

THE AUSTRALIAN
CHRISTIAN
STANDARD

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

VOL. I.—No. 12.]

MELBOURNE, JULY 1, 1886.

[FOUR SHILLINGS
per annum.]

Notes of the Month.

THE refusal of the United States Congress to pass an act in favor of International Copyright, is a grave reflection upon the sense of honesty obtaining in that legislative body. It is possible, however, that ere long this stigma will be removed, the more especially if men like James Russell Lowell are heard speaking to Congress many words like the following:

"I myself, said Lowell, take the moral view of the question. I believe that this is a simple question of morality and justice; that many of the arguments which Mr. — used are arguments which might be used for picking a man's pocket. One could live a great deal cheaper, undoubtedly, if he could supply himself from other people without any labor or cost. But at the same time—well, it was not called honest when I was young, and that is all I can say. I cannot help thinking that a book which was, I believe, more read when I was young than it is now, is quite right when it says that 'Righteousness exalteth a nation.' I believe this is a question of righteousness. I do not wish to urge that too far, because that is considered too ideal, I believe. But that is my view of it, and if I were asked what book is better than a cheap book, I should answer that there is one book better than a cheap book, and that is a book honestly come by."

MR. James Russell Lowell is not alone in his respect for the

Bible, and the effects of its precepts upon the welfare of the nation. Mr. John Ruskin, another eminent literary man, in a letter to the *Pall Mall Budget*, writes:

"I see in your columns more and more buzzing and fussing about what M. Renan has found the Bible to be, or Mr. Huxley not to be, or the Bishops that it might be, &c., &c. Let me tell your readers in the fewest possible words what it is. It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith by an entirely wise and kind saint, St. Jerome; translated afterwards with beauty and felicity into every language of the Christian world; and the guide since so translated of all the arts and acts of that world which have been noble, fortunate and happy. And by consultation of it honestly on any business you may always learn what you should do in such business, and be directed, perhaps, besides to work more seriously than you had thought of."

THE various propositions for the union of Christians which come under our notice from time to time, while interesting as indications of the spirit of the times, possess very little that is of practical value. As a rule they mean, that the very things which cause the present disunion, are not to be removed, but are to be ignored, or else the idea is entertained by some section of the religious community, that as they are the true church, the only way to secure unity is, for all the other sections to be merged into it

In reference to the first idea, it is sufficient to say that the differences which exist can not be ignored, inasmuch as they will persist in asserting themselves, and will continue to do so, until they are removed. As to the second idea, which seems to be the one propounded lately by the Anglican Bishop of Ballarat, there is too much of "the take all and give nothing" notion about it, moreover, it is an idea which, from our standpoint, is neither possible, nor desirable, if it were possible.

The Bishop of Ballarat is of opinion, that the nucleus of a religious federation can be formed by the Church of England enlarging its boundaries. From the Bishop's point of view, no doubt this plan may seem very simple and feasible, but to those who are not Episcopalians, it will appear only as the utopian view of a partisan. Much as we desire to see all those who love our Lord Jesus Christ united in name and faith and practice, we have no hope that this can be accomplished by one section of the church absorbing the others. If union is ever to be an accomplished fact, it must be by growth in the principles which lie at the basis of unity, and this growth will be manifested just as the various religious bodies are found conforming to the New Testament type, and then when this growth is sufficiently advanced, the law of attraction will do the rest. In the meantime, the various feelers thrown out, will help to show wherein lie the points of agreements and differences, and this in itself is no small gain, providing the knowledge so acquired leads to an honest searching after truth.

WHILE addressing the audience in the Royal Princess Theatre last evening, says a Sandhurst paper, Dr. Porter delivered himself as follows:

"We had a wonderfully large congregation last Sunday evening, but I would not like to say that we had a wonderfully large collection, or that we received most from the people who sat in the cushioned seats in the circle—because we did not. I think the business people must have been short of small change until our treasurer distributed the collection. At any rate we had nearly 400 threepenny bits. I don't want to say much about it, but don't you really think that the 273 threepenny bits that we received from the occupants of the dress circle last week was really too bad, especially when we have heavy expenses to meet. I don't know what the theatre manager lets those velvet cushion seats out for, but I reckon he doesn't do it for 3d. a head. I hope that we will have a better collection to-night."

Dr. Porter ought to know by this time, that there are always a number religious will-o'-the-wisps, who make it a rule to go to every religious carnival, and if it happens to be in a theatre, make a point of securing the best seats, and never by any chance put more than a threepenny bit in the plate. We sympathise with the Dr. in his shower of threepenny-bits, they are fast becoming the ecclesiastical coin of the British currency. But, while sympathising, we venture to remark that it is neither dignified nor edifying, that a preacher of the gospel should be found lecturing people, (many of whom were non-Christians) for not contributing enough money to defray the expenses incurred by the church. Preach a free gospel, friend Porter.

PROTESTANTS in France, though enjoying something more than toleration, are not a very numerous body. They have long exercised, however, an influence more than proportioned to their numbers, and have produced men standing in the very first rank. In this respect they do not seem to be retrograding. M. Steeg, formerly a Protestant minister at Leghorn, has recently been elected President of the United Left, an influential group of moderate Republicans, who have more than 200 Deputies in the Chamber. In

the Senate, the well-known Free Church pastor, M. Pressense, whose works are almost as popular in England as in France, has been elected President of the Senatorial Left Centre. This is a very high compliment, as the position of a Parliamentary leader requires the possession of rare qualities, or rather of a rare union of qualities. Two things may at least be fairly inferred from these facts; first, that religious differences have ceased in France to exert any prejudicial effect, either legal or social, upon a man's career; and, second, that the anti-clerical spirit so fiercely manifested in the French Chamber is directed less against religion itself than against the encroaching and arrogant spirit which often marks the clerical character.

