

# THE AUSTRALIAN CHRISTIAN STANDARD

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

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## Notes of the Month.

**T**HE new Licensing Act which came into force on the 1st of last month, seems to work very well, so far as suppressing Sunday trading is concerned. We are led to this conclusion, not by any statistics which we have been able to obtain, but from the hearty manner in which this special clause in the bill is denounced by the publicans, and by the strenuous efforts they are making to secure the return of candidates at the general elections pledged to stand by the interests of "the trade." It is somewhat amusing to read the speeches made at the gatherings of the Licensed Victuallers, when they are met together to consider the "situation." Publicans, we are informed by their orators, are "a law abiding people," and possibly we might be able to believe this statement, were it not for the fact that a considerable portion of the time of our Police Magistrates is occupied in adjudicating upon alleged violations of law by the said gentlemen. Again we are informed, that the teetotaler is a very pernicious person and destitute of patriotism, and the hope is expressed that the trade would so organise that at the close of the elections "the wicked teetotalers would cease from troubling and the weary publicans be allowed a rest." It is very ungrateful of the publican thus to speak of the teetotaler, when he is doing his best to give him a whole day's "rest" every Sunday.

**C**ONSIDERABLE attention has been directed of late to New Guinea and the adjacent islands, and the question has been raised as to whether the missionaries did much good among the natives. Some have affirmed that the good has not been real or deep. This was not the opinion of the late Sir Peter Scratchly, who endorsed the opinion that the "influence of the missionaries in New Guinea extends over several hundred miles of coast, and has brought peace among a people formerly waging continuous war." The allegation, that the murder of white men by the natives, shows how very little their condition is improved, is not a fair one, as will be seen from the following statement from the authority above quoted. He says:—"If statistics were composed telling the plain truth, it would probably be found that almost all the murders of white men by natives were in retribution for insults or brutality. Case after case, have come up in which, after hearing the native side of the question, evidences is forthcoming that the murdered man has outraged or assaulted native women, or cheated and robbed the natives in trading. It is the conduct of unscrupulous white men, and the introduction of alcohol that makes the work of the missionary very hard indeed, but notwithstanding those obstacles, great good is accomplished by the devoted preachers of the gospel."

**I**T is a noteworthy fact that while the church of England continues to be hunting ground for Roman Catholic priests, in almost every land catholics are coming out of Rome.

Thus, according to *The Southern Cross*, since Mr. Foulkes retired from the Romish priesthood to the Anglican Church he has received the recantations of fifty Romanists in England. On a recent Sunday Pastor Berthe, of Brest, received thirty converted catholics at the Lord's Supper. The Presbyterian church at Valparaiso has added to its membership during the present year 150 Catholic converts. Father O'Connor, of New York, reports twenty-two converts from Rome under his preaching between January and July. Rev. R. B. Desroches, of Detroit, who left Rome while training for its priesthood, has established six churches, mostly of converted Catholics; and he does not know that any ever went back. Among his converts have been priests and monks. Whether the Roman or Protestant converts outnumber the other it is not easy to say. But it can be scarcely questioned that in the matter of quality the Protestants in their accessions are better off than the Roman church in their acquisitions of Protestant perverts.

**T**HERE is evidently a strange attraction about the church of England for some Baptist ministers. It is said by some that the Bishop exerts a powerful influence over the minds of those who have departed from their first love. If this is so, it must be a personal magnetic force, for we cannot call to mind any important contribution that the Bishop has given in reference to the relative merits of the church of England and Baptist denominations. As a matter of fact we do not believe that either kind of influence has had much to do with those who have so

easily bridged the gulf that yawns between the two bodies. It rather appears to us, that the recreant ministers belong to a class that can suit their principles to the occasion of the hour, and find themselves at home in any pulpit. It would probably be discovered that Baptist principles never did find a prominent place in the teaching of these gentlemen; and that after all they have not surrendered any principles worth speaking about, for the simple reason that they had none to surrender. It is quite possible however that the Baptist body is in some part to blame for this defection from its ranks. Its laxity and oftentimes want of consistency in reference to the doctrine after which it is named, can only eventuate in the bringing up of men who are weak-kneed and easily moved from the position occupied by the Baptists.

A noble act of self-denial—worthy of a place in the brightest records of primitive Christianity, is found in the action of Mr. C. T. Studd, the celebrated cricketer, who visited these shores as a member of Lord Harris's Eleven. It may not be generally known, says *The Welcome*, that Mr. Studd, who went out last year as a missionary to China, had the large fortune of £100,000, when he determined to consecrate himself wholly to God. He went to Mr. Hudson Taylor, the founder of the China Inland Mission, and offered him the whole of this great fortune. Mr. Taylor refused, but Studd would not be denied. He put the money in the hands of the trustees, and the interest goes to the China Inland Mission, while Studd goes to China just to have common fare with the other missionaries.

SOCIALISM is one of these questions which religious newspapers, as a rule, do not care to enter into very largely, yet, it is a question which they have no right to ignore. There are socialists and socialists. There are those who seek to obtain their object by fair and legitimate means, and in all they do have the fear of God before their eyes, there are those again who do not care overmuch by what means their goal is attained, so long as they gain their end. With them, there is no God and no hereafter. The two classes are known as Christian socialists and atheistic socialists. With the first of these, Christian men are bound to agree to a large extent, as they seek to remove abuses that are a blot upon our civilisation. In this country, which has already attained many of the objects sought, and where we have no overcrowded

population, and where all industrious sober men are able to live in comfort and secure homes for themselves if they choose, socialism does not take root, and on that account we are perhaps not in position to understand fully the grinding poverty, and hard lot of the masses in Great Britain and more especially on the continent.

Atheism urges that religion is always found supporting, the privileged classes and stands in the way of reform, and in making this assertion it is not careful to discriminate between what passes for religion and the genuine article. It ignores the fact that New Testament religion is defined, as visiting "the fatherless and widows in their affliction," and that the founder of that religion taught, as was never taught before the true principle of brotherhood in his exposition of the words, "thou shalt love thy neighbour as thyself." And it is because so called Christian rulers and guides, put forth no helping hand, but on the contrary bind burdens upon the shoulders of the already overburdened, that in the blindness of their despair they begin to doubt that there is a God. People that are hungry and naked must be fed and clothed before they can listen to the gospel. Christ fed the hungry as well as preached to them.

But, the inconsistencies of professing Christians are after all but a minor factor in producing atheism. It is not hard to find the leading cause which produces this alliance of socialism and atheism. It is to a great extent the result of the materialistic tendencies of modern science and mechanical views of the universe entertained by leading scientists. As one of the leading spirits of socialism, Bebel, said in the debate on socialistic laws in the German Diet. "With regard to atheism, our standpoint is simply that of the scientific materialistic view of the universe which . . . is not, however, our work; it has been called into existence without our agitation, literature or activity; but in the truest and fullest sense of the word, it is entirely the product of science in its modern development, during the present century."

THE daring speculations therefore of modern science have assisted in producing in the minds of a great host of desperate men and women in the old world, a feeling, that as there is no God and no hereafter, they will, when the time is ripe, *take what they want*. *Might* will take the place of *law*. In the recent riots of the city of London, we have had a faint indication of this, faint as compared with the inevitable upheaval which must take place sooner or later on the con-

tinent of Europe. France, Germany, Austria and Russia are honeycombed with secret societies. Subterranean fires of anarchy are smouldering beneath the crust of society, and will one day burst forth with a fearful desolating power. In that day, will men see, that to sow the wind, it is to reap the whirlwind. In the meanwhile, men pooh-pooh the idea, they talk of the insolence of poverty and are surprised, when it is suggested, that, a man has the right to live, and that it is the privilege of those who have, to help those who have not—not by indiscriminate charity but in the only way true help can be given, viz., by helping them to help themselves.

WE are glad to see that the religious people of America are penetrated with the sense of the necessity of doing something to grapple with the great social problems which are disturbing the minds of all thinking men of to-day. At a meeting called the Inter-denominational Congress, held in Cincinnati, the following subjects were discussed:—The Menace of the Modern City to our Civilisation; Socialism; the Atheistic Drift of Socialism; Socialism and the Mission of the Christian Church in Relation to it, as seen from the Standpoint of a Political Economist; the Housed yet Homeless Classes; Non-enforcement of Moral Legislation, Church Neglect, as caused by the Strife between Labor and Capital; Sabbath Desecration; The Relation of Certain Phases of Immorality to Business Interest; Christian Work for the Population of Foreign Parentage; A Religious Census; Christianity and the Bread winners; Sunday-school Mission Work; Evangelistic Methods; What Is and May be Done for Young Men through the Y. M. C. A.; the Organisation of a Church for Work.

THE *Christian Standard* speaking of this meeting says:—There can be no doubt that the churches must in some way be brought into closer contact with masses of our city population, and with a view to this, into a living sympathy with the laboring class. To ascertain the obstacles that stand in the way of this in the churches, and to realise the New Testament ideal of a spiritual brotherhood intent on the salvation of sinners, are objects worthy of profound and anxious consideration. At present, it seems to us that the philanthropic men who have undertaken this work only see as yet men as trees walking; but free and honest and earnest investigation will bring clearer light.

## Hymn for the Month.

WANTED.

TILLA.

Wanted—in places of folly and sin,  
Courage, these wayward souls to win,  
Voices, to tell them of Jesus' love,  
Faith, that points to the rest above.

Wanted—yes, in the homes of the poor,  
Christian love, to open the door;  
Gentle hearts to soothe the pain,  
That to the needy comes oft and again.

Wanted—in the business hours of man,  
The "golden rule" in each trade to plan,  
In all that we say, whatever we do,  
That the love of God may shine all through.

Wanted—grace to bear each loss,  
Trials, to burn the gold from the dross;  
Will, to bow in obedience mild  
To the rule of Christ, as a little child.

Wanted—wisdom, peaceable, pure—  
To know the soul's deep sin and cure—  
Perfect trust in a loving God,  
Walking the path our Saviour trod.

Wanted—to be kept from evil here,  
To live in his love without a fear—  
Nothing to know but his will divine,  
And that I am His, and he is mine?

Nashville Banner.

## 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.

March 7th.

*"I am the vine, ye are the branches."*

John 15: 5.



HEERING thought—we are the branches. Not the vine, else life power, vitality, would be dependant upon ourselves. But Jesus is the vine. He is our life giver, and our life sustainer. As

the branches derive all their vitality and fruitfulness from the vine root, we obtain all our vitality and fruitfulness from Jesus who is the life. He provides the life, we have simply to grow. He bears us up, we are to bear

fruit for him. He enables us to will, it is for us to work. He gives the power, we are to use the power given. Think too of the close connection which exists between us and our Divine Master. We are in him, His life flows through us. He is the life giver and the life sustainer, how can we die when we are branches of the true and living vine.

"All things are ours, for we are Christ's, and Christ is God's."

March 14th.

*"He that abideth in me, and I in him, the same beareth much fruit."*

John 15: 5.

It is one thing to be in the vine; it is another to abide there. Not a temporary association, but a permanent vital union is necessary to fruitfulness. But fruitbearing is the purpose of this union, and permanency is needful, yea imperative, for fruitbearing.

Not merely a profession of Christ, or a formal association with his church, but a vital union, permanent and vigorous, is the essential element of a truly christian life. There are moralists in the church as well as in the world. There are those who expect fruit from dead branches, morality and spirituality from those who have but a name to live while they are dead. Let us not forget that it is he that abideth in Jesus, the Christ, that brings forth that fruit unto holiness, "the end of which is everlasting life."

March 21st.

*"Apart from me ye can do nothing."*

John 15: 5.

PAUL said—"I can do all things through Christ who strengthens me." Here is the source of all our power. Let us never forget that apart from him we can do nothing. This is absolute. We cannot grow, we cannot bear fruit. God expects us to do something, He expects us to bring forth fruit unto holiness. He has a work for us to do. A work for each and for every one. We go not a warfare at our own charges. We do not fight in our own armour. Our strength and sufficiency is in the Lord, the Almighty. But it

is in him, not in us. Hence, apart from him we can do nothing. Let us ever avail ourselves of our privilege. Let us go often, yea always, to the throne of grace, that we may obtain mercy and find grace to help in every time of need.

March 28th.

*"If a man abide not in me, he is cast forth as a branch, and is withered."*

John 15: 6.

Not only fruitfulness, but life itself is dependant upon our vital union with Christ the true and living vine. Oh, how soon do our graces droop and wither, if we remain only for a little while away from him. Some professing christians get away for a season into the blaze of the world's pleasure scenes. But alas, how quickly they droop. No beloved we must abide in him. No sooner is the branch severed from the vine, than the withering process begins. It may be grafted in again, but oh, the loss, the slow process of fresh assimilation, and how sickly the re-union often is. Be it ours to constantly abide in the vine. Life, beauty, vigor, fruitfulness. All through him, and all for him. He is above all, in all, for him all things subsist. Let us dread the seperating, withering process, and ever "Abide in him."

## EDUCATION.

Herbert Spencer says:—"Whatever moral benefit can be effected by education, must be effected by an education which is EMOTIONAL, rather than preceptive. If in place of making a child UNDERSTAND that this thing is RIGHT and the other WRONG you make it feel they are so; if you make virtue LOVED and vice LOATHED; if you arouse a noble DESIRE and make torpid an inferior one; if you bring into life a previously dormant SENTIMENT; if you cause a sympathetic IMPULSE to get the better of one that is selfish; if, in short you produce a state of mind to which proper behavior is natural, spontaneous, instinctive, you do some good. But no drilling in catechisms, no teaching of moral codes can effect this; only by repeatedly awakening the appropriate EMOTIONS can character be changed. Mere ideas received by the intellect, meeting no response from within, having no roots there, are quite inoperative upon conduct, and are quickly forgotten upon entering into life."

# The Australian Christian Standard.

MELBOURNE, MARCH 1ST, 1886.

## PUBLISHER'S NOTICES.

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

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

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 ANNUAL MEETING.

**T**IME with its unwearied march is fast bringing round the season for holding our usual annual meeting. The last one by universal consent was the best ever held by us in the colony. It is our desire (and we feel sure that it is also the desire of the executive committee) that the coming one may surpass the last both in interest and practical usefulness. We therefore take this early opportunity of reminding our brethren of its approach, as also of offering a few suggestions which we deem worthy of consideration.

1. Those who have attended these meetings in years past will have noticed that WANT OF TIME has been a serious drawback. Not only have important matters been excluded from consideration, but those matters to which attention have been given have been somewhat hurried. This is to be deplored,

as far as the past is concerned; but in reference to the future, steps should be taken to remedy the defect. This can only be done by devoting more time for the holding of the sessions. It is evident that the interests of our rapidly increasing churches demand more than one day for the holding of our annual meeting. Brethren must therefore come prepared this year to devote two, or (if necessary), three days to sessional business. We meet thus but once in the year, and it is of the highest importance that all matters discussed should have full time given to them, so that the very best measures may be adopted.

2. Representatives of churches have in years past complained that they had no opportunity of introducing matters, which were of vital importance to the churches which they represented. This defect ought to be remedied. We would suggest that the executive committee should make more ample provision for such business. A mere notice of "new business," usually deferred to the last few moments, when the conference is weary and anxious to close; is not sufficient. A proper fixed time should be allotted for the tabling of new business, which could be taken up at any time the meeting might determine. This should be early in the session, and not at the close, so that all business likely to be brought up may be properly placed before the meeting, and not come upon it in an unexpected manner. To prevent disappointment, we would suggest that churches avail themselves more freely of their right to have business placed upon the business paper, by sending in notice of the same at an early date. This would reduce the "new business" to a minimum, and prevent the disappointment which in past years has been caused, as well as secure more careful, as well as more orderly discussion.

3. We have noticed that in previous years much valuable time has been lost in settling sessional orders, time of adjournment, and the like. Now, we feel quite sure that the executive committee can do all this to the complete satisfaction of the conference. We therefore strongly urge them to do so, and to print the hours

of session and adjournment upon the business paper. It is not wise to spend the time of brethren, who have come hundreds of miles in settling such small items; and much time as well as patience will be saved by the committee arranging all these minor matters of detail.

4. The committee should also endeavour to arrange a fixed time for considering prominent matters of business, so that brethren who could not attend, might know when the business in which they may have an especial interest is likely to come on. For instance, many of our sisters will doubtless be engaged in their own conference, but they might, and doubtless would like to be present when the annual paper was being read and discussed. The time for this should be fixed, and also for receiving reports of evangelists, and considering re-appointments for the year. We respectfully urge this item upon the committee for their considerations.

5. Failing the Town Hall united evangelistic services (if not in addition to such services), we would suggest an evening service of such a character, as to draw together a large number of brethren, and if possible, those from without. Either an annual conference sermon, or a president's address on some of the living issues of the day, should form a part of our annual meetings. As we grow in strength, we are also growing in influence; and we must be prepared to do our part, and take our place in the conflict of the age in which we live.

6. Country brethren can help largely in making these annual meetings successful and profitable, by arranging to be present. The conference is held during the Easter holidays specially for their convenience, and it behoves them to avail themselves of their privilege. Every church should be represented, not only officially by the allotted number of delegates, but by as many visiting brethren as possible.

A suggestion thrown out last year, namely, that arrangements should be made for lodging our country brethren is now under the consideration of the committee, and will, we trust, be

matured in good time for this year's meeting.

In conclusion, we have just one word of warning to offer. We noticed with some anxiety last year, that there was a desire on the part of a *very few* brethren to introduce into the annual meeting some matters foreign to the object for which we are banded together.

We must not forget that this annual meeting is not, and must not, be allowed to become disciplinary or ecclesiastic in its nature. We meet simply as brethren to devise and carry out mission work, and the decisions arrived at only bind those who agree to be bound by them. The standing of any church or of any individual member, cannot be considered at this conference, other than as such standing directly affects the purpose for which we meet. Churches and brethren must not attempt to make these meetings an arena for the discussion of church difficulties. The independency of congregations must not be interfered with. Last year, we think, every church was represented either directly or by letter. We hope this state of matters will ever continue.

