buy and sell, and get gain, is it that we may have the more to spend for God and suffering humanity? We study, write, and preach, is it that the kingdom of our God may be hastened and his glorious name honored? Is God first and last with us? Is he our all and in all? Depend upon it, beloved, that we shall only learn to live as we learn to live our life in him and for him. Note—

1st. The I; Jehovah is the Alpha, not ourselves, our family, our church, our nation, our world; God alone is Alpha.

2nd. That it is good for us all that one so patient, so loving, so true, so tender, so kind, is Alpha. No power behind Him to dictate. None to change his purpose; hence we are secure if we are in Him.

3rd. That it is equally good for us that He is Omega. Accepted by him, we are accepted for ever; as no power precedes, so no power succeeds Him. If God be for us, who can arise against us? Our God is Omega.

4th. A word of solemn warning. If God be against us; or rather, if we be against him, who shall deliver? and where? and when? God is Alpha, God is Omega. Let us meditate on the solemn yet joyous truth, and as we close the year in thankfulness, may the new year dawn upon us with joy, for our God is still the same—He is "Alpha and Omega, the beginning and the end."

The Australian Christian Standard.

MELBOURNE, DECEMBER 1ST, 1886.

PUBLISHER'S NOTICES—NEW VOL.

Subscribers are informed that this number closes the present volume of the *A. C. Standard*, and that the new volume will be commenced on the first of January next. Present subscribers will continue to be supplied unless otherwise notified. The paper will be stopped to all those who are two years in arrears. Intending new subscribers are requested to send on their names and addresses *before the twentieth of December*, and Agents are particularly requested to send on the numbers they require *before the twentieth of December*, so that we may know what number to print, as we hope, with the co-operation of brethren to add very substantially to our subscription list.

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 REFORM OF PREACHING



It is sometimes asserted that the "pulpit" is losing its power—that people are getting tired of listening to sermons, and therefore it is necessary that some reform should take place in preaching. The *Christian World*, speaking on this subject says:—

There is no use in mincing matters. Hearers are tiring of sermons. Churches, on both sides of the Atlantic, are suffering from a growing sense, among the people, of weariness in the exercises of public worship, and particularly of weariness in listening to preachers. We do not believe that, if the preachers of half a century ago could be matched against those of to-day, the latter would be found to be inferior. Our very decided impression is that the advantage would be on the side of the moderns. If they have lost something in fervour, they have gained more than an equivalent in thought and lucidity. But

the inadequacy of present day preaching, in relation to the demands of hearers, is more conspicuous than of old. As Dr. Fairbairn pertinently remarked in his farewell address to the students of Airedale, legislation has, for a series of years, been "changing England from a partially into a wholly educated country." As the number of educated persons has increased, the press has been used, with marvellous energy and success, to disseminate a literature which, though in some departments frivolous, has been characterised by immense general ability, and has had an unprecedented effect in stimulating inquiry and in breaking up the acquiescence with which preachers were formerly listened to.

It is proposed in order to remedy the defect, and revive the interest of the people, that more attention should be paid to the culture of the preacher, so that educationally he should be at least in advance of the majority of his hearers. That he should also be able to deal with the living thoughts of living men and the "deeper speculations" current in educated society. No doubt, all this is highly desirable, but it is open to question whether if all this was obtained, that there would be any marked improvement in the interest manifested in preaching. Dr. Fairbairn admits that education can never put life and eloquence into a wooden man. It has to be granted also, that the experience of the church in all ages, shows that a considerable proportion of those men who become preachers, and whose moral and spiritual excellence seems to point them out as having a true call, are not intellectually superior. It is well known, that in many instances, preachers of more than ordinary intellectual force and culture fail to attract the multitude while men of weaker intellectual calibre and educational attainments draw full houses. One of the most gifted preachers England ever knew (Robertson of Brighton) preached to small audiences, yet Sam Jones, the revival evangelist, can draw together his thousands. It would be a mistake to try and make Sam Jones into a Robertson, or *vice versa*, each has his place to fill, the revivalist has his audience to-day, the more highly gifted man continues to speak when the other has lost his power. The church must have its intellectual giants—they have their place to fill, but after all it is the ordinary men, with extraordinary love for Christ, and for men, that do the

real work. We are afraid that in many cases, the failure of the pulpit to attract lies in the fact, that too many have embraced preaching as a profession, without having any real vocation for it, or having had any spiritual quickening in their own hearts. The fact, that in Great Britain, a large trade is done in lithographed sermons, shows that in many instances the preaching must be of the most mechanical character, without spiritual life or vigour. The men who purchase their sermons ready made and deliver them as their own, cannot expect to exert much influence for good on the people by whom they are surrounded.

Mr. Spurgeon, as one of the most successful preachers of our day, is worth listening to, when he speaks on the subject of this kind. He solves the difficulty, by urging preachers to hold to the "old paths." This is wise advice, and if carried out in sincerity, would, in our opinion, do much in bringing about the desired reformation in preaching. The ancient gospel is chained by the creeds of men. The children are crying for bread, and the preachers give them stones. The love of God and the simplicity and power of the truth is hidden in church dogmas and meaningless forms. Instead of drinking at the fountain head, men are required to drink from streams polluted by the trampling feet of men. "Preach Christ, live Christ, labour for Christ," is a motto that has the true ring about it, and should be incised on the banner of every herald of the cross. If the preacher has the spirit of Christ in him, and makes it evident that he has learned in the school of Christ by his love and self denial, he will find that men are not too critical of his powers of oratory.

If however the "mountain will not go to Mahomet—Mahomet must go to the mountain." If the people will not come to the preacher—the preacher must go to the people. If the people for whatever reason do not go to our chapels, then the preacher must visit the people in their homes, and "talk" the gospel instead of "preach" it. The most successful preachers in getting results ascribe their success to personal contact. A few minutes conver-

sation will oftentimes prove more effective than a score of discourses, no matter how eloquently and earnestly they are delivered. Less of the study and more of sympathetic touch, less of ecclesiastical stiffness and more of being men amongst men, would we believe work a great change in the attitude of the mass of the people towards the pulpit.

While speaking thus of the preacher and preaching, we do not forget, that the congregations are to a large extent responsible for the success or non-success attending the preaching of the gospel. A preacher is severely handicapped when he has to carry on his work in the midst of a cold and unsympathetic people, but if on the other hand the people are living, earnest, loving Christians, his work is comparatively easy, and success is assured. When the reform of preaching is attempted, it will be found that the "pew" as well as the "pulpit" will require attention.

THE steady onward march of time brings us once again to the close of our editorial year. With this number, we complete our volume for 1886. Whether we have succeeded in giving satisfaction to our readers or not is a question which they can answer for themselves. One thing we know, and that is, we have not succeeded in satisfying ourselves. Still we can say, that we have tried to do our best. The difficulties to be surmounted in running a paper of this kind are neither few nor small, and they can be known only to those who are actively engaged in the work. Many themes of great importance we would like to have written upon, but the narrow limit of 24 pages for the whole Australian brotherhood renders it impossible for much space to be occupied by anyone. Subjects, such as we would liked to have written upon, could not possibly have been treated briefly with profit, hence we have been compelled to leave them untouched.

Our readers can help us much by doing their best to increase our circulation, and so enable us to secure more space. We cannot increase the price

of the paper, but we can publish a larger paper, if our subscription list could only be doubled. Will you, then, dear reader, do two things for us—First, send on your own subscription promptly; secondly, will you send us the name, address, and subscription of some friend who does not now take the *Standard*. We ask this for the Master's sake. It is his work in which we are engaged, and his cause we are laboring to promote.

You are doubtless aware that no one receives pay for the labor expended upon the paper, except the printer and publisher. The shareholders receive no interest on the money they have expended, and they hardly expect to receive back the principal for some time yet. The work is entirely a labor of love, hence we do not hesitate to urge all our readers to help us in every possible way.

If you can write good articles, send them on to us. If you have any good news, send it on to Bro. Maston for our "Harvest-field" column. If you know anyone who does not take the *Standard*, urge them to do so. Thus will you make yourselves co-workers in this department of holy service for God.

While we make this appeal for help, we are not unmindful of or ungrateful for all the valuable assistance we have received in the past. We take this opportunity of thanking all who have in any way aided us, either directly or indirectly, and we solicit a continuance of that help during the coming year.

For ourselves, we can only say we will do our best to make the paper worthy of our rapidly-increasing brotherhood.

Some special features will be added. Our distinctive principles will have special place in the volume for 1887, and "our plea" will be stated again by one who has proved himself well able to do so. Though gone from us his work still remains; he has labored and now rests. We have enjoyed the fruit of his labors in years past, and we purpose bringing forward the results of his labors again, that others may profit as we have done.

And now, dear readers, the year 1886 is fading away. May we ask,

Have you done all you might have done for the Master, "while its days, weeks and months have been passing by?" Are you satisfied with the retrospect? Is it written concerning you and us, "They have done what they could?" Our gracious Lord and Master looks not so much upon the amount of work done, as upon our faithfulness in doing what our hands have found to do. Have we been faithful to our trust? Is the church better because we have lived another year in it? Is the world better for our living in it? Are we better—is the Divine character more deeply engraven? Are we nearer to God than we were a year ago. Are we more like Him, and better fitted for the inheritance of the saints in light? If so, the year has not been spent in vain. If not, let us redeem the time, for our days are passing swiftly away. Let us work while it is called "to-day;" the night cometh when no man can work.

MODEL

A SCRIPTURAL SERVICE OF SONG

The following, compiled by Bro. Henry Hussey was used at the Anniversary Service of the Sunday School, Bentham Street, Adelaide, and is worthy of repetition on any fitting occasion. It has the merit of being thoroughly scriptural. Testimony is given of prophecy regarding Christ: of his birth: his marvellous works: his sufferings and betrayal: his unjust condemnation and crucifixion: his resurrection: his inheritance in the saints: his exaltation: and his coming to reign in righteousness: all without words of man's device. The hymns from Moody and Sankey's Songs and Solos, are comments on the word read and were heartily joined in by the congregation.

After singing and prayer the following portions of Scripture were read and hymns sung:—

Isaiah 9: 6, 7; Luke 2: 7-20; Hymn 388.
Mark 1: 21-45; Hymn 431.
Isaiah 53; Luke 22: 39-48. Hymn 219.
Luke 23: 13-49; Hymn 190.
John 20: 1-23; Hymn 317.
Eph. 1: 15-23; Philip. 2: 5-11; Hymn 305.
Psalm 72; Hymn 324.

Closing prayer, thanksgiving and benediction.

The service was much enjoyed, it being felt that Christ had been thoroughly set forth: that faith had been strengthened: hope encouraged, and Christian love promoted.

I have Bro. Hussey's permission to publish this.

DAVID GALL.

Adelaide Nov. 8.

Editorial Notes.

"EIGHTY POUNDS overdrawn" is the report which comes to us from Brother Thurgood, the generous treasurer of the general evangelists fund. This, in face of the fact that never before in our history has home mission work been more satisfactorily done, can hardly be deemed satisfactory. We are quite sure that there is no lack of interest in this work; but there seems to be a sad lack of system. While we are talking of establishing a bible college to educate preachers, and promising donations thereto, it might be as well for us to give a little immediate attention to the urgent necessity of supporting the men who are already in the field. But for the fact that the committee is blessed with one of the most good natured and generous of treasurers, they would often have had to recall their evangelists for lack of funds. "Have faith," says one energetic brother, "and the money will come." The committee has faith, and the treasurer too, but the time has now come for the brethren to reward that faith with immediate and substantial assistance. If space permitted, we might say a good deal on this theme; but we feel sure that now the necessity is made known, the brethren will at once respond. We hope the response will be so liberal, that next month we may be able to report that the treasurer is eighty pounds in credit, instead of as now—eighty pounds in arrears. Will brethren and churches please send on at once all they can to the treasurer, W. C. Thurgood, Swanston Street, Melbourne. "God loves a cheerful giver."

THE present number brings our volume for 1886 to a close. In the new year we purpose (space permitting) publishing a series of articles entitled "Our Evangelistic System, defects and remedies."

WE also purpose reprinting a series of papers on our distinctive principles, from the pen of our esteemed Bro. T. H. Milner, who some years ago departed this life "to be with Christ, which is far better." On the whole, we expect to make the 1887 volume of special interest and value. Will our readers kindly note this, and each one do their best to increase the number of our subscribers?

THE FORGIVENESS OF SINS.—We call special attention to the article upon this theme, from the pen of our esteemed Bro. Dr. Verco, it will bear reading more than once.

BERWICK brethren held their anniversary and opening tea meeting on November 9th. We were there in good time, but the crush was so great, that the only seat we could

secure was on the embankment outside, and all we heard came floating to us through an open window. We rejoiced to see so large a gathering. We pray that the new chapel may be the birthplace of many souls.

BRO. W. JUDD, of South Australia, will close his engagement with the S. A. Evangelist committee early in the new year. We are informed that he has a desire to visit one of the other colonies. Any church desiring to secure his services, can address W. Judd, Alma, South Australia.

"THE EXCELSIOR" is the name of a neatly gotten-up paper of eight pages. It is published in the interests of "The Try Excelsior Classes," with which our young Bro. Groom is so prominently identified. The paper is highly creditable, and the movement which it represents is beyond all praise. Few have any idea of what is being done for the waifs of our great city. Possibly we may during the coming year, give a few sketches of the work under the heading, "A week with the Excelsior boys."

KENSINGTON.—Bro. Troy has completed his short term of labor at Kensington. We are informed that thirty-six have been added. The brethren much desired that his visit should be prolonged, and made strong and earnest appeals to the committee for a continuance of his services, but without avail. Bro. Troy was engaged especially to aid country churches, and the pressing need of these churches compelled the committee to resist all attempts to divert the labors of Bro. Troy to city or suburban fields.

AT the time of this writing, Bro. Troy is laboring at Berwick for a few weeks. He then starts along the main line, visiting Drummond, Taradale, Newstead, Maldon, Wedderburn, Wychetella, Mysia, and possibly Sandhurst, Echuca, and Castlemaine districts. This will occupy him for some time to come.

NORTH FITZROY brethren have got the roof on their new chapel, and hope to have it completed and opened early in the new year. The church has been growing rapidly, the services having been sustained almost entirely by preachers in its own fellowship. Many have been led to trust and obey the Lord, and North Fitzroy bids fair to be at the top of the list on the statistical schedule of our next conference.

BRO. THOS. PORTER, we are informed, has had offers of a field of labor from three of our Victorian churches, but at the time of this writing he has not seen his way to accept any of them; we mention this to show that the brethren are not forgetful of the letter written by him and published in our last number, and are not unwilling to open up fields of usefulness to him if he is desirous of occupying them. His future, therefore, depends upon himself.

BRO. STRANG will leave this month for his usual month's holiday with his family in N.S.W. Brethren may not be aware that the delicate state of health of Bro. Strang's eldest son renders it unsafe for the family to remove from their present home near Sydney, hence Bro. Strang has to labor on in our city away from his loved ones. We wish him a happy reunion with the dear ones at home. During his absence the Lygon Street platform will be occupied by various city brethren.

BRO. NEVILLE, having completed his labors in the Warrnambool and Belfast districts, is now laboring with the brethren at Kensington, and is thus following up the work of Bro. Troy.

BRO. BAGLEY, a young preacher well known to Victorian brethren, and whose name always brings up the name of our late Bro. Cheek, has been doing a good work in Petersham, Sydney. We learn that he purposes coming to Melbourne in order to take a course in the Melbourne University. We are also informed that one of our suburban churches intends to try and secure his services as their evangelist during his stay in our city. We hope these arrangements will be completed, and that our Bro. Bagley may be thus enabled to improve those talents which his work proves him to be the possessor of, so that he may be even more useful as a preacher of the ancient gospel.

OUR NEW HYMN BOOK.—The committee are still working hard, meeting every week and holding long sessions. They have gone through all our own hymn books, and are now enriching the book with selections from all the latest and best writers. The book promises to be a most beautiful production, and should give universal satisfaction. When will it be printed? Ah, well; as soon as possible. We cannot say more at present.

WIDOW GREENWELL FUND.—We have received two pounds ten shillings from Bro. G. Winter, Moree, N.S.W., which we have forwarded to Sister Greenwell. We shall be glad to receive and forward any other subscriptions to this fund.