ALL new discoveries, throwing light upon the history of the past, are welcome to seekers after truth. This is especially true in reference to biblical history. Lovers of the Bible have faith in it, and hence do not dread the revelations which are being made by the overturning of the ruins of the cities of antiquity. Everything discovered so far, has helped to strengthen that faith, because, like the following extract from the *Christian at Work*, the facts revealed have been confirmatory of the biblical record.

"Papyri are constantly being brought to light. Notwithstanding their perishable nature, hidden away in tombs, or buried under the monuments, in the dry air of Egypt they last through centuries, and come to the light as fresh and as perfect as when first inscribed. In this relation our scientists have just been made acquainted with the statement of the discovery near Assiout in Egypt of a manuscript which, according to the report of Dr. Jules Oppert made to the French Academy, contains reference to Jacob and Joseph. Egyptologists, Semitic scholars and Biblical students will await with interest further particulars concerning this papyrus. Recent scholarship has contributed much to the elucidation, amplification and confirmation of the Biblical story, particularly of the Exodus of the Exile. If the new manuscript proves to be of the character that is expected, it may throw considerable light on the history of the sojourn of the Hebrews in Egypt."

WHILE the United States are increasing their drink bill (says the *Christian at Work*), Great Britain is decreasing hers. Thus according to Dr. Dawson Burns, the British nation's "Drink Bill" last year was less than it has been since 1872, with the exception of 1880, when it stood at £122,279,275, as against £123,268,760 in 1885. The maximum was reached in 1876, when it touched £147,288,759. The improvement is perceptible, the decline being £3,000,000 in the twelve months, but there is still ample room for a further decrease. The amount of this drink bill is equal to the nation's expenditure for bread, butter, and cheese, is not much less than the rents paid for farms and houses, is three times the amount spent for tea, sugar, coffee and cocoa, and six times the amount spent for linen and cotton goods. Meantime it is encouraging to believe—we may say to know—that for America "there is a good time coming," when the corn and the wheat will be devoted to better purposes than the impoverishing of families and spreading desolation and ruin and death around.

SAYS the *Christian Commonwealth*: "The national memorial to Gen. Gordon has taken the form of a Home for Boys, than which nothing could have been more appropriate, as the illustrious hero was a great lover of friendless lads. At the festival—or banquet—on Saturday, the Prince of Wales presided, and in proposing "Prosperity to the Home," he referred to the various memorials of Gordon, which have been at different times suggested, and pointed out the advantages of the one finally adopted over a statue or a hospital on the Suez Canal. He also pleaded for pecuniary help, and announced that an anonymous lady had given £10,000 towards the project, that the Queen had given £200, and that he himself would contribute £110. The total subscriptions announced at the dinner (apart from the £10,000) were £5,173. Thus the Gordon Boys' Home has got a very successful and promising start, and the universal desire will be that it may have a flourishing career. A memorial which honours a good man, and at the same time provides destitute boys with home, education, and a fair start in life, is surely a model monument."

Hymn for the Month.

I do not ask, O Lord, that life may be
A pleasant road ;
I do not ask that Thou wouldst take from me
Aught of its load.
I do not ask that flowers should always spring
Beneath my feet ;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright ;
Though strength should falter, and though
heart should bleed,
Through peace to light.
I do not ask, O Lord, that thou shouldst shed
Full radiance here ;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand
My way to see ;
Better in darkness just to feel thy hand,
And follow Thee.
Joy is like a restless day ; but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

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.

July 4th.

"Tell me I pray thee Thy name"—Gen. 32:29.

JACOB is alone in the darkness. The scenes of over forty years pass quickly in review. Esau and his warriors are approaching, what will the day dawn bring? A stranger appears, Jacob wrestles with the unknown one till the day begins to break; the dim dawning reveals to the trembling Patriarch not a foe but a friend—the angel of the Lord. Wrestling is turned to prayer, and the cry goes up from the toil-worn tempest-tossed soul of Jacob, "I will not let thee go except thou bless me." Oh how often in our own experience has this scene been repeated. Troublous times have come, disappointment and trial, even the dark angel of death has hovered over us, we have cried out in the darkness "all these things are against us." The Lord has forsaken us, His mercies are clean gone from

us. Thus have we wrestled with what appeared to us a foe, wrestled long and wearily, yea "all night." But when the shadows began to flee, and the day dawned, lo the fancied foe proved to be our best friend. "It is the Lord," or at least his angel, and we too cry out, I cannot let thee go until thou bless me. The clouds we dreaded most have broken over us in blessing; the sorrow that threatened to overwhelm has proved a messenger of peace sent forth to give us assurance of continued guidance and protection. Oh weary sad heart, look up, stay thy useless exertion, He with whom thou contendest is not a foe but a friend. He doeth all things well, all that He sends is in mercy given. Be still, wait and watch for the dawning, then you will find that it is "The Lord," and your fears will flee away like the morning cloud. The blessing sought will be granted, and then, though the flesh may halt in weakness, the spirit shall rise upward and lose itself in the infinity of God.

July 11.

"It is the Lord, let him do what seemeth Him good."—1 Sam. 3:18.