We do not write this in any spirit of fear. We have full confidence in our brethren, and we are certain that they not only do not desire, but will not permit of the introduction of any foreign elements into our annual meetings, but that all will strive heartily to preserve its purity and its usefulness unto the end.

Let us then brethren, all endeavour to make the conference of 1886, even more successful than any of its predecessors; so that our brethren may be encouraged, churches edified, sinners brought to know our dear Lord, and thus our Redeemer honored, to whom be glory now and ever. Amen.

## AN AUSTRALIAN HYMN-BOOK.

IN the Australian colonies, at present, more than one hymn-book is in use among the churches. There is the American selection, and also the British collection by D. King, if not more besides. It occurs, that even in the same city,

one congregation uses one compilation, and another congregation a different one. This is manifestly inconvenient, both to members who may be visiting, and to such as may be transferred from one to the other. Their books are useless in the different assemblies. And there is a savour of disunion too. When we enter the meeting-house, and take up the hymn-book we are accustomed to "at home," we feel at home, and that there are friends about who will comfort us with a mutual faith. When a stranger finds two contiguous churches of Christ using two different books, may not the variety convey an idea of variance; and may not the impression be in some degree correct? There ought to be one book in general use amongst us; and we are persuaded that if there were, it would really be another link forged in that chain which should bind us all together; not in any one of the colonies merely, but in all.

There is another disadvantage in having several selections. Publishers cannot be found who will undertake, out here, to produce, or reprint a book for but a comparatively few people; and so, in some instances it has to be imported as required from England, &c. This is very inconvenient. A church has to look nearly six months ahead, and it is not always easy to provide for such remote contingencies. Need we mention the extra expense incurred through carriage and postage; or the political rather than religious cry, "encourage local industries." One generally approved hymn-book, published in Australia is a real want.

It may be suggested that a reprint has been made, and that copies in any quantity and at any time can be had of the American issue. True; but the issue itself is not generally approved. Though this reprint has been advertised for years, there are still many churches which have not adopted it. They still send across the seas for something else. That they should do this, notwithstanding the advantages offered by a local publication, is proof that the American selection is far from giving satisfaction, and that if we wait until this comes into general use, we

shall wait a very long time. For 16 or 18 years it has been before the brotherhood, and it has not yet won the favor of a very large section. Moreover many of the churches using it are far from satisfied, and would be pleased to see an improvement. The same of course may be affirmed, of all the other compilations amongst us, without staying to indicate wherein they come short of the ideal.

Could we not have a *New* hymn-book, compiled in Australia, published in Australia, approved by the whole Australian brotherhood, and adopted by us all. Is it not possible that to "a child of our own" we might have an extra kindly feeling, and be even prejudiced in its favor? Now that Australian federation is in the air, might not the brethren in all the colonies federate on the basis of a *new hymn-book*?

The Victorian conference in 1884 resolved "That it is desirable that a uniform book should be used by our churches throughout the colony," and appointed a committee of seven to report upon the question. In 1885, this committee reported the collection of 300 hymns, the first-third of the proposed new book, and the matter was referred back to them, with a view to reduce the number of hymns, to forward a sample of the letter-press to the churches, and if responses warranted, to print the book. Doubtless at the approaching annual meeting, a further report will be made by the committee, as to the probability of an early issue of the Victorian compilation, in which report others than the Victorian churches will be interested, and for which they are waiting.

An important question is this. Have we not here what might easily be converted into the beginning and nucleus of an Australian, rather than a Victorian undertaking?

We would suggest that it is possible the committee may have sent their circular with enclosed sample page, to all churches, not only in their own colony, but in every other: and though the responses may have been disappointingly few, and unencouraging: yet from this, nothing can be inferred as to the reception the book would meet with,

when published. To know that 300 hymns had been collected, can give no confidence in their suitability, especially such confidence as would warrant a guarantee to take any given number of copies. Not even the list of committee men can inspire such confidence. To brethren out of Victoria, they are mostly unknown men, if not unknown names. And if they had all made the tour of the colonies, what warrant would they be as to the special merit of the new issue? The absolute essential is some acquaintance with the contents of the proposed book. Unless this is afforded, a promise of support and adoption is an impossibility: it would be an inexcusable imprudence.

We would propose that the Victorian conference at its next meeting, discuss some such points as the following:—

1. That the other colonies be invited to co-operate in the issue of a new hymn book. That to this end certain of the brethren there be asked to aid in the collection of suitable hymns. That in order to acquaint the whole brotherhood with the proposed contents, the proprietors of the *A. C. Standard* be asked to publish in each issue of their magazine, an alphabetical list of the hymns, which have been provisionally accepted by the committee during the previous month. Then any brother anywhere, noticing the omission of one of his special favourites, could send a copy of it to the committee, or its first line, with information where it was to be found. The industry and steady progress of the committee also, would thus be made apparent; not to mention that it would have a spur in such a periodical publication of its performances.

2. That it is undesirable to print the first third of the collection already made. Such a course would be disadvantageous. It would prevent any desirable alterations. It savours of too long postponement of the middle and last sections. Besides, it would compel congregations to have this third, and their present hymn-book, both in use at the same time. This would be almost fatal to its adoption. And further, when the second and third sections appear, in either one or two

parts, the first will be at once useless; or the brethren will be blessed with hymn-book "in three volumes" like a new novel. Would it not be better to wait until the whole work is ready for the press?

3. That when the manuscript is complete, it should be forwarded, if desired, to a leading brother in each or any of the colonies, who shall undertake to submit it to the criticism of the best informed members of the central churches, so as to get their verdict and their suggestions, and their interest in its subsequent circulation. A more reliable expectation of its success could then be arrived at.

These are but a few thoughts we throw out on the question, to be worked out in further detail by the committee if approved. If the work were systematically taken in hand, we see no reason why the material should not be easily gathered by the end of this year, 1886: the whole undertaking, with arrangements for publishing; and probabilities of sale be in proper form for presentation to the conference of 1887, and by the middle of that year we should have it as an accomplished fact.

#### CLERGY AND LAITY.



None of the late English papers there appears a very trenchant article on Church Reform, from the pen of the Anglican Bishop of Liverpool. The particular point dwelt upon is, the position of the laity in the Church of England. It is very difficult to ascertain what position of importance the laity can be said to occupy, unless it be that of doing what they are told. In ecclesiastical matters, the clergy are supreme, and the laity are nowhere. This the Bishop with wonderful candour regards as a mistake and a source of weakness to the church. He contends that if the laity had been admitted to the counsels of the clergy, many of the wretched mistakes which have been made during the last 40 years, would not have taken place. His opinion of the business capabilities of clergymen as a body, is a very poor one; or that

they "live up in a balloon," and have to gain their information secondhand. That the opinion of Lord Clarendon is in the main correct, when he says that, "clergymen understand the least, and take the worst measure of human affairs of all mankind that can read and write."

Certainly the writer is a brave man to say all this, and we extend our sympathy to him in view of the storm of abuse that must of necessity fall upon his head. We admire an honest man when we find him, and truly this Bishop would have satisfied even Diogenes.

Anticipating hostile criticism, he says: "this will bring down upon me a host of objectors. For this I am quite prepared. 'Sacrilegious Reform,' some will cry. They think it downright wicked to let the laity have anything to do with spiritual matters. They wish them to be nothing but Gibeonites, hewers of wood and drawers of water for the clergy. They babble away about Dathan and Abiram, and Uzziah taking upon himself to burn incense. . . . As to the vague talk about sacrilege, it is all nonsense. Touch the idea with the Ithuriel spear of Scripture and it will vanish away."

This bombshell, thrown into the camp of the clergy by one of their own caste, will no doubt cause much rending of ecclesiastical garments. To us as a people, it will only appear as the utterance of a few elementary principles of sound common sense. That which the Bishop with so much courage asks on the ground of expediency, we claim on the right of a common brotherhood. We insist that the words used viz., clergy and laity, to express distinct classes in the Church of Christ, are not only misleading but unscriptural. We do not hear of the distinction of "clergy and laity," as separate orders of men in the Christian Church until the beginning of the third century. The clergy, in the ecclesiastical phraseology of that age, are a class of men chosen to be the teachers and guides of their brethren, withdrawn from secular pursuits, and devoted to the contemplation of heavenly things. Before this time, the

whole church constituted one order. They all viewed themselves as priests of God, and while designating certain brethren to do certain work, viz., that of pastors, evangelists, deacons, &c., never surrendered the rights and privileges belonging to the whole body into the hands of the few, who ministered to the wants of the church and preached the gospel to the world. It was not long, however, after the distinction was once made, and it became recognised that in the Church of Christ there were to be class distinctions, known as clergy and laity, that the superior class very soon absorbed to itself all the functions of governing, and left the inferior without a remnant of power. How dearly the church paid for this departure from apostolic teaching, is, alas, too painfully evident in the pages of ecclesiastical history. Those who were intended to be the servants of the church became its masters, and finally assumed, in the person of one man, prerogatives little less than those belonging to Deity.

With the light of history shining down upon us, it is with very little patience that we regard any pretensions to ecclesiastical authority in this nineteenth century. Archbishop, Cardinal, Rector, and even the now common-placed Reverend, are titles, which to us are but the relics of a fearful lapse from the liberty which is in Christ. The clerical dress intended to mark the distinction between the ecclesiastical superior and inferior, is an abomination to us, and unworthy of the dignity of true manhood in Christ.

The man who gives himself entirely to the work of the Lord, commands, and has, our respect and sympathy. But he must be as a man amongst men. He must not seek to make himself one of a priestly caste, nor arrogate to himself functions which the word of God does not entitle him to claim. The days when an ecclesiastical title or dress gave authority are, we believe, swiftly passing away, giving place to the better days, when spiritual and intellectual worth are the measure of a man.

## Editorial Notes.

BRO. LITTLE, the general evangelist, is doing good work in the Maryborough district. He has held some very good meetings in Maryborough, Bet Bet, Adelaide, Lead, Homebush and Dunolly. Several additions are reported.

BRO. LITTLE, in addition to the usual services on Lord's Days, holds open air meetings in the Park, at Maryborough. The audiences number about 300.

BRO. CHAPMAN, of North Fitzroy, has agreed to conduct the preaching services in connection with the Church at Cheltenham for three months.

BRO. P. SANTO, of South Australia, paid a visit to Melbourne during the past month. He spent one Lord's Day with the Cheltenham brethren, addressing the church in the morning and preaching the gospel in the evening.

BRO. A. SHAW sailed for London by the P. & O. steamer "Coromandel" last month. He will probably be away eight or nine months. We wish him a happy and prosperous voyage both there and back.

We have been asked to call attention to the following resolutions, carried by the last annual meeting of the Associated Churches:—1. "That it is the desire of this conference, that the members of the Metropolitan churches entertain its delegates during next conference." 2. "That arrangements for carrying out this resolution, be left in the hands of the Church Aid Committee." We understand the committee have communicated with every church in Melbourne and suburbs copies of the above. May we be allowed to indulge the hope that the replies will be satisfactory, and that our country brethren will this year have the required accommodation afforded them. Any brother reading the above, can notify the secretary of the Church Aid Committee (our Bro. Smith, 79 Swanston Street), of the room he has to spare, and it will be registered, with a view to the sending of one or more (as the case may be) of our visitors at Easter next.

BRO. W. S. HOUGHINS left San Francisco, on the 16th January, for Dunedin, to labor at the church there. Bro. Herndon writes:—"You will find him a worthy brother, sound in faith, free from the taint of progressionism, which is doing much harm in the U.S." We give our brother a hearty welcome.

OUR BRO. H. D. SMITH, of Hindmarsh, has been invited to accept the pastorate of the Baptist Church, Gawler. Our brother has been travelling the road that leads to the Baptist Church a good long while now. Hence we think it quite probable that he will accept this or some other invitation from some of our Baptist friends. Bro. Woolcock has already accepted the pastorate of the Baptist Church. It will be remembered that these two brethren were the editors of the short-lived paper called "The Faithful Witness."

The Hymn-book Committee have decided to seek the co-operation of the churches in the other colonies in producing a book which may be regarded as federal in its character. Federation is the great theme of the present day, and there is no valid reason why it should not come into operation in the matter of getting up a suitable hymn-book. Further particulars will be submitted in our next issue.

In the January number of the *Standard*, we notified our intention of discontinuing the notes on the International Sunday school lessons, at the same time stating that if the brethren felt that they were of service to them, and intimate the same to us, we would be most happy to continue them. Up to the present time only one response has reached us. If the brethren want them let them say so.

"BRO. J. H. EDWARDS, of Shelbyville, Ind., says the *Christian Standard* of December 26, has started for Melbourne, Australia. This is in obedience to his best convictions of duty, and although we dislike to lose him from his usual position in Indiana, so honorably filled, we trust the way will be opened to him for even larger usefulness. He bears with him the love and the best wishes of all his brethren. God guide him safely to his new field of labor." As our readers are aware, Bro. Edwards has since arrived, and has been welcomed to these shores.

GEO. T. WALDEN, our Australian brother, is doing fine work at Milersburg. The church has not been so prosperous before for many years as it now is. Bro. Walden is deserving of high commendation for his earnest and efficient labors at this point. All speak well of Bro. George.—*Apostolic Guide*.

THE querist writing under the *nom de plume* of "One who wants to know," is referred to the prize essay in our last issue.

A correspondent writes:—"I am making some unfermented wine for the use of the

churches, would you please let me know either privately or through your paper, the best method of clearing the wine after boiling and straining, and before bottling it." We cannot give our brother the required information, but perhaps some of our readers will do so, through the columns of the *Standard*.

**THE LORD'S DAY.**—An esteemed correspondent objects to our use of the term "Lord's-day," and wishes us to alter the heading for our "Meditations" to "First day;" the basis of the objection being, that the expression "Lord's-day" only occurs in Rev. 1: 10, where (says our brother) it ought to be translated, "I was in the spirit, and saw the day of the Lord." Well, the Revised Version (1881), Dean Alfred (1869), Anderson (1864), Dr. Campbell, Macknight and Doddridge, the Douay, as well as the Old Version of 1611, all translate the passage "I was in the Spirit on the Lord's-day." If it were not so, however, there are other reasons, which to our minds justify us in using the expression. We in Victoria have a day known as "Separation-day." Our American cousins have a day known as "Independence-day;" both commemorating events which have taken place upon these days. We as Christians have great events to commemorate, all connected with "The Lord"—his resurrection, His ascension, the descent of the Holy Spirit—wondrous events surpassing all human history. May we not then call this day "The Lord's-day"? We devote the first day of the week to the Lord; we meet upon that day, as the early Christians did, to remember him who died and rose again. Good for us if we too can always say: "I was in the Spirit on the Lord's-day."

It will be seen from our news column that Bro. Strang's work is progressing in Lygon-street. He is leading an active life in his new sphere. On February 17th, he gave a lecture under the auspices of the Adelphian Society, on the "Inductive method of Biblical Interpretation." On the 23rd, he gave a lecture in connection with the Ladies' Christian Endeavour Society on Missions.

BRO. STRANG has begun a course of eight Lord's-day evening lectures, founded on the familiar objects of daily life. The subjects are as follows:—"The Message of the Bells," "The Philosophy of a Lucifer Match," "The Moral uses of a Candle," "The Doings of a Pen Knife," "A Talk on Spectacles," "An Evening with the Birds," "Headlights and Danger Signals." The lectures so far as given have been listened to by large and appreciative audiences.

## The Church.

### THE HOPE OF THE GOSPEL.

BY G. GREENWELL.

(Continued from February No., page 156.)

#### CHAPTER II CONTINUED.



HE hope of the gospel is a fruitful hope, we expect living things to grow, the fruit proceeding from the life. There is an emphatic statement in 1 Col.—"Since we heard of your faith in Christ Jesus and the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and BRINGETH FORTH FRUIT as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Lord Bacon finely described the ancient systems of philosophy as vestals. They were stately and barren, whereas he knew that his system would produce fruit. He was right in his prophetic sagacity. Works of utility sprang up in marvellous speed and power, as his philosophy rooted itself in the intellect and consciousness of men. The painted clouds of metaphysical speculation vanished, the winds and waves and lightnings, all the great forces of nature were harnessed for work, called into the service of humanity. But the hope of the gospel made a mightier revolution in a much wider field. It is not in evidence that the Socratic or the Platonic philosophy ever delivered a man from any vile passion, or lifted the world any nearer to God. Proculus and Platinus made a few mystics of the transcendent school, but poured no fresh blood into the veins of humanity, and they left the world as guilty, as miserable, and as hopeless as they found it. But there came a new creation in Christ Jesus. The wind of life blew from a higher continent. The Spirit Divine breathed upon our race in the message of reconciliation and everlasting life, and wherever the hope took root, it brought forth fruit, deep fountains of purity and gladness were awakened into play, and were musical before God. The conviction of sin was followed by the endeavour after holiness. Faith in things eternal became influential as a reigning power, hope sprang on wings victorious towards the glory which is to be revealed, and love shed sanctity

and lustre over the battles of the present life, and the rewards of another. With all its stains and drawbacks, its glooms and its splendours, the church has been a supernatural force working for God, living in His light, and interceding for the world. She is the mystical body of Christ, the fulness of Him who filleth all in all, the temple in which God liveth by His Spirit. "She hath done what she could," and the presentation of the undefiled One will be the wonder and glory of the future.

V.—The hope of the gospel is a righteous hope. The apostle in writing to the Galatians, says "for we through the Spirit wait for the hope of righteousness by faith" (5: 5). The same apostle, in writing to the Thessalonians, thus declares himself, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled REST with us, when the Lord Jesus shall be revealed from heaven." (2 Thes. 1 Chap. 6, 7.) The masses of the people are hoping for things which God has never promised, things unrighteous or unprofitable. They are drinking from fountains of poison, or seeking water in cisterns which are dry. That which we hope for is secured by the promise of God and springs from His righteousness. The method by which He gives rescue—life and everlasting hope—originates in essential righteousness, and we can lawfully desire all the realities of promise. The resurrection from the dead, the innumerable company of angels, the city of the living-God, the vision of the Holy One, are all objects of righteous expectation, and sanctified desire, inspiring in prospect, and glorious in possession. There is nothing to create a pang, or awaken a fear on the road, and the terminus will be perfection of life.