THE Churches in the South Island of New Zealand, seem to be making great progress lately. Under the leadership of Bros. Moore and Houchins they have stirred society to its very depths. We are glad to notice, too, that the interest seems to be something more than mere excitement, being based on a real desire to know the truth. Bro. Moore is now in Oamaru, and quite a number in that city are turning to the Lord. The brethren in Christchurch are expecting a preacher soon from America, and when he arrives the South Island will be well taken charge of. We hope the work may go on.

WE learn with pleasure that Bro. T. J. Gore, who recently returned to America after a sojourn of some eighteen years in the colonies, is disposed, if an opening offers itself, to come back to these sunny shores. This is good news, especially as we are just now talking so earnestly of a training school for our young men and maidens, to better fit and prepare them for the active duties of the christian life. We feel sure that Bro. Gore will not wait long for an invitation, and that when he does return he will receive a good hearty welcome.

THE Church in Hotham will commence a series of special meetings on Wednesday evening December 1st. They will last about three weeks, longer if the interest warrants. Bro. Thomas Porter is to do the preaching both week nights and Sundays. We hope to hear of many turning to the Lord.

"THE Christian Sower Tract Fund," has just brought out an Australasian edition of "Orthodoxy in the Civil Courts." It is a most wonderful and fascinating book. Something over 16 000 of them have been sold in America in a very short time. The American price is 4s. 2d. Bro. Maston has brought them out unabridged, in the same style of binding, postage free, for the remarkable low price of three shillings. For full particulars see "book notices," and for either small or large quantities of the book send to A. B. Maston; Hotham, or Dunn and Collins, 34 Bourke Street Melbourne.

WE are sorry to learn that Bro. D. A. Ewers, of Brisbane, is not so well as he might be. But notwithstanding his "oft infirmities" he is actively engaged in preaching the gospel both in Brisbane and the surrounding country, and is meeting with considerable success, especially in Brisbane, where they are having large meetings and quite a number of additions. We hope to hear soon that Bro. Ewers is enjoying his usual good health.

A SIX night's debate on Christianity and Secularism, between Bro. M. W. Green and Mr. Isaac Selby, Freethought lecturer, took place last month in the Academy of Music, Adelaide. The subjects under discussion were—1st. Is Secularism superior to Christianity as an ameliorator of mankind. 2nd. Is Christianity of Divine origin. We understand that the debate excited considerable interest, and was attended by large audiences.

A SISTER writes, suggesting that the churches should make arrangements for the observance of the Lord's supper in the evening for the convenience of those that cannot attend in the morning. We believe that some of the churches have adopted this plan, and we have no doubt that all would do so, if those members who cannot attend in the morning would make known

their desire to the officers of their respective churches.

THE annual meeting of the Churches of Christ in Great Britain was held in August last, at Nottingham. The statistical tables show churches on the list 133 (an increase of 36 on the previous year), with a total membership of 7,872. Brethren Dickens (Carlton), and Shaw (Melbourne) were present, and were warmly received.

The Expositor

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

(A Lord's day evening discourse by Dr. Verco, Kermode-st., North Adelaide.)

"THE FORGIVENESS OF SINS."



HERE is one thing, and as far as I know, only one, which is hateful to God, and that is *sin*. This is absolutely hateful to him. He cannot look upon it; no, not in angels, they must be chained in darkness; not even in his own Son, and even by substitution; he veils his face in an eclipse of darkness, and forsakes him. Sin is an utter abomination in the sight of God; an odour of an evil savour in his nostrils.

And well it may be. Its presumption, its ingratitude, its folly, stamp it as abominable.

That the creature should defy his creator; the thing formed, say to him that formed it, "I will," and "I will not:" that man should lift up his puny little arm toward heaven, and shake it at the throne of God, and stamp his tiny feet upon the footstool of the omnipotent in rebellion and opposition; when God could crush him as a moth is crushed, breathe on him, and breathe his soul away; speak and bind him in eternal chains! The presumption of our sin, how enormous!

And the ingratitude, how base! We know that in Him we live and move, and have our being. By his love our pulses beat, and our breath is drawn. He causes his sun to shine, and gives us rain, and fruitful seasons, filling our hearts with food and gladness. The wings of his benevolence overshadow us, and he crowns our life with his lovingkindness. "Every good gift and every perfect boon" comes down from him, and we use those powers, we employ those gifts in our sinning, and care not to please or to obey. It is ingratitude, how black, how detestable; but oh, how common!

And then the folly of our sin! God sets before us blessing and cursing, and we choose the curse. He tells us "the soul that sinneth, it shall die," and we sin. We know the destinies of eternity hang upon the actions of time, and if we do the wrong, we wreck our everlasting hopes, and yet we do it. We throw away glory and dominion, and the untold felicities of the future, for the petty pleasure of the present, clutch at fleeting frivolities, instead of laying hold of joys which are eternal, and plunge headlong into an abyss that is bottomless, and a destruction that never ends. Is not the folly of our sin, unspeakable?

When we see its presumption, its ingratitude, its folly; when we consider that we do not see a tithe of this as God sees it; is it any wonder that he hates sin with a perfect hatred? No! the wonder is, that he does not hate the sinner too; destroy him, and blot him out of the universe!

We do not rightly estimate its enormity, I am sure. One sin, that of our first parents, snatched Eden from mankind, burdened him with toils, and sorrows, pains and tears, that bow him down, until he sinks back into the dust from which he sprang. Oh, the exceeding sinfulness of sin! It is responsible for all the miseries of the first life, and all the miseries of the second death. It has already banished man from an earthly paradise; it will shut out millions from the heavenly. It would hurl God himself from his throne, were he not omnipotent. The sinner's life is black as midnight to God, ugly, monstrous, and ought to be to us.

Sin separates from God. He cannot countenance it. Man once walked with God, in familiar communion, as a friend holds converse with a friend. Man sinned. He had to depart, the communion was broken. And from then till now it is the same. God is holy. They who sin, are alienated, estranged from him, and must be, as long as their sin is upon them; and if they die in their sins, where he is they cannot come, must be for ever separate from God.

This sin, so exceeding sinful is upon us *all*. If there is one truth in the Book it is this—"all have sinned;" "There is none that doeth good, no not one." "If any man say that he hath no sin, he is a liar, and the truth is not in him" But we scarcely need go to the Bible for this information. We know it of ourselves. However moral and pious our lives may have been, we are conscious of much that is evil. Others may think and speak of us as estimable and good, and truly too; but when we look into our hearts, we see

the unmistakable evidence of sin: our hearts condemn us, and God is greater than our hearts and knoweth all things, sees with a holier, and more searching eye. All must murmur with the prodigal "I have sinned against heaven." Yes the stain is upon every robe, the evil conscience is in every heart.

Now, we must have these sins removed. If sin is the occasion of the pain and heartache of this life, it must be taken away; we cannot go on like this for ever. If sin separates us from God, we must be separated from it; for we cannot for ever be cut off from him. If sin sinks the soul, in unending trouble beyond the grave, we must be cleansed from it; we cannot bear to look forward to an everlasting destruction. If sin shuts the door of bliss in our face, and tantalizes us with visions of a glory, which we can only long for, but must never taste, then at all cost we must be rid of it. We ought, if need be, compass sea and land to free ourselves from sin; and rest neither day nor night, until we know it drowned and buried. Such anxiety would be only prudence, such labor trust wisdom.

But how is it to be effected? What can take away our sin? Nothing that we have done, or may do. Could our zeal no respite know, could our tears for ever flow; all for sin could not atone. A future of holiness cannot cancel one single sin, nor a deluge of repentant trust remove one stain.

Under the old covenant given by Moses, the people contracted many kinds of uncleanness. If they touched this, or did that, they were defiled, and could not mingle with their brethren, nor come before God, until they were cleansed. For this purpose they offered sacrifice. They brought the victim to the priest, they spilt its blood. And says the sacred writer, "almost all things are by the law purged by blood, and without the shedding of blood, there is no remission." Yes, here is one of the principles of all religion, sin can only be removed, can only be forgiven *by blood*. The impurities, the defilements under the law, were expiated by the blood of calves and goats. These "put away the filth of the flesh" according to the ordinance of God; but "without the shedding of blood there could be no remission," even of these.

And so with the sins of the soul, they can only be remitted through blood; this must be shed, but not the blood of beasts. The sacred writer says, "It is not possible that the blood of bulls and of goats can take away sin," it must be some sacrifice of nobler name, and richer blood than

they. But where can we find this? Thank God, he has provided himself a lamb, "the Lamb of God that taketh away the sin of the world." "For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the Living God." (Heb. 9: 13). Jesus has died upon the cross; his head, his hands, his feet have been pierced, his blood has been poured out upon the earth; that blood has been carried into the heavens, and presented before the throne of God, an offering for sin, and it has been accepted, as a complete, a sufficient atonement for the sins of the world. And now says the apostle, "We have redemption *through his blood*, even the forgiveness of sins." (Ep. 1: 7). It was in view of this that the Saviour, on the night in which he was betrayed, when he established the Lord's Supper, for an everlasting institution in his church, took the cup, and said, "This is my blood of the new covenant which is shed for many for the remission of sins." (Mat. 26: 28). He knew that he was about to die, he knew the reason of his death, and he foresaw in his blood, forgiveness. Oh, how should we magnify the wisdom and kindness of our God. We had made ourselves enemies, and defiled ourselves by sin; we could do nothing, and find no one to cleanse us, or reconcile us, "But God, who is rich in mercy, for his great love wherewith he loved us," devised a plan, and gave his Son to die for us, that by the pouring out of his blood, a fountain might be opened in Zion for sin, and for uncleanness, and to this fountain, everyone may repair, may have his heartsprinkled from an evil conscience, may bring his robes, which have been spotted and stained by sin, so that he is unfit to stand in the presence of God, and may wash those robes, and make them white in the blood of the Lamb, and thus become worthy to stand before the throne, and to serve him day and night in his temple. Is it not "precious blood?" How precious should it be! Here is the efficacy, the merit, the power, cleansing, forgiving, remitting power: *in the blood*. If any are seeking forgiveness, they must get it through the blood. There is no way but this.

All have sinned, all need forgiveness, all must get it through the blood. But *how* can we? how can we be sprinkled by it; how can we wash our robes in it? The apostle writing to the Hebrew Christians says, "Ye have come to the

blood of sprinkling." How do we come to it. Christ died for *all*, he bore the sins of the *whole world* in his body on the tree. But all is not forgiven. There is cleansing power for all, but all have not applied it. We all know Jesus died for us. Do we all know we are forgiven? Certainly not. Why? Because we know that we have not come to the blood and applied it. And those who do know that we have the forgiveness through the blood, know we had to come, and have it applied in the way ordained of God. And how was that?

1. Forgiveness is to be obtained through *Faith*. In Acts 10: 43 we read, "To him give all the prophets' witness, that through his name everyone that *believeth* on him shall receive remission of sins," and so in Acts 13: 38. "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins, and by him everyone that *believeth* is justified from all things, &c. Through Christ, the remission is proclaimed, the sole efficacy being in his name, through his blood; and it is by believing on him, as the one who died for us, that we obtain our pardon. By our faith we come to the blood of sprinkling. There is now no literal blood to be literally applied. But we can believe the sacrifice of Jesus was offered for us, and was accepted. "And whosoever *believeth not* is condemned already; because he hath not believed in the only begotten Son of God."

2. When the Saviour was speaking to his apostles, just before he went into the heavens, he said, "That *repentance*, and remission of sins should be preached in his name." Luke 24: 27. Here the Lord associates repentance with forgiveness; and lays down the law that these two are to be preached together. What therefore God has joined together, we may not put asunder. Now notice the marginal reading in the new version, "*Repentance unto remission*." This shows the real connection between them. The repentance must be "unto," or "in order to" remission: and must come before it. I say *must*. God has never yet promised forgiveness to any man who is not sorry for his sins, and has not decided to turn from them—who has not repented. "If thy brother sin against thee, rebuke him; and *if he repent*, forgive him." God teaches us to do what he does himself. He forgives only those who repent from their evil works. "*Repentance unto remission*" this was to be the proclamation of the apostles. And was it not? When the Jews on the day of Pentecost cried out "Men and brethren, what shall we do; the reply of Peter was "Repent

... for the remission of sins." And so again in Solomon's Porch, he cried aloud "Repent and turn that your sins may be blotted out." We must not only see the danger of our sins, but their wickedness, and resolve to abandon them, or there can be no forgiveness. There is no power in the blood to cleanse a heart that persists in impenitence. Faith cannot apply the blood to any soul that does not feel, and will not leave its sin.

3. But we find in the gospel, still something else, associated with the remission of sins. It is bought with the blood, appropriated by faith in that blood, and demands repentance: but says the apostle, "Repent and be *baptised*, everyone of you in the name of Jesus Christ, for the remission of sins, Acts 2: 38. Baptism is "for," or "in order to" it. This is the place where God meets the believing and repentant sinner, who is seeking pardon, where he bestows it upon him. Was it not so in Saul's case? He saw Jesus on the road to Damascus: he sat three days and three nights in fasting and prayer; then Ananias came, and said, "And now brother Saul, why tarriest thou, arise and be baptised, and wash away thy sins." Though he had believed, though he had repented, his sins were not washed away, until he was baptised. If they were, there was no meaning in the command, "Wash away thy sins," for there were none to wash away. But when he was baptised, they were removed. How? By the blood of Jesus, through his faith, upon his repentance, and his baptism. But can the waters of baptism wash away sins? Yes, the sins of believing penitents. Did the waters of Jordan wash away the leprosy of Naaman, or the water of Siloam the blindness of the Jew? Yes: but only because they were sent there by a divine command, and with a divine promise. Ten thousand other lepers might dip themselves seventy times seven in Jordan, and not one cleansed: ten thousand blind men might wash in Siloam, and not one should see, because they were not sent. And ten thousand unbelievers, or impenitents may be dipped in the baptismal bath; there is no cleansing to them; for they have neither command nor promise from God. But when the faith has been exercised, and the repentance experienced, the command is "Be baptised;" and in the bath, the promise of remission is fulfilled. Oh, how thankful should we be to God for making the matter so easy. He has not asked us to do some great thing, altogether beyond our means; but just something that everyone who is humble enough, and obedient enough can do

at once. How thankful too for making it so definite; that ever after, we can look back and recall the time when and the place where our sins were remitted, and know from the word of God, that there is no mistake. Here, it was he applied the cleansing blood, and sprinkled us from our evil conscience: here it was God counted our faith for righteousness; and here it was we showed the first fruits of our repentance in an open act of obedience, and, coming up out of the water like the Ethiopian nobleman, went on our way rejoicing.

Such is the teaching of the New Testament about the forgiveness of sins. When Jesus was himself on earth, he could say to whomsoever he would "Thy sins are forgiven thee," and prove his pardoning power by saying, "Arise, take up thy bed, and walk." But on the day that he went into the heavens, he transferred this power to his apostles. He breathed on them, and said "Receive ye the Holy Spirit; whosoever sins ye remit, they are remitted." They were to prescribe the means whereby this remission could be had. And when they received the Spirit they did this. They preached faith, repentance and baptism, in order to remission. And Jesus sets his seal to the plenary absolution of his apostles, and their directions become the law of Christ for all nations, and for all time. And whoever obeys that law obtains his pardon, and knows his salvation. For as it is taught in Luke 1: 77 the knowledge of salvation is in the remission of sins. If we *feel* we are forgiven we *feel* we are saved: when we *doubt* our pardon, we doubt our salvation; when we *know* we have remission, we know we are saved. Now this is a matter about which we ought neither to feel, nor to doubt, but to know assuredly. And this certain *knowledge* we may have. If God has laid down directions, and made the promise, we know as surely as God is true, when we have carried out those directions, the promise is ours. And we can ever be positive about it. And happily these directions do not consume weeks, or months, or years in their observance. They can all be completed in a day. "They that gladly received his word were baptised, and the same day, there were added unto them about 3000 souls." They believed, they repented, they were immersed, the same day; and there and then rejoiced in their forgiveness and salvation. Nor is there one here to-night, but might within four and twenty hours enjoy the same blessing and rejoice in it ever after.