Poor old Eli. The shades of night are falling over the old man's head. Israel's glory is departing, sin and transgression run riot even in the holy place, and the sons of the priest himself commit iniquity in the solemn assembly. A perverse people are breaking away from the feeble restraints of the old man's ministry, God is forgotten, and his priest despised. Retribution comes apace—"the armies of Israel are defeated; thy two sons Ophni and Phineas are slain," and (crowning sorrow) "THE ARK OF GOD IS TAKEN." These were the scenes quickly approaching, as revealed to Eli by the young prophet Samuel. But the old man's faith did not forsake him, he cried "It is the Lord, let him do what seemeth him good." What lessons are here? 1st. The Lord in judgment is still *the Lord*. His nature is unaltered; man's wrath prevails over his better judgment and changes his whole nature. Not so with Jehovah, though he take the rod to afflict or raise the standard of overthrow, He is still the Lord; he acts in wisdom and in love,

seeking our highest good in every dispensation, "*His compassions fail not.*" 2nd. What He does is good, whether it seems good to us or not. Good though our brightest hopes fade away in disappointment, good though friends we trusted prove false and betray, good though the tongue of slander sully our good name and cause our hearts to writhe in agony, good though riches take to themselves wings and fly away, good though an open grave holds the remains of our loved ones while we shed bitter tears of anguish, good though health fails and we lie in helpless loneliness with none to succour but the arm of the omnipotent. Good! Yes good, because "it is the Lord." 3rd. He remains good though what appears evil befalls us. He makes no mistakes, he never fails, his hand is not shortened, his wisdom is unsearchable. If any other lot than what we have would be better for us, he could and would make that lot ours. Shall we not then in humble submission and calm trust say, "let him do what seemeth him good."

July 18th.

"It is the Lord."—John 21:7.

Inactivity is painful to ardent souls, it is hard to stand still and wait. Peter found it so; long days were passing, so much to do and yet strong men waiting, waiting, they hardly knew why or for what, if the Lord intended to appear again, if he really had risen and the body they had beheld was real, and no phantom, why did he not at once appear and march with triumphant steps to Judah's heights and cause his standard to be raised upon Mount Zion. "I go a fishing" cried impetuous Peter; "we also go with thee," was the immediate response. It is one thing to go, another to prosper in going, "they toiled all night but took nothing." Activity brought them no reward until the Lord's own time came. Oh how often is it so with us, we must do or die, we think. We do, or try to do something only to find that all our doing has brought us no nearer the object of our desire. Why? Because the Lord's time is not yet, but the morning breaks and the weary fishermen despairing of success turn their boat towards the shore. Lo, a

stranger cries, "Cast your net on the right side of the ship and ye shall find." They do so, and lo, in one moment a full night's labor is rewarded. Who is it? "IT IS THE LORD" who appears thus—1st. In an unexpected place. 2nd. At an unusual hour. 3rd. In an extraordinary manner. So is it ever. Our extremity is the Lord's opportunity, all our anxiety and care is unavailing, if the Lord says *tarry*, it is vain for us even to toil all night. Let us "trust him with all our hearts and not lean to our own understanding."

July 25th.

"I was in the Spirit on the Lord's day."—
Rev. 1: 10.

Wondrous beyond description was the sight which greeted the exile in his lonely island prison when he "turned to hear the voice of Him that spake to him," and having turned (he says), "I saw one like unto the Son of man," but oh how glorious, "clothed with a garment down to the foot, and girt about the breasts with a golden girdle, his head and his hair were white as wool, white as snow, and his eyes were as a flame of fire, and his feet like unto burnished brass, as if it had been refined in a furnace, and his voice as a voice of many waters . . . and his countenance was as the sun shineth in his strength." Still it is "THE LORD," not in shaded form as in the darkness with Jacob in the early dawn of our world's history, nor with chastening rod, as when he appeared in the days of Eli. Neither as the unknown stranger walking upon the shore of the sea of Galilee, but as the Alpha and Omega, "the first and the last and the living one, who was dead but who is alive forever more, holding the keys of death and of hades." As it is with our Lord, so will it be with us, wrestling in the darkness of this passing world, sinning and suffering, wandering away impatiently, yet loving him notwithstanding all our frailty, our Lord will triumph for us and in us, and we too shall shine, for we shall be like him, for we shall see him as he is, and we shall be satisfied when we awake in his likeness.

"Oh blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith and patience wait,
Until He come."

The Australian Christian Standard.

MELBOURNE, JULY 1ST, 1886.

PUBLISHER'S NOTICES—SPECIAL.

Previous to the amalgamation of the "Watchman" and the "Witness" the yearly volume of the former ended with the July number and the latter with the December number. It is now decided by the committee that, in order to bring all the subscriptions due at the one time, the current volume of the "Standard" be continued on till December next; and that the Second Volume be commenced on 1st January 1887. In order to enable us to do this, and introduce a uniform date for the payment of all subscriptions, all the "Watchman" subscribers are requested to pay up to December next. That is, those who have not yet paid will please pay for seventeen months—5s. 8d., which amount will settle from August 1885 to December, 1886. Those who have paid 4s. up to July 1886, will please remit 1s. 8d. for the five numbers from August to December, 1886.

AGENTS will please take notice of this, and get their clients to settle up to the end of the year.

SUBSCRIBERS will also please notice that all subscriptions should be paid in advance; but we regret to say there are a considerable number in arrears. From such we request an immediate remittance. We do not wish to adopt the objectionable system of sending colored wrappers, and hope our subscribers will see the necessity of sending on their subscriptions without delay.

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

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

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

PURITY, PEACE, UNITY, LOVE, POWER.

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

THE CHURCH FOR THE TIMES.



R. Joseph Cook in his recent series of Boston lectures gives emphasis to the point that the church for the times is the church of the New Testament. If Mr. Cook means all

that he says, and we presume he does, his ideas and ours on this subject are in perfect accord. The Disciples, as a people, have during the whole of the current reformation, earnestly contended that the need of the age is a complete return to apostolic precept and practice. It is, therefore, somewhat gratifying, after many years of hard fighting against human creeds, to find one occupying so high a rank in the world of intellectual christian athletes endorsing the soundness of our position with an emphasis that leaves nothing to be desired. What, for instance, could be in more complete harmony with our plea than the following:—"It is the whole duty of the church to echo God; wherever God acts there He is and speaks. An echo is not divisive of the voice it represents; it has no selective, self-assertive power. It repeats without diminution, interpolation, or addition. It reproduces not only the truth and nothing but the truth, but the whole truth of the voice it represents. Any church that echoes God's voice will be heard around the world. Not the man for the times, but the church for the times is the proper rallying cry of reform. No one man will ever save the world. A combination of aggressive, omnipresent churches may. But the churches must not exercise selective, self-assertive power. They must repeat the message of Reality without diminution or addition. They must exercise equal mental hospitality to severe truth and to tender truth. By what mark may true churches be infallibly known? By the fact that along all the summits of their doctrines and their deeds "From crag to crag leaps the live thunder" of the unobstructed Divine Voice."