VI.—The hope of the gospel is a blessed hope. Thus writes Paul to Titus—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world. Looking for that BLESSED hope, and the glorious appearing of our great God and Saviour Jesus Christ." (2 Titus 11-12.) A great many hopes are never realized. In such cases life is one fever of insatiable desire. Many hopes, when they are fulfilled, fail in bringing any happiness, the apples are filled with ashes and corruption. But the hope of the gospel is certainly a blessed hope. Our deepest life, the veiled glory, is hid with Christ in God, our citizenship is in heaven, from whence we look for the Saviour who

will change the bodies of our humiliation and fashion them like unto His own by the energy of His working. He is able to subdue all things unto Himself. This blessedness begins now, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." The saints to whom Peter wrote were in great privation, but in the midst of all their conflict and pain they had joy unspeakable and full of glory. The deep inward blessedness was beyond speech, a glory which never could be spoken.

VII.—The hope of the gospel is an eternal hope, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Spirit, which He shed upon us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs, according to the hope of eternal life. It is necessary to insist here that Christian men will be eternally hoping for something higher. Though that may be true in itself, such is not our present purpose, because the things now hoped for will come into possession and enjoyment. All we desire to teach at present is, that things which we lay hold upon, we shall never lose again; the mutabilities die away, the certainty comes in with perpetual royalty. If the future inheritance were only for a measurable period, even were it ages of ages, some glooms of desolation would hang over the glories of the holy city, and the river of life would have voices ominous and sad. But the inheritance is incorruptible and unfading, and the heirs share in the same eternity. When He who is our life shall appear, then shall we appear with Him in glory, and we live for ever because we live in Him.

## Poetry.

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

### PEACE.

Oh for the peace which floweth as a river,  
Making life's desert places bloom and smile;  
Oh for the faith to grasp heaven's bright 'for ever,'  
Amid the shadows of earth's 'little while.'  
'A little while,' for patient vigil-keeping,  
To face the stern, to wrestle with the strong;  
'A little while' to sow the seed with weeping,  
Then bind the sheaves, and sing the harvest-song.

'A little while,' to wear the weeds of sadness,  
To pace with weary step through miry ways;  
Then to pour fourth the fragrant oil of gladness,  
And clasp the girdle round the robe of praise

'A little while,' 'midst shadow and illusion,  
To strive, by faith, love's mysteries to spell;  
Then read each dark enigma's bright solution  
Then hail sight's verdict, 'He doth all things well!'

'A little while,' the eathern pitcher taking  
To wayside brooks, from far-off fountains fed;  
Then the cool lip its thirst for ever slaking  
Beside the fulness of the Fountain Head

'A little while,' to keep the oil from failing,  
'A little while,' faith's flickering lamp to trim;  
And then, the Bridegroom's coming footsteps hailing,  
To haste to meet Him with the bridal hymn.

And He, who is Himself the Gift and Giver,  
The future glory and the present smile,  
With the bright promise of the glad 'for ever'  
Will light the shadow of the 'little while.'

### PATIENCE

O YE, whose hearts in secret bleed  
O'er transient hope, like morning dew,  
O'er friendship faithless in your need  
Or love to all its vows untrue,  
Who shrink from persecution's rod,  
Or slander's fang or treachery's tone,  
Look meekly to the Son of God,  
And in His grief forget your own.  
Forsaken are ye?—so was He;  
Reviled?—yet check the 'vengeful word;  
Rejected?—should the servant be  
Exalted o'er his suffering Lord?  
Nor deem that Heaven's omniscient eye  
Is e'er regardless of your lot;  
Deluded man from God may fly,  
But when was man by God forgot?

Mrs. Sigourney.

### PAINS OF LIFE.

THE pains of Death, O Christ, we do not fear,  
Nor that still valley beyond human call,  
For then, thy voice will fill our dulling ear,  
And from thy mighty hands we cannot fall.  
We but attain to Peace through Death's hard strife;  
But oh, the pains of Life! The pains of Life!

The weariness of all our daily cares,  
The bitterness of love that ends in tears,  
The grief that comes upon us unawares,  
The hopes delayed—the unprofitable years,  
The sense of bitter wrongs and poverty:  
Through these! O Christ! we would not fall from Thee!

But when our hearts are troubled and afraid,  
Weary and fainting, full of vague alarms,  
Healer of bruised souls, then bring us aid,  
Put under us the Everlasting Arms.  
Thou that hast wept, and died, oh, grant that we  
For pains of Life or Death, fall not from Thee!

Lillie E. Barr.

## The Expositor.

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

### A SERMON ON THE LAW.

BY ALEXANDER CAMPBELL.

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



WORDS are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words that in themselves are quite intelligible, may become difficult to understand in different

connections and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following method:

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred Scriptures.
2. Point out those things which *the law* could not accomplish.
3. Demonstrate the reason why *the law* failed to accomplish those objects.
4. Illustrate how God has remedied those relative defects of *the law*.
5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

In discussing the doctrine contained in our text, we are, then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred Scripture.

The term "*law*" denotes, in common usage, "a rule of action." It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the rabbies or doctors of the law. Thus the Jews called the Psalms of David *law*—John 12 : 34.

Referring to the one hundred and tenth Psalm, they say, "We have heard out of the law that Christ abideth forever." And again, our Saviour calls the Psalms of David *law*—John 10: 34. Referring to Psalm 82: 6, he says, "It is not written in your law, I said ye are gods." Thus when we hear David extolling God's law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament Scriptures were finished, and divided according to their contents, for the use of synagogues, the Jews styled them the law, the prophets and the psalms. Luke 24: 44, Christ says, "All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled."

The addition of the definite article in this instance, as well as all others, alters the signification, or at least determines it. During the life of Moses, the words "*the law*," without some explicative addition, were never used. Joshua, Moses' successor, denominates the writings or Moses "the book of the law;" but never uses the phrase by itself. Nor, indeed, have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2 Chron., 14: 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about thirty times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase "*the law*" became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptance it occurs about one hundred and fifty times in the New Testament. To make myself more intelligible, I would observe that when the terms "*the law*" have such distinguishing properties or restrictive definition as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," etc., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "*the law*" without any such limitations or epithets as "the law was given by Moses," "the law and the prophets were until John," "If ye be led by the Spirit, ye are not under the law," "ye are not under the law but under grace," etc., we must perceive the whole law

of Moses, or legal dispensation is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial or judicial law. But, like many distinctions handed down to us from mystical Babylon, they bear the mark on their forehead that certifies to us their origin is not divine. If this distinction were harmless, if it did not perplex, bias and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, "written and engraved on two tables of stone," called the ten commandments. Now, the word *moral*, according to the most approved lexicographers, is defined, "relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad." The French, from whom we have the term *moral*, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral law* is a law which regulates the conduct of men toward each other. But will the ten commandments answer this definition? No. For doctors in divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why, then, call the ten commandments "*the moral law*," seeing but six of them are moral, that is, relating to our conduct toward men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*—do we not, in so saying, contradict ourselves? Assuredly, the legs of the lame are not equal!

A second objection to denominating the ten precepts "*the moral law*," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are "*the moral law*," does not this definite phrase imply that all morality is con-

tained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact? Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, etc., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, "Thou shalt love thy neighbor as thyself?" we would readily answer, yes; but it is the so-called moral law we are speaking of. We affirm, then, that the above immoralities are not prohibited in the Decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject too much resemble the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out, in the second commandment? That dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth! According to this latitude of interpretation, a genius may arise and show us that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the law of Moses, which these doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment; incest and sodomy in the seventh. Now, they afterward place these vices, with the laws respecting them, in their judicial law; if then, their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts "*the ministration of condemnation and of death*."—2 Cor. 3: 7, 14. This we call the moral law. Whether he or we are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul, having called the ten precepts the ministration of death, next affirms that it was to be done away—and that it was done away. Now, the calling the ten precepts "*the moral law*" is not only a violation of

the use of the words; is not only inconsistent in itself, and contradictory to truth; but greatly obscures the doctrine taught by the Apostle in the third chapter of 2 Corinthians, and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently, not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these States when colonies, the constitution of the United States and then affirm that the constitution of the United States is done away, or abolished, who would believe me? But if the people were informed that what I called the constitution of these States was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the Decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this more afterward.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we would observe, that there are two principles, commandments or laws, that are never included in our observations respecting the law of Moses, nor are they ever in Holy Writ called the law of Moses. These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." These, our Great Prophet teaches us,

are the basis of the law of Moses, and of the prophets. "On these two commandments hang all the law and the prophets." Indeed, the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are forever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow creatures, propose or expect less, as the standard of duty and perfection. These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground-work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel. Let it, then, be remembered, that in the Scriptures, these precepts are considered the basis of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms the law, and speaks of the whole dispensation in the same terms, without any additional definition, then, doubtless, the phrase the law denotes the whole legal dispensation, and not any particular law, or new distinction, to which we may affix the words the law.

(To be continued).

## The Querist.

### QUERY.

1. Will you please explain 1 Cor. 14:26. Are we to understand it as containing instructions for conducting the worship, or a rebuke for the Corinthians? 2. Kindly give a brief outline of the proper way to conduct the morning worship. R.B.

January 24th.

### ANSWER.

1. 1 Cor. 14:26 does not contain instructions for conducting the worship, but rather a rebuke for introducing confusion into it. It presents a

melancholy picture of the struggling self-assertion of rival claimants to attention. Instead of this, all things should be done unto edifying. The apostle in the subsequent verses gives certain directions to ensure this end.

2nd. As there is no outline given in the New Testament as to the precise order in which the morning worship should be conducted, we cannot give the "proper" way. We find that the disciples met on the first day of the week to break the loaf, that they also attended to reading, teaching, prayers, singing, and the fellowship; but as to the precise order in which these came, we cannot say. The order generally among the churches is as follows:—1, singing; 2, prayer; 3, readings from Old and New Testaments; 4, singing; 5, breaking the loaf (with thanks for loaf and cup); 6, singing; 7, contributions or fellowship; 8, exhortation or teaching; 9, singing; 10, prayer and dismissal. Speaking for ourselves, we may say that we prefer this order to the slight variations upon it which obtain in some of the churches.

### QUERY

Is a church entitled to be acknowledged as a Church of Christ that prevents members from communing, contrary to the law of Christ, and that condemns members (of good repute) without allowing them to speak in their own defence. J.S.

### ANSWER.

It is, no doubt, wrong for a church to do the things spoken of in the above query; but more than this we cannot say at present, because we are of opinion that it is injudicious to give answers to questions of this kind, when possibly the person asking the question has some particular case of discipline in his mind, which, if we had before us also, might materially alter our view of the matter.

IN the French revolution a young man was condemned to the guillotine and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his own father, and the love he bore his son was proved in this way: when the list was called, the father, whose name was exactly the same as his son's, answered to the name and the father rode in the gloomy tumbril out to the place of execution, and his head rolled beneath the axe instead of his son's, a victim to mighty love. See here an image or the love of Christ to sinners: for thus Jesus died for the ungodly.—SPURGEON.

## 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.]

### THE FOURTH COMMANDMENT.



N answering the question, "What are the teachings of the fourth commandment?" it ought to be enough to say: "Why, it just teaches exactly what it says," but unfortunately round this, as round so many other passages of the scriptures, tradition has twined certain interpretations in the coloured light of which the commandment is read, and anything contrary to these interpretations has but little chance of receiving any hearing at all, much less a fair hearing—it is simply pooh-poohed. But it may be said, surely the fourth commandment is free from all traditional interpretation—it is understood to mean just what it says. Not exactly. It is generally understood to enjoin the keeping holy of Saturday, whereas it never mentions Saturday either by that name, or by its other name, "the seventh day of the week." The first human addition to the fourth commandment, is supplying the words "of the week," after the words "the seventh day." Ordinarily we do not supply these words, when we hear such expressions as a third day, "fifth day," etc. Suppose a physician prescribes for a patient in these words, "take the mixture three days, and a powder on the fourth day." The latter never thinks of saying, "the fourth day means the fourth day of the week, so the doctor means me to take a powder every Wednesday." Yet this is exactly the sort of reasoning that is applied to the fourth commandment.

And when we read in the history of the French revolution, that the people were commanded to keep the *tenth day* as a day of rest from their ordinary labours, we never think of saying that it must have been the tenth day of *something*, either week (which is impossible), month or year. No, we understand at once, that it means the tenth day absolutely—that they were to work nine days and rest one. And yet this is just the absurd kind of reasoning that is so common about the fourth commandment. "The seventh day," it is urged, must mean the seventh day of *something*, either week, month or year. The foregoing illustrations expose the fallacy of this,

and show that the expression "the seventh day," does not require the addition of another phrase "of the week," to give it a meaning. The point may be summed up thus:—"The two expressions "the seventh day," and "the seventh day of the week," have two distinct and very different meanings, yet we are asked to believe that the Holy Spirit, though careful always to use the first, always means the second. This is a very presumptuous position to take, and one that would destroy all hope of ever knowing what any passage of scripture meant.

Again, one often hears it remarked, "if you wish to keep the fourth commandment, you must not light a fire on the day of rest, nor travel more than a Sabbath day's journey, which is less than a mile," etc. Here is another human addition to the fourth commandment. These directions are a part of the ceremonial law, which was made for the Jews only. They are similar to the regulations under which an Act of Parliament is administered by a minister of the crown, but which are no part of the act itself, and may be changed many times while the Act remains the same. Now, taking away these human additions, what remains? The command as God wrote it, the substance of which is that man the wide world over, is to rest one day in seven, and to allow the same boon to his beasts of burden. Since the Saviour distinctly declared, "The Sabbath was made for man," no believer should have any hesitation in giving his assent to the proposition, that the institution called the Sabbath still exists, and is of universal obligation. Like the gospel, it was given long before the law of Moses, and like the gospel it continues after the Mosaic dispensation has passed away. Like the gospel, it is for man—not for Jews only. It may almost be called the gospel of the body, for it is indeed good news to weary toilers, whether with brain or hands (for the brain is part of the body), that after working six days they may cease entirely from their labours, and enjoy a good whole day's rest. But sad to say, and to the infinite loss of mankind both physically and morally, this gospel like the gospel of Christ is too often met with unbelief, and treated with contempt. I have asserted that the Sabbath was instituted long before the law was given from Sinai. Lest anyone should dispute the position that its institution is recorded in Gen. 2:23, in support of that position, attention may be called to the fact that the Israelites were keeping the Sabbath before they reached Sinai (Ex. 16), to the opening words of the fourth commandment:

"Remember the Sabbath day," which supposes its pre-establishment, to the closing words of the commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it, which clearly points out its origin, and to the fact that there is no record of its institution, but only reminders of it, between Gen. 2:2 and Ex. 22:8.

To the position that the fourth commandment specifies no particular day of the week as the one to be kept holy, the objection is generally raised that the Jews ought to know best the meaning of the decalogue, and their practice is triumphantly cited as a sure proof, that the fourth commandment enjoins the keeping holy of Saturday. It is said that the Jews might have averted the destruction of Jerusalem, if they had only adopted the idea that half of them might keep guard on Saturday and rest some other day, or that, if necessary, they might all fight on Saturday, and rest the first day that opportunity offered instead. And it is argued that because they did not do so, but suffered themselves to be slaughtered and their city to be taken rather than fight on Saturday, therefore the fourth commandment enjoins keeping holy the seventh day of the week. Can anything be weaker than such an argument? It assumes as one of its premises that the Jews had a perfect knowledge of the requirements of God's law, whereas scripture in the prophets, the Gospel, the Acts and epistles, represents them as utterly blind and deaf, and without understanding. And we know how lamentably ignorant they were on this very question. They found fault with the Saviour for healing, and with the disciples for plucking ears of corn on the Sabbath, and they had to be reminded that man was not created for the purpose of affording an illustration of the working of the institution called the Sabbath, but on the contrary that the Sabbath was instituted to be an inestimable boon to man. Had they understood God's mind on the subject, they would undoubtedly have fought on Saturday, and rested when they could, but they were totally blind on that point, as they were on the prophecies concerning the Messiah, and their blindness proved their ruin.

They had sense enough, however, to save their property—an ox or an ass fallen into a hole—by pulling it out on the Sabbath day, and this has the sanction of our Lord. Now, in our days there are many great industries, which can only be carried on by constant work on the part of a greater or

less number of men. Take for example mining. To prevent the mine from being flooded and loss to the value of thousands of oxen sustained, it is in many cases necessary for the pumps to be kept going constantly, and even though these are worked by an engine, there must be an engine-driver and fireman. Now, if the mine-owners allow these men another day on which to rest, and the men so use that day, both parties are fulfilling the law of the Sabbath as interpreted by Christ in the memorable words, "The Sabbath was made for man, and not man for the Sabbath."

On the assumption that God definitely appointed that a specific 24 hours in each week were to be kept holy, some very puzzling questions arise. For example, how are we to decide which day is Saturday about the antipodes of the Garden of Eden? For of course it will never do to take the meridian of Greenwich as our first meridian in matters pertaining to the decalogue. There can be no question that the meridian passing through the Garden of Eden is the proper one to take, for the giving of the law from Mount Sinai was simply a reminder of commands, which had been previously given to all mankind, and which were very well understood (Gen. 2:3, 4:10 11, 9:25 26, 12:18 19, 20:2-18, 31:35, 7:2, etc. Now, it is of the greatest importance that the meridian passing through the centre say of the Garden of Eden should be definitely fixed; for upon the position of that meridian will depend what day is to be kept holy by certain of the inhabitants of our globe. Measuring 180 degrees west from the Garden of Eden, we come to a place where the time is 12 hours behind Garden of Eden time, whereas if we go to the same place by travelling 180 degrees to the east, our time will be 12 hours in advance of garden of Eden time. So then there is 24 hours difference between the time of those who reached this place by the west, and that of those who reached it by the east. Who is to decide which party is right, when one says it is Tuesday, and the other says it is Wednesday? Or will each party retain its own reckoning and keep its own day? or will the majority decide? Then on each side of this line the people must necessarily keep different days, and while Saturday is running its course on the west side, it will be Sunday on the east. Now, as we cannot fix the exact position of the true first meridian, we cannot fix the position of this dividing line on the other side of the globe, and the people living in that quarter consequently cannot tell what day of the week it is with them, or

what day to observe as the Sabbath.