You who are still uncleansed, are

you content to be all your lifetime in bondage; and when the last trumpet calls you to the bar of God, to stand before Him unforgiven, and take the dreadful consequences? Not one of you dreams of such a course. You all propose to obtain the pardon ere you die. Act then in the living present. Do not delay, and delay until wisdom is pushed out of time; but secure the blessing now; that you may the sooner and the longer and the more surely enjoy the knowledge of salvation in the forgiveness of sins.

Quæst.

A brother (whose letter we have mislaid) asks us whether the practice of delaying immersion for some days after candidates have given expression to their faith in Christ is scriptural. In reply, we give it as our opinion, that candidates for baptism should be immersed as soon as possible after their confession of faith in Christ. According to the cases cited in the New Testament, baptism took place immediately after (except in the case of Paul, when three days elapsed), and the same might be done now in many instances; but in others it might be desirable that the candidates should understand the "way" more perfectly, hence the necessity for delay for conversation, &c. Again there are instances where it would not be possible (or very inconvenient) for baptism to take place at once. We do not think that a "cast iron" rule can be made to apply to all cases alike.

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

Dear Sirs,—You will oblige me by giving your ideas of 1 Peter 4:18, about what is meant about the righteous scarcely being saved; and in connection, Matt. 7:14, about few there be that find it. My own views are, that Peter refers to the impending vengeance upon the Jewish people, that the righteous would be saved from it with difficulty; and that Christ said there would be few that would find the straight gate of those who heard him, and that it has no bearing on mankind generally. Look at the 22nd verse in proof that Christ had in view the people standing before him, only these would cast out demons. Some of your readers think both Christ and Peter speaks in reference to the final judgment. I for one do not believe that there will be scarceness or difficulty in the salvation of

the righteous, and that we have no proof that the saved ones will be few in number; on the contrary, they will be a great number whom no man can number. Whether they will be few as contrasted with those that perish is an untaught question. When we look at the mass of mankind in our day, I would be inclined to think the approved and saved will be few. But the final judgment has not come, and we can form no idea of the character of all the men who will be there.

JOHN LAWRIE.

P.S.—I actually heard a brother pray at a church meeting that they should be scarcely saved. J. L.

S. A., Pinery, 13th Sept., 1886.

[1 Peter 4 and 18. This verse is a quotation from proverbs 11 and 31, from the Septuagint which differs somewhat from the authorised version. It is evident that the apostle felt that the end of the age was fast approaching, and that the long delayed sentence of God would be speedily carried out, not altogether or chiefly in reference to the final judgment, but primarily referring to the fiery trial awaiting the Jewish people. A time of great tribulation such as Christ had foretold, was coming on the earth, in which, but for the elects' sake "no flesh should be saved." (Matt. 24:22). It was to be a time of severe trial, the sifting process would begin in the "House of God (the ecclesia), the true and the false would be made manifest, many would come out of the trial with great difficulty. If therefore, such things should come upon the righteous, what would be the fate of the ungodly?

Matt. 7, 14: 15. We are of opinion that while these words were in the first place addressed to the Jews, that its application is not restricted to them. The "way" is not of necessity "strait or narrow" but becomes so on account of the few (as compared with the many who walk in the broad way) that traverse it. God has not made the gate "strait" or the "way" narrow, but men have made it so; it has become restricted, crushed in, in breadth (as the original literally means). It has however the capacity for expansion; all the world may walk in it if they will.

LIFE AND DUTY.—"I still believe that life is the most frivolous of things unless it is regarded as one great and constant duty. . . . Life is only of value by devotion to what is true and good. The aim of a life worth living should be ideal and unselfish."

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.

IMITATORS OF GOD.

BY W. GLUYAS PASCOE.

TEXT.—"Be ye therefore imitators of God, as beloved children; and walk in love as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."—Eph. 5:1-2. (Revised version.)



T is of the highest importance that we should have a good model set before us in life. There are such large interests involved, that to have set before us an imperfect or unworthy model might imply life-long disaster. Our young artists go to the chief art galleries of Europe for busy and patient study of the great masters in order that they may fully equip themselves for their life-work. Deep is the regret if poverty or other untoward circumstances prevent their coming under the influence of the greatest masters of their craft.

It is well for us to imitate the good deeds of any good man. The sacred and other biographies are given us for the very purpose, that we may trace the principles which lie at the root of noble life-work, and may seek to become equally noble. Paul distinctly asks us to imitate him, and such as like him were true disciples of our Lord. The magnificent illustrations of faithfulness to God, under almost every conceivable form of trial, which are given us in the 11th of Hebrews, have been an inspiration to the Church in every age. So long as men have sufficient virtue to be thrilled by noble examples, these names will never die. By reproducing their spirit we are not to allow them to die, for we are solemnly exhorted to be imitators of them who, through faith and patience, inherit the promises. Heb. 2:12.

But we lift our eyes to-day to an example infinitely higher than any of these, however good and faithful as servants of God they were. We pass from the servants to the Master, from the disciples to their Lord. Paul loses sight of himself, and the whole galaxy of the faithful, in adoring admiration of his Lord, and it was not, "Imitate me, imitate the great and good;" but, "Be ye imitators of God as beloved

children." The special reason of his setting so high a model before them, will be found if you look at the close of the preceding chapter. "Let all bitterness," says he, "and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you," verses 31, 32. Carry out all these precepts, "*Even as God!*" What a standard to reach! The infinite compassion and tenderness and graciousness that God has displayed toward us to be the standard of our actions towards each other. After this it would have been presumption to have said "Imitate me," "Imitate the saints." It was most just and appropriate for Paul, in order that these advices might be fully be carried out, to say, "Be ye therefore imitators of God as beloved children."

Whatever our model in life is, we must have a very clear idea of its character, or we shall not be able to perceive and appreciate its points of excellence; we must have such admiration for the qualities displayed as to fill us with enthusiasm in our work, or we shall produce very indifferent results by our labor. If a sculptor stands before a piece of statuary that rouses in him no feeling of admiration, that kindles no glow by its excellence or conception or of workmanship, you know it will be useless to ask him to imitate it. Whatever good qualities there may be in that piece of statuary, if he does not perceive and appreciate them he will accomplish no worthy result by an attempt at imitation. The very first necessity therefore, if we would be imitators of God, is for us to have a very clear idea of God's character. I am afraid that very often the Christian life of men is sadly marred by their want of clear and correct ideas of God. It is an axiomatic truth that no man can rise higher than the character of the God he worships. That is his idea of the character of the God he worships. He will reproduce those qualities that he perceives in his God. Hence the degradation of all pagans. It is impossible for a pagan to rise high in moral virtue when there are no such qualities in his highest conception of goodness; he cannot bring them forth in his life. As the Psalmist wrote of the idols of the heathen, so must it ever be true, "They that make them are like unto them; so is every one that trusteth in them." Psalm 135: 18. The same law holds true in regard to Jehovah. The man who approaches God in faith, who holds communion with him, and thus comes into holy relationship with Him, becomes god-like—we familiarly say godly; it is in

reality god-like. It is very essential therefore that we have clear, distinct, correct ideas of God.

If you invest God in your conceptions with unloveable qualities, you cannot imitate Him. If you think of Him only as clothed with terrible power, which he is quite willing to use so as to crush His disobedient creatures; if you think of Him only as looking upon men with an eye to detect their frailties, and an arm to punish their sins; or if you think of Him only as dwelling in cold isolation, far away from any real sympathy with toiling, tempted, suffering men, it will be impossible to imitate as beloved children a God with any such qualities. A child will love and imitate a loving relation or friend. The mother that clasps it in her arms, the father that shows his loving sympathy in a thousand forms, has all the heart's affection of the tender, trusting child; but you cannot draw out the child's heart towards the cold, morose, or harsh and unfeeling man. If, therefore, you are to become imitators of God, as beloved children, you must be careful to know God's true character, to know that he is such a Being as will draw out the heart's truest reverence, and at the same time, the holiest love. He is such a Being, whether we know it or not. We may have all the comfort with the knowledge. All through the ages he has revealed himself as a God of compassion, and tenderness, and love. He has ever sternly condemned wilful, persistent wickedness. He has punished, and will ever punish, the incorrigible sinner. His very love for the righteous demands the faithful execution of His laws on the persistently ungodly. But His name is not justice, it is not law, it is not holiness, it is not power, but it is love. "The Lord God, merciful and gracious." "He delighteth in mercy." "Like as a father pitieth them that fear him," are characteristic descriptions of his character as revealed in the Old Testament. And in the New Testament the key-note of all its teachings in regard to the character of God, is struck in the very first sentence of the prayer which Jesus taught His disciples. "Our Father! real, true, sympathetic, loving, faithful Father to each one of us." "Our Father which art in Heaven," and therefore far removed from all human weakness and defects. A God perfect in every attribute that touches the deepest chords in men's hearts, and makes them vibrate with holy sympathy and desire.

We are called on to imitate God. But a most important truth is stated in the text. We can only imitate God in any satisfactory manner through a

Divine relationship "as beloved children." The strongest link that can exist between men is the link of parentage. Nature can show nowhere else such transference of qualities as is seen transferred from father to son. You so often hear the expressions: "What a family likeness!" "He is so like his father!" The father's steps are heard in the footfall of the son, the father's tones of voice, and peculiarities of manner, are often reproduced in the son. The young man wonders that anyone should notice anything peculiar in his frown, or in his smile, as though they were not much the same as other people's; but those who know the father say: "It is just the old man over again." And, brethren, it is a beautiful and most comforting thought, that just as the son can and does most fully represent and suggest the father, so it is true that man, of all that God has made, has the greatest capacity to reflect His moral image. God did not make man that he might simply occupy a position of first among all creatures. He made man to be the image of Himself, to reveal His likeness, and reproduce His character. It is, therefore, most possible for us to live so that others shall say: "There goes a godly—a godlike man!"

But I spoke of imitating God through a Divine relationship. How is this Divine relationship obtained? It is not natural. It was natural, but nature has received a most unnatural twist, and no man is now naturally the son of God. Every one has the proof of this sad truth within himself. There can be no need to dogmatise. We know, too well, that nature, unless renewed, goes astray from God, is not subject to the law of God, neither, indeed, can it be." Hosea 5: 2. How is this Divine relationship secured? Paul gives us the whole truth in the 8th of Romans: "For as many as are led by the Spirit of God, they are the sons of God." That is the method of realizing sonship; it is to be led by the Spirit of God, to suffer His leading, to follow where he leads. But this is not all the blessed truth. It is filled up by still further teaching. "For ye received not the Spirit of bondage again to fear." You have not been led to see in God, that is, such a dread Being, that the closer you come to Him the more you are afraid of Him; "but ye have received the Spirit of adoption." What is that? It is that blessed sense of being God's child that is given to those who are taken into God's family. It is the holy sign that you are God's child. But even this is not all. It is added: "Whereby we cry Abba Father," i. e., dear Father! And when

that glorious testimony is given to you, and your heart is filled with the thought, "Notwithstanding all my unworthiness, all my sin, all my painful consciousness of wrong, God has made me His child—He is my Father"—I tell you it is an hour in which man has a foretaste of Heaven.

And there can be no manner of doubt left in our hearts as to whether this feeling is or is not the offspring of mere enthusiasm, for "The Spirit Himself," "beareth witness with our spirit that we are the children of God." Mark it well, we are the children of God, adopted into His family, and made sure of our position by the infallible testimony of the Holy Spirit. v. 14-16.

Well, then, it naturally follows, if we are the beloved children of God, we shall reproduce those moral qualities which in Him are so conspicuous. Do I need to enumerate them? The foundation of all is love. If you love God with a pure, ungrudging, child-like love, everything else will follow in due course. But some very palpable results will be manifested.

First of all, it will destroy, all slavish fear. "There is no fear in love, but perfect love casteth out fear." 1 John 4:18. No beloved child would go about the house in dread of his father. The thought of a child shrinking from his father, fearful lest at any moment the frown will gather on his brow, and thankful when the parent's absence brought relief from the terrors of his presence, is shocking to us. A beloved child moves about confidently. The wreathed smiles ripple over its face in its joyous young life, and the presence of its father is a delight. And equally the child of God has no longer any sense of dread in the consciousness of His presence. It is the source of joy, the promise of power, and the guarantee of help and defence. The child of God may sing of his Father: "Thy presence makes my paradise, and where Thou art is Heaven."

Then the assurance of being a child of God should deliver from all unworthy views of your position before God. There are some men who seem as though they could not think or speak of themselves sufficiently abjectly. They are poor worms! They are dust and ashes! Well, probably they know themselves best, and it would be a pity to contradict the truth in their cases. But this is not the position of the adopted, purified, sanctified child of God. He is not a poor worm. He is a Prince, a son of the King, and has no right to heap contemptuous epithets on himself. It is unworthy of his high and holy relationship; it is derogatory to the character of our Heavenly

Father, and it ought not to be. I am not saying that you ought not to be humble. I am not saying that you ought not to prostrate yourself before God; I say you should do so; but you ought not to exhibit all your wounds and scars to everyone who has a morbid curiosity to see them; you ought not to go out to the world and tell everyone you speak to on the subject what a miserable wretch you are; for if that be true, then you are not God's son, then, instead of being a miserable wretch, you are happy in God's love. You have peace with God, and joy in the Holy Ghost, and a foretaste of Heaven; you have a Helper in all your trials, and you have a bright hope of everlasting life.

I can quite understand men speaking sad, indeed, bitter things of themselves. I can quite understand the color leaving their cheeks, and the spring being taken out of their life in the presence of God. When in that presence their unrepented, unforgiven sins are brought to their remembrance, no wonder that they are sad. But it is an utterly inconsistent thing for a professed child of God to go through the world as though he had never got out of the 7th of Romans. If your son at home wandered about in such a moody, grief-smitten fashion, you would be quite sure something would be the matter. That is not a healthy condition for any child. And your privilege, child of God, is to "rejoice evermore." You may go out into life with the rippling laughter trembling over your cheeks, because the gladness is in your heart. God is yours, all things are yours, Heaven is yours. The child of God is made happy in his Father's conscious love.

If we imitate God successfully it will be in the daily life. "And walk in love." that is to say, you are not only to be ready to forgive the faults of your brother, and to be tender-hearted toward him, but the atmosphere of your life, in which you live, and move, and have your being, must be love. "Walk in love." Brethren, how long will it be before the Church wakes up to the great fact that a loving spirit in a man is Christianity in deed and in truth? Men talk about doctrines, and consent to walk together and live together, if they can pronounce each other's shibboleths. The doctrines of the New Testament are important enough in their place, but there is something more important; it is love. You speak to us of faith, and say it is absolutely essential to every man's standing in Christ. You speak of hope, and tell us every true Christian will have the flame in his breast. Very well, I do not doubt what you

say. If there be Christian life, faith will be there, and hope will be there, but I place them both where Paul places them. "But now abideth faith, hope, love, these three." Yes, they all abide in the Christian character. You cannot take them away. "And the greatest of these is love." It must be the tone of your life, the one palpable sign of your relationship to the great Father who is love.

The pattern of that loving life-walk is found in Christ. Walk in love, even as Christ also loved you, and gave himself up for us, an "offering and a sacrifice to God for an odor of sweet smell." The love of Christ is love that gave himself up for us; it is the love worth giving, but it was nobly given by Him. True love is always self-sacrificing, and here we are told that we ought to walk in love, such love as will sacrifice ourselves for the sake of others, even as Christ loved and gave Himself up for us.

You would notice that the expression is peculiar and most expressive. He "gave Himself up for us." He took our place in the sight of God. He bore our guilt and became our sin-offering. He identified himself with sinners, and seeing that sin must be punished, He gave himself up to bear the penalty. It was love for us that went the length of sacrificing His life for our sakes, for the sake of securing our salvation.

That is to be the pattern of your love, brethren. You are to imitate and reproduce it. You are to go forth among men, not with the curled lip of scornful superiority, not with supercilious disdain of the miserable wretches that cross our path; not with envy at those who secure prizes that we would fain have grasped; not with bitterness against those who fall not in with our plans, or way, or work. No! our spirit is to be as different from this as heaven is from hell. We are to walk among men with a heart of love for every brother man, that will prompt us to give not simply our time, or our money, or our energy, to benefit our brethren, we are to give *ourselves*. Our hearts must go forth towards them, our sympathies must grasp their position, our help must be forthcoming in their trials; we must make their case our own, and as far as self-sacrifice can aid our brethren, we are to do it, even as Christ "gave Himself up for us."