These words, if they are true, and we believe they are, sound the death knell of all religious creeds, save the one Divine creed of the New Testament. If the churches are not to exercise "selective, self-assertive power," but "must repeat the message of Reality, without diminution or addition," then it follows that great changes must of necessity take place in the ecclesiastical world. The worthy representatives of sectarian division, must, like the Ephesians of

old, bring their "books" and burn them in the open market-place, while all the people rejoice to see so glorious a bon-fire.

Mr. Cook having enunciated the general principle which should govern the church for the times, then enters more into detail, and brings into bold relief the great commission which our Lord gave to his apostles. What he says he says so well that we are sure our readers will be glad to have the following extract:—

"So much for the answer that axiomatic theology gives to my inquiry. What answer does historic theology give to it? Precisely these four *alls* are the corner-stones of the historic Church of Christ. I venture to affirm that the sublimest and most effective words known to human history are those in which these four colossal *alls* were proclaimed as the foundation of the kingdom of the one God, Father, Son, and Holy Ghost, in the Christian Church. Where, in the whole range of recorded thought, have you anything possessing such scope and sublimity as these commands?

"All power is given unto me in heaven and on earth.

"Go ye, therefore, and make disciples of all nations, baptising them into the one name of the Father, the Son, and the Holy Ghost,

Teaching them to observe all things, whatsoever I have commanded you.

"And, lo! I am with you at all times, even unto the end of the world." (Matt. 28: 18-20.)

So closes the first gospel, and well it may close here, for the seventh heaven has been reached in the height of outlook:

All power,
All nations,
All commands,
All times.

"These four *alls* of Christ from his supreme commission to his disciples are the four corner-stones of the Church of Christ.

This city lieth four square.

The length and breadth and height of it are equal.

The twelve gates are twelve pearls.

I see no temple therein. The city hath no need of the sun, for the glory of God doth lighten it.

The gates of it shall not be shut at all by day. There shall be no night there.

It is certain that this commission exists in the history of the founding of Christianity.

It is certain the church was founded on it.

It is certain that the church has endeavored to execute it for 1800 years.

It is certain that the depth of the meaning of the words "all nations" was understood poorly until recent years.

It is certain that the depth of the words "all commands" is not fathomed even yet.

According to Lotze, the structure of the universe is not only teteological but ethical. All power in heaven and on earth is given to ethical ends. So in the profound philosophy of the East the sacred word is *Om, the supreme name of God*. In the beginning was Reality, and Reality was with God, and Reality was God. All power is given to Him who is the Logos, who in the beginning was with God and was God. The Logos is the essence of Reality, and all power is given to Reality in heaven and on earth. "All power is given unto Me in heaven and on earth." These are not the words of a man. The stupendousness of this commission, its worthiness of Reality, are among the proofs of its Divine origin. All power belongs to the God who was in Christ; therefore go and teach all nations loyalty to the Father as Ruler, and to the Son as Saviour, and to the Holy Ghost as Sanctifier.

This colossal "therefore" has an immeasurable scope and force.

In the Triune Name is contained a creed, but not the whole message that is to be taught to all nations.

"All things whatsoever I have commanded you." These words indicate the scope of the doctrine of the Church of Christ. They include all His cans and cannots, all His teachings as to the New Birth and the Atonement and prayer and baptism and the Lord's Supper and the resurrection and immortality; all His example.

Reality has a very definite creed and a wholly unalterable one. So has not

the Church whose creed is the creed of no creed.

It is only on condition of self-surrender to all the religious truth known to the soul that the gift of the Holy Spirit is promised in all times.

There is a vast distinction between the Church for the times and the Church of the times. The former is a compass, the latter a weather-vane. The former is the Church of reality, the latter the Church of fashion. The former sets its own impress on the world; the latter takes its impress from the world. Be not conformed to the world is the motto of the Church for the times. Be conformed to the world is the motto of the Church of the times."

That the Church has for 1800 years striven to carry out the commission in accordance with the principle that there must be no "diminution, interpolation, or addition, is a statement which the history of the Church will not sustain; but on the contrary, it is only too painfully evident that the commission has been thrust into the background so often that in some parts of the history of the Church it is impossible to find it. Even in the present day, there are a great number of people who practically dispute the correctness of Mr. Cook's position in reference to the commission, and who say that *all* of it is not binding upon Christians of to-day—who assert that the part of the commission relating to baptism is susceptible to "diminution, interpolation, and addition." If any of our readers should be amongst this number, we earnestly exhort them to consider well the weighty utterances of the learned lecturer.

As for ourselves, we rejoice unfeignedly that the "stupendousness of this commission" in all its parts has been realised by us as a people; that we have borne it aloft as the motto of our banner, prepared to fight and die under it, if need be.

In the conflict for the "truth, the whole truth, and nothing but the truth," we have had to suffer much, from the odium cast upon us, and the opposition of those who should have been one with us in upholding the majesty of the laws of our common King. But all that is of little moment if it be true that "eventually any church that echoes God's voice will be heard around the world." Let us see to it that we fail not in this.

Editorial Notes.

THE report of Bro. Little, general evangelist, which appears in another column, will be found of special interest, as showing the nature of the work in the open field.