Those who have come across the Pacific from America know that they found on arrival on our shores, that the day of the week by their reckoning and ours was different. If according to their reckoning they stepped ashore on Sunday, they found it was Monday by ours. Now, if it is God's will that everyone should adhere strictly to the letter of the law, those who have crossed the Pacific have no authority to accept our day on arrival, they should continue a day behind. The week is universally acknowledged to consist of seven days—what right have they to make one of their weeks consist of only six? If we on the other hand cross the Pacific to America, we find that to conform to their reckoning we must make one of our weeks consist of eight days. But under the hard and fast rule sought to be bound upon us by some, we would have no right to put eight days into one of our weeks; the only *legal* course open to us would be to continue a day in advance of their reckoning. But God, foreseeing how things would get into confusion, and how men would be in bondage to a particular four and twenty hours, and put to such inconvenience in keeping them as would lead an unbiassed observer to conclude that they had been made for the Sabbath, framed the commandment in general terms, carefully abstaining from mentioning any day of the week, or even saying when the day begins and ends. By this means we may enjoy all the advantages of the Sabbath without having to suffer unnecessary inconvenience or serious loss by a rigid adherence to one particular period of twenty-four hours.

But here it may be noted that from the beginning of the day of rest in the far east till its close in the far west, is 48 hours or exactly two days. Now on the assumption that God sanctified one particular 24 hours in the week, see the predicament in which half the population of the globe, including we may suppose half of those who wish to do God's will are placed! They work during sanctified hours, and they cannot help it. But laying aside this superstitious idea of sanctifying particular hours and adopting God's own idea, "Six days thou shalt labour, but the seventh is the Sabbath," every difficulty vanishes.

It is not denied that the Israelites were expected to keep one particular day of the week, and it would have been the height of presumption for them to have attempted to change the day. They received, so to speak, a start when they marched out of Egypt. In commemoration of that great event

the beginning of their year was changed—the month in which it took place was to be the beginning of months to them. And they received a start in the keeping of every seventh day at the same time, for the day kept up was in remembrance of their deliverance out of Egypt, as well as of the close of the work of creation, and God's rest thereafter. (Deut. 5:15.) It should be very carefully borne in mind that any one day of the week will commemorate God's rest just as well as any other. No one now intelligently believes that on a certain week about 6000 years ago, God commenced the work of creation on Saturday night, and finished it on the following Friday, and rested from sunset on that day till sunset next day. The absurdity of supposing such a thing exposes the absurdity of supposing that the rest, which God speaks of taking, can only be commemorated by resting on Saturday. But one particular day of the week must be kept to commemorate their deliverance out of Egypt, and as it cannot be supposed that as slaves they were allowed to rest one day in seven, they commenced afresh to keep holy the Sabbath day, but whether they kept the same day which Abraham, Isaac and Jacob had kept about 500 years previously, or whether they counted the day of their deliverance as the beginning of weeks to them, or whether it was so arranged by God that the day kept by their forefathers coincided with the day of their deliverance, can only be a matter of conjecture. But however that may be, we know that the Israelites did get a start, either then or when the first six showers of manna fell on six successive days, and none fell the following day. Having received this start from God himself it would of course have been the height of presumption on their part ever to have thought of changing the day, except of course in particular cases in which the keeping of it would have shown that they were slaves to the superstitious belief that man was made for the Sabbath. But granting all this, the fact still remains that the fourth commandment gives no start—does not enjoin the keeping of any particular day of the week. The Israelites did get a start, but that was as it were by a regulation framed for them—a regulation which is no part of the decalogue, and which ceased to be binding when the Mosaic dispensation passed away.

The more enlightened Jews of the present are beginning to recognize the difference between the commandment itself and the start which they received when their forefathers were delivered from the bondage of Egypt,

and though they would prefer to keep the seventh day of the week, yet they see that by doing so in a Christian community, they are falling into the error of supposing man to be made for the Sabbath, and consequently they keep the day which is kept by the rest of the nation.

On the other hand a few Christians living among a people who kept say Wednesday as their day of rest, would be obeying both the letter and spirit of the fourth commandment by resting with them. They would meet on the first day of the week probably in the evening to break bread, but would go about their usual duties throughout the day. They would of course prefer to keep Sunday, but they see that by doing so now, they would be acting as if they had been made for the Sabbath, and besides they would be going against the people in one point on which they were performing God's will.

Christianity has something better to do than to preach the keeping holy of a different day from that already observed. It has something better to do than attack existing institutions of any kind however opposed to God's will. It did not attack even such institutions as polygamy, slavery, and the temple worship. The apostles preached Christ, and allowed the leaven of the gospel to work and gradually expel these things. And doubtless the case was similar with the day of rest. The early Christians met on the first day of the week in commemoration of the resurrection, but they did not preach keeping holy the first day of the week as a part of the gospel. But as the gospel gained ground and gained the ascendancy, people recognizing that the day on which they met for worship was the proper day to keep holy, especially as it commemorated such important events as the resurrection by which we are begotten again unto a lively hope, and the outpouring of the Holy Spirit, "by which we are sealed, which is the earnest of our inheritance," would with one accord commence to keep holy the first day of the week. It has already been shown that any day of the week will equally well commemorate God's rest (Gen. 2:2).

This point may be thus summed up:—With reference to keeping the seventh day we received our start when Christ rose from the dead, and though circumstances may have arisen in the past, and may arise in the future under which Christians would be justified in keeping another day, still the day commemorating the resurrection would be regarded as the most appropriate, and would be observed

where its observance would not stultify the Saviour's dictum, that man was not made for the Sabbath. It would occupy considerably more space to answer the various objections that have been brought against the position taken up, but as this paper has already far exceeded the ordinary limits, it must now be brought to a close. It is hoped however that principles have been laid down which, properly applied, will meet every possible objection. Should discussion ensue, an opportunity may be afforded of saying something further on the subject.

J. E. L

### CLASSIFICATION OF CHRISTIANS.

"All members have not the same office."

Various distinctions between the people of God have been made from time to time by men for which there is no warrant in the N.T. There are two great divisions—Clergy and Laity. Among the former genus there are quite a number of species, ranging from "His holiness the Pope" (?) down to the "Rev." (?); and among the latter church members, communicants, adherents, &c., any of which would be highly insulted if it were hinted they were not Christians.

It does not follow that because unauthorized distinctions have been made, that the word of God is entirely silent on the subject. We heartily admit that there is a title (and a high one too) to which all who are in Christ can lay claim, viz., the worthy name by which we are called "Christ"-ian. And that in a sense, we are all on one level—all God's sons and daughter's. But yet we believe there are differences which should be recognized in the Church of Christ now, as they were in the days of the Apostles.

These differences are not—or very rarely are—recognized as they should be, and hence honour is not given to whom honour is due. The pernicious thought has gone forth (and a little leaven leaveneth the whole lump.) "We are all one," and therefore there is no difference, we are all on a common level, and the babber in Christ is heard to say—and not without a feeling of self-importance—"The elders and deacons are nothing more than anyone else, and have no more right to speak or vote than we have." And so the elders—both in years, the Lord, and office—are accused of "taking too much upon themselves," of "doing things in a corner," and "usurping the church's authority," when they are filling their functions as designed in the N.T.

That there is a difference both in

capabilities and responsibilities is clearly taught by the parable of the talents, and the differences existing in the individuals are again resolved into differences of class, is clearly shown by Paul's action at Miletus; where he not only makes a difference in the class—dividing the elders from the congregation—but also brings the former some miles away that he may talk with them separately of their particular duties and responsibilities. And in Cor. 1:12, Paul goes so far in this classification as to use the numerals—"First Apostles, secondly prophets, &c," and speaks of God setting them in the church in this order.

In the state, we have "one body," but many grades of office in that body. All are members of the state, but they have not all the same office. So the church is "one body," having many members, but all have not the same office, neither the same honour.

One of the greatest needs of the Church of Christ to-day is efficient officers. There are *very few* who "desire the office of a bishop." How is this? Among the many reasons which might be given, the fact that the work is unpleasant, unthankful, and without honour, stands prominent. It is not that the church has not men who are capable of qualifying themselves, but that it is a very undesirable office; one in which every action is canvassed by all the members in the church, young and old, male and female, and not unfrequently by those outside of the church. Honourable men will be wanting to fill the various offices until the honour and respect is paid that is due. "Honour them that have the rule over you;" "esteem them very highly for their work's sake," &c. What do such passages mean in the mouths of Christians to-day? They are mere platitudes, meaning nothing.

How is it to be rectified? *First.* Let those who are at present holding office be above suspicion, let their characters be such that none shall ever think of suspecting them of anything mean. Part of the present unhealthy state of the churches is chargeable to the present office bearers. It is to be feared that at present (especially among the smaller churches), those who hold office are "holding and using it. If you expect to be honoured for your work's sake, and not for office's sake, you must work—feed and rule over the flock of God—and merit the honour that is due to the office. Don't expect the office to make you, you make it like Paul; magnify your office. In short, be honourable. To be so you need to put

into position the excellent advice of of Bro. Milligan (Scheme of Redemption, page 359), as given in the following four short rules:—“(1) Make the word of God your constant and only guide. (2) Be men of prayer. (3) Be men of energy. (4) While you labour to do everything for the glory of God, study at the same time to cultivate a spirit of kindness and benevolence towards all men.” *Second.* Let those who teach the church (publicly and from house to house), show that not only should the labourer be considered worthy of his hire, but honour should be given to whom honour is due. Not only to “obey those who have the rule over you,” but to love and esteem them very highly for their work’s sake.

There is in the colonies manifestly a want of reverence for sacred things, office and officers. And it is the duty of those who teach to try and counteract this irreligious influence, which is tending to mould the young christian into something other than the image of Christ Jesus.

Let these and other hindrances be removed, and we shall be able to sing:

“Like a mighty army moves the Church of God,  
Brethren we are treading, where the saints have trod.”

“GAMMA.”

## Our Sisters' Column.

Extracts from an address to the Sisters' Conference, 1884. By Mrs. David King, Birmingham.

“It is a pleasant privilege to greet you on this fifth gathering. In 1880 a few of us who considered that the churches had within them a large amount of latent vitality, thought well to stir the hearts of the sisters to supplement, in their own peculiar departments, the labour of the brotherhood. It may have been thought a bold step to propose, to convene a meeting for that purpose, but the step was taken, and the first gathering—quite an informal one—showed sufficient interest to warrant a resolution to call a meeting for the following year. Till now the meetings show no diminution of interest. We are sure the Lord has work for all, male and female; and the churches where the female element is not utilised, will prove less powerful than those where side by side, there is a union of the two. In church life, as well as home life—it is not good for man to be alone.”

“At the present time woman is quietly making a mark upon society—she is moving in many spheres without unsexing herself. Nearly all denominations are beginning to realise the importance of her help in the world-regenerating work, and that God has called her to that work;

and never were the fields of usefulness more numerous—fields, indeed, which if not cultivated by female labour, will remain untillied. The field is the world; it requires a variety in the seed and the sowing in order to reap a good harvest. Let not the sisters say this work appertains to the husbands, the brothers, the evangelists. It is true God has given them their work, some of which, we cannot and may not do; but there is also a work for us, and God expects us to do it; and he will help us in the doing, making his presence so sweet, and our joy so full, that we shall say “His service is perfect freedom.” And as we ask ourselves, what would I be? the words of Francis Havergal will well forth from our hearts. What would I be?

“A blessing to each one surrounding me,

A chalice of dew to the weary heart,  
A sunbeam of joy, bidding sorrow depart;

To the storm-tossed vessel a beacon light,

A nightingale song in the darkest night,  
A beckoning hand to a far-off goal,

An angel of love to each friendless soul—  
Such would I be,

Oh that such happiness were for me?”

But in order to render our work efficient, we must begin with our own hearts, educate them; we must subdue self, and let the light of life shine out. The love of Christ must not only constrain us, but restrain us also.

“Thou must be true thyself, if thou the truth wouldst teach,

The soul must overflow, if thou another soul wouldst reach,


It needs the overflow of heart to give the lips full speech!

I hope to have the pleasure of reading at our own Conference, April 24th, 1886, Sister King's address to the Sister's Conference last year, held at Wortley near Leeds.

MRS. C. L. THURGOOD:

### ANNIVERSARY REPORT OF THE YOUNG LADIES' SOCIETY OF CHRISTIAN ENDEAVOUR.

Ballarat, Feb., 1886.

UR society was organised on the 27th of February, 1885. Fifteen names were enrolled the first evening, and the society has steadily increased until we have 35 names on the roll-book.

During the winter months, when the weather was exceedingly unpleasant, a faithful few never failed to attend, and we had some very happy evenings together.

In looking over the results of each evening's work, the report is as follows:—

1. Dorcas. 17 articles were made and distributed among needy ones in the city, “a missionary box” sent to Queensland, and a “Christmas box,” to Buninyong. 65 articles in all con-

stitute the Dorcas work for the year.

2.—Temperance. The scripture texts for that evening have been well-selected, and the readings such as would impress the thought home to the mind and heart of every one present.

3.—Home. This seems to have been the most enjoyable evening of all, and the question, “what can we do towards making our homes happier?” has been often asked, and many helpful suggestions have been given in answer.

4.—Missions. Various selections have been read upon this important subject. Queensland first, then Paris, Denmark, Turkey, Japan, India, and Africa. From some of these pleasant incidents have been related to instruct, as well as arouse our sympathy and attention.

We are pleased to report eight young ladies (1 this new year) of the society have put on Christ, thus becoming active members. May many more do likewise. Total attendance during the year of members, 530; visitors, 60; texts recited, 500; essays and letters written, 29; readings, 60; recitations, 23; solos and duets, 21; questions answered, 190; lesson thoughts, 14. About 650 bouquets, brought by the young ladies, have been distributed in the various wards of the hospital.

ANTIONETTE THURGOOD, President.  
MARGARET SCOPIE, Secretary.


## The Biographer.

### MEMOIR OF STEPHEN CHEEK.

#### CHAPTER. XIV.

(Continued from January No.)

By G. B. M.

HE months of July and August, 1880, were spent by Cheek chiefly in Newstead, and the result of his labour there was that a church was established, which met for the first time on August 20th, when sixteen disciples, including himself, broke the memorial loaf. Towards the end of the year he made the acquaintance of a number of leading men among the Disciples, and the desirability and practicability of a union between them and the disciples of Christ with whom he was more intimately associated, appeared to him greater and clearer than ever. As a rule, Cheek preferred the country to the town as a field of labour, but he refers to a subsequent visit to a city church, in the following appreciated terms:

"Thursday. Went to Bro. Haley's, and he just put me in for work at once to preach instead of him that night, which I did with pleasure. It is a treat to get among the Lygon-street Christians, such expressions of appreciation of the word proclaimed, such brotherly love, so contrasting with the starchy coldness of the — hall."

The first five months of the year 1881, were devoted almost entirely to Tasmania, when he visited nearly all the assemblies of the saints, but spent the most of the time in the southern part of the island. The churches were built up in the faith, many persons were disciplined to the Lord, and some things that were wanting were established and set in order, and on the 13th of January, and the 27th of February, elders were appointed in the churches of Port Esperance and Bream Creek respectively.

It was during this visit to the latter place, that Cheek, for the first time, measured arms with the champions of Infant Baptism in public debate. It was on the 3rd of April, that the Rev's. Mr. Doctor (Presbyterian), and Brammal (Church of England), essayed to defend the faith of their fathers, and utterly discomfit in theological combat the notorious and contemned Cheek. The opponents of Cheek and his teaching had suggested that one of the three rev. gentlemen, who seemed to have the spiritual interests of their district in their especial charge, should challenge Cheek to public debate, and extinguish him at once and for ever; at the same time expressing their belief that he would not be game to meet a regular minister, duly panoplied in orthodox armour, and that whether he accepted the challenge or not, the result must be the same, and his influence ruined; for if he declined, his expressed confidence in the invulnerableness of his doctrine would appear an empty boast; and if he accepted his inability to maintain his presumptuous clergy-defying positions must be clearly seen. Among the clergymen themselves, the same anxiety to squelch Cheek in this ruthless manner does not seem to have prevailed. Whether this was owing to a doubt in their minds, as to whether the result would be as favourable as their supporters anticipated, or whether they deemed Cheek a sort of guerilla chief, who would violate all laws of honorable warfare, or whether they considered him an ignorant upstart; a foeman unworthy of their steel, for whom silent ignoring was better than open opposing; the fact of their disinclination to debate soon became unpleasantly patent to those who first suggested the meeting. The Indepen-

den divine declined on the ground that he was not well enough up for debate, and that his nerves were too weak; the Presbyterian said, No! and the Episcopalian was disposed to decline, but according to current report at the time, certain families hinted their intention of leaving him unless he took up the cudgels, and he donned his armour. Forgetting for the while the 'old tune and embittered dispute between Synod and Kirk, Cavalier and Puritan, he arranged an alliance with the Presbyterian minister, and with their united strength and weight fall upon and crush the youthful, but bold invader of their spiritual domain. Cheek on his part had announced his perfect happiness in meeting any one or the whole three of the rev. gentlemen. The night before the debate the Church met for special prayer, and lifted up their David before the throne of grace in the strong arms of faith, and commended their cause to God. The liveliest interest was felt in the discussion, and the entire district roused. From the rugged hills, adjacent plains, ranging from ten to twenty-five miles distant, the eager people came. No building in the district could hold the crowd that met, and the meeting was held in the open air. The scene of the conflict was a small cleared space hard by the village schoolhouse, and surrounded by the giant trees of the primeval forest. The Presbyterian champion, Mr. Doctor, opened the conflict by affirming the scripturality of infant baptism. He had come prepared with a good supply of the orthodox regulation ammunition, and while it lasted kept up a hot and continuous fire, but when it was gone, he was done—when his manuscript was read (he had every word written) his effort was over. He reiterated the old argument about baptism taking the place of circumcision, &c. Cheek replied as he always did, extemporaneously, and his marvellous command of the word of God, enabled him to mercilessly riddle the arguments of his opponent, whose growing annoyance and mortification was apparent. Mr. Doctor astonished Cheek by at least one new argument:—"Feed my lambs," said Christ to Peter. These lambs, said the gentleman, are infants, therefore infants should be baptised. But when Cheek suggested the desirability of Peter being furnished with a spoon (since in no other way could Peter be supposed to feed infants), the audience lost their gravity and the rev. gentleman his temper, whereupon, he abruptly left the place muttering as he went: "I don't care whether it is true or not." The difference between Mr. Doctor, rigidly confined to his

manuscript and Cheek ranging at will through the armoury of God, was the difference between an almost immovably fixed muzzle loading cannon that can shoot but in one direction, and a modern weapon of precision, that loads at the breach, revolves at will, and can be instantly fired in any direction. The Episcopalian, Mr. Brammal, more candid in disposition and gentlemanly in manner, continued the discussion till after the shades of evening had fallen, and in the darkness the disputants, surrounded and pressed upon by a crowd of eager listeners, might be seen examining controverted texts by the flickering light of a wax match! While the candour of Brammal's admission excited Cheek's admiration, it at the same time enabled him to attack his opponents simultaneously, in front, flank, and rear. In answer to some very plain questions, Mr. B. "admitted to the surprise of all, that faith and repentance were the essentials of baptism; that scripture gave no authority for obeying the Lord by proxy; that his practice with regard to baptism had only human authority; and that he himself had never entered the body of Christ in the scriptural way."