Guide.

TRUTH UNFETTERED.—"The true has great power when it is free; the true endures; the false is ever changing and decays. Thus it is that the true always rises to the surface, and in the end prevails."

Gleanings.

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

INSPIRASHUN alwus waits upon the bizzy. I have seen men sit down all day under a shade tree, with a hoe in their hand, kluss to the edge of a korn field, waiting to be inspired; but the weeds in that corn-field didn't wait for any inspireshun.

LEARN your business thoroughly.

ONE to-day is worth two to-morrows.

KEEP at one thing—in no wise change.

ALWAYS be in a haste, but never in a hurry.

WHATEVER is worth doing at all is worth doing well.

NEVER fail to keep your appointments, nor to be punctual to the minute.

BE self-reliant; do not take too much advice, but rather depend on yourself.

NEVER be idle, but keep your hands or mind usefully employed except when sleeping.

HE that ascends a ladder must take the lowest round. All who are above were once below.

MAKE no haste to be rich; remember that small and steady gains give competency and tranquility of mind.

THINK all you speak; but speak not all you think;

Thoughts are your own; your words are so no more:

Where wisdom steers, wind cannot make you sink.

No man is more severely punished than he who is subject to the whip of his own remorse.—SENECA.

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.

TROUBLED soul, thou art not bound to feel, but thou art bound to arise; God loves thee whether thou feelest or not. Heed not thy feelings. Do thy work.—*Unspoken Sermons*.

As the mission of Christ was to manifest God, so the mission of the Church is to make known the true God and our Saviour Jesus Christ. And this is chiefly done by preaching. In the language of Wycliffe, "it is by preaching that Christ conquers the world out of the fiend's hand."

YOU picture yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp of your oil—and if you will not do it, how your oil is spilt—how flat and thin and unilluminated your sentiment about the martyrs runs out over your self indulgent life.—PHILLIPS BROOKS.

THERE is a small chance of truth at the goal where there is not a child-like humility at the starting-post.—COLERIDGE.

God makes crosses of great variety; he makes some of iron and lead, that look as

if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some he makes of precious stones and gold, that dazzle the eye and excite the envy of spectators, but in reality are as well able to crucify as those which are so much dreaded.

WHEN we thank God for what he is to us, in the secret chambers of our own being, we ought also to thank him for what he is to us in others. Every noble life which we see, or of which we read, every holy companionship, every gallant deed wrought within our sight, every influence that comes to us from others' lives, is no less a gift from God on high than if it had been designed for us alone. Every one of us has reason enough to thank God constantly for what he has given to us immediately; we have no less reason to thank him for all of personal good that comes from the example or the words of God's brave servants around us. That is a good thing to remember, not only in the chamber of prayer, but in the street, in the workshop, in the office—wherever the heart can be thankfully uplifted for a moment to Him who is the Lord and giver of all.—*S. S. Times*.

DRESS PLAINLY ON SUNDAY.

It is taste.

It would lessen the burden of many who find it hard to maintain their places in society.

It would lessen the temptation to dress beyond the income.

If every one dressed plainly but neatly for church services, persons in moderate circumstances and the poor would be more likely to attend.

Moderation in dress would improve the manners of the congregation by preventing the wandering of the eyes and thoughts.

It would lessen on the part of the rich the temptation of vanity.

It would lessen on the part of the poor the temptation of envy, uncharitableness and discontent.

It would relieve our means of a serious pressure and leave more opportunitiea of doing good.—NEWARK SUNDAY CALL.

A little child was besieging her father to take her to visit her grandmother, who lived at a distance. To get rid of her he said, "It costs ten dollars every time we go to see grandma, Florence, and ten dollars doesn't grow on every bush." "Neither do grandmas grow on every bush," answered the little girl promptly; and her logic was convincing. They went.

YOUNG men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.—CHESTER-FIELD.

BE loving, and you will never want for love; be humble, and you will never want for guiding.—D. MULOCK CRAIK.

A woman may be as true as steel; but then you know some steel is too highly tempered.

A WRITER of great intellectual ability and fame, being reproved for carrying in his winter's coal, replied, "The man who is ashamed to carry in his own coal deserves to sit all winter by an empty grate." Honest toil, to the noble mind, brings no disgrace. As between the man who lives by his own labor and the one who lives by the labour of others, the first is the real king and hero. It deserves the strongest emphasis with the young, that labor crowns life with honor, and idleness with shame.—*The Contributor*.

"I'M AS GOOD AS MY NEIGHBOUR."—Quite likely; but that's not enough. Are you as good as God says you ought to be? We read about a man whose name was Saul of Tarsus, who was not only as good as his neighbours, but was better than any of them. He was beyond his fellows in knowledge, and "more exceedingly zealous" of the religion of his fathers. His neighbours looked up to him as the leading man; and the religious world had so much confidence in him that they gave him a "commission" and he had "authority" from the chief priest. Surely this was a fair specimen of one well up in religion, and a man with a good chance, as men say. But when he saw himself in God's mirror, it was then that he came to the conclusion that he was the "chief of sinners."

MARRIAGE makes a woman a wife. It is hers to make a house a home. The husband may be the head, but she is the heart of the family. He may be authority, but she is the sweet, fragrant influence. When a woman has taken her position as a wife, made her house a home, and her home a paradise, she has reached her highest earthly destiny. Beyond this her obligations extend not. She has done her all, and may afterward depart for heaven—the just reward of all her excellence. Is one not apt to become "mixed" on this question, when the preacher-esses, as well as the preachers, are offering resolutions, making speeches, superintending Sunday-schools, and pronouncing benedictions? Neither the Saviour nor the apostles commissioned women to preach the gospel. On the contrary, they are forbidden to speak in the church as teachers. Should we ever be so fortunate as to get to heaven, the first thing we shall inquire of the great apostle to the Gentiles, is what caused him to be so "muddled," when he said, "It is a shame for a woman to speak in public."—G. W. CLINE.

A SCOTCH farmer determined to pay his rent if it were his last shilling; and saying to the landlord who received it, "It is my last shilling," he threw down a roll of notes. The landlord counted them, and said: "There is fifty pounds too much." "Odds, man," said the farmer, "I put my hand on the wrong pouch."

A woman deranged in her intellect stopped a clergyman in the street with this salutation: "There is no truth in the land sir; there is no truth in the land." "You do not speak the truth, my good woman," replied the clergyman. "Oh, yes, I do," returned she hastily. "Then there is truth in the land," replied he as quickly.

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.]

FAITH AND REPENTANCE.

THE new theory, propounded by "J.E.L." in this month's *Standard* regarding conversion, is quite a bold departure from the generally accepted teaching of the Disciples; but while this, in itself, would constitute no valid reason for its rejection, it certainly ought to be deemed amply sufficient for receiving it with a great degree of caution.

Unfortunately there are, in every community, some with whom the mere novelty of a new theory is sufficient, unsupported by any other claim, to commend it to their favorable consideration; I trust, however, that the time when any of our preachers will follow in the lines laid down in that article is far removed.

Now I do not wish to be understood as insinuating that J.E.L. put it forward for its novelty. No one at all acquainted with the esteemed brother would hint at anything of this sort. He doubtless believes it, but it is wrong nevertheless.

In the first place, the foundation on which he has reared his superstructure is laid on sand, and the merest puff of criticism will destroy the whole fabric. And in the second place, the building itself is badly constructed, and would not pass even a cursory examination.

1. We shall first look at the foundation. "J.E.L." finds that, in stating the terms of pardon, the scripture sometimes places faith before repentance, and at other times repentance before faith, and a difficulty is at once presented to his mind of such magnitude that it can only be explained by assuming them to be one and the same thing!!

His words are, "if we say they are two steps which men are commanded to take in succession, then these two views cannot possibly be reconciled; for the first view numbers the steps faith 1, repentance 2, while the second places them—repentance 1, faith 2."

We will now test his conclusion. Jesus said, in speaking of the conditions of the new birth, "Except a man be born of water and of the spirit he cannot enter into the kingdom of

God" (John 3:5), and in again referring to the same conditions, he says, "he that believeth and is immersed shall be saved (Mark 16:16.) Now, applying "J.E.L.'s" principle of interpretation to this, we would say "these two views cannot be reconciled" (if held to be successive steps) "for the first view numbers the steps"—water 1, the spirit 2; "while the second places them"—the spirit 1, water 2. *Therefore* these two are one!! Is our esteemed brother prepared to accept this application of his principle? Or, if he disputes the legitimacy of the conclusion at which we have arrived, he will kindly point out the flaw.

2. We shall now look into his theory.

"J.E.L." must have felt that Acts 2:38 was rather an awkward passage to grapple with, so he dodges it. He says, "some of them (the Jews) were pricked to the heart by hearing (and doubtless believing), and cried out what shall we do?" But why does he abruptly end the quotation here, and thus appear to shirk the very part of the field where the battle should be fought? Simply, as it seems to me, because Peter's answer is hopelessly irreconcilable with his whole theory. Doubtless the Jews *did* believe, and their faith was quite strong enough to "pierce them to the heart." Now, if "believe" and "repent" be two ways of commanding the same thing, whence the necessity for the apostle urging them to do what he must have known they had already done? Would it not be "a meaningless repetition—a thing strongly condemned by the Saviour?" For, be it noted, it was the Saviour himself who spoke, or, which is much the same, the Holy Spirit, and this would be sufficient, one would think, to prevent a tautology that must have tended only to confuse.

This single passage shows conclusively that "J.E.L.'s" "simple English" translation of repentance is not correct, as the Jews had clearly "changed their minds" prior to the command to "repent."

It is, however, not always wise to take the "simple English" meaning of a biblical word. Better take the meaning which the user of the word evidently had in his mind. This, on examination of its surroundings in the various places where it occurs, will always show. For instance, the English meaning of the word "justify" is "to prove or show to be just or right;" whereas the biblical meaning is "to make just him who was unjust."

Milligan says that repentance is

"(1) a change of the understanding, (2) a change of feeling, (3) a change of will, (4) a change of conduct."

But while these are all "links in the chain of causation," "*repentance is* (he further says) *essentially a change of the will.*" That is, while the antecedent to the "change of will" would be "godly sorrow," the consequent would be reformation.

This first link, then (change of the understanding), may and doubtless does precede faith, and, being a stage of repentance, would sufficiently account for the word being in some instances first placed in order.

When, therefore, "J.E.L." says that "faith is included in repentance," he is right; but when he reverses this and says that "repentance is included in faith" he is manifestly wrong.

A simple illustration will make this apparent. A man, believing that God is his enemy, continues in a persistently sinful course; but one day he takes up a tract and reads "God so loved the world, etc." Anxiously he asks himself, "is it possible that God loves me?" (change of mind; repentance in its first stage). He determines to read up the evidence, and for this purpose procures a New Testament, in which he reads the supernatural truth supported by supernatural evidence, that "Jesus is the Christ the Son of the living God" and "the Saviour of the world." The proof being conclusive, he believes it (faith). For various reasons, however—*a*, he may have become so accustomed to his past conduct that he is loath to abandon it; or, *b*, he may find that the course he has been pursuing pays well, and fears that if he turn he will be a financial loser—he decides to continue to act as if he did not believe it." In other words, he does not repent (change his will) and his faith is consequently dead.

"J.E.L." says, "in the case of Cornelius, too, there is not a word said about repentance being either a condition of pardon, or a prerequisite of baptism." And then he asks, "Why?" Well, in the same paragraph, he—without intending it perhaps—supplies the answer: "the goodness of God, as displayed in various ways, has led many into the state of repentance who never heard of Jesus. Cornelius was one of these."

(1) Is J.E.L.'s assertion that Cornelius "never heard of Jesus" in harmony with Acts 10:31? (2) Surely it needs no very wide stretch of the imagination to suppose that what "J.E.L." sees so clearly now (*viz.*, that Cornelius was already in a penitent state) Peter saw as clearly then? (3) But while the apostle did not

preach repentance, as "the will" of Cornelius was already changed, he enjoined *believing* in Jesus in order to "receive remission of sins." Now, if "repentance" and "faith" be two ways of expressing the same thing, Cornelius *could not* have done one without the other. But, as a simple matter of fact, he did the former before he could possibly have done the latter; and it, therefore, follows with the force of a demonstration that they are two steps and not one.

The order in which they are found is of comparatively little consequence, because (1) we have seen that in one sense the term "repentance" is generic, and includes all the stages, from the first feeling of godly sorrow right on to reformation, and that "faith" is one of the steps and occupies a place about the middle of the "chain of causation." (2) In this case not only repentance *but* reformation preceded faith, which at once stamps it peculiar, and presenting few points in common with those who might have but do not know the truth.

In the case of the prodigal son (Luke 15th chap.) we have the steps brought out very clearly. Verse 17, "when he came to himself" (change of mind—repentance in its first stages—and which leads to *belief* that his father would welcome him home.) Verse 18, "I will arise and go to my father" (change of *will*; essentially repentance.) Verse 20, "And he arose and came to his father" (change of conduct—reformation.)

A moment's reflection will show that the young man might have taken the *first* step and *not* the second, or the first and second and *not* the third.

In summing up the benefits that would accrue from the general adoption of his theory, "J.E.L." says, "and, last but not least, for the prevalent idea that people have done with repentance when they enter the church, and that consequently it should not be preached to them any more."

1. If our brother means by this misty sentence, that as a people we teach that after entering the church there is no need for further repentance in the event of sin being committed, he certainly tells me something I did not know before. But (2) if he means—and this is the more likely supposition—that we ought to obliterate the distinction we have hitherto taught, and, declaring that faith and repentance are one and the same, continue systematically teaching them in the assembly!! we want to ask what is meant by the following scripture: "Wherefore, let us *cease* to speak of the first principles of Christ, and press on unto perfection;

not laying again a foundation of repentance *from* dead works, and of faith toward God" (Heb. 6: 1.)

1. "J.E.L." will notice that there is something like a conflict between him and the inspired writer to the Hebrews. (2) He will likewise notice this "repentance" is evidently the "change of conduct," or the last "link in the chain of causation;" but surely he would not argue from their order here that *therefore* reformation must precede faith? (3). We have here two things, as certainly as that "resurrection of the dead," and "eternal judgment" are two things; and the logic that makes those one will make these one.

J. E. L. says "against thee and thee only have I sinned, and done this evil in thy sight," this is repentance.

But it is *not* repentance; it is a prayer which, springing from godly sorrow might or might not result in repentance. Nor is it "the repentance required of Simon Magus;" the repentance required of him was, "*Repent* therefore of this thy wickedness, and *pray the Lord*," &c.

The reference to 2nd Corinthians 7: 10 settles the matter. "For godly sorrow worketh (leadeth to) repentance unto salvation, a repentance which bringeth us regret."

Can J. E. L. conceive of an unbeliever experiencing "godly sorrow?" Surely not! And yet those two that are so closely allied as to go hand in hand, will under favorable conditions *work* repentance.

We thus see, I trust, that his theory is an erroneous one, and will continue in the future as we have done in the past; when preaching the gospel to impenitent believers we shall enjoin them to "repent and be immersed every one of you in the name of Jesus Christ, in order to the remission of your sins; and ye shall receive the gift of the "Holy Spirit." Acts 2: 38.

CHARLES WATT.

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

I am sorry that out of such an abundance of matter, you should make such a poor selection as the "Faith and Repentance" of "J. E. L." That faith or knowledge precedes repentance is just as certain as that light dispels darkness. One must believe or know that he has sinned, before he can repent of his sin—must believe that God will accept the returning sinner, before he will return. Every illustration used by "J. E. L." is proof of this. As your space is valuable, I shall be very brief, and only refer to one of these. 2nd Cor 7. Here, Paul shows the process, thus—his letter showed the Corinthian Christians that

their conduct was wrong, that knowledge or belief of the apostolic teaching on the subject produced sorrow, godly sorrow; that godly sorrow produced repentance. Faith, produced godly sorrow, godly sorrow, produced repentance. Therefore, faith and repentance are the same!