We have received the following from Bro. A. Corran, Queensland conference secretary:—

"In accordance with a resolution passed unanimously at the late conference of Queensland churches, the hearty thanks of the Queensland brethren is extended to the brethren and churches in sister colonies who have rendered them monetary assistance during the past year. Brethren who have given assistance will kindly accept this notice as an acknowledgment of the thanks of the Queensland brethren, who fully appreciate the assistance rendered them in the good Master's work."

TARADALE reports a visit from Brethren Brockway, Joiner and Tudball, all of whom did good service and refreshed the brethren greatly.

CASTLEMAINE.—Bro. Joiner is still proclaiming the ancient gospel. The brethren are living in peace, the church is being edified, and saved ones are being added.

SANDHURST.—Bro. Watt is now fairly at work at Sandhurst. Drs. Guinness and Porter in the theatre opposite where our brethren meet are drawing great crowds. When this excitement dies out, we may hope to hear of some fruit being gathered in. Work and wait, must be our brethren's motto; "In due time ye shall reap if ye faint not."

WEDDERBURN.—Bro. Illingworth was with us on Wednesday evening, June 16th, and delivered a discourse in the chapel.

DRUMMOND.—Bro. Strang paid the brethren here a visit on Lord's-day, June 13. It was a time of refreshing from the presence of the Lord.

AT the request of the Missionary Committee, Bro. G. B. Moysey has gone to spend a fortnight with the church at Belfast. The church at South Melbourne having kindly granted him leave of absence during that time, so that the brethren at Belfast may have the benefit of Bro. Moysey's valuable services at their opening tea meeting, and in preaching and teaching during his stay with them. The South Melbourne brethren are thus manifesting the true missionary spirit, and not without some considerable sacrifice to themselves, as their meetings have been well attended, and they were looking for good results. We wish Bro. Moysey every success.

THE few brethren at Belfast, after the 1st of July, will have the pleasure of meeting

in a chapel of their own. The opening tea meeting takes place on the date named. They will be assisted by Bro. Moysey, from South Melbourne, and Bro. Nevill, who has lately been laboring at Warrnambool, but who has been engaged by the Missionary Committee to follow up Bro. Moysey's work for a few months. We congratulate the Belfast brethren on the completion of their chapel, and pray that they may reap a rich harvest for the Lord.

It is thought by some that the memoir of Stephen Cheek which appeared in the Watchman and this paper, ought to be brought out in book form, so that the brethren might have in a permanent and handy volume, the record of a life so full of interesting episodes and so replete with intellectual vigor and spiritual development. Bro. G. B. Moysey, the editor of the Memoir, has we believe, additional matter of interest which ought to be known, and we have no doubt he would consent, if requested, to revise and enlarge the work. If a sufficient number of brethren would guarantee to take copies or subscribe funds towards publication, and make known their wishes to the editors of the Standard, the matter could easily be arranged.

It is expected that Bro. Troy will be at liberty to commence work, under the auspices of the Missionary Committee, some time in July.

In another column will be found a report of the Queensland conference, held in May last. We are glad to see that our brethren up north are doing a good work, and pray that the blessing of God may rest upon them in their efforts to make known the truth as it is in Jesus.

DURING the past month the religious world has sustained a heavy loss through the death of Mr. A. M. Shain. The deceased gentleman was well known as an earnest Christian worker, more particularly in connection with his labors in the Gospel Mission Hall, Little Bourke Street. For many years he devoted the best part of his leisure time in preaching the gospel amongst a class of people very few care to labor amongst. It may be said of him, as it was said of his Master, "that he went about doing good." Mr. Shain had a very warm side for the Disciples, and appreciated very highly their literature; on several occasions he read sermons from Franklin's Gospel Preacher to his congregation in the Gospel Hall.

LYGON STREET brethren have closed the month with a special effort, which is proceeding as we go to press. In addition to Bro. Strang's Lord's day services, week-night services are being held, two speakers each evening. The following is the list:—Monday, June 21, Brethren C. Watt and

Illingworth. 22nd, Strang and Watt. 23, Little and Clapham. 24, Edwards and Little. 25, Maston and Edwards. Monday, 28th, Moysey and Illingworth. 29th, Strang and Moysey. 30, Maston and Clapham. We hope a rich harvest will be gathered in as a result of this effort. And now could not this be repeated all through the winter months, until all our city and suburban churches have been refreshed? We think a little arrangement would lead to this desirable end.

SOUTH MELBOURNE.—Bro. Moysey is delivering excellent discourses to large audiences.

HOTHAM.—Bro. Dunn has conducted the services during the month. Bro. Maston having returned from his visit to Queensland, has now resumed his preaching at Hotham.

KENSINGTON brethren are having encouraging meetings, and are gathering in fruit unto eternal life.

FOOTSCRAY.—Bro. Illingworth is preaching to large audiences, and has met with encouraging success. Tea have been added up to the time of this writing—five by obedience, two restored, two by letter, and one from the Baptists. For the convenience of brethren living in Newport and Williamstown, a meeting for the breaking of bread has been opened at the state school, North Williamstown; they will retain membership at Footscray, and be under the direction of the officers. It is expected that gospel services will also soon be arranged for.

BALLARAT EAST brethren have been holding special services, for particulars see our news column.

BRO. C. A. MOORE has finished his work in connection with the Tabernacle, Dunedin. During the time he has labored in connection with that church, no less than 160 additions have been made. This speaks well for the zeal and energy of Bro. Moore and the church.

BROTHER and SISTER T. H. BATES left for Adelaide last month. Bro. Bates on arriving will at once commence work in connection with the church at Hindmarsh. From what we know of the church and its work, Bro. Bates will find his hands full. May God bless him and his family in their new home.

OUR MANAGER (Bro. McLellan) has received a note from Bro. Forscutt, thanking him on behalf of the "Australian boys" in Kentucky, for sending them copies of the Standard. Bro. Forscutt says "it is warmly welcomed whenever it comes."