The debate lasted from 3 p.m. till 7.15, when darkness put an end to hostilities. The effects of this debate were in a high degree beneficial. Some of the most bitter opponents of Cheek and the church acknowledged "that the parsons hadn't a leg to stand on;" as to the church it was jubilant beyond measure, and blessed God that the truth had prevailed; as to Cheek himself, he had proved his weapons in unequal fight, and found them stand the test, and while he said "we desire to lie low, and say "Not unto us, not unto us O Lord, but unto thy name give glory for thy mercy and thy truth's sake" he discovered in himself a new power for the advocacy and defence of truth, and went forth to propagate with more confidence than ever, the truths which he had carried unsinged through the fire.

After brief visits to Port Esperance, Peppermint Bay, and Hobart, he returned to Victoria about the middle of May, and repaired immediately to the scenes of his former labours. One of his first cares was to endeavour to secure the formal union, upon which his heart was set, of the churches with which he was identified with the disciples. After church meetings had been held on the subject at Port Esperance (Tas.), Drummond, Tardaale, Elphinstone, &c., a preliminary conference was held in Castlemaine, at the residence of Bro. Davey, when leading brethren from the churches

named met, with others from the churches of Castlemaine and Barker's Creek (Disciples.) At this meeting all points of supposed or real difference were thoroughly discussed in a judicious and fraternal spirit, and the conclusion was unanimously arrived at, that in all points essential to the unity of the Spirit the churches represented were one. However, lest any after difficulties should arise from a want of thoroughness of mutual understanding, and loosen the foundation of peace, a second conference was held, when thirty-one representatives of the churches met at the house of Bro. McAlpin, Taradale, on June 6th, and the entire ground was re-traversed, with the same blessed results as before. In this union Cheek now realised an ardent hope, for which he had laboured with a cautious but unflagging zeal. From this date he and the hundreds of Christians which associated with him, stood identified with the great brotherhood of those who desire to be known as simply Christians or Disciples of Christ.

As from this date onward Cheek's name and labours were continually before the brotherhood as a recognized and honoured evangelist, and as they are still fresh in the memory of all, minute details of his career from this time will be unnecessary, and in the course of one or two more numbers this memoir will end as far, at least, as the pages of the *Standard* are concerned.

#### CHRISTIAN MISSION SUNDAY SCHOOL.

It may not be generally known to the brotherhood that the "Sunday School Union of the churches in Victoria" have commenced a Mission School in Little Bourke Street, near Spring Street. In the beginning of August last, the committee having had the opportunity of securing Bro. Groom's services for this work, at once availed themselves of the opportunity, and rented a small hall (which had formerly been a shop, but now used for mission work). The S. S. Union having placed Bro. Groom in charge of the school, and Bro. McLellan to assist him, also Miss Davis as teacher for the girls, on the 23rd August last, these three entered upon their duties. This is admittedly a difficult work to carry out with any degree of success, hence it was with much reliance on the Father, and prayer for His blessing that they entered upon the work. The first day there was an attendance of over 30, which was very cheering, but as time went on they found the attendance very fluctuating, and for this

reason decided not to communicate to the *Standard*, until the school had a fair trial, and the teachers would be able to gauge somewhat the probabilities of its stability. It has now been opened 6 months, and on last Lord's day (14th February) the largest attendance yet attained was recorded, there being present 42, (29 boys and 13 girls). During the 6 months the attendance has varied from 15 to 42, or an average for each Sunday of 23, and the prospects seen to warrant the expectation of an increased and more regular attendance. Although many of the boys and girls who attend the school are not well dressed nor over clean, still the teachers feel an interest in the little ones that they did not at first experience, in some of them there is an old fashioned quaintness, a deep attention, and such an evident desire to please the teachers, that the latter are drawn towards the little ones, and what was at first performed as a duty, has now become a pleasure. Of course the usual rowdy element occasionally presents itself, but Bro. Groom has a firm but still kind way of dealing with such cases, that they are becoming less and less manifest. From the commencement strict discipline has been observed, and the general method of conducting the school is as follows: Opening hymn and prayer, followed by a few kind words of advice and of interest to the little ones, generally bearing upon their every day surroundings, then the school is divided into 3 classes for about 15 minutes' instruction, all called together again, when Bro. Groom generally entertains the school with some *à propos* remarks, which he is well able to do, owing to his personal knowledge of nearly all of them, of their parents, their work, their manner of life, and general habits, dropping words of seasonable advice to all. Then follows the Lord's prayer, during which all kneel and repeat it aloud after one of the teachers, this prayer has been said every Sunday, since the opening of the school, and it is a treat to see the quietness and decorum that prevails during prayers, then coffee and buns are distributed round, and with closing hymn, brings the school to a close. For the coffee and eatables, the committee of the union is greatly indebted to our esteemed Bro. Thurgood who has liberally supplied them from the first, also to our young brother William Thurgood who has been diligent in attendance and lending valuable help from the start. A number of brethren and sisters have also placed quite a lot of clothing at Bro. Groom's disposal, and which he has distributed amongst the most needy. And now brethren if you

have a desire to help on this initiatory effort at Sunday school mission work, you can do so either by sending on a donation (however small) or a few dozen Sankey's hymn books, or cheap Testaments, or the sisters can find a suitable outlet for their surplus Dorcas' work, the most useful clothing being for boys at ages ranging from 6 to 11, which is more required than girls' clothing, although a little of the latter would also be of use.

Remember the Master's words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Any assistance can be sent to either W. C. Thurgood, 209 Swanston Street, M. McLellan, 180 Russell Street, or W. Groom, Brunswick. M. McL.

#### Tracts,

##### CLEAR US OUT!

Wanted, many Christians to buy a few tracts each, or a few Christians to buy many tracts each, at 9d. per 100, 3s. 6d. per 500, 5s. 6d. per 1,000. "Who are the Disciples of Christ," this tract is Bro. Bennett's last production for the Tract Committee and is admirably suited for fresh fields of labor etc., to make known "Our Plea and Position" which is now being recognized all over the world—a tract likely to excite enquiry, and promote investigation of the word of God, whenever, and wherever it is read, it will direct the mind of the reader to the leading characteristics of the one body which is pleading the authority and use of the infallible standard (the Bible), and will doubtless lead many to throw away their creeds, and accept Christ who is the life, the truth, the way, a tract in brief, pointing out many particulars revealed in the word, and showing their relation to man's need in the present day. Our dear Bro. Bennett has been most faithful in this tract work for the Lord, and has been successful in circulating a large number both of "Your need of Salvation" (now sold out) and the one alone referred to, and now that he has gone from us to his native land, our dear brethren fix their stamp upon the good he has thus done over the face of the colonies, by purchasing the balance on hand, thus enabling "The Tract Committee," to balance up their accounts and present a favorable report to the ensuing conference in April, when their term expires.

Get some Tracts, get some Tracts, by all means get some Tracts, don't forget. Orders now to be sent to Henry Fullwood, Sec., Mark Street, North Fitzroy.

P. O. O. payable North Fitzroy.

Rubber Stamps with address of meeting house, 8s. 6d.

## Gleanings.

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

GOD cultivates many flowers, seemingly only for their exquisite beauty and fragrance; for, when bathed in soft sunshine, they have burst into blossom, then the Divine hand gathers them from an earthly field, to be kept in crystal vases in the deathless mansions above. Thus little children die—some in the sweet bud, some in the fuller blossom; but never too early to make heaven fairer and sweeter with their immortal bloom.

A FEW days ago I saw a large strong man come forward as a candidate for Church membership. By the hand he held a fair delicate child of nine years, and pointing to her as the tears rolled down his cheek, he said *She showed me the way*. I knew I was a sinner, I needed the pardon and sanctification, but I kept putting the matter off. I heard the most powerful sermons, but would say: "Go thy way for this time." My pious wife entreated me to be reconciled to Jesus, but I turned a deaf ear to her persuasions. But when my little daughter came again and again, and putting her loving little arms round my neck, would say, "Dear father, won't you go to heaven, too? Father, you don't know how good Jesus is. Oh father! He died for you and me, can't you love him?" I could resist no longer; and blessed be the God of my dear child, He is mine too now, and shall be mine to all eternity. Thus was the father's soul saved through the prayers and entreaties of a little child.

I WAS reading the other day, about a farmer who was found kneeling on a soldiers grave near Nashville. Some one came to him and said: "Why do you pay so much attention to this grave? Was your son buried here?" "No," he said. "During the war my family were all sick. I knew not how to leave them, I was drafted. One of my neighbour's came over, and said—I will go for you, I have no family!" He went off. He was wounded at Chickamanga. He was carried to the hospital and died. And sir, I have come a great many miles, that I might write over his grave these words:—"He died for me." Christ was our substitute. He went forth to fight our battles. He died. Oh! that we might write over his grave to-night, each one of us: "He died for me!"—TALMAGE.

READER, stand awhile at the well head with the woman of Samaria, admiring the infinite dimensions of those waters of life that are fountained up in Jesus Christ, "of whose fulness we all receive, even grace for grace." The saints may be brimful of the Holy Spirit, as Stephen was, but it is according to measure, a vessel fulness, which is not only repletive, but diffusive, unsearchable, unmeasurable. The great ocean is too little to shadow out the over flowings of His fulness; for take away a drop or two from thence, it presently suffers a diminution; but though this

fountain of salvation should shed abroad His love upon all the world as the waters cover the sea, yet it is ever full, running over. There is not less light, or heat in the Sun of Righteousness, though He daily ariseth with healing in His wings, unto them that fear His name, from east to west: "He is yesterday, to-day, and for ever the same." This is no hyperbole, but the language of Canaan.

"I come very often," said the pitcher one day to the spring, which it again approached to be filled with its pure water. "I hope I do not come too frequently; but I soon get emptied, and as often need to be replenished. "You are but one of a great many that come with the same errand," answered the flowingspring. "It is very generous of you to give unto all that come," said the pitcher, "and that like myself apply so frequently." "I never refuse any, and send none empty away," replied the spring. "And however large the number that I take, I am not at all impoverished. I flow in order to supply the wants of the thirsting; and whosoever will, let him come." Believers need to make constant application to the Lord Jesus Christ for spiritual supplies. The grace received yesterday will not meet the wants of the present day. The Christian says like the Psalmist, "All my springs are in thee." And the reply of the Saviour is, "Drink, yea, drink abundantly, O beloved." Grace is free to all that will. Whosoever thirsts may come to the fullness that is in Christ Jesus. To this end the gospel issues its invitations unto poor sinners. "O, everyone that thirsteth, come ye to the waters."—BOUDEN.

THE best things are nearest—light in your eyes, flowers at your feet, duties at your hands, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain, that daily duties and daily bread are the sweetest things of life.

"MR. JONES," said little Johnny to that gentleman, who was making an afternoon call, "can whisky talk?" "No my child, however can you ask such a question?" "Oh! nothing; only ma said whisky was beginning to tell upon you."

WE have heard of a Yorkshireman who has such a hatred to everything pertaining to Monarchy, that he won't wear a crown to his hat. We don't believe he would object to carry one in his pocket.

A CLERGYMAN in speaking of one of his parishioners, who was so given to argument, that it was difficult to converse with him on any subject, said: "Brother X is so argumentative, that he will dispute with a guide-post about the distance to the next town, and argue with a tombstone as to the truth of its epitaph."

A SCOTTISH blacksmith being asked the meaning of metaphysics, replied: "When the party wha listens disna ken what the party wha speaks means; and when the party wha speaks disna ken what he means himsel—that's metaphysics."

"PAPA, what is humbug?" "It is, my dear, when your mamma pretends to be very fond of me, and puts no buttons on my shirt."

AT a temperance celebration at Newmarket, a little lad appeared in the procession bearing a flag, on which was

inscribed the following: "All's right, when daddy's sober."

SOME men have a Sunday soul, which they screw on in due time, and take off again every Monday morning.—R. HALL.

THREE may keep a secret,—if two of them are dead.—FRANKLIN.

PROSPERITY is like perfume; it often makes the head-ache.—DUCHESS OF NEWCASTLE.

WE may give advice, but we cannot give conduct.—FRANKLIN.

EXPERIENCE keeps a dear school, but fools will learn in no other, and scarce in that.—FRANKLIN.

A WELL-SPENT LIFE.—A minister of the gospel was asked to visit a poor, dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said:

"Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life."

The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the well-spent life of Jesus: not my doings, but his; not my merits, but his blood."

Yes. Only one man has spent a life that has met with all the requirements of God's holy law, and on which we can rest before God.

DEATH OF AN INFIDEL'S CHILD.—As Lucy lay on her sick bed; all that a tender mother could do to mitigate pain, or to restore God's gift of health, was done in vain. The angel of death was on the threshold, prepared to take the child through the dark valley to her eternal home. She had lain some hours still; at last, she roused up and saw her parents watching, on either side of the bed. She looked at them both with penetrating gaze, which is so often seen in eyes that are soon to be closed on all mortal sights, and said: "Father, I am sure I am dying, I feel I am. What would you wish me to believe? what you have taught about Jesus." The man shook from head to foot, as if smitten through with a dart. He answered "Oh, Lucy dear, believe what your mother has taught you." "Oh—yes! then that is—true—true, mother dear: He's your Jesus, and He's mine." She spoke with difficulty; a cough impeded her utterance. For a few minutes all were still, then there was one look, one smile, the quivering lip whispered: "Blessed Jesus." Angels' ears alone heard the finish of the sentence, as the soul went up to heaven. Creeping on her knees round the bed to her husband's side, the wife took his hand, and said: "He was her Jesus; He is mine; He wants to be your's. Oh, pray—pray this prayer: Lord, I believe, help thou my unbelief." Some years have passed since the scene recorded, and the infidel father has become a humble, happy christian.

GENERAL EVANGELIST'S  
REPORT.

For the information of the many readers of the *Standard*, I send you the following account of our labors in the Maryborough district. On arriving here in the beginning of January, I found the church in a rather somnolent condition, some of the members remiss in attendance at breaking bread, and very small audiences at the preaching meetings. Visiting the brethren, they were encouraged to renewed efforts; we have now large morning meetings, and some of the brethren give evidence of missionary zeal. Tract distribution, advertisements, and newspaper reports of each gospel address have operated on outsiders, and the chapel has been filled to its utmost capacity. Twice on Lord's day afternoons we preached in Prince's Park to audiences estimated at 250 and 300 respectively, and this assisted in exciting the good interest which now prevails. Delivering addresses at Maryborough, Lord's day afternoon and evening and Thursday evening; Homebush, Monday evening; Bet Bet, Tuesday and Wednesday evenings; spending remainder of time in laying the claims of the gospel before people personally. The committee sent Bro. Nevill up to assist on January 26th, and he is now laboring at Homebush. Our first addition was on Lord's day evening, January 17th, when a young married woman was buried with Christ in baptism. On Tuesday, 19th, at the Bet Bet preaching, five young men made the good confession, and were baptised at Maryborough on Sunday, 24th, together with another who came forward that afternoon. On the following Lord's day, 31st, three young women also put on Christ. On Sunday, February 7th, another young man confessed Christ as Lord, and was baptised on the 14th, with three other persons who came forward that evening. At Bet Bet, on Tuesday, February 9th, a young man who resides at Wunghnu, and who has been spending a week with his friends here, responded to the gospel call. As he was returning home at once, we baptised him next morning in the creek at Bro. T. Alderson's, and commended him to the church at Shepparton, making 15 additions in all. Thus, thanks be to God for His infinite grace! in spite of the usual opposition, the gospel is spreading and the name of our Jesus is magnified. We are holding classes for the purpose of teaching the young converts "all things whatsoever I have commanded you." These are held from house to house, and as many as forty people gather to hear of the position, privileges, and responsibilities of Chris-

tians. Brethren, pray for us that the Lord may sanctify us yet more to His service, and bless our labors yet more abundantly.

W. D. LITTLE.

WELCOME  
TO BRO. EDWARDS.

An interesting and successful tea and public meeting was held in Langridge Street Chapel, on Monday evening, February 8th, the object being to welcome Bro. Edwards, who has recently arrived from America, and who is to succeed Bro. Bennett as evangelist of the Collingwood church. About 200 sat down to tea, and about 350 were present at the after-meeting.

Bro. Hudson (one of the deacons) presided, and opened the meeting by announcing the well known hymn—"Work, for the night is coming." Bro. Pearl (from Kensington) engaged in prayer.

The chairman, in a few well-chosen remarks, (on behalf of the church) gave Bro. Edwards a hearty welcome, expressing the hope that his labors might be abundantly blessed to the building up of the church as well as the salvation of the perishing ones around.