Who is "J. E. L.?" I looked over the preacher's list, but did not see the name there. Where does he dwell? speaking as he does of "the prevalent idea that people have done with repentance, when they enter the church," &c. I have been connected with the church of Christ, nearly 30 years, and have never heard such an idea, but have very frequently heard the call to repentance (or change of mind), and the guide book teaches that many others in the church at Corinth needed repentance (ch. 12: 21). The churches at Ephesus, Pergamas, Sardis, and Laodicea, and some of those at Thyatira were by the great Teacher, called to repentance; and if we only realised that He, with eyes as flames of fire and feet as fine brass, as if they burned in a furnace, still walked in the midst of the churches, there would be such a call to, and such a practice of repentance as would be conducive of glory to God in the highest, on earth peace, and goodwill amongst men.

Yours in Christ,

HENRY HILLIAR.

THE LONELINESS OF WOE.—"The afflicted one stands within a circle of images and feelings of his own, which, painful as they may be, he would not part with for worlds. Any attempt to draw him out of that circle can only inflict a useless annoyance."

JUDICIOUS COMFORT.—"Every judicious attempt at consolation must, I think, set out with a full acknowledgment of the right, the value and dignity of the sorrow, and then go on to show that it is only the shady side of a great privilege and blessing, from which it can only be separated by mental abstraction."

ALIKE AND EQUALLY SELFISH.—"Selfishness is one common property of human nature. The difference between a good and bad man is not that the good man is the less selfish of the two, but that he is able to control, by higher motives, or by the force of benevolent affections, the selfishness to which the other yields."

MORALITY AND THE BRUTES—"The brutes are sentient machines, they are governed by unvarying instincts; they perform animal functions which they have in common with man; but they are not capable of actions to which, without any abuse of language we can ascribe any moral quality. Does a clock deserve credit for *veracity* when it shows the exact time of day? Is the bee doing *right* when it extracts honey from the flower? Is the cat doing *wrong* when it plays with its mouse?"

T. BROUGHTON KNIGHT.
BRISTOL CONGREGATIONAL INSTITUTE.

Heath and Home.

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

THE FUNERAL.

I was walking in Savannah, past a church
decayed and dim,
When there slowly through the window
came a plaintive funeral hymn;
And a sympathy awakened, and a wonder
quickly grew,
Till I found myself environed in a little
negro pew.

Out at front a colored couple sat in sorrow,
nearly wild;
On the altar was a coffin, in the coffin was
a child.

I could picture him when living—curly
hair, protruding lip—
And had seen perhaps a thousand in my
hurried Southern trip.

But no baby ever rested in the soothing
arms of Death
That had fanned more flames of sorrow
with his little fluttering breath;
And no funeral ever glistened with more
sympathy profound
Than was in the chain of tear-drops that
enclasped those mourners round.

Rose a sad old colored preacher at the lit-
tle wooden desk—
With a manner grandly awkward, with a
countenance grotesque;
With simplicity and shrewdness on his
Ethiopian face;
With the ignorance and wisdom of a crush-
ed, undying race.

And he said: "Now don' be weepin' for
dis pretty bit o' clay—
For de little boy who lived dere, he done
gone an' run away!
He was doin' very finely, an' he 'preciate
your love;
But his sure 'nuff Father want him in de
large house up above.

Now he didn' give you dat baby, by a hun-
dred thousan' mile!
He just think you need some sunshine, an'
He lend it for awhile!
An' He let you keep 'an love it, till your
hearts have bigger grown!
An' dese silver tears you're sheddin' just
de interest on de loan.

"Here's yer oder pretty chilrun!—do't be
makin' it appear
Dat your love got sort o' 'nop'lized by dis
little fellow here;
Don't pile up too much your sorrow on
deir little mental shelves,
So's to kind o' set 'em wonderin' if dey're
no account demselves!

"Just you think, you poor deah mounahs,
creepin' long o'er sorrow's way,
What a blessed little picnic dis yere baby's
got to-day!
Your good faders and good moders crowd
de little fellow round
In the angel-tended garden of the Big
Plantation Ground.

"An' dey ask him, 'was your feet sore?'
an' take off his little shoes,
An' dey wash him, an' dey kiss him, an'
dey say, 'Now, what's de news?'
An' de Lawd done cut his tongue loose;
den de little fellow say,
'All our folks down in de valley tries to
keep the hebbeny way.'

"An' his eyes dey brightly sparkle at de
pretty things he view;
Den a tear come, an' he whisper, 'But I
want my paryents, too!'
But de angel Chief Musician teach dat boy
a little song:
Says, 'If only dey be fait'ful dey will soon
be comin' 'long.

"An' he'll get an education dat will pro-
berbly be worth
Seberal times as much as any you could
buy for him on earth;
He'll be in the Lawd's big school-house,
widout no contempt or fear;
While dere's no end to the bad t'ings might
have happened to him here.

"So my poah dejected mounahs, let your
hearts wid Jesus rest,
An' don' go to critercisin' dat ar One w'at
knows de best!
He have sent us many comforts—he have
right to take away—
To the Lawd be praise an' glory now and
ever!—Let us pray."

WILL CARLETON, in *Harper's Weekly*.

"THAT'S THEE, JEM!"

SOJOURNING some few years ago at a
beautiful and much-frequented English
watering-place, I met with an earnest
Christian tradesman of the town, who had
in a prominent place in his shop-window
an assortment of Bibles for sale.

A band or "troupe" of young men, called
"Ethiopian Serenaders," with hands and
faces blackened, and dressed in very gro-
tesque costumes, arranged themselves be-
fore this gentleman's door one day for an
exhibition of their peculiar performances.
After they have sung some comic and
some plain melodies, with their own pec-
uliar accompaniments of gestures and
grimaces, one of the party, a tall and in-
teresting young man, who had the air of
one who was beneath his proper station,
stepped up to the door, tambourine in
hand, to ask for a few pennies from the
people. Mr. Carr, taking one of the Bibles
out of his window, addressed the youth.

"See, here, young man," he said. "I
will give you a shilling, and this book
besides, if you will read a portion of it
among your comrades there, and in the
hearing of the bystanders."

"Here's a shilling for an easy job!" he
chuckled out to his mates; "I'm going
to give you a 'public reading!'"

Mr. Carr opened at the fifteenth chap-
ter of Luke, and pointing to the eleventh
verse, requested the young man to com-
mence reading at that verse.

"Now, Jem, speak up," said one of the
party, "and earn your shilling like a
man!"

Jem took the book and read: "And he
said, a certain man had two sons; and the

younger of them said to his father, Father
give me the portion of goods that falleth
to me. And he divided unto them his
living."

There was something in the voice of
the reader, as well as in the strangeness
of the circumstances, that lulled all to
silence; while an air of seriousness took
possession of the youth, and still further
commanded the rapt attention of the
crowd.

He read on: "And not many days after,
the younger son gathered all together,
and took his journey into a far country,
and there wasted his substance with riot-
ous living."

"That's thee, Jem!" ejaculated one of
his comrades, "it's just like what you told
me of yourself and your father!"

The reader continued: "And when he
had spent all, there arose a mighty famine
in that land, and he began to be in want."

"Why, that's thee again, Jem!" said
the voice. "Go on!"

"And he went and joined himself to a
citizen of that country; and he sent him
into his fields to feed swine. And he
would fain have filled his belly with the
husks that the swine did eat, and no man
gave unto him."

"That's like us all," said the voice,
once more interrupting: "we're all
beggars, and might be better than we are!
Go on: let's hear what came of it."

The young man read on, and as he read
his voice trembled: "And when he came
to himself, he said, How many hired ser-
vants of my father's have bread enough
and to spare, and I perish with hunger!
I will arise and go to my father."

At this point he fairly broke down, and
could read no more. All were impressed
and moved. The whole reality of the past
rose up to view, and in the clear story of
the gospel a ray of hope dawned upon
him for his future. His father—his
father's house—and his mother's too; and
the plenty and the love ever bestowed
upon him there; and the hired servants
all having enough; and then *himself*, his
father's son, and his present state, his com-
panionships, his habits, his sins, his
poverty, his outcast condition, his ques-
tionable mode of living—all these came
climbing like an invading force of
thoughts and reflections into the citadel
of his mind, and fairly overcame him.

That day—that scene—proved the turn-
ing-point in that young prodigal's life.
He sought the advice of the Christian
friend who had thus providentially inter-
posed for his deliverance. Communica-
tions were made to his parents, which re-
sulted in a long-lost and dearly-loved
child returning to the familiar earthly
home; and still better, in his return to his
Heavenly Father! He found, as I trust
my reader will, how true are the promises
of the parable of the "Prodigal Son," both
for time and eternity.

"Yes there is One that will not chide and
scoff,

But beckons us to homes of heavenly
bliss;

Beholds the prodigal a great way off,
And flies to meet him with a father's
kiss."

A. T. So. Tract.

Poetry.

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

THE CHOICE OF MODES

By G. B. M.

Two parsons were riding together one day,
The train it went thundering on,
To pass away time and the road so long,
They chatted grave themes upon.

The one was a son of Genevan John,
The other took Wesley's name,
And both were quite pleased to be called
of men
By names so well known to fame.

They journeyed along right pleasantly,
As parsons are wont to do,
They argued on politics, morals, and men,
At last on religion too.

The Calvinist argued from God's decrees,
His sovereignty, power, and will,
That man can do nothing his soul to save—
His duty to wait—be still;

He argued that some would be saved no
doubt,
No matter what their lives might be—
If of the elect, they would sure be saved,
Because it was God's decree.

If not the elect; then these could not be saved
But surely to hell must go,
Though holy their lives as the best of saints,
For God had decreed it so.

The Methodist argued, free will, free grace,
And quoted full many a text,
And proved that God loved the human race,
Till his friend grew quite perplexed.

They argued of rite and ordinance, too,
The contest was waxing warm,
Their voices grew loud and their faces
flushed,
Sure sign of an on coming storm.

"It can't be denied," the Methodist cried
"Our Church is more liberal than yours,"
"How so?" said the staunch defender of
Kirk:

Show how your good proof endures.

"Tis plain," t'other said, "we give Choice
of Modes
To all who would be baptized,
We sprinkle, we pour, and we even immerse
Some persons, who've been capsized.

"The whims of such persons you must in-
dulge,
(For really, they're most perverse),
If not they will leave, their collections go to,
And so you can't help but immerse.

What think ye of this," he triumphantly
said,
And glanced at a stranger near,
"The best of the argument I have got,
I'm sure it's perfectly clear."

"You sprinkle the little ones sometimes I
think,"
The stranger so calmly said.
"Of course," said the parson, "let them
come,
Did't Jesus place hands on each head?"

Again did the stranger so calmly speak,
"When babes you thus sprinkle or pour,
The "Choice of the Modes," what becomes
of it then?

Do they have the choice of the door?

"Your boast is but empty and mean and
vain:

To those who have power to insist
You grudgingly give what you can't with-
hold,

The babes you just treat as you list."

Correspondence.

LETTER FROM BRO. PORTER.

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

BRETHREN,—In addition to what appeared, from my pen, in your last issue, I desire to say, that I am striving by the grace of God to recognize my responsibility to the Lord Jesus. I am seeking to live and labor for eternity; to build upon the "one foundation," "gold, silver, and precious stones," and to obtain for myself the "well done, good and faithful servant" of my Lord. I fully believe the word of the Saviour. "No man can serve two masters." The author of this sentence is my Master, and I acknowledge no other, I am willing to serve the church, believing that I am serving Christ in so doing, but I am not willing to serve a church where it seeks to usurp the authority of Jesus Christ. No man, no church shall with my consent, bind my conscience where Christ my Master, leaves me free. I recognise the right of the church to require of me a New Testament life, both as to doctrine and daily walk; to love it, as the body of Christ, to use my best endeavors to extend its influence, and contribute to its success, beyond this nothing; otherwise I surrender a principle that is fundamental, Christ and the church change places, I hear the church (the error of Rome, too widely copied) instead of Christ, which is disloyalty. I am anxious to be right, and to make the best use of my life for Christ and humanity, hence I am not only willing but glad when any brother, in the spirit of the gospel suggests any way in which I can better accomplish either or both the above ends. I think that the most perfect harmony should exist between the mouth piece of the church, its officers and members, that each should be willing to be taught of the other, and that all should seek the harmony of the body. I abhor schism or anything antagonistic to the admonition, "Let brotherly love continue." Hence I feel that honesty and the interest of Christ's kingdom alike require this candid

statement of my position, it would be unfortunate if at some future time there should be disagreement from failure to understand each other. If any of the churches desire my services as evangelist, I am ready to serve. My manner of preaching and teaching are known to them; the glory of God and not of a party is my aim, and wherever or whenever I think I can bring glory to God, I hold myself bound by the authority of the word of God to do it. If any of the churches desire to know my views upon any subject of faith or practice, I am prepared to answer any questions upon the subject. I will only add further that if the brethren think that the above expression of my position renders me unfit for their requirements I will not be annoyed if they say so, I will simply wait upon God to open the door to the work He has for me to do.

Sandhurst. THOMAS PORTER.

REPLY TO BRO. PORTER.

The above letter from Bro. Porter (which we strongly advised him to withdraw, but which he refused to do) is of such a character that we cannot allow it to pass without comment. We were glad to hear of Bro. Porter's intention to cast in his lot with us again, and presumed that he knew us sufficiently well as a people to be quite aware of the nature of the step he was taking, and, therefore, expected that he was prepared to take his place side by side with us, without reservation or doubt. It appears, however, from the above letter that this is not the case, and that he is doubtful as to what the nature of our future relations will be. This being so, Bro. Porter will pardon us if we say that all this should have been considered before he took any decisive step in changing his church relationship. Changing from one religious body to another is not a step that can be lightly taken. In view of these facts, Bro. Porter should have been prepared for some amount of criticism, and should not at the first word manifest a disposition to withdraw again from a people whom he professes to regard as being the nearest to the truth.

We have tried to understand the meaning of Bro. Porter's letter, and have come to the conclusion that he is of opinion that we as a church have in the past and may in the future usurp the authority of Christ, and try to bind his conscience. This forms a very serious charge, and is a grave reflection upon the character of the brotherhood generally. It is a charge that we feel called upon in our repre-

sentative character to repudiate with all the emphasis we can. There are preachers in our midst equally as loyal to Christ, and as conscientious, as Brother Porter, who do not find it necessary to take the precaution of obtaining an assurance from the brethren that they do not intend to usurp the authority of Christ; and certainly, considering the position he stands in, it comes from him with very bad grace.

It would be unfortunate, as Bro. Porter says, if at some future time there should be disagreement from failure to understand each other, but while it would be unfortunate, it is none the less certain that such occurrences will take place. On certain points Bro. Porter will not agree with us, nor shall we agree with him. This is true in reference to all the preachers laboring with us, but it does not form any barrier to their continued fellowship with us. In fundamentals there must be agreement, in other things there is liberty. In matters where there is liberty, it is certainly not the function of one man to dictate to the church what shall be done. If he should try to do so, he would probably find that such a course would be strongly resisted. If Bro. Porter believes we have the truth, let him cast in his lot with us freely, and take us with our faults and failings. If he cannot get all he would like in minor matters (none of us can do that) then let him try to bear with us, and we will try to bear with him.

Finally, Bro. Porter says, "I will only add further, if the brethren think that the above expression of my position renders me unfit for their requirements, I will not be annoyed if they say so." That position we understand to be expressed in his own words as follows: "I am not willing to serve a church where it usurps the authority of Jesus Christ. No man, no church shall with my consent bind my conscience where Christ my master leaves me free." Does Bro. Porter think that a man who did not hold this position, would be *fit for our requirements*? If he does so, he either sadly misjudges us, or else we are unfit for association with honest men. Does Bro. Porter require guarantees from the churches? If he does, then he will get none, save it be—the guarantee of past history.—[EDS.]

CHILDLIKENESS AND RESTFULNESS.—The brain parched by reasoning thirsts for simplicity, like the desert for spring water The candour of a child, unconscious of its own beauty, and seeing God clear as the daylight, is the great revelation of the ideal."

American Correspondent.

DEAR Standard:—Four weeks have passed away since I last wrote to you. It is time again to send you a few notes. Since my last writing I have not done very much, and am not as yet settled in a place, and preaching for any one church. Hope to be settled in a few weeks from this time. The autumn of the year is about commencing. Leaves are beginning to turn yellow and golden, and a few are falling. The hot weather is about over.