THE church in Christchurch, N.Z., have sent money to America to pay the passage of an evangelist, whom they expect in about

two or three months to labor with them. We shall be glad to hear of his safe arrival.

BRO. A. B. MASTON arrived home from Queensland on June 20th, and preached in Hotham on the 21st. He promises us an account of his trip for the next Standard.

BRO. D. A. EWERS has settled in Brisbane, and we are informed that the prospects for establishing a strong cause in that city are very favorable.

BRO. H. GOODACHE after having done some fine work in Brisbane, has removed to Warwick, Queensland, to take up the work in the field on the downs vacated by Bro. Ewers.

We have received from Bro. B. C. Black a fine cabinet photograph of the burial place of Bro. Stephen Cheek, in Warwick, Queensland. Thinking that many of the brethren would like a copy, Bro. Black has had a number of copies taken which he offers for sale, postage paid, at 2s. 6d. a copy, can be had of B. C. Black, Taradale, Victoria, or A. B. Maston, Moleworth St., Hotham.

The Expositor.

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

PROBLEM: WHAT IS TRUTH?

ANSWER: I AM THE TRUTH.



IN giving us this answer to the problem, our prophet, the greater Moses of the spiritual Israel, has smitten the rock in the wilderness of life from which flow streams to slake the soul-thirst of the human race, to adorn with beauty, and fill with fruit the moral wastes and spiritual deserts of the world.

In the ages gone, antedating the giving of this grand solution to the world, men, for the most part, journeyed in nature's night, picking their way by the hazy light of dim tradition, helping themselves as best they might by the fitful taper or flickering lamp of speculation and conjecture. Now we have the sun at high noon-day in full-orbed power and splendor, flinging his million beams through all the earth, bathing and enswathing the world in his illumination, and men, casting away their flickering tapers and smoking lamps, may walk abroad

in the broad daylight of perfect knowledge, and rejoice in the undisturbed peace of a perfect faith.

Men need be now no longer storm-tossed and sea-driven on the desolate wastes of uncertainty, directing their devious courses by points of ill-discerned duties and promontories of hazy principles; but, with the life-chart of God's open word before them, the needle of their faith pointing to the pole-star of absolute truth in Christ, they may navigate their ships with perfect safety in the darkest night, over the mightiest billows, and through the wildest tempests that ever beat upon the frail bark of humanity!

Moreover, in Christ as the solution of this problem of ages, we have not only the perfect ideal of absolute truth—truth all and truth only, truth in its origin and end, in the abstract and the essence—but we have in it a *living embodiment, an actual demonstration, a human life upon earth*, breathing infection without contagion, mixing with pollution without contamination, in contact with falsehood without corruption—truth radiating from him, dwelling around him, and returning to him, as pure and unaffected by the mists and miasma of error around him as the sunbeam from heaven. But further, in this solution of the problem, we are furnished not only with the absolute knowledge of privilege, duty, and destiny, of what man may do and must, of what he may enjoy or must endure, but by being presented to us, not from the lips and in the existence of angel or deity, but in our human life—in the life and teachings of an incomparable man; one who was *altogether* lovely, the fairest among all earth's ten thousands—one so marvelously beautiful that infidelity itself has sought to pluck from his brow the crown of divinity that in him it might show how glorious is humanity—by being thus presented on a plane to which our poor appreciation can rise, not only is admiration aroused but mighty desire is begotten.

But, further still, in solving the problem of "What is Truth," by giving the answer in an incomparable Divine Man, not only are all attracted to him by his unmatched perfections, but by his being *personally* the object of our warmest affections, of our mightiest love, the *motive power* is given by which we are impelled to receive his principles and imitate his life. Light without heat would leave our world a glistening iceberg without leaf, flower, or fruit, not a living thing animal or vegetable—nothing

but a mass of eternal ice rolling uselessly in space. Add heat to light and every vital germ bursts into life.

Now, what heat is to light, is love to knowledge. Love is the mighty power that lays hold upon, unites herself with, and assimilates herself to the fair ideal that knowledge reveals. The fairest conception that man has formed or can form in the abstract, though radiant in light, only reflects the cold moon-beam—a graceful phantom that many might admire but none would grasp and embrace. The abstract ideal of perfection and truth given us by the highest uninspired genius might be well nigh perfect, but there would be all the difference between it and the Christ ideal of truth that there is between the chilly marble statue and the living, breathing, loving, and beautiful human being—a *stone* ideal, dead and cold.

The matchless wisdom of the divine solution of the problem appears to me in this, that by ties of unspeakable and *everlasting gratitude and love*, as well as boundless admiration, are we bound to him who is presented to us as our philosopher in principles and our ideal in life, and so to imbibe those principles and imitate that ideal becomes a natural and almost unavoidable result of our relation to him. It is beyond the power of the human mind to conceive a display of love greater than that made by the Divine Man for us. The wonder of love displayed in the incarnation, life and death of Christ for man, will doubtless be, as our capacities enlarge, the ever-increasing theme of admiration and grateful praise through all eternity. In Him **THE TRUTH** is found in the **INCARNATE LOVE**. The sun is his glorious symbol in nature, the source at once of both light and heat; if his heat rays could be separated and destroyed the world must perish. And when men doubt or deny great facts of the incarnation, miracles, and atonement in Christ's death for sin and sinful men, they destroy the facts that prove that he is **LOVE** as well as **LIGHT**; they rob him of his mightiest power over the human soul, and the impress of *the truth* can never be left upon the soul that is not first melted by *the love*. They eliminate all the *heat rays* from the Sun of Righteousness, and rob him of all power to melt and draw the icy hearts of men towards himself. Catching them from our beloved and great ideal, let us evermore seek to shed upon the cold dark world through the gospel the mingled beams of **TRUTH** and **LOVE**.