Bro. T. H. Bates (Doncaster) congratulated the church in so speedily securing a laborer to follow Bro. Bennett; and he heartily welcomed the new preacher. He referred to his previous connection with the church at Langridge Street, and bespoke for Bro. Edwards the sympathy, co-operations, and hearty support of the members. He hoped that the church, and not only the church but the whole Victorian brotherhood, would treat Bro. Edwards well—make him feel at home amongst us—to treat him as American brethren treated him (Bro. Bates) when he was there. Bro. Edwards was a sound man, a well-trying laborer, whose work had been tested, and whose orthodoxy had been proved in the civil court, he believed that Bro. Edwards would do a great work in Victoria. He rejoiced to welcome him as a laborer amongst us. He would give to church and preacher this motto—EVER READY, EVER WILLING.

The "United Choir," under the leadership of Bro. Tinkler, then sang a selection entitled, "REDEEMED." The execution of this as of the succeeding pieces was excellent, and reflected great credit both upon choir and conductor.

Bro. F. G. Dunn was the next speaker, he said, I rise to join the general welcome; but lest I forget, I

want to pay two compliments—first: At the meeting held two weeks ago to bid farewell to Bro. Bennett there was what seemed to me, (and I know to others also) an unfortunate omission. The united choir, whose sweet voices we have just heard, then made their first appearance; by an oversight, no mention was made of the fact, and no vote of thanks was passed; he desired to compliment, and he desired the meeting to join him in paying this compliment, to Bro. Tinkler and the united choir for the high state of efficiency already attained; he believed the choir would do a great and a good work. We, as a people, deprecated the use of instrumental music in church worship. It was all the more needful that we gave special attention to the cultivation of vocal talent. Next, he desired to compliment Bro. Bates on the speech which he had just made, it reflected credit upon Bro. Edwards and himself. He was glad to welcome another preacher from America. He thought Victoria was deeply indebted to America for the able manner in which first principles had been advocated by the brethren who had come from America to Australia. He noticed, however, that they did not remain permanently with us, still they did not return in a hurry. Bro. Gore had been in Australia 18 years; Bro. Haley 11; Bro. Maston 7; and he was good for 20 years more. But even Bro. Maston expressed a longing desire now and then to go back and see his mother. Here was the secret, love of home, friends, and country drew these brethren back to their native land. We must not be surprised if as the years rolled on other American brethren and even Bro. Edwards should feel the heart strings drawing them homeward. He hoped however the parting day would not come for long while. Bro. Dunn then spoke at some length on the necessity of a change in our method of training preachers, and closed with a hearty welcome to Bro. Edwards on behalf of the brethren in Melbourne.

The choir sang, "Over Jordan."

BRO. CLAPHAM (N. Fitzroy) joined in the general welcome, and in an earnest address urged the church to help their preacher by sympathy, prayer, and mutual labor for Christ. He was pleased with the few interviews he already had the pleasure of having with Bro. Edwards, and he felt sure that he was a man who would work hand in hand and side by side with preachers here, and that great good would result.

BRO. A. B. MASTON (Hotham) said he had a cold; he could not make a speech, and did not intend to try.

They had no doubt heard the story of the man who told his wife sometime after they were married, that before they were married he loved her so much that he could have eaten her up, and he was sorry ever since that he did not do so. Some churches were like that—they seemed to love a preacher (at first) so much that they could eat them up, but after awhile, things changed. He knew Bro. Edwards well, and he knew his worth. All the time he had been in Australia he had been writing to Bro. Edwards and urging him to come here; in consequence of this correspondence, Bro. Edwards was here. The church would find him a true man, he would not make a great stir and excitement, but he would do a quiet, steady, good work, which would last. If they treated him well, he (Bro. Edwards) would treat them well; but if they did not treat him well—well, he would not say much about it. Give him heart sympathy, kindness, love, and he will work for you and with you bravely and well. You have heard Bro. Dunn speaking about ties—mother, friends, country. Well, Bro. Edwards has closer ties than these. He has a wife and children, he will let them into a little secret. If you treat Bro. Edwards well, he will send for these loved ones, and he will live, labor, and die amongst you. On behalf of the church at Hotham, he cordially joined in heartily welcoming Bro. Edwards as a co-laborer in the Master's vineyard.

Choir sang a selection—"He that heareth and believeth hath everlasting life."

BRO. STRANG (Carlton) said that, in common with those who had preceded him, he had to speak a word of congratulation, not only on his own part, but also on behalf of the church in Lygon Street. He was one of those who met Bro. Edwards on his arrival, he as well as others formed an impression of Bro. Edwards then. The first impression that he had formed was that he was a genial kindly man, and one with whom he (Bro. Strang) and Victorian preachers could work and easily get along well with; his later intercourse with Bro. Edwards confirmed that impression. He was glad of this, for he deemed it a matter of no small importance that the closest sympathy and fullest co-operation should exist between all our preachers. We were striving for a union of all Christians, and it was important that all our laborers should stand side by side and shoulder to shoulder. He believed Bro. Edwards would be one with us, that his influence would be felt not only in Langridge Street, but in all the churches in and around Melbourne,—nay, more, in all

the churches in the colony. He felt satisfied that Bro. Edwards would do a great and good work. While the church naturally expected much from their new preacher, he (Bro. Strang) would venture to suggest that the preacher had a right to expect much from them. The church should hold up his hands, and give him practical help as well as heartfelt sympathy and earnest prayer. If they did not help him, he would not succeed.

A Baptist church in the old country once wrote to Mr. Spurgeon, and asked him to send them a preacher. Among the qualifications required, they said, "He must be a man that can fill the chapel." Mr. Spurgeon replied, "It is the duty of the preacher to fill the pulpit, and the duty of the church to fill the pews." This was one way in which the church could very greatly help Bro. Edwards. A man can draw no inspiration from empty benches. It was when he looked right, left, and in the centre, and beheld the seats crowded with faces that give the inspiration. Give your preacher good audiences, and he will give you good sermons. Bro. Strang continued at some length, and in an earnest and pleasing manner urged the church to united effort and personal duty.

The choir sang—"Turning are the wheels of time."

Bro. Edwards was then called upon, and was greeted with loud and repeated applause. He spoke with deep feeling, and was occasionally almost overcome. He said, brethren and sisters in Christ, —It is no wonder if I have a high opinion of myself. Let me assure you that while you have been forming an opinion of me, I also have been forming an opinion of you. In coming into a new country and amongst new faces, it is natural that I should be impressed with what I see and hear. I once heard of a gentleman who was taken into a beautifully furnished room, mirrored on every side. Being left alone for a few moments, he began to gaze around him, when he was struck with the handsome appearance of a gentleman opposite him. Upon examining the figure a little more closely, he found it was only his own reflection in the mirror. While then we have been mutually forming impressions, it is possible we have in some measure been beholding the reflection of our own thoughts and feelings, and have beheld in each other those traits of character which we most value in ourselves, filling in the outline with our own picture; at any rate, our impressions are mutual, you have formed a favorable impression; I respond, the impression is mutual, that same spirit of Christ which is revealed to us in his word is

present in this as in my native land, and it is doing the same sanctifying work. There is a conflict going on in my heart, I see the clock marks half-past nine, my heart is made glad and my spirit rejoices here in this distant land my thoughts turn to my own congregation at this moment being dismissed; and I know, I feel that in the prayers that have been presented there this evening, I have not been forgotten, I am at this moment being strengthened and supported by their prayers. My thoughts run on to the home and the loved ones I have left behind me, and I know and feel that there too I am fondly remembered, and that prayers are ascending to the heavenly Father on my behalf—prayers fervent and true, from devoted loving hearts; and I feel their influence and power now, though in a distant land 10,000 miles away. It is something marvelous to me that I am here at all. I am not superstitious, I know that God rules and reigns, and I am satisfied that He directs his servants whither they shall go. Bro. Maston has told you how long and how often he has been writing to me and urging me to come to Australia. As I have read his letters from time to time, I have said to myself, why should I go? there is work enough—more than enough, God knoweth, for me here in my own land, I can truly say I had no intention of coming, notwithstanding Bro. Maston's urgent requests. I intended to stay and do my own work in my own land, but God ordered otherwise. My health began to fail—I was not feeling well. I had not been laid aside. I continued my work, but was growing worse, I could not rest at night, and a general depression was creeping over me. I believe that our Father in heaven can and does communicate his will to his children. While I believe this, I do not believe in any new revelation; on the contrary, I know that the canon of scripture is closed. Still I believe that in providence the Lord directs his children how and where to do his will. I have already said that I did not intend to come, but one night I retired to rest, and quite unusually I rested well, better than I had done for many weeks. When I awoke in the morning, the first thing that pressed itself upon my mind was these urgent requests from Bro. Maston to come to Victoria. I seemed almost to hear a voice saying go, I tried to pass the impression off, thinking that it was the result possibly of my failing health, but I could not. Again and again the voice seemed to say—go, go. I asked myself the question, What does this mean? at noon, the mail arrived, there were several letters for me, and amongst them Bro.

Maston's letter and your invitation. I broke the seal, and read the letter on my way home, and as I read the impression came again with force—go, go. Again I said, What does this mean? Can it be that the Lord really means me to go to Australia? I said, If it is the Lord's will, I will go; no matter how dear the ties are that must be broken. I decided to come. Will you not agree with me that it is the Lord's work, and that it is by his providential guidance that I am here to-night? I believe the Lord has led me here, and that he has a work for me to do; and as he shall help me, it is my desire to stay and do it. I feel already from what I have seen that the Lord will bless me in his work. I come into your midst to work with you for God. I am here in singleness of purpose to labor for Christ, I am here to endeavour to present him, in all his wondrous beauty, to the perishing as the world's redeemer. If the Lord so opens up my way, I intend to send for my loved ones, and to remain to live, labor, and die with you. I thank you for your kindly and most hearty welcome. May the Lord's blessing be upon us all, and crown our united labors with abundant success.

Bro. R. Dick said that at the farewell meeting held two weeks ago, there had been a sad omission—no acknowledgement had been made of their indebtedness to the "United Choir." The neglect was discovered immediately after the meeting, and forgiveness sought at once. The proof of the heartiness of the response from the choir was seen in the fact that they were present with them again this evening, and had rendered such valuable aid on behalf of the church. He desired publicly to express regret for the former omission, and to move a hearty vote of thanks to Bro. Tinkler and the United Choir, for the valuable aid rendered at both meetings. He also moved votes of thanks to all those who had assisted in making these meetings a success. The motion was seconded and carried with acclamation.

Hymn No. 153 was sung—"Lord dismiss us with thy blessing," and this interesting meeting was then brought to a close by the chairman pronouncing the benediction.

## New Books.

### CHRISTIAN QUARTERLY

For January is to hand, and as usual is filled with carefully-prepared valuable articles. All who can should take the Quarterly, price 10s. per year, post free. F. Illingworth, 24 Wilson-st., South Yarra, is agent.

### "ON THE ROCK,"

By D. R. Dungan, published by A. B. Maston, Molesworth Street, Ho; tham, price 6d.; 6 copies 2s. 6d.; 12 copies 4s. 6d.; 25 copies 8s. 6d.; 50 copies 16s. 6d.; 100 copies 30s. Free to those unable to buy.

This is a neatly-printed book of 158 pages in paper cover. It is the cheapest ever published in connection with our work.

The contents are of a most interesting nature. All dry argument is laid aside, and a simple story is told in a most pleasing style. The hero (James Cuggill) is a staunch Episcopalian of noble blood, and marries the heroine (Jane Freeman) a Baptist. The book goes on to show the result of this union and the theological difficulties which sprang out of it. Hero and heroine travel on amidst many difficulties from the darkness into the light. In describing their conflicts and difficulties, the weakness of sectarian teaching is exposed, and truth presented in a way which is both attractive and instructive. Every brother and sister should try and purchase at least 25 copies of this book, and put a copy into every home within the range of their influence. As many copies of the Christian sower books and tracts are distributed free by Bro. Maston, those brethren who have a credit balance to the Lord's account could not do better than send him on a handsome donation to help him in the really valuable work in which he is engaged.

## Hearty and Home.

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

### THE OTHER SINGER.

No bracelets nor necklaces has she; no white silk dress had she ever seen, and a common white muslin, even, she had never worn; she was barefooted, and, though the morning was warm, she had wrapped an old shawl around her to hide the holes in her dress. A neat girl was Mandy, or at least she would have been if she had known how; she always washed her feet in fast-running gutter puddles, after a hard rain, just because she liked to see them look clean; but she had no needle and thread at home, nor patches; and her work among the barrels, picking for rags, was not the cleanest in the world. Yet on this very afternoon in which Miss Cecilia was getting ready for the concert, and frowning over her white silk dress, because the train did not hang quite as she liked—did this little girl, Mandy, give a concert. Her audience was an organ-grinder who stopped to rest a bit, an old woman

who was going by with a baby, and a little boy with a load of chips. The words she sang were:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins."

And the chorus, repeated as many times as did Miss Cecilia's: "I've been redeemed, I've been redeemed, I've been redeemed."

"Where did you get that?" asked the organ-grinder.

"What?" said Mandy, startled, and turning quickly.

"That; that you're singing."

"Oh, I got it at Sunday-school." And she rolled out the wonderful news, "I've been redeemed, I've been redeemed—been washed in the blood of the Lamb."

"I don't s'pose you understand what you're singing about?" said the organ-grinder.

"Don't I, though," said Mandy, with an emphatic little nod of her head. "I know all about it, and it's all true. I belong to Him; He is going to make me clean inside, and dress me in white some day, to stay with Him forever and ever. I've been redeemed, I've been redeemed—been washed in the blood of the Lamb."

Away down the street, as far as the organ-grinder could hear, as he trudged on, there came back to him the faint sound of that chorus, "I've been redeemed." Nobody threw bouquets to Mandy; nobody said she had a sweet voice. But the organ-grinder kept saying the words, over and over to himself; they were not new words to him. Years ago his old mother used to sing those first ones, "There is a fountain." He had never heard the chorus before, but he knew it fitted, he knew all about it, his mother had taught him, and away back, when he was a little boy, a minister had said to him once, "My boy, you must be sure to find the fountain and get washed." He never had. He was almost an old man; and it was years since he had thought about it, but Mandy's song brought it all back. Was that the end of it? Oh, no. The organ-grinder kept thinking and thinking, until by and by he resolved to do. He sought the fountain, and found it, and now, if he knew the tune, could sing, "I've been redeemed." Many a time he says the words over and over. Is that the end? Oh dear, no; it will never end. When Mandy and the organ-grinder stand up yonder, and she hears all about the song that she sung as she picked over rags, it will not, even then, be the end. Nothing ever ends. (The Fanny).

### IN HIS COMPANY.

Inexpressibly touching and beautiful are those musical words that have come ringing down the ages from the little village of Emmaus: "Abide with us, for it is toward evening, and the day is far spent." How many yearning hearts have repeated the words in twilight hours of sadness and sorrow! How often has Jesus heard the same touching prayer since the day he walked to Emmaus! And still the dear, pitiful Saviour walks with his own in the shadows, making their hearts to burn as they commune with him by the way. Oh, precious privilege to be in his company!

In a large city in Scotland a faithful minister of Christ was one winter's day

visiting among the wretched poor. He climbed up into a garret at the top of a very high house. He had been told that there was a poor old woman there that nobody seemed to know about. He went on climbing up till he found his way into that garret room. As he entered the room he looked around; there was a bed, and a chair, and a table with a candle burning dimly on it: a very little fire on the hearth, and an old woman sitting by it, with a large Testament on her lap. The minister asked her what she was doing there.

She said she was reading.

"Don't you feel lonely here?" he asked.

"Na, na," was her reply.

"What do you do here these long winter nights?"

"Oh," she said, "I just sit here wi' my light and wi' my New Testament on my knees, *talkin' wi' Jesus!*"

Ab, yes! "talking with Jesus!" The dear Lord had tarried in that lonely garret to abide with his poor disciple, for it was toward evening, and the night was near!

Happy are they who meet the Lord in the way, before the shadows begin to fall, and learn to know him early, so that, knowing his love and preciousness, they may understand to plead in the evening, "*Abide with us.*" How dark is that evening where the light of his sweet face is not seen! How lonely are those sad hours where his loving voice is not heard! But how glorious is the evening whose star is Jesus! How blessed the night whose song is the Lord of glory!—*Anon.*

#### POCKET.

Two pious sisters, Desire and Prayer, one day visited a certain personage by the name of Pocket.

The same was a member of a large and influential family of Pockets; some of whom were of a most generous disposition, free in giving and liberal in every good cause that sought support; whilst some others were remarkable for their narrowness of mind, and therefore indisposition toward any charity, however worthy, that asked for aid.

After a little conversation on general subjects, Prayer remarked on the interest she took in the state of the poor heathen, "perishing for lack of knowledge."

"Oh, that they might be saved!" breathed Desire.

"AMEN," said Pocket.

"I am longing for the day when 'the knowledge of our Lord shall cover the earth, as the waters cover the sea' " (Isa. 9: 9; Habk. 2: 14); remarked Desire with much fervency.

"Amen," said Pocket.

"And, seeing such glorious time will come, I felt encouraged to ask the King so to order events as to open the way in such direction," remarked Prayer.

"Amen," said Pocket.

"I have begged of the King to hear our daily petition, 'THY KINGDOM COME' " (Mat. 11: 10), said Prayer.

"Amen," said Pocket.

"It is promised, that through the gospel, the Lord Jesus Christ 'shall have dominion also from sea to sea, and from the river unto the end of the earth' " (Ps. 72: 8), observed Desire.

"Amen," said Pocket.

"How is it to be brought to pass?" asked Prayer; to which Desire replied, "By the blessing of God on the united efforts of the church,—oh, that the day were come!"

"Amen," said Pocket.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2: 8), said Desire, in the words of promise, unto Prayer.

"Amen," said Pocket.

"God alone can effect this mercy," said Desire; "and that He may bless His Word preached to the perishing, in order 'that they may be saved,' we must send them men after God's own heart."

"Amen," said Pocket.

"They are men subject to human infirmities; who require habitations; who hunger and thirst, and need food and raiment; and I trust warm hearts and liberal friends will be found to administer according to their wants; knowing 'the labourer is worthy of his hire' " (Luke 10: 7).