Since my last to you, we have had a protracted meeting of two weeks in our church in this place. Bro. M. Collis did the preaching. These meetings in this country are held about once a year in every church; services are held twice every day while the meeting continues; they are generally sought to be held at times when the people are the least busy in their various occupations. Churches in country districts have their meetings when it suits the farmer the best. In this particular meeting there were four confessions, and some additions by letter. There was not much material to work upon, or there would have been a larger number of additions. Bro. Collis is a good preacher and well qualified for holding these meetings. These meetings are calculated to do the church good, and probably they gather in some that might not come otherwise. The churches like them, and probably would not like to do without them. There is, however, a tendency on the part of the people to postpone obedience to the gospel until a protracted meeting is held. The consequence is that in many churches no confessions are expected unless during a protracted meeting. This is not the case in large city churches, but largely the case through the country. The preacher who is invited to hold the meeting is generally one of the best that can be had, and this as regards the additions made to the church, places the preacher laboring at that particular place, at some disadvantage. I suppose, however, that the churches think the good predominates in these meetings, and consequently they will continue to be held. They were held in much esteem by the old Pioneers of our Reformation, because by this means they gained the ear of the masses. They boldly went into communities where we had no church, and began to proclaim the ancient gospel. I must say that when once the church is established, I like the additions from Sunday to Sunday best. The church is made to feel its responsibility constantly as to the conversion of those who come to hear the gospel. The workers are cheered, and the church is made to feel constantly the power of the cross in turning the sinner from darkness to light, and from the power of Satan unto God. It is well to enter fully into the blessedness of the inspired declaration, "Now is the accepted time, now is the day of salvation."

During this month of September, the schools throughout the country begin their sessions. No schools are held here in the summer months, I think this a good thing.

The State recognises that the children ought not to be in school in the heated term. This is good for both teacher and pupil. I have a catalogue by me just now of one of our largest Female Colleges, where the session begins on September 13th, and closes on June 1st. By this arrangement, the teachers and pupils have over three months vacation; they have the three hot months. The State schools also have their vacation during the hot months. I have often thought if our Australian teachers had the three hot months for vacation, they would be enabled to travel, and to come back to their duties with minds energized and bodies strengthened. The State would thus gain by this arrangement; the children in hot weather would be better out of school.

Our churches in this country have a good position; they are taking great interest in matters of education, their colleges and schools are very excellent. In respect to education, Lexington has become prominent among our people. Here, Kentucky University is situated. This institution is for the education of young men, and is entirely under the control of the brotherhood; if our young men must leave Australia, and come to this country, I would advise them to come to Lexington. I am, however, beginning to think, as intimated in a former letter, that the time has come when our young men in Australia who wish to give themselves entirely to the ministry of the word should have suitable instruction in their own land. In colonial institutions of learning they can get the secular portion of their education as well as in any part of the world. I think we will hardly be willing to acknowledge that there are not a number of men in Australia who can successfully teach the Bible. Now, why may we not have some arrangement by which the churches of Australia may not be constantly deprived of their noble young men, for years at least, and perhaps altogether. They are so liable to become Americanized to such an extent as to be entirely content to make this country their home. Besides, our churches in Australia are losing the labors and good influence of these young brethren while they are studying. I would say to our brethren of all the Australasian colonies that it will be a great shame to us in Australasia if we allow the present arrangement to continue much longer. We need our young men of Anstralia in Australia. We have allowed them hitherto to find their way to America, and then find their way back again. Now, what we need to do is to do away with the necessity of them coming at all. Dear brethren of the *Standard*, what do you think of this matter? You may count on me to do all I can whenever the brethren in Australia will take hold of it. But to return from my divergence. You must pardon the identification of myself with Australian interests. I have not been away long enough to feel otherwise, and out of the heart the mouth speaks.

In Lexington we have a very excellent Female college, under the presidency of Bro. J. T. Patterson. We have a number of others in different parts of the State. This school is called Hamilton College,

after the name of a brother who gave two thousand pounds (£2000) towards its funds. The building is large and handsome. It contains over 100 rooms, and is well fitted up throughout for its work.

That your readers may have some notion of these colleges, I give an extract from the aforementioned catalogue of Hamilton College:—"The school edifice is of recent date, and is constructed upon the most approval plan of architecture. But while it has been built in the most substantial manner, more attention has been given to arrangements for comfort than to artistic display. It is 160 by 180 feet, four stories high, and contains over one hundred apartments. It is warmed by steam, and let the winters be ever so rigorous, a uniform temperature is maintained throughout the building, from the attic to the basement. It is lighted with gas, and consequently the danger of fire, from exploding lamps, is obviated. It has a suite of bath rooms on each of two floors, and each room has its appendages, furnishing hot, as well as cold water. Besides these comforts and conveniences, there are porticoes, spacious halls, art gallery, chapel, music halls, gymnasium, laboratory, library, chemical apparatus, &c.,—the whole forming the most extensive and best arranged building in the State, and capable of accommodating more young ladies with boarding than any other building in Kentucky."

In all our institutions of learning, the Bible is a prominent book. While this is so, our cause is bound to make progress. Our educational institutions are numerous wherever we find our churches. In the new and wealthy and prosperous State of Kansas, the brethren are founding a college, the corner stone of which will be laid in a few weeks. This is to be at Wichita, an exceedingly prosperous city in that State. When we look back at our history as a people, we find that education was prominent at the beginning. Alexander Campbell founded Bethany College, recognizing the fact that there was great need of a school where the Bible should be taught as a text book.

I may in some future letter tell you something of our church life, when I have had better opportunities for observation. I have lived long enough to know that hastily written letters to papers may on reflection cause regrets. I must try to say nothing that would do injustice, and consequently had better not been said.

In regard to temperance I may say that the feeling in favor of prohibition is growing very fast in this country. This is very noticeable in this State of Kentucky. This is the great whisky-manufacturing state. The temperance people here are liberally treated by the legislature. The law-makers pass bills allowing the privilege of local option in counties or districts, or towns. The people in the county, or district, or town take a vote, and the majority decides whether any intoxicating drink shall be sold at all in that county, district or town, during the year. If the majority says no intoxicants shall be sold, then no license can issue. This is prohibition obtained by means of local option. In many parts of

Kentucky, the temperance cause has triumphed this year. The negro population are beginning to find that their best interests lay in prohibition. Whisky has been a great curse to them. They are fond of excitement, and easily become fond of strong drink. Local option, as they have it here, is a very strong weapon in the hands of the people, wherewith they wage successful war against strong drink. I believe the feeling will become stronger in this State in favor of prohibition.

I know your space is limited, and, perhaps, had better conclude this letter. Hope soon to receive a copy of the *Standard*.

I am yours fraternally, F. J. GORE.
Bloomfield, Ky., Sept. 14th, 1886.

THE OPENING OF THE CHAPEL METROPOLITAN ROAD, ENMORE, SYDNEY.

The above place of worship was opened on Lord's-day, October 24th, 1886.

THE BUILDING
is of brick in the gothic style, with a pointed front, and is approached by a flight of steps on either side, which land on to a fine open front, handsomely railed in, having a lamp on the top of each flight of steps. On passing the vestibule and entering the chapel its loftiness at once strikes the beholder, the fine gothic roof lined to the apex, with the purlines and principals showing give a stateliness to the interior. The dimensions of the chapel are 35 x 57, and it is estimated to seat a little over four hundred people. The seats, which are of the most modern design, are divided by two aisles, which terminate at either end of the platform. The latter is raised three feet from the floor, and panelled, and while it is square at the outside, the back part forms itself into an alcove, on either side of which are gothic doors opening direct from the vestries into the baptistry. The schoolroom below is of the same dimensions as the room above, but with increased seating capacity, and has also in addition two class rooms 11 x 15 at one end, and two large closets at the other for holding china, &c. The means of egress from this room is ample, there being three large doors, which permit of the school being emptied if necessary in a very short space of time. There is enough spare ground, fenced in at the side of the chapel, to one day build a house.

OPENING SERVICES.

At 10.30 a.m., the congregation (consisting of the church at Newtown together with visiting brethren from the churches in and around Sydney, also one or two good brethren from the neighboring colony of Victoria, joined in half an hour's prayer and praise to the Giver of all good, in thus far prospering the work of our hands, and asking our heavenly Father's blessing and guidance in the future work that lay before us as a church. At 11 a.m., the usual remembrance of our Saviour's dying request was observed, and Bro. E. Lewis from Prahlan, Victoria, addressed the church from 2 Corinthians chap. 11, latter part of verse 3.

At 3 p.m. our Brother C. T. Forscutt had the privilege of preaching the first sermon in the new building; and to many of us was given the privilege of hearing for the first time, the voice of our brother as he entered on the grand and glorious work to which he has been called at Newtown. As a basis for his remarks, Bro. Forscutt took the following words, "Behold I build a house for the name of the Lord my God to dedicate it to him" 2 Chronicles chapter 2, verse 4. The speaker traced the history of the Church in the past, and also spoke on our future work as a people of God. This the speaker said was twofold. Firstly, we sustained a relation to the denominations around us, and secondly we sustained a relation to the world. To the denominations around us we had to proclaim the necessity of Christian Union of throwing aside all party creeds and names, and taking the Bible and the Bible alone as a rule of faith and practice. To the world we had to proclaim the salvation to be found alone in Christ Jesus. And just so far as we were faithful to these issues would God bless us and prosper our work as a people in the future. In the evening our brother preached a good gospel discourse from Matt. 16:26. All the services were well attended, a great many strangers coming to the two gospel services.

WELCOME TO BRO. C. FORSCUTT.

On the Monday, no services were held, as the good sisters wanted to decorate the building, and get it ready for the welcome tea meeting to Bro. Forscutt, which took place on Tuesday evening the 26th. This meeting was intended to serve a dual purpose; that of celebrating the opening of the new house for worship, and welcoming Bro. Forscutt to our midst. The commodious schoolroom which had been beautifully decorated with evergreen &c., by the deft fingers of the sisters, was well filled, when our Bro. Dr. Kingsbury, sen., called on all present to rise and sing the well known song of thanks—"Be present at our table Lord," &c. Tea being over, an adjournment was made to the chapel above, our venerable brother above-mentioned taking the chair, around him being gathered on the platform brethren, old and young, who either had been, or are now identified with the church at Newtown, amongst the former being our beloved brethren Lewis and Moysey, whose well loved faces we were all glad to see amongst us again, if only for a short while. The opening hymn having been sung, and Bro. Lewis having offered up a few words of prayer, our chairman read a long list of congratulatory telegrams from Victorian churches and brethren. (We hereby take the opportunity of thanking these brethren for their kind and hearty messages). Our chairman said he was grateful for the honor that had been done in placing him in the proud position he held that night, and he could assure all present that next to honoring his Master, his desire was that he might honor his brethren and fairly represent them. He esteemed it one of the greatest privileges he had to be allied to those who having learned the words of Christ wanted to convey those words to all around, and he would take it that one of the purposes for which this build-

ing was erected was that we might have increased facilities in conveying to those around us the words of Jesus. He was thankful to say that from beginning to end no accident had occurred during the progress of the building. However his duty as chairman was not to talk but to call on those many brethren around who were ready to address the meeting.

Brethren Thos. Hawkins, G. B. Moysey, Jacob Saxby, E. Lewis, E. Bagley, W. Wilson, J. Bennet J. Standen, and C. T. Forscutt addressed the meeting.

BRO. FORSCUTT said:—Bro. chairman and brethren. I cannot be expected to say much to-night, my heart is too full. Bro. Wilson has raised a train of associations in my mind that has carried me to-night back to the days of my boyhood, and as I review the past, I can sympathise somewhat with the feelings of these elder brethren as they took us back to the days when but a small band they toiled and strove for the restoration of primitive Christianity, and that from these few have sprung this large congregation we see here to-night, and others in and around Sydney. We ask where and what will the end be? These venerable brethren with their grey locks will soon pass away, and on we younger ones must now rest the work of carrying right to the ends of the world if needs be the work so nobly begun, and so bravely carried on by these brethren. Rest assured, my brethren, when you have passed away, God will enable your sons and daughters to carry on the work begun by you. I rejoice for the noble welcome you have given me brethren, not so much for myself, but for our boys away in the States, for when they hear the hearty welcome you have given me, their eyes will be directed here, and they will take courage.

The choir, conducted by our Bro. Watkins, rendered several selections between the speeches.

The meeting, which had been a most happy and successful one all through, concluded about 10 p.m. by the chairman pronouncing the benediction.

Special services were held during the week, conducted by our Brethren Lewis, Moysey and Forscutt. On Lord's day, October 31st, Bro. Forscutt preached from 1 Peter 4: 17-18, when all hearts were gladdened by two coming forward and confessing their Lord and Master. No services were held on the Monday, but on Tuesday, November 2nd, Bro. Forscutt again preached from 7 Matt. 24: 27. When two more bowed in allegiance to King Jesus, and three were buried with their Lord in baptism. On Wednesday, November 3rd, Bro. Lewis spoke on the Christian life. Lord's day, November 7th, Bro. Forscutt took as his subject the Philippian jailer, when four more made the good confession, and there was also a baptismal service. Last Lord's day, the 14th, Reaping and Sowing was our brother's subject, when five young people yielded themselves to Jesus, and four went down into the watery grave.

The meetings are well attended, and the public seem greatly interested. We have to report eleven additions, two by letter, and nine by faith and obedience.

GENERAL EVANGELISTS' REPORTS.

I closed my eight weeks' effort in Kensington, on Wednesday, 10th November. To me it has been about the happiest eight weeks of my life: nothing could exceed the kindness of the brethren, during my stay with them. I trust that I may again have the great pleasure and privilege of standing shoulder to shoulder with the Kensington brethren, in fighting the battles of King Jesus.

Bro. Nevile is now working with the church at Kensington, and I hear he is doing exceedingly well.

I commenced work with the Berwick brethren Lord's day 14th,—and what a commencement it was. I started about 7 a.m. for Gembrook, and travelled over fifteen miles of the most abominable road, and roughest country I have ever seen or wish to see; we experienced all the motions of a sea voyage, with the jerks intensified a thousand fold. I once travelled in Tasmania on a coach that had painted on its sides "Telegraph line of Royal Mail Coaches." Now, that coach with its fast name was drawn for miles by two bulls, I could not see where "Telegraph" came in, and I mentally noted that coach a hypocrite, or at least its name a misnomer. Well, I enjoyed my ride in the "Telegraph coach" far better than my ride to Gembrook. Yet my journey was not wholly unfruitful: the necessity of being prepared for the next life was very forcibly impressed on us (I was going to say on our minds, but we were impressed *all over*) as we passed through ruts and over stumps that were sufficient to bring any nervous man's history to a *finis*.

I spoke morning and afternoon in Gembrook to about fifteen persons, and returning to Berwick I spoke to a fair audience at night; have no idea what the harvest will be—in fact we have but a seed time.

Since my last report, I have had the pleasure of hearing twenty (20) confess their faith in Christ. We thank God and take courage.

F. W. THOMAS.

MURTOA, 6th Nov., 1886.

To the Missionary Committee.

Dear Brethren.—The swift flight of time again brings your meeting and necessitates a report from this district. The intention expressed in my last of visiting Wonwondah and Laen has not yet been carried into effect; our capacity equalled not our desires, and circumstances confined our labour to Murtoa and Ararat. In both these places the truth has prevailed; at the former, one has been baptized; and at the latter, one baptized, and one received from the Baptists. The attendance at the Murtoa preaching services still continues good as well as that at the preaching station opened out at the Sawpit, and we expect more additions shortly. Left Murtoa for Ararat on 23rd. October, and laboured with the brethren there for a fortnight. The first Sunday was very wet, and the week nights very dark, but the meetings grew larger, and a goodly number have been made acquainted with the gospel as the apostles preached it. There are a good few enquirers, some of whom stopped af-

ter the meeting to discuss the things seeming strange to them—a good sign. On Lord's day afternoons we preached in the gardens to a good gathering and interest is aroused. I trust to spend a short time in that place again, and meanwhile the brethren are labouring steadily. I have returned to Murtoa to-day, and intend (if God will) to go out to Wonwondah early in the coming week, as from what the brethren say, I am sure there are more sheaves to gather in for the Lord there. After this shall go on to Laen. Am considering the advisability of giving a series of addresses at Horsham; but do not intend to go unless there is a probability of my remaining some months in this district, and shall not do anything in this matter until I hear from you. Trusting in our Heavenly Father for all things needful, and praying that He will bless you richly. I am, yours in the love of Christ

W. D. LITTLE.

BALLARAT EVANGELISTIC UNION ANNUAL REPORT

Dear Brethren—It is with much pleasure that we are enabled to say that the year just completed has been one of blessing to the churches with which we are associated.