G. B. M.

A SERMON ON THE LAW.

BY ALEXANDER CAMPBELL.

(Continued from page 259.)

"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.

It may, perhaps, be objected that there are some expressions in the apostolic epistles which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel; such as, "By the law is the knowledge of sin," "for without the law sin was dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context, or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offence might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise was made. Now, we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine

"If Christians are not under the law, if they dead to it, if they are delivered from it, is it not a sinful thing?" "Is the law sin, then?" This objection against the nature of the law the Apostle removes in the next six verses by showing the utility of the law in himself as a Jew, under that law; and concludes that the law is holy, just and good. To the end of the chapter the Apostle gives an account of his experience as a Christian, freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it*. Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We can not dismiss this chapter without observing, first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call "the moral law." If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from, in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so-called moral law; and that it is abolished or done away, in respect of them. We must remark again, that before any thing said in this chapter respecting the utility or excellence of the law can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion—it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise, no objection can be made from anything in this chapter to the conclusion before stated. But this cannot be; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man, in his own way—"touching the righteousness which was in the law he was blameless." See the account he gives of himself, Phil. 3 : 4, 5, compared with Romans 7 : 7, 12; Acts 22 : 1; 23 : 1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and externally considered, was blameless, and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its

spirituality, but a discovery of Christ exalted, that convinced him of sin, of righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law previous to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort. It is Galatians 3 : 24. We shall cite from the twenty-third verse: "Before faith (Christ) came we were kept under the law, shut up into the faith which should afterward be revealed. Wherefore the law was our schoolmaster, to bring us to Christ, that we might be justified by faith. But after that faith (Christ) is come, we are no longer under a schoolmaster." Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the twenty-fourth verse. But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the twenty-fourth verse might read thus: "The law was our schoolmaster until Christ" came; and this reading unquestionably corresponds with the context. Now, is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostle—with the nature of Christ's kingdom—with the apostolic preaching, and with fitness of things, but that no valid objection can be presented against it, from anything in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunder-storm, by a dream, by sickness, etc. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences

as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the thunders of Mount Sinai—while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong; in short, whether the law has had its full effect upon them; I say, when this is the case, conversion work must go on slow; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Brahmins. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, are unbelievers under no law or obligation by which conviction may be communicated to their minds? Or they may ask, in other words, how does the testimony of Christ take hold of them? And why do they welcome the gospel? We have already shown that there is a law written on every human heart which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed, more or less distinctly on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle *conscience*. This natural conscience, or sense of right and wrong, which all men possess, in different degrees, according to a variety of circumstances, but all, in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by

awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailer and his house, of whom we read in the Acts of the Apostles, God spake to his conscience by an earthquake, and put an inquiry in his mouth that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then? some will inquire; or are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man that he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them, out of their own law, that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolators? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion, which is deducible from the above premises, is, that all arguments and motives, drawn from the law, or old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; observe days of religious fasts, as preparatory to the observance of the Lord's Supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground—not being enjoined, or countenanced by the authority of Jesus Christ.

5th. In the last place, we are taught from all that has been said, to venerate, in the highest degree, the Lord Jesus Christ; to receive Him as the Great Prophet, of whom Moses in the law and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If we continue in his word, then are we his disciples in-

deed, and we shall know the truth, and the truth shall make us free—if the Son shall make us free, we shall be free indeed."

It is remarkable how strong our attachments are to Moses as a teacher; though Moses taught us to look for a greater prophet than he, and to hearken to him! It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest? His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace! He came down from heaven to give place to the Messiah, to lay down his commission at his feet; and we will not accept it! Strange infatuation!

If Moses was faithful in Christ's house, as a servant, shall not Christ be faithful as a son over his own house? Let us, as his disciples, believe all he teaches, and practice all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire, individually, What lack I yet? If we are then deficient, let us say, with the Jews, who disowned him, "We are Moses' disciples, but as for this fellow we know not whence he is." But let us all remember that if he that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh, but after the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occasion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we lived in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a—God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May He that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in

light of it, and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! AMEN.

Querist.

QUESTIONS.

Dear Sir,—As the "Bible College" has not yet been started, I am under the necessity of troubling you with the following:

(1). Were there more than twelve apostles? Our Lord said he had chosen twelve, but one of them "by transgression fell" and "went to his own place." We read in the 1st Acts that it was necessary that another be ordained to be a witness of Christ's resurrection. They appoint two and then pray, "Lord, show whether of these two thou hast chosen, that he may take part of this ministry, and apostleship. They then give forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles. Thus again there are twelve. But Paul also claims to be an apostle, not of men, neither by man" &c. (Galatians 1: 1). And in Acts 14: 14, we read of "the apostles Barnabas and Paul. This makes Barnabas an apostle, and yet I do not find his name mentioned as one of the twelve, and as Paul "the apostle" speaks of himself as distinct from "the twelve" (see 1 Cor. 15: 6-9), the query naturally suggests itself—"were there fourteen apostles?" No doubt you will be able to help me over this difficulty.

There is just another matter which to me needs explication. It is this:—When Paul wrote his epistle to the Romans, he speaks to those who were baptised into Jesus Christ. Now, we understand from his letter to the Galatians that those who were baptised into Christ did put on Christ, and yet he tells the Romans to put on the Lord Jesus Christ (Rom. 13: 14), after having spoken of them in a previous chapter as having been buried in baptism (Rom. 6: 4).

I hope dear Mr. Editor, that you will not regard the above as "foolish and unlearned questions," which you are to "avoid," but kindly throw a little light on the subject so as to help the obtuse brain of

A. J. NIBB.

REPLYING.