"Amen," said Pocket.

"We are to-day making calls on the Benevolent to aid in this glorious work of the WORLD'S EVANGELISATION," remarked Desire and Prayer.

"Amen," said Pocket.

"We have therefore come to ask your contribution for the spread of the gospel, the salvation of the heathen, and the glory of the Redeemer," said Desire.

"AHEN!" said Pocket.

"The work cannot be carried on without money," observed Desire.

No reply from Pocket.

"What amount shall we say for you, sir?" asked Desire very sweetly.

No answer from Pocket.

"You said Amen just now to all our matters of petition," remarked Desire and Prayer together. "The best proof of your love to the cause is in cheerfully assisting its support, and therefore giving as the Lord in His mercy has prospered yourself."

"Cannot afford it, really, at last Pocket answered, very anxious to get rid of his visitors.

"Then, after all, you wish us to understand, you leave the Lord's cause to the support of others, and to excuse yourself?"

"AMEN," said Pocket.

### 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.

BEVAN.—It is with feelings of deep regret that we have to record the death of sister Eliz. Bevan, on Tuesday, 5th Jan., who for 14 years had been a consistent member of the church at Hindmarsh. She put on the Lord Jesus Christ by immersion in December, 1871, and ever since then she has striven to live in a quiet unassuming manner the happy life of a true Christian. Bro. Bevan and his family will sorely miss her homely influence, and the members of the church will join with us in our prayer

to God that the consolations of the Holy Spirit may be accorded to them in their sore trial, while we shall miss her genial face and her quiet influence, we can rest assured in the glorious hope of meeting her in the resurrection morn, and all those who put their trust like her in the Lord Jesus Christ.

Hindmarsh, S. A.

T. H. B.

CLEMENTS (South Melbourne).—Death has been busy here with the little ones during the last few weeks, first, our sister Thompson was called upon to part with her infant, next, our brother and sister Pippard saw their youngest child, Daisy Ethel, sicken, and after a few days of pain succumb, and now our brother and sister Clements, who are strangers in a strange land, having lately come here from Tasmania; have had to commit to the dust the mortal remains of their daughter Emily. The poor wee thing had suffered acutely for weeks, and the bereaved father and brother were able to say that the end was a happy release for the sufferer, and as we stood at the open grave, we were glad to hear the parents exclaim, "Thy will, O Lord, be done, not ours," may we ever be able to say this in all the dispensations of the heavenly Father. Amen.

T. S.

FORSYTH.—It is with deep regret that we record the death of our esteemed and aged Bro. Forsyth, who departed this inheritance on the 18th of December 1885, at the ripe old age of seventy eight. Our brother was well known among the Melbourne churches, having been connected with them for the past twenty four years. He always took a lively interest in matters pertaining thereto. Some idea of his devotedness may be gained from the following. About nine years past he was deprived through sickness the (to him great) pleasure of meeting with church on Lord's day morning, and in speaking of the same his reply was, that it was the first time he was absent from the Lord's table for fifteen years, thus leaving us a fine example of his loyalty to the Saviour in this respect. For the last few years he was in fellowship with the church at Kensington, with whom he was much esteemed and respected, and for his sudden departure from us we deeply regret, but our loss has been his gain, and we cheerfully bow to the will of our heavenly Father and say—Thy will be done. Our brother was only confined to his bed for about a fortnight and passed away with an unbroken confidence and steadfast faith in all that Christ has promised. We sympathise with our Sister Forsyth and family, who have indeed sustained a great loss.—J. R.

KEMP.—Sister Martha Kemp, aged 71 years, fell asleep in Jesus on Lord's day, 7th February, at the residence of her son, Bro. B. J. Kemp, Moonee Ponds. In the same district her beloved husband, Bro. Francis Kemp, on the 7th April 1860, fell asleep in Jesus, leaving our sister and four children—(3 sons and 1 daughter) to the care of our heavenly Father. Though not strong physically, she was strong in faith, and possessing a cheerful and lively disposition, maintained the Christian character through all her course, and was wonderfully sustained and brought through many trials and troubles. She faithfully discharged the duties of a Christian mother, and for a time filled the place of a mother to her son's children. She has left a bright example, and had the joy of beholding and leaving her three sons useful and honored members of the church of Christ, Swanston Street, Melbourne, where she held membership for so many

years. Another old disciple has been called home and should deepen our feeling as we sing—

I love to think of heaven,  
Where white-robed angels are,  
Where many a friend is gathered safe  
From fear and toil and care.

C. G. L.

MCALPINE.—Bro. Walter McAlpine, formerly of Taradale, came to a very untimely end, through an accident sustained in trying to stop a runaway horse. Our deceased brother was 53 years of age at the time of his death. He was baptised by Bro. Cheek, in the year 1878, and therefore was one of the first among the disciples in Taradale. Bro. McAlpine was buried at Taradale, and as he was very much respected in the district, a large concourse of people followed his remains. Bro. J. Harding, of Melbourne conducted the funeral service.

H. HUGHES, Sec.

McDONALD.—On the 27th January, at the early age of 23 years, our esteemed and loved Bro. Geo. McDonald, left us to be with Christ, which is far better. He got thoroughly heated in the harvest field in the morning of a very hot day, about three weeks previous to his death, when coming into the midday meal he cast off some of his under clothing, and a cool change setting in soon after, seemed to strike a chill to his very bones. Fever set in, and although he had the best attention he got rapidly worse, and at last the good God freed him from his pain. He had been married only five months, his wife is not yet aged 19 years. May the Lord comfort and sustain her in her affliction.

"Jesus wept! Those tears are o'er,  
But His heart is still the same." B.

SUMNERTON (Mary).—On February 8th, our sister fell asleep in Jesus, at Groves Street, N.A. For many years she had been an invalid from affection of the lungs. She has believed in and loved the Saviour for a considerable time; but about two years ago the necessity of her obedience to his ordinance of immersion became clear; and she was hurried with the Lord in Bro. Santo's house. Since then she has met with the church, whenever her continually failing strength would allow. Weariness and pain were her almost constant portion, and she was ready for her release, testifying within a few minutes of her death the preciousness of Jesus.

J. C. V.

North Adelaide.

SIMS.—Again we have to record the sad news that death has been amongst us, and cut down this time a pillar of the church. William Moir Wilson Sims, who departed this life on Sunday, January 10th, in a moment's notice, at the age of 36 years. Our departed brother was baptised in Dec. 1st, 1869. For over 16 years he was an active prayerful servant of Christ; for many years a teacher in the S.S., and for about 12 years deacon in the church, one of the pillars whose faith, consistency, and liberality has largely aided in establishing the present congregation. One thing speaks well for our departed brother, that for over 22 years he was a faithful servant of one firm at North Adelaide. Although he suffered severely, his faith in Christ never grew weaker; on the morning of his death, he had made up his mind to attend the Sunday morning prayer meeting, but God ruled otherwise, and in a moment—in the twinkling of an eye—he passed from earth to heaven. A great multitude followed his remains to the grave, and with one voice all concurred that a good man, tender and

true, had been taken from us to rest with the Lord. Our sympathy goes out towards his bereaved father, widow, and children in their sore trial.

Hindmarsh, S. A.

T. H. B.

THOMPSON (Sophia).—Our sister fell asleep in Jesus on January 5th, at the early age of 25. Our departed sister was immersed in Lygon Street, by Bro. G. B. Moysey, on September 24th, 1878. A most regular attendant at the Lord's table, and the various services in connection with the church, her absence will be felt, but her example will live on. A pattern daughter, she waited on her aged mother with a devotion which was beautiful to behold, and sorely will that mother miss her now, yet with meek and patient resignation does she bear the separation, for she knows it is only for "a little while."

Carlton.

J. STRANG.

## The Harvest Field.

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

Summary of additions by baptism, reported in last month's *Standard*—Victoria, 13; South Australia, 13; New South Wales, 10; Queensland, 7; New Zealand, 9. Total, 52. A decrease of 25 over month previous.

A. B. MASTON.

Molesworth Street, Hotham.

### VICTORIA.

HOTHAM.—During the month we have had four addition, two by the obedience of faith, and two by letter. The Society of Christian Endeavor has started off well, and gives promise of great usefulness in the church. Bro. Maston leaves next week for a short exchange with Bro. Troy of Elizabeth Street, Sydney.

February 16.

T. K. MINAHAN, Sec.

WEDDERBURN.—Since last report one has been immersed on the profession of faith, and added to the church.

R. TWIDDY.

SHEPPARTON.—In the past two months, we are glad to be able to report six additions by the obedience of faith. These are some of the results of Bro. Maston's debate.

JAS. PARK.

February 15.

LYGON-STREET.—Since last report seven have been added to our number—Three by confession and baptism, four by letter. The attendance at the various meetings continues good. Sunday evening services excellent. The largest audience last Lord's-day evening since my arrival here.

JOHN STRANG,

Drummond St., Carlton,

Feb. 16th, 1886.

SOUTH MELBOURNE.—Our brethren propose holding a tea meeting in March, to bid farewell to Bro. Illingworth, and to welcome Bro. G. B. Moysey. All the brethren are cordially invited. Bro. Moysey will begin his work there about the end of March.

BRO. ILLINGWORTH proposes to spend a few weeks in Sandhurst beginning on Lord's-day, March 21st, and continuing until Bro. Watt is ready to take up the work. After this, Bro. Illingworth intends to test Footscray as a field for future labor. He will probably begin there on the first Lord's-day in May.

"ON THE ROCK" is now on sale, obtainable from A. B. Maston or Dunn and

Collins. Brethren should get this book, read it themselves, and purchase 25 copies for distribution.

BRO. EDWARDS has arrived from America, and has got fairly to work at Langridge-st. We congratulate our brethren in Collingwood, and the colony generally upon the acquisition of such an able speaker and writer. He will, we feel sure, be a valuable helper in the good work. We hope to have his help for the *Standard*.

BRO. MASTON AND BRO. TROY have arranged for an exchange for two months. We hope our good Bro. Troy's health will be improved, and that preachers and churches will be refreshed and strengthened by this exchange.

BRO. GREENWELL.—The arrangement referred to in our last issue has fallen through. He is now acting and working independently of the brethren.

COLLINGWOOD.—We have two baptisms to report and one by letter. Bro. Bennett closed his labours here on the 24th January; farewell tea-meeting being held on Monday the 25th. There was an excellent gathering at tea, the chapel being well filled at the tea-meeting. Bro. R. Dick occupied the chair; and, after hymn and prayer by Bro. Fullwood, stated that the meeting was of a twofold character, being an annual meeting as well as a farewell to Bro. Bennett. Appropriate addresses were delivered by Brethren Strang, Spurr, Lewis and Maston, after which three presentations were made—First, a framed group of photos by Bro. S. Lang, on behalf of the Bible class, nicely executed with suitable inscription; second, a superior bound Bible (new translation), from the teachers of the Sunday-school; and third, a fern album, handsomely inscribed, from the adelphian class, to Bro. and Sister Bennett, each expressive of the high appreciation, and esteem in which he was held as a worker in these several departments. He replied in appropriate terms, and after a characteristic address, bade the audience a final farewell, on behalf of himself, Sister Bennett and daughter (Sister Bell Bennett), who took their departure by the "Garonne," going home by way of England.

R. DICK.

SOUTH MELBOURNE.—An interesting gathering took place on the evening of February 9th, in the meeting house. It was a meeting of sisters only, for the purpose of partaking of a cup of tea together, and afterwards considering the practicability of starting a Dorcas and Church Aid Society. After the good things provided by the caterer had been disposed of to the satisfaction of all, and we fear the indigestion of not a few; the real business of the meeting was entered upon. A resolution "that the time had arrived, when it was advisable to form a Dorcas Society," was carried *nem con*. A Tract Committee, and a committee to arrange for harmony, etc. were appointed; and a dozen good Sisters volunteered their names, as visitors to the hospitals and other charitable institutions. Positions of office were then allotted as follows:—President, Sister J. T. Macgowan; Vice-President, Sister W. Brochie; Secretary, Sister A. Macgowan; and Treasurer, Sister T. Smith. Arrangements were made for the sewing meetings to be commenced immediately, and several donations of pieces of calico, flannel, etc., were promised, also the free use of a sewing machine. Reference was made to the late visit of our Sister Thurgood of Ballarat, and thanks awarded for that lady's valuable suggestions. Business being over, the president gave her

inaugural address, feelingly alluding to the work undertaken by Sister Alford, and exhorting her hearers to greater diligence for the loving Master's cause. Sisters Murray, Jerome, Mills, Trimble, Steel and others, enlivened the proceedings (if it be possible to enliven a company composed of Sisters); by rendering in their usual charming manner some pretty pieces of music, and suitable recitations. We must not omit to mention that the cost of the tea was defrayed by our Brother Geo. Pennell it is well for that brother's vanity, that he was not present at the meeting. A hearty vote of thanks was awarded him. A few words of earnest prayer by the president, brought one of the most profitable evenings we have ever spent to a close. May we have many such experiences. M. A.

WARRENAMBOOL.—At the beginning of the year we had the pleasure of a visit from a brother from one of the Melbourne churches, who preached for us on the first Sunday in the New Year. At the conclusion of the service five young persons came forward, and confessed their love and faith in Jesus the Christ, and entered into obedience the following evening. As we have begun the year well, we pray God that we may continue so till the end. V.

BULLEEN.—The church here during this month has had the pleasure of securing two additions by faith and obedience, and were again cheered by seeing another go forward, and make the good confession with the prospect of more to follow.—Bro. Bates is very assiduous in the work. We have good meetings, live in harmony as brethren, and hoping that some day we may have a new and more commodious chapel. The Sunday school, under the superintendence of Bro John Fully, held their annual picnic at St. Kilda, which was a great success, the scholars all being conveyed in covered vehicles, and since, an entertainment was given them in the chapel, at which they shewed their proficiency in recitation and singing to the admiration of the brethren. Then followed the distribution of the prizes by Bro Bates. The superintendent and the other teachers deserve great praise for the work done and are doing.

C. P.

BALLARAT.—The church in Peel-street is again left its own resources to carry on the work of spreading the glad tidings, and upholding its members. Brethren have got somewhat rusty of late, the platform having been almost exclusively occupied by Bro. G. Greenwell during the last 15 months. Since the beginning of January, the time Bro. Greenwell left us, the gospel meetings have been very efficiently carried on by one of our young brothers, with good and increasing meetings. His labours were rewarded last Sunday week by one coming forward to confess the Lord, and last Sunday two more made the good confession, and two on February 15th. We have hopes that under our brother's preaching much good will be done. The week night meetings, and a 7 o'clock Sunday morning prayer meeting are well attended, and a lively interest manifested. E. S.

MURTOA.—I cannot report any additions so far this month, but the brethren have taken a step in the right direction by starting a fund for evangelistic work in this district, their object being to save up sufficient to guarantee the support of an evangelist for six or twelve months in the Wimmera district. Contributions will be thankfully received from any quarter, especially as we solicit the sympathy of

isolated brethren in this district, in the shape of pounds, shillings or pence. All contributions to be sent to the secretary of the fund. W. TOMLINSON.

G. H. BROWN, Sec.  
TARADALE.—Bro. George and Charles Potts were buried in baptism into Christ, on the 16th of January, 1886, and received into fellowship on the same day. The church is getting on nicely, and others not far from the kingdom. H. HUGHES, Sec.

## NOTES AND NEWS FROM BALLARAT.

CHRIST confessed all along the line—Peel Street, five; Buninyong, one; Mt. Clear, one; Dawson Street, three. May He be possessed by all.

Bro. Gaskill is worthily proclaiming the good news at Peel Street. He has a "whole soul" movement in his energy.

Half-past six and nine o'clock prayer meetings are the order of the Lord's-day morning in the respective churches.

Sunday evening audiences are on the increase.

I expect that some are missing our names from the New Year's Gift to the Victorian Missionary Fund; but a sad calamity in our midst on New Year's Day altered our arrangements. ALETHENON.

## SOUTH AUSTRALIA.

NORTH ADELAIDE, S.A.—During the month, one young believer confessed the name of the Lord Jesus, and the one noticed in our previous report has been immersed.

NORTH ADELAIDE.—I enclose P.O.O. for two pounds as our first donation to the Queensland Mission Fund. It has been collected at our "Sisters meeting," which is held in Kermode Street chapel every alternate Wednesday afternoon. We often talk one to another of things pertaining to the kingdom of God and the name of Jesus, and about three months ago an animated conversation took place concerning the work of the Lord in different parts of the colonies, and dear old England, and in Queensland. We are unanimous in our desire to help our brethren who were standing up to preach the glorious gospel which we had received and found such a blessing, and we at once decided to have a "Queensland mission box." This is placed on the table at every meeting, and any sister can put in as much or as little as she wishes. We intend, all being well, to open it every three months. Our first opening has exceeded our expectations, considering we are few, and proves that we do not know "what we can do till we try." Praying for the spread of the truth, and the extension of the kingdom of Jesus, and trusting that those who read this may be moved to collect the spare pennies and three-penny pieces, and enjoy the surprise of seeing what they amount to in a short time. L. C. H., Secretary.

GROTE STREET, ADELAIDE.—There have been six added to the church by faith, repentance, and baptism, and one by letter since last report and till January 31st. Bro. M. W. Green having given a series of lectures against Spiritualism in our Town Hall, and having attracted large audiences, it was thought by brethren connected with the city and suburban churches that it would be well to follow up the interest so awakened by holding special services on

Sunday evenings for preaching the gospel. Both the brethren at Grote Street and Bro. Green fell in cordially with the suggestion, and the hall has been taken for three months on favorable terms. The third service, held on the 14th, was attended by about 1000 persons, who listened with deep attention. The chapel is closed on evenings during this special effort. Our morning attendances are steadily increasing. D. G.