Although there has not been so many added to the Church as we could wish, there has been good and solid work done which we feel sure will show fruit in the near future.

Our Bro. and Sister Thurgood, with their characteristic energy have been busy both in and outside of the churches; their labours proving a blessing to many. It is through the indefatigable labour of our Bro. and Sister in the Adelpian and Endeavor classes that we have been so ably assisted by our young brethren and sisters in the proclamation of the gospel, by holding open air meetings, as long as the weather permitted, and afterwards conducting a seven weeks' crusade at Buninyong, Mt Clear and Ballarat East and West.

It is with much pleasure that we testify our gratitude to Brethren Morris, Long, Davey, Ramage, Pitt and Gullock, who have enabled us to keep the platform constantly occupied; and also to Bro. Gaskell, who has been taxed very heavily by us, but he has buckled on the armour like a true soldier of the Master and uplifted the banner of the gospel in an able manner.

We trust that the organization and work of the past year will be the means of making the coming year a joyful and prosperous, in the fact of many being brought to a knowledge of our Lord and Saviour.

During the past year, Peel Street Church joined with us in evangelistic work, thus enabling us to keep our esteemed Bro. and Sister Thurgood in the district; this was a source of joy to us, as we are sure that their work is not yet finished in our midst. You will see from the balance sheet which is presented to you that the various churches have responded well during the year.

F. GRIGGS, President.
E. SMITH, Hon. Secretary.

RECEIPTS AND EXPENDITURE FOR YEAR
ENDING OCTOBER 31st, 1886.

Nov. 1st, 1885.	To Balance	£37	6	11
	Church contributions &c.	...			
	Dawson Street	55	14	0
	Peel Street (5 months)	22	10	0
	Mt. Clear	17	12	0
	Buninyong	13	16	0
	Sundries	1	8	2
			£148	7	1
Nov. 1st, 1886.	By Stipends	£130	0	0
	Travelling expenses	9	9	0
	Sundries	0	6	6
	Bank balance...	5	17	2
	Petty cash	1	1	6
	Cash in hand	1	12	11
			£148	7	1

Examined and found correct.

ERNEST GASKELL, }
C. L. THURGOOD, } Auditors.

The sixth annual meeting of the Evangelistic Union of the churches in the Ballarat District, was held on Tuesday the 9th Nov. in the meeting house Dawson street. There were present representatives from Ballarat East and West, Buninyong, and Mt. Clear Churches. Bro. Griggs (the president) presided. The meeting was opened by singing and prayer.

The Committee, Evangelists and Auditors' reports and balance sheet were read and adopted. The financial statement as attached, showing a credit balance, was considered very satisfactory.

The afternoon was devoted to the consideration of the coming year's work, brethren expressing themselves as being pleased with the hopeful outlook. Several good suggestions were adopted, and general determination expressed to endeavour to reap the fruit of the last year's sowing by not leaving a stone unturned to bring many to a decision to join with us in proclaiming the primitive gospel.

In the evening a social tea meeting was held in the Peel Street Chapel, over 200 sat down to tea. After tea a public meeting was held, and the building was crowded. Addresses were delivered by Bros. Maston, Edwards, and Thurgood. A band of singers rendered a number of pieces of music in a very creditable manner. Two recitations were given by brethren; both the pieces and the delivery were praiseworthy. A vote of thanks to the speakers and singers brought a very pleasant and profitable meeting to a close.

EVANGELISTIC UNION IN SOUTH AUSTRALIA

Committee met on the 26th October, and was cheered by Bro. M. W. Green reporting good audiences at the special preaching services at Dalkey and Mallala: at the former place fifteen were led to receive the gospel of the grace of God. Bro. Judd is to continue working there and in the surrounding parts, giving also some help to Unley.

The labors of Bro. Colbourne at Unley have been blessed by God, the audiences generally being larger than at any time since the opening of the chapel.

The committee, thinking a door is open at Millicent for the proclamation of the good news, arranged that Bro. Colbourne should go there about the middle of November to labour for at least four or five weeks. The brethren at Millicent are prepared to receive him in the Lord with all gladness, and confidently expect that God will give the increase to the seed sown. May it fall into good ground, and bring forth fruit unto perfection.

JAS. MANNING, Sec.

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.

BRENNER.—On the 19th August, at Dunedin, New Zealand, Bro. Silas Dewar Bremner fell asleep in Jesus at the age of 35. He was a son of our veteran Bro. A. Brenner, who with a few others started the cause in Dunedin. Our deceased brother was baptised into Christ by Bro. Earl about 17 years ago, and ever since has continued by his piety of life to manifest the Christian character. He was married, and leaves a widow and one child to mourn his loss. May the Father who is able to comfort the bereaved ones be a husband to the widow and a father to the fatherless. He was one of a numerous family, and leaves, besides his father, four brothers and three sisters, all members of the Church of Christ.

DUNCAN.—Sister Duncan was baptised by Bro. G. B. Moysey September 1st, 1876, and from that time till her death she lived a consistent Christian life. She was taken ill on Sunday evening, Nov. 7th, and died on Thursday, November 11th, in the 54th year of her age. She leaves three sons and three daughters to mourn her loss. Two of the daughters and a son are members of the church in Hotham. On Sunday morning, Nov. 14th, Bro. Maston briefly referred to the death of Sister Duncan, speaking from the words: "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." Luke 12:14.

Hotham, Nov, 15th.

DAY.—On the 20th September, at her residence, Government Road, Croydon, Sister Day, wife of Bro. E. Day, of the church at Hindmarsh, fell asleep in Jesus, aged 70 years. For a year past she had been a great sufferer, but the everlasting arms were under her, so that she was enabled to bear her trouble patiently and even cheerfully. Our sister was one of the pioneer wives of this colony, having with her husband resided here for nearly 50 years. She reared a large family, most of whom survive her. It was my privilege to visit her frequently before she died. She had a firm faith in Christ, and was resigned to the will of God whatever that might be. Like Paul she was desirous to go, yet willing to stay. Bro. Day feels his loss most keenly. May the Lord comfort him and his sorrowing children, who, though they all have homes of their own, will ever remember the kind, wise, patient, and loving mother who has preceded them

to the better land. May they all meet her there.

THOS. H. BATES.

JONES.—Our dear Bro John Jones has departed this life at the ripe age of eighty-six. He has left behind him a sorrowing widow, but who, nevertheless, rejoices in the hope that he has only gone before to a better home. Our late brother was baptised into Christ by Bro. Park, to whom he was much attached. Although his advanced age precluded him from active service in the cause of the Redeemer, we trust that the interest he manifested in the study of God's word, and the delight he took in prayer and remembering the Saviour's death will not be lost upon others.

Euroa, 9th Nov., 1886. R. LEYLAND.

MASON.—On the 28th September, at the Ballarat district hospital, Sister Louisa Mason of the church at Buninyong. A quiet unobtrusive sister has gone to her rest, after much affliction, with her failing health she strove to do all the good she could. Well it may be said, "Blessed are those who live in the Lord, for they die in Him." G. S.

MARSHALL (N.S.W.)—A period has been suddenly placed to the life of one of our Sisters, wife of Bro. Richard Marshall, Petersham. Early last month (October), she was attacked by a severe illness; and as it affected a vital part, it as usual assumed a fatal form, resulting in her decease at the close of the month. A number of brethren, with many friends followed her remains to the "city of the dead." Our sister was immersed into Christ but a few months ago, and the joy of having confessed Christ in the time of health gave her much comfort in the hour of death. May the promise of a glorious resurrection cheer and console our bereaved brother, and comfort the six fond motherless children.

E. BAGLEY.

SPARSHOTT.—On the 15th October, Bro. Frederick Sparshott, of Thebarton, at the call of his Lord, passed peacefully away. He was at the time 74 years of age, the last 17 of which he suffered from paralysis. Our brother was born in Sussex, England, in 1812, and came to South Australia in the ship "Lysander" in 1839, so that he was quite an old colonist. He was immersed by Bro. Thos. Porter 18 years ago, and while he had his health, rarely failed to fill his place at the Lord's table. A wife and three children survive him. He died very happily, trusting in Him who had conquered death, and had brought life and immortality to light. "Blessed are the dead who die in the Lord."

THOS. H. BATES.

The Harvest Field.

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

SUMMARY of additions of baptism reported in November Standard:—Victoria, 78; South Australia, 38; New Zealand, 18; New South Wales, 8; total 137. A decrease from last month of 28.

A. B. MASTON.

Molesworth-st., Hotham.

VICTORIA.

SOUTH MELBOURNE.—At the time of writing a month ago, we were in the midst

of some special services. In consequence of the large measure of success which attended that effort, arrangements were made to continue them for three nights longer, when Brethren Illingworth and Troy preached. As the result (immediately apparent) of these meetings, we have extreme satisfaction in reporting further additions to our church roll of *thirteen*, all by obedience; when to this is added the number we published in November *Standard*, it will be seen we have every reason to feel overjoyed at God's goodness in so blessing the preaching of his own word. The interest at the preaching meeting is still maintained, large audiences being the rule. Someone has said, "Every joy has its sorrow." Thus it is that just as we are exchanging congratulations at the success which has lately crowned the efforts of the brethren, an intimation comes from the evangelist of the church that he has decided not to accept re-engagement for next year. It appears Bro. Moysey has had it in contemplation for some time past to change the manner of his labors, that is to say, he does not propose in the future to engage himself to any particular congregation of Disciples, but rather to "do the work of an evangelist" in the open field, just where he thinks he can accomplish the most good. While sincerely regretting having to part company with our esteemed and faithful brother, we yet think his determination is not an unwise one. We fancy we see more doors than one open to him as scenes of usefulness in the Master's great harvest field. Bro. Moysey will leave South Melbourne regretted by all, and having the prayers of the whole church for his future welfare, temporal and spiritual. It is Bro. Moysey's intention to return from his Tasmanian tour at the end of March; he will then terminate his labors here by occupying the platform for the months of April and May. T. S.

BAIRNSDALE.—The brethren have moved into a more central place for meeting, the Fire Brigade Hall in Main Street, where they meet in the morning for breaking of bread and in the afternoon have Sunday school. They have not ventured on having evening service for proclamation of the gospel at present, but desire to do so as soon as opportunity serves. They have a good site for building upon in Main Street, and have bought the bricks which are on the ground. Fifty pounds are also donated, for the building, but will not be available for four or six months. If any brothers or sisters can see their way to help us with one hundred pounds we might soon begin to build, as we wish to avoid debt and publish a free gospel. Treasurer's name, E. Castlake. C. H. C., Sec.

Main-st., Bairnsdale, Nov. 3.

HAWTHORN.—The Church here is going on quietly, holding forth the word of life, without any immediate fruits, but assured of a harvest bye and bye. The anniversary of the Sunday School was held on the 9th. inst. at Doncaster and was very successful. I need not say that there was a full attendance of the scholars, who enjoyed themselves thoroughly. Also the majority of the Church was present, and, with the children entered heartily into the various amusements provided. Bro. Smith's son was present with his photographic apparatus and was successful in obtaining two good photographs of the Church and S. School in groups, copies of which will be obtained by most of the members as mementoes of the

occasion. We intend to make a forward move, trusting to our Heavenly Father for the blessing.

We have to acknowledge with thanks the receipt of £1 from Bro. Hunter, Separation, and £2 10s. from Bro. W. Winter, Morre, N.S.W., per Bro. Mc.Lellan, towards our Building Fund. Brethren, our fund is not closed yet. W. H. BARDWELL, Sec.

SOUTH MELBOURNE.—On Wednesday evening, October 27th, we celebrated the fifth anniversary of our school by a public tea and entertainment in the chapel; the interior of which was tastefully decorated with evergreens and mottoes, prepared for the occasion, by some of the sisters, upon whom, they reflected great credit for the elaborate way in which they were executed. At the tea, there were 233 present, among whom we were pleased to see a few brethren from some of the suburban churches, and also our Bro. Verco from South Australia. The after-meeting commenced punctually at a quarter to eight, when, it was estimated, that the attendance had increased to about 350. It was opened by the audience singing "To the work," after which Bro. Lawson (president of the S.S. Union) offered a word of prayer. A brief address was then delivered by the chairman (Bro. Shacklock), at the conclusion of which he thanked the friends for having turned out in such large numbers, and then proceeded with a very lengthy programme, consisting of singing and recitations by the scholars, all of whom rendered their respective pieces in a very satisfactory manner. In the absence of Bro. Moysey in Sydney, our esteemed Bro. Illingworth presented the prizes, accompanying each book with a word of encouragement to the recipient. In the course of the evening, his services were again called into requisition, to make a presentation of a beautifully-bound "Revised Version of the Bible, and one of Sankey's hymn books" to Sister M. Murray, on behalf of the teachers and friends, in recognition of their appreciation of her past services in the school. In our report, we are gratified in being able to record the school is still steadily increasing in numbers; there being now 200 scholars on the roll—96 males and 104 females, which shows an increase of 21 for the year; the average attendance being 130. The number of teachers on the roll is 16, with an average attendance of 13. During the past year, we have been cheered by seeing two of our scholars come out and acknowledge their faith in Christ by complying with his commands, as taught in his divine word. After the reading of the report, an altogether pleasant and enjoyable meeting was brought to a close by the chairman pronouncing the benediction. H. M., Sec.

SANDHURST.—On the Lord's day following my last report, seven were received into church fellowship by our Bro. Watt, who presided on that occasion. It was truly a happy meeting, and a season of great refreshing, and such a time that we all would like to see oftener, but, however, we have great cause for rejoicing, for our Sunday evening meetings are steadily increasing, and have been so for some time, in fact the hall is now generally well filled. On last evening the place was full, it being the best meeting we have yet experienced. Two were immersed, which was duly announced in the handbills that were previously circulated, and just before the immersion took place there was a rush, and many could not get in, of persons who probably had come purposely to witness the

event, as there were present those who were well known as attendants at the various sectarian churches. It would appear as though we were emerging from the obscurity we have been in so long, and coming prominently to the front, for Bro. Watt and the Church of Christ are spoken of everywhere, by some favorably and by others unfavorably through prejudice; but we thank God the truth is faithfully proclaimed, and that there is the prospect of winning souls for Christ, as many flock to hear. We have to record *three* immersions for this month. G. HINTON, Sec.

CHELTENHAM.—Since our last report, we have had *three* additions—one by faith and obedience, and two by letter. Our meetings are still good, and a general good feeling exists among the brotherhood. We have been favored during the past month with a visit from our Bro. Forscutt from America, and Bro. Fail from Warnambool; also our Bro. Dunn, who spoke both morning and evening on Hospital Sunday, but owing to the inclemency of the weather, we did not have very large meetings. The church here sent a letter to Bro. Porter on hearing that he had come back among us again, expressing our gratification that he had thus been able to see his way clear to do so, and we pray that he may be blessed in the word wherever he may be called to labor, for truly the harvest is great but the laborers are few. W. U. B.

BERWICK.—As the brethren will probably be desirous of learning how the cause of Christ is getting on in this district; we, this month, send the following items of news. Since our last writing, we have opened our new place of worship; we had a good gathering of local brethren and sisters on that occasion; there were also present, brethren from Hawthorn and Prahran. We had another notable gathering on the day of our anniversary teameeting; about 400 persons sat down to a good tea, and as many of them as could crowd into the chapel afterwards, listened with rapt attention to addresses delivered by brethren Harding, Little, Moysey and Clapham. Some musical selections were well rendered by a choir from Prahran; we take this opportunity of thanking the leader (Bro. Smith), for his services on that occasion. We also thank those churches who have so kindly assisted us, in giving us the services of their evangelists, for the preaching of the gospel. Our additions up to date have been five at Berwick, two at Gembrook and one at Pakenham; all by the obedience of faith; let us thank God and take courage. The prospect for the future is splendid; good meetings every time, and unabated interest. Bro. Troy preached his first discourse on Sunday evening, October 14th inst. Judging from Bro. Troy's past successes and the manner in which God hath helped us hitherto; we expect large additions to our membership. May the Lord grant it. Amen. F. H.