## NOTES FROM SOUTH AUSTRALIA.

The lectures on "Spiritualism self-exposed," by M. W. Green, have been continued at the Town Hall. The first one was entitled "Spiritualism—what the Bible says of it, its uselessness as a guide or a revealer of new truth, the impossibility of identifying the spirits, the comfortless spiritist theories of no forgiveness, and a purgatorial hell." The second subject was, "The spirits are deceivers, their communications unreliable and contradictory, and tending to the heathenism of a past age." The third meeting was presided over by Dr. Verco, and the proposition was "The Spirits—their teachings are absurd, irrational, irreligious, and atheistical." Mr. Bunday, the mayor of Adelaide, took the chair on the next occasion, when the lecturer affirmed that Spiritualism is opposed to all law, is destructive of the distinction between right and wrong, and as a consequence is destructive of moral character and moral responsibility. On January 19th, Mr. R. Searle, a well-known Congregationalist, presided, speaking out plainly his adverse opinion of Spiritualism. The matter dealt with was "The dangers of spirit-mediumship; it destroys individuality and the power of self-control, and is an incentive to crime." Dr. Magarey was chairman at the last meeting, on January 21st, when the subject discussed was "Spiritualism, the enemy of marriage, of social and domestic happiness, and the fore-runner of political anarchy. There was a sixpenny charge of admission to defray expenses, and though the cost of the hall alone was £5 a night, yet the audiences were so good that a credit balance of some pounds remained, which was or is to be given to the Industrial School for the blind. The interest was well maintained to the last; in fact the latter meetings were by far more numerous, attended than the earlier ones. At one of the meetings a collection was taken up on behalf of Mr. Turnbull, the leader of the Christian Crusaders, who had been laid by with paralysis, and was in straitened circumstances. It realised the handsome sum of nearly eleven pounds. The lecturer fully sustained every position from the Spiritualists own writings, nor could any of his opponents destroy any of his proofs. Their attempts on the platform to attack his premises or his reasoning were evidences of weakness. The daily newspapers had columns of letters for and against, and quite an interest was excited. We trust that the effect will be a legitimate distrust of all the supernatural communications; and a resolve on the part of the brotherhood of the colony to give up entirely this asserted "system," which, whatever there may be in it which is not fraud or fancy, certainly when it is embraced by Christians, does not improve the attendance at the prayer meetings, or at the gospel meetings, and does not make them more solicitous for the edification of the church or the salvation of the lost. In

consequence of the evident impression Bro. Green had made in the city, some brethren thought it would be advantageous to improve this by commencing Sunday evening gospel services in the Town Hall. Several private brethren guaranteed the expenditure. Bro. Green was willing, and Grote Street church resolved to fall in with the proposition and close its chapel. Two services have been conducted in the Town Hall, to audiences that filled the floor of the building and invaded the gallery. God grant a rich blessing on this central special effort.

Mr. Woolcock, formerly of the Mallala church, has taken the pastorate of a Baptist church at Port Pirie. The following is clipped from the *Register*:—"A special meeting of the members of the Gawler Baptist church was held on Wednesday evening, February 3rd, for the purpose of considering the advisability of asking a minister to take charge of the church in place of the Rev. S. Howard, resigned. The finances of the church having very materially improved, the officers recommended that a minister be invited. It was then unanimously agreed that the Rev. H. Smith, of Hindmarsh, be invited to the pastorate."

## NEW SOUTH WALES.

**NEWTOWN SUNDAY SCHOOL.**—In presenting the report of the 22nd year of our existence, we do so with gratitude to our Heavenly Father for the many evidences of His favour during the past year.

We are thankful that the Teachers have been relieved from the burden and anxiety in connection with the funds of the school.

The system inaugurated, Nov. 2nd, 1884, has proved very successful: an average of 6s. 6d. being maintained throughout the year. The girls contributing £10 1s 10d. and the boys £7 6s 7½d., making a total of £17 8s. 5½d.

The highest amount on any one day being 9s. 2d., and the lowest 4s. 2d.

The balance sheet shows that the receipts from all sources amounted to £40 14s. 5d., while the expenditure was £32 13s. 2d., thus leaving a balance of £8 1s. 2½d.

The number of scholars on the roll, Dec. 1885, was—Girls, 52; boys, 57; total, 109, being a decrease on the previous year of 31, viz, 17 girls and 14 boys.

We are pleased to note that notwithstanding the decrease of our school in point of numbers, the interest has been increased, as shown by the fact that the average attendance for the morning was 61, and the afternoon 80, being an increase of morning 11, and afternoon 27 respectively. The highest attendance on any one day was—Morning, 82; afternoon 87, and the lowest 43, morning and afternoon.

We have the pleasure of recording that one of our scholars has testified her faith in the Master before many witnesses. It may be thought that only one having made the good confession is not such a result as might be expected from the labour bestowed on the school, but we would direct attention to the fact that all our scholars of 16 years and over have been gathered in and transplanted from the nursery to the church.

The number of teachers on the roll is 15, being a decrease of 4, but as in the case of scholars the average attendance was better than the previous year, the morning being the same, viz, 12, and the afternoon 15, an increase of 2. The number of teachers has been 19 up till within the last

quarter, when resignations were received from 4—Brethren E. Black and H. Verco having left the colony, and Sister Beeby and Bro. Bell resigned.

We have the pleasure of recording that 23 visitors have attended the school during the year.

Our Monthly Prayer Meetings have also increased in interest, several scholars at a time attending them.

Our Library has been closed during the year, but we hope that before long we will have sufficient funds to enlarge and to re-open it.

A feature of the year has been the introduction of a new hymn book, entitled Sunday Scholars Hymn Book. It had long been felt by the teachers that the old hymn book was unsuited to the children, and after mature deliberation the book issued by the Sunday School Union was adopted, the words of which are more pure and more scriptural.

The afternoon addresses were confined to teachers in the school, but it is proposed to solicit the help of Brethren outside the school in this department of our work.

And now in conclusion we urge on the teachers to toil, on trusting to our heavenly Father that He will guide and bless us in the year that has opened, and that the seed that will be sown from time to time may fall into good ground and spring up and bring forth fruit to our Master's glory. May we realise that we are honoured instruments in the hands of our loving Father to train up the children in the way they should go.

May the school prosper and prove the birth place of many souls, for His name sake, Amen.

A. ROFE, Sec.

**CHATHAM (Manning River).**—On the 14th January last, Bro. Troy came here from Sydney for a few days rest, but, like most earnest Christian workers, he was unwillingly inactive in regard to the work of the Lord, so he preached three times at Taree and once at Chatham to good audiences, the last being much the largest, and immersed two believers. Bro. Troy also addressed the church on the two Lord's days that he was with us. All his discourses were much appreciated by the members of the church here. We think if Bro. Troy could come here for a few months he would do much good. He seems to be just the man that would suit this district, and we would very much like to have him here, and are trying to get him. Bro. Troy's earnest, powerful, discourses, kindly manner, and much visiting could not fail to produce good results. The following is from the local paper:—"PRIMITIVE CHRISTIANS.—Mr. Troy, the evangelist from Sydney, conducted two very successful services in the Protestant Hall, Taree, on Sunday afternoon and evening last. Large congregations assembled, and his able discourses were listened to with much interest by those present."

February 6th, 1886.

J. COLLINS.

**ELIZABETH STREET (Sydney).**—There have been two additions by faith and obedience since last report, and one united with us who has been for a number of years where there is no church. Bro. Troy is with us again, after staying two Lord's days on the Manning, where he aroused a considerable amount of interest by his preaching of the ancient gospel in the stronghold of Parsondom, as one of the brethren terms the district. Two were baptised, and it could be he have stayed for a month or so, it is believed there would have been quite an

ingathering. Our sisters held a preliminary meeting on Tuesday evening last, with a view to forming themselves into a committee for visiting, sewing, &c., or any work of a charitable nature that might come under their notice. Hope to be able to report good results from them in time to come. One of our brethren, who is some three hundred miles away, and where there is no church, sent our Treasurer a draft for £5 last month, as an offering for mercies received during the year just closed. I mention this, as I think brethren generally, when away from the meeting of the church with which they are identified, are too apt to forget their responsibility in the matter of contributing of their substance for the furtherance of the gospel. Take the hint, brother or sister, that may be thus situated, and go thou and do likewise. Ere this will appear in print we expect to have Bro. Maston with us, and Bro. Troy to take his place in Hotham for a few weeks' change.

C. WOOLLAMS.

**NEWTOWN.**—Since Bro. Moysey's departure, Bro. W. Wilson has proclaimed the gospel every Lord's day during the past month, with the exception of Sunday, January 24th, when Bro. J. H. Edwards (who had the day before arrived from the United States to labor in Melbourne) occupied the platform, and told the people what had led him to and why he had come to Australia. Meetings fairly attended.

February 15th.

E. G.

## NOTES AND NEWS FROM N.S.W.

**PETERSHAM.**—We now send notes from another part of the great field, and we hope to have something good to say about the N. S. Wales folk every month. We felt it hard in December, 1885 (the year now forever gone) to say good-bye to dear Bro. and Sister Ewers in Queensland, and other dear ones whom we had learned to love. When I arrived in Sydney, I was met by Bro. Troy (an earnest fellow-laborer and a "true yoke-fellow.") I remained three or four days with Bro. Jones, where many a happy hour was spent with that exceedingly kind family. Went on a short trip to my home in Victoria, and in the course of a few days returned to N. S. Wales. A welcome tea and public meeting was provided by the Petersham Brethren. The meeting was a largely representative one, and presided over by Bro. Bennett (Petersham), in his usual diverting manner; and thus a sense of the ludicrous mingled with the sublime was both pleasing and entertaining.

I am now staying with Bro. and Sister Halliday, whose care and kindness are lavished upon me—Brethren are united and happy. Five have been received into the Church during the month, two by faith and baptism, one formerly immersed, and two by letter. Others are on the verge of decision. Prospects are good, and bid fair for steady numerical progress.

Bro. Picton, Christian evidence lecturer, is contending against his adversaries of the Infidel School in Sydney, in reviewing Collins and others in the presence of large audiences. He does so with an unsparing hand. His arguments are cold and incisive, and not unfrequently in the meetings you hear the doubters wince, under the stroke of the mighty lash so effectively dealt. The scorching satire "some one is feeling it," serves its purpose to confirm. Bro. Picton seems thoroughly conversant with Infidel

literature—the Devil's poison—well acquainted with their hollow pretensions and shallow sophistries, and in attacking the citadel of error. He seems to be in every way well qualified to expose its absurdities and refute its errors. May he succeed in effectually routing them, though their extermination may be deemed impossible, seeing that they "love darkness rather than light, because their deeds are evil"; enemies in their minds by wicked works."

Bro. Gilmour, who has lately been laboring among the churches upon the Richmond, will spend this month (February), with the little church at Rookwood. We have some noble brethren in this little band, and we trust that our brother's visit will be a season of refreshing for them.

Newtown brethren are pushing on. They are building a fine new chapel, and we hear they have sent for Bro. Forscutt in America. So far let us "thank God and take courage."

EDWARD BAGLEY.

Petersham, February 9th, 1886.

### NEW ZEALAND.

ALBERTLAND.—The quarterly tea meeting of Disciples of Christ in the Albertland district, took place at Port Albert, on December 22nd, 1885, in the Christian meeting-house. There was a good attendance; the various assemblies being well represented. After the many cordial greetings, kind enquiries, interchange of the compliments of the season, all sat down to a most substantial and nicely arranged tea, to which ample justice was done; and at 7 o'clock the evening meeting commenced; Bro. T. Hindle being called to the chair, who after singing a couple of hymns alternated by prayer, gave a very brief address in which he introduced the programme of the evening, which was first, an address of thirty to forty minutes from Bro. E. Browne, of North Albertland, to be followed by short speeches of ten minutes, and he was most particular in calling their attention to the fact that Bro. Browne would be prepared to answer any question that might be asked relevant to the subject of his address. Bro. Browne said the subject he had chosen had been suggested by certain (to him) crude statements made from that platform at a former meeting, and being, at this meeting, requested to lead off with an address, he decided to deal with "Our plea and position, as a religious community." He quoted some few examples of answers given by those who were prominent brethren—men of undoubted ability, and whilst there was much that was of the first importance advanced so far, he found in the great majority of instances, the plea, though true and right, was not sufficient. He maintained that our plea must be a sufficient plea for the Church of Christ. Union, he said, was of much importance, but was rather the means to an end, and not the end itself—"A full, perfect and complete return to Apostolic Christianity" was a much greater and important plea, and of necessity embraced the plea of, union as the return would not be completed till all who loved the Lord, but had been misled by that which was in itself disunion, had returned. But when the return was complete, what then; or what was the great and all sufficient plea in the Apostles days? Taught by the Lord, this he said, could be understood by the expression—"To do God's complete will." After speaking 30

minutes to a most attentive audience, he resumed his seat. Mr. J. H. French, a Wesleyan local preacher, said he belonged to the Methodists because 50 years ago when he was quite young and was uncared for by anyone, so far as his spiritual welfare was concerned, these people to whom he still belonged sought him out, took him by the hand, led him to Christ, taught him to love God's word above all books, and Christ above all else, and had they not done it he did not know who would, as there were none of the disciples there. He said nearly fifty years ago, "this people shall be my people, their God my God, &c." He was much pleased with the address and could not take exception to anything advanced. He was not a sectarian, although he had been caught in the net of Methodism. Bro. Henderson of North Albertland dealt with practical life in godliness, and J. Shepherd, a Methodist local preacher expressed his great pleasure at having heard the plea of the Church of Christ so fully dealt with. He was conscious of a strong attractive influence that seemed to be drawing him closer to the Disciple, and it was far from improbable he may yet be found standing on their ground. He did not believe in sectarianism, but he took time to well consider all the various principles presented for his acceptance, and tried all by the word of God. He asked the following question "Seeing that in the apostles' days whilst the disciple had the apostles' personal influence with them, division and strife seems to have been so continually manifesting itself that it seems to have required all the apostles' power and influence to keep the church in order and for the time prevent division, manifesting itself in open dis rupture. What guarantee have we, that if all were again united and returned to apostolic ground, that the same state of things would not occur again?"

Mr. E. Browne showed how he had answered this question before it was asked, and illustrated and expatiated on the subject. Brethren J. A. Shepherd and F. Partridge gave recitation, and some fine singing enlivened the meeting, which closed with the benediction. A. B. N.

### NOTES FROM WELLINGTON, N.Z.

There have been four additions to the church, all by letter, since last report. The interest in the meetings is still kept up, and Bro. Floyd is preaching to good audiences. Three made the good confession last Lord's day, and will be immersed shortly. Bro. Henderson was with us a few Sundays ago. It is always gratifying to welcome one who labored so nobly amongst us, when the church was without a regular evangelist.

Both Karori and Greytown, townships near Wellington, can now boast a Sunday school. At Karori, Bro. James and others have a school of between 20 and 30 scholars. At Greytown, Bro. Beck and his wife labor nobly.

Church and Sunday school alike regret the departure of Sister Hay (better known to old friends as Miss McCallum). She has gone to Westport, and so changed both name and abode. It is especially in the Sunday school where our sister will be missed, she having always been a regular, earnest and faithful teacher, greatly liked by all who knew her. It would be pleasant to hear of a school being started in Westport.

On anniversary day, the 22nd January, the annual Sunday school treat was held at Crafton, a few miles by rail. Over 200

children, and almost 100 adults attended, and a most enjoyable day was spent.

Some of the brethren are about to form a class to prepare themselves for work in suburban districts. Bro. Floyd has been requested and consented to take charge of it.

1st February, 1886.

H. HUGGINS.

### VICTORIAN MISSION FUND.

#### RECEIPTS FOR FEBRUARY.

Church at Beechworth	...	£20	10	0
Do. Sale	...	0	17	0
Do. Broadmeadows	...	0	9	3
Do. Swanston Street	...	8	2	0
Do. Richmond...	...	1	1	10
Do. Yanipy	...	1	10	0
Do. Lygon Street	...	1	10	0
Bro. Blevin 20s., Bro. A. Boak 6s.	...	1	6	0
Sister Henderson, Kenepum	...	0	5	0
Bro. T. Coles 20s., Bro. McCallum 20s.	...	2	0	0

£27 11 1

W. C. THURGOOD, Treas.

### QUEENSLAND MISSION FUND.

Bro. Blevin...	...	£1	0	0
Church at Yanipy	...	1	0	0
L. R.	...	0	12	0

£2 12 0

### FIRST ANNUAL MISSIONARY SUNDAY COLLECTION.

Church at Maryborough	...	£1	5	9
Do. Cheltenham	...	5	0	0
Do. Warragul	...	1	4	0
Do. Broadmeadows	...	2	9	9
Do. Geelong	...	2	2	3
Do. Elphinstone	...	1	0	0

£13 1 9

Acknowledged last month 73 19 11

Total £87 1 8

W. C. THURGOOD, Treas.

209 Swanston-street, Melbourne.

### SUBSCRIPTIONS RECEIVED.

4s. from the following: J. Reid, Hordern, D. Hammond, Klahn, W. Hammond, Stevens, Aird, McGlashan, H. Saltmarsh, Mrs. Gale, R. Stewart, Curnow, T. Dalton, G. W. Smith, T. Robinson, Edwards, Mrs. Cumming, McLennan, W. Finlayson, J. E. Finlayson, H. Carter, Jas. Thompson, Brockway, Grimmer, Finger, Wittholz, J. Proctor, Parr, Houghton, Overton, MacFadden, Bradshaw, J. Henderson, Mrs. Crichton, Kittle, Burden, M. Brown, W. J. Dickson, Wanned, Pond, Miss Griffin, Miss Jenams, Miss Richardson, Zahl, Henrichson. 16s. from Leach and Lamprecht. 12s. from Burford, Goode, Germain, and Grant. 80s. from R. Harkness, 9s. from Fairlam, 4s. 6d. from S. Piper, Rawson, and A. Dawson. 46s. 8d. from D. Finlayson. 48s. from McGivern, 30s. from Warne, 44s. 4d. from H. P. Verco, 5s. from Kenmitz, 7s. from J. Stewart, Latter and Leversha. £5 from G. Jordan, 20s. from E. W. Judd and B. Hay, 10s. R. Barr Jr., 2s. from Miller and Flynn, 4s. from P. Cousins per F. Illingworth, 4s. from Hart, Butland, Firmidge, Dunstan, Barret, Tingate, Jackson, Catter, E. Smith, and Turnbull. 4s. from Coombs.

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