BALLARAT.—A quarterly district officers' meeting of the churches of Buninyong, Mt. Clear, Peel Street, Dawson Street, was held on Tuesday, October 26th. Present: Bros. G. Scurrah, Buninyong; H. Geddes and F. Griggs, Mt. Clear; John Smith Sr., W. Long, W. Gulloch, G. Williams, Burgess, Edwin Smith, Peel Street; Alfred Davey, A. E. Lilbourne, Dawson Street, and C. L. Thurgood. After the officers had taken tea together, hymn 176 was sung, and prayer offered. Conference resolution was then read, concerning the advisability of having a district officers' meetings. Bro. C. L.

Thurgood was appointed chairman, and Bro. A. Lilburne, secretary. A social chat then took place on the "purpose for which we had gathered." Hymn, 441. Another 15 minutes was taken up on the subject, "What shall constitute our base of operations. The following resolutions were then passed:—1. That this meeting discuss such matters as are referred to it from the local officers' meetings and referred to it for advice. 2. That no names in any discussion be unnecessarily mentioned. 3. That no alteration of rule 1 take place without the consent of two-thirds of the officers present, and after due notice of motion. 4. That the chairman, at the requisition of three officers, may call a special meeting. 5. That seven officers constitute a quorum. 6. That the quarterly meeting take place on the last Tuesday in April and October, January and July, and that the hour of meeting be 7.30. 7. And that the place of meeting be left in the hands of the chairman and secretary. Hymn 66 was sung and a happy meeting was closed with prayer.

A. E. LILBURNE, Sec.

NOTES AND NEWS FROM BALLARAT.

QUARTERLY District Officers' Meeting successfully and happily over.

Evangelistic Union of the four churches in Ballarat district has met, pondered, and will meet again at adjourned meetings.

The Union was pleased with the prospect of the coming Bible College.

Three and a half year's in the Nazarene's Travelling College, under the best teacher the world ever saw, fitted fishermen and taxgatherers to take their stand in the world and their diploma was "They have been with Jesus." Judas, through looking after the cash, failed to graduate.

Active workers, (we need their practical wisdom) and profitable speakers will find a real holiday welcome to Ballarat.

Bro. and Sister Thurgood have been granted a month's holiday by the Evangelistic Union.

ALETHEUON.

TASMANIA.

HOBART.—It may interest the readers of the *Standard* to have a few Tasmanian notes to read along with the Queensland and South Australian.

Since last report (a long time ago) we have had *twelve* additions—eight by letter and four by obedience. Included in above are six from England, two of whom we are thankful to say are speaking brethren.

Our new meeting-house will be ready for occupation in four weeks time. It is a great improvement on the old one, and in a much better position. Can you spare any of your "great guns" for a month or two for our opening services?

Sorry to say our finances will not allow us procuring an evangelist, but we intend (D.V.) having a conference of all the churches in Tasmania on Boxing day, when we hope to adopt some plan by which the colony may be properly evangelised. What individual churches cannot do we may accomplish by union. At least we mean to try our best, and all the churches in the island approve the steps taken.

The conference will meet in Hobart, and we hope to have large and profitable meetings. Bro. Fairlam is to read an essay on the position and prospects of the church in Tasmania. 1 Thess. 5: 25. S.

SOUTH AUSTRALIA.

ADELAIDE (Grote Street).—At the quarterly meeting held in October, twenty-three additions were reported; thirteen by faith and obedience, and ten by commendation. Some had been obliged to leave for other places. The meetings of the Church had been well attended. Financial matters showed a slight balance on the right side. The work of visitation was being better organized. Sunday-School work was vigorously carried on, 212 being the average attendance. The Dorcas Society was quietly doing much good in aiding poor women in clothing and in providing work for them. The Young Men's Mutual Improvement Society was progressing favourably, as was also the Band of Hope. Miss F. Beddome was appointed as a Bible reader to labour in connection with the Church in Adelaide and Suburbs. Subscriptions in aid of her support in this work, for which she is well adapted, will be thankfully received by Bro. Manning, Temple Chambers, Adelaide. Letter re Bible College and sample packets of Tracts are to hand. D. G.

NORTH ADELAIDE.—Since our last communication, we have given the right hand of fellowship to *four* individuals, one of whom had been formerly immersed, and three others on a confession of their faith at our preaching services. The first was a prominent member among the Lutherans, one who used frequently to preach for them, and the superintendent of their school. He was led to investigate the scriptural teaching respecting baptism and as a necessary result of an honest and devout enquiry decided to obey; and was immersed at Grote Street by Bro. Green, after making a statement of the reasons for this action. He desired still to retain his connection with the Lutheran church and school; but his obedience, "after the way which they call heresy" led to his being debarred from preaching, and to other disabilities and unpleasantness, and he was compelled to leave them. After many visits to Kermode Street to observe our order, and to compare our doctrine with the scripture, he cast in his lot with us, and we trust will find a home for comfort and strength, and sphere for labour. Another of our additions was of special interest and pleasure. He came forward and confessed his faith in Christ after one of the preaching services. When spoken to then in reference to immersion, he replied that he was not sure it was required of him; but he would enquire of the word, and would prefer not to be biassed by tracts or papers. He was a traveller. But some weeks afterwards he returned; fully satisfied from the Book alone, what it was the Saviour wished, and quite ready to obey. He had however heard such rumors of us as a people, that he could not think of joining us. These rumors we truthfully refuted, and stated our position, asking simply a testing of it by the Book. Again he went away to consider, and finally returned after the lapse of some weeks and "first gave himself to the Lord, and afterwards unto us according to his will" as a church. His position, so carefully taken up, will we anticipate receive the full blessing of God, and stand successfully any assaults of men. On November 9th, we had quite a novel experience as a church, in the occurrence of "a marriage in the Lord." Our young Bro. Albert Bruce, was united with our Sister Charlotte Tonkin in marriage bonds by Bro. Colbourne. The

Sisters had decorated the chapel with flowers, and the place was nearly full of interested spectators. As this was the first wedding which had been celebrated in the building, the old time customs of presenting the couple with a Bible was honored; Dr. Verco giving them on behalf of the church, a beautiful copy of "The Parallel Bible" old version and revised. The whole church seemed to feel that it was "quite a family affair—as every marriage ought to be. On the same day, the Sunday school picnic was held at Enfield, as last year, and with the same success.

DALKEY.—I have preached five Sundays at Dalkey recently, and some week night meetings; two Saturday night baptismal services. We have had the privilege of baptising at Dalkey 17 persons, most of whom made the good confession after discourses delivered by Bro. M. W. Green, who preached at Dalkey six evenings to large audiences. I have also been doing a little preaching at Alma, and have immersed seven believers there, and five of those immersed at Dalkey united with the church at Alma. My engagement under the Evangelist Committee ceases at the end of the present year, i.e., December. I have been over 17 years in South Australia. Perhaps the time has arrived for me to go to another colony. The Lord's will be done. WM. JUDD.

NOTES FROM SOUTH AUSTRALIA.

Bro. W. W. Green has held the first half of his debate with Mr. Selby, the free-thought lecturer, on the Evenings of Nov. 8th, 11th, and 12th, at the Academy of Music. The subject discussed has been "Is Secularism superior to Christianity as an Ameliorator of Mankind." Sir Henry Ayers has been in the chair each evening. The attendances have been full. Neither debater is to receive any pecuniary advantage from the discussion; but the net proceeds are to be given to the Home for Incurables. A second part of the debate is to be held on the 16th, 18th, and 19th.

The Bill to legalize the Totalizator, which was passed by the House of Assembly here, was summarily thrown out by the Legislative Council, to the credit of the colony and to the satisfaction of all opponents of gambling.

EVANGELISTIC UNION & C., OF SOUTH AUSTRALIA.

Receipts:	
Balance in hands September 16th	£15 11 7
September 26th, North Adelaide	23 16 5
October 2nd, Willunga ...	10 0 0
Do. Unley ...	8 6 8
November 11th, Unley ...	8 6 8
October 26th, Balaklava...	4 0 0
	£ 70 1 4

NEW ZEALAND.

TABERNACLE, DUNEDIN.—The half-yearly meeting of Sunday school teachers was held on Monday, October 12th. There was a good attendance, and Bro. Houchins (superintendent) was in the chair. The secretary's report on the state of the school showed an increase in number of scholars and teachers, there being a net gain of 39 for the six months, making a total increase of 57 for the year. The number at present attending school being 222, with a teaching staff of 24 members. Our hearts have been gladdened by some of our elder scholars obeying the gospel, and putting on Christ in his own appointed

way. The treasurer reported the finances of the school to be in a very satisfactory condition, having a good surplus in hand after paying all current liabilities, and a sum of £5 was voted for the purchase of class prizes. Bro. Houchins intimated his intention of starting a bible class for young men in connection with the school, which we have no doubt will be largely attended. A meeting of all the teachers of the three schools in connection with the church was held on Monday last, when it was decided to have an united picnic at the approaching New Year. E. VINE, Sec.

TABERNACLE, DUNEDIN.—We have to report 11 additions by baptism and two who have re-united with us. The work is making good progress here. Bro. Houchins is not yet as strong as we could wish, but his health is improving. He has lately been at work in the country in conjunction with Brethren Moore and Henshelwood. Bro. Houchins' sermons are full of human interest, and know no theorising or airy hypothesis. In consequence, there is a wide interest felt, and large and attentive audiences attend on every occasion.

HAMPDEN.—The church held a tea-meeting in the Mechanics' Hall on the 11th ult., which was a success. Brethren J. K. Henshelwood and C. A. Moore were with us on the occasion; were disappointed that Brethren Houchins and Turner could not be with us. The choir, under Bro. John McCornack's leadership, acquitted themselves admirably. The church is moving along on the whole satisfactorily. We are slowly but steadily paying off the chapel debt, and contributing towards the Evangelistic Committee Fund, whose head quarters are Dunedin. Bro. Houchins preached for us on the 18th October last; result, three young women made the good confession, and were immersed into Christ. J.D.F., Sec.

NOTES FROM WELLINGTON, N.Z.

There have been two additions since last report.

At the half-yearly Sunday school teachers meeting, a slight decrease in attendance was reported, the average being 132 per Sunday.

On Sunday 31st October, prizes were given out to those deserving of them, and about thirty volumes were distributed by Bro. Floyd. Parents and friends were invited, and as evidence of the great (?) interest taken in our school by the church as a whole, about seven parents and six friends attended.

The Band of Hope starts again after winter vacation, the first Thursday in November. Matters here are rather unsettled, but we are hoping for better times ahead.

The Sunday evening meetings still continue to be well attended. Bro. Floyd has been giving practical sermons on "getting married," "keeping house," &c., and the people have come out well.

An immersion took place last evening. Bro. Floyd is much better, and is going on a visit to Nelson shortly. H.R.H. 1st November, 1886.

NEW SOUTH WALES.

PETERSHAM.—Several decisions here, others coming, the interest awakened continues. The brethren at Rookwood expect to open their chapel on the 5th of December. Yesterday (Lord's day), we were making

arrangements with the brethren there, to have a few special meetings. Brethren Forscutt and Bagley, intend to do a good work there, during these opening services. And what went two young men do who are bent on saving souls? Yes, we'll visit from house to house in Rookwood and also Auburn, a township situated about a mile distant, have conversations with the people wherever we can, freely circulate hand-bills and tracts, and preach to them in the evenings the unsearchable riches of Christ. The writer preaches every Lord's-day afternoon at this place, this month; we hope to see some fruit at its close. Bro. Forscutt is well liked at Newtown, and is doing a good work. Several have put on Christ. Bro. Picton has just returned from Newcastle; he has been lecturing against infidelity. We hear he has done a "splendid work." The brethren here are glad to hear of Bro. Troy's continued success in his new field. We expect a great work to be done in New South Wales next year. May our anticipations be realised. E. BAGLEY.

QUEENSLAND NOTES AND NEWS.

WEATHER has been showery with some very hot days. The "downs" are like a flower garden, herbage in full bloom.

Killarney has had the pleasure of restoring one.

Warwick held their annual picnic yesterday (Nov. 9), over 50 children marched to the grounds. A new banner made by members of the church showed well, adding to the pleasure, and was a good advertisement. We believe it is to be given to the conference, for use of all the Queensland Sunday schools.

In connection with the Sunday school anniversary, a service of song was given by the children, entitled "Hellen Weston"; the collection to be devoted to the local hospital.

"Happy Ted" was baptised the other evening in Toowoomba. The "lasses" were weeping at the thoughts of losing him from the "Army," while he was singing Glory! Hallelujah!!!

Toowoomba held their Sunday school picnic on the 9th, also several brethren from Brisbane were present, among them Bro. Ewers; an enjoyable day was closed with a hearty prayer meeting.

Bro. Tilcock has been to Esk, but the people are like the deaf adder (Ps. 59: 4), closed their ears. The local "Rev." would not lend the chapel, saying they did not want any more churches, for the same reason the people would not turn out to the rented hall. Tracts were delivered about the place; may the seed fall into some good honest hearts.

I preached the other night at Harrisville (an entirely new field), bad weather and counter attractions made the audience small. However two confessed. Sunday, Bro. Ewers spent the day with them. Baptised three, and formally opened the church. More are soon to follow. Thus little by little the fire of truth is spreading.

Bro. Mordant will probably be engaged by committee to preach at Harrisville, Peak crossing, Mt. Walker and other places.

At Brisbane four have been added during the month, two by baptism, and two from other sources. At Blackfellows' creek two have obeyed the Lord, testifying their faith in him as a risen Saviour by being buried, and rising again, by his authority. H.G.

BELFAST.—Received the following sums in aid of the church building fund. Bro. W. Winter, Moree (N.S.W.), per Bro. M'Lellan, £2 10s.; Bro. G. B. Moysey, per Bro. J. Barnacle, £1 4s. 6d. T. J. BULL, Treas.

VICTORIAN MISSION FUND.

RECEIPTS FOR NOVEMBER.

Church at Murtoa and Districts, (including £1 from Bro. Agnew)	£10	0	0
Church at Hawthorn	1	7	0
" Broadmeadows	0	10	0
" Richmond	1	4	3
" North Fitzroy	2	3	0
" Berwick	0	16	9
" Bunyip	0	10	0
" Brighton	1	3	6
" Cheltenham	1	19	0
Sister's Dorcas Mission, Prahran	0	10	0
Sister's Miss. Society, Geelong	1	1	0
Bro. H. Christopher, Geelong	1	13	0
Bro. W. Winter, Moree, N.S.W.	2	10	0
Bro. Ed. Winter, " "	1	0	0
Bro. W.H. Winter, " "	1	0	0
Sister A.F. Winter, " "	1	0	0
Bro. G. D. ...	1	0	0
	£29	7	6

CORRECTION.—The acknowledgment of 38s. for Queensland fund last month should have been from "Mission Box, Sister's Sewing Meeting, Church at N. Adelaide."

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

NEW SOUTH WALES MISSION FUND.

RECEIPTS FOR MONTH ENDING 18TH NOVEMBER, 1886.

Church at Petersham	£7	3	6
" Rookwood	4	19	6
" Sydney	4	15	2
" Newtown	4	5	6
Bro. Whately (Newtown)	1	0	0
	£22	3	8

WM. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from Gilmour, McDonald, Mrs. Winter, Storer, J. Murray, and Jewell; 9s. 2d. from J. Hartley and R. Gibson; 44s. from Warner; 3s. 4d. from Tredball; 1s. 8d. from Mrs. Shaw, J. Bremner, McCoughtry, J. Jones, Mrs. Crighton, Williams, Mrs. Wiltshire, C. Phillips, and H. W. Smith; 80s. from G. Collier; 17s. from Dewar; 36s. from McGivern; 5s. 8d. from D. Lewis, Duckett, and W. Hunter; 21s. 8d. from D. Bell; 62s. 4d. from McGowan; 6s. 8d. from Froggatt; 11s. from D. Wilson; 23s. from Horley; 10s. from Hudd; 8s. from Mrs. Bailey; 60s. from Jordan; Jas. Manning, 9s. 8d.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.