1. The word *apostle* (to send forth) means simply a missionary, or one who is sent out by the authority of another. There are three orders of apostles mentioned in the New Testament:—

1. apostles of God, such as Moses and Christ (Hebrews 2: 1); 2. apostles of Christ, such as Peter, James and John (Matt. 10: 2-5); 3. apostles of the church, such as Paul and Barnabas (Acts 14: 14 and 2 Corinthians 8: 23). Paul was also an apostle of Christ, seeing that he was sent by him to preach the gospel to the Gentiles. Of the apostles of Christ, there were thirteen—viz., the eleven, Matthias (who was elected to fill the place of Judas), and Paul, compare Matt. 10: 2-4. Mark 3: 13-19, Luke 6: 12-16, Acts 1: 12, 13, 26 and Acts 9: 1-22.

Some infer from such passages as Matt. 19: 28 and Rev. 21: 14 that there were in reality but twelve apostles; and hence they suppose that Matthias was not an apostle, but such an allegation is manifestly inconsistent with the plain and unequivocal statement Act 1: 23, 2: 14, 1: 2, 20. And it is therefore more probable that Paul being an apostle *extraordinary*, is not included in the aforesaid passages, or, otherwise, that the number twelve is used in such cases in a technical sense, as it frequently is when applied to the tribes of Israel, these were in reality thirteen, though they are commonly called the twelve tribes. (See *Milligan's Scheme of Redemption*.)

2. Rom. 13: 14, Gal. 3: 27. The idea of putting on Christ in Rom. 13: 14 is an exhortation to imitate him, in reference to moral character and habits, as in all respects he was unlike what had been specified in the previous verse. In Gal. 3: 27, the question is about a son attaining his legal majority. The expression "put on Christ" means literally, as one puts on a garment; an exact analogue is found in a Roman youth's assumption of the *toga*. Thus, to put on Christ is to be (in right) a son of God. The believer in the act of baptism formally and solemnly declares his acceptance of Christ as Redeemer and King. And the man who has received Christ as Redeemer and King is in the condition not only of a "child" of God's house, but of a *son* of God, who has attained to complete emancipation from even the kindly tutorship of the law.

In reply to Enquirer's queries in reference to picnics, &c., we have to say, 1st. that in our opinion, picnics properly conducted, are very good institutions. We always make a point of attending them when we can, and always feel the better for so doing.

2nd. No individual brother has the right to rebuke the church. He can express his opinion upon any matter connected with the church at the pro-

per time and place; the proper time and place being the business meeting of the church.

We cannot reply to E. T.'s question as we do not know all the facts of the case. We should require to hear both sides of the question.

The Exhorter.

Exhort with all long-suffering and doctrine,—
2 TIMOTHY 4: 2.

But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—HEBREWS 3: 13.
He that exhorteth on exhortation.—ROM. 12: 8.

OUR PLANS FOR THE FUTURE.

A Lord's day morning address by Dr. Verco, North Adelaide, S. A., May 23rd, 1886.

Jan. 4: 13 to end.



HE subject upon which the apostle touches in this section, and on which he gives us such plain and excellent admonition, is that of "Our plans for the future." Our life is a sort of trinity; past, present, and future.

We live in the memory and by the experience of the days that are gone. We live in the fleeting and momentary "now," with its duties, its pleasures, its troubles. And we live in the future with its possibilities, probabilities and plans. And varying with the natural constitution, and the discipline of our minds is the degree to which we live in these respective periods. Some revel in the joys of the past, or go mourning over it all their days; some reap therefrom harvests of wisdom and experience, and others, nothing but the whirlwind, and have but little more wit than they were born with; and some there are who belong to a class, curiously denominated "The has beens," who do miserably little now, but from their own telling, were among the giants of those days long gone. Others live wonderfully in the present. Their motto is "now," "to-day," they are ever ready to "take occasion by the hand, hasting "to do ye next thynge" as the old legend has it. And the record of their life is always brimful of fruitful labor. And there are others to whom the future is almost all. Hope is eternal with them. Never satisfied,

they are ever after more, whatever it is: they are always forming schemes, and laying plans. However successful these may prove, they are but foundations for others grander, and further-reaching, and however disastrous previous efforts, there is always "a good time coming" for them, there is ever "a ship coming in," and they are perpetually singing "when the king comes home." And too often, the lessons of the past are lost, and the duties of the present are neglected in the fancies of the future.

Still in greater degree or less, we all lay our plans for the future; and it is in reference to these that the apostle gives directions.

Now he tells us, *first*—there is a style of speech with respect to the future (and of course the speaking is the outcome of a style of thinking and living) that is not right. We ought not to say, "we will go into a certain place, and we will remain there a certain time, and we will do a certain work, and we will achieve a certain result."

And *second*, he gives the reason why we should not speak after this fashion; "whereas ye know not what shall be on the morrow." The events of futurity are quite unknown to us. We walk, as it were, close behind a screen; and as we move on, so the screen moves on before us; and where we shall plant our foot at the next step, we do not know. Whether we shall find ourselves in a field of beautiful flowers, in a garden of delicious fruit, or in a quagmire of danger and distress, we cannot tell. How do we know that we shall ever "go into this city?" The city might be gone before we get there, some Vesuvius might cover it with dust and ashes; some earthquake might swallow it up, some deluge of fire and brimstone out of heaven consume it. How do we know that "we will buy and sell?" We cannot buy without money; and the robbers might relieve us of our purses on the road, or the bank might break, and our letters of credit be but worthless paper. As for saying "we will get gain" that is the height of vain boasting. Wool might drop sixpence a pound after purchase; Moonta scrip might depreciate from twenty pounds to six shillings a share; and the wheat market show a decline of one shilling per bushel. How then? We might sell, but how if the cheque we took should be returned with N. S. F. written across it; and our capital, out of which we were going to "get gain" should be transferred to the pockets of a man more clever or less honest than ourselves? As for "continuing there a year," the man who will dare

such a boast is a bold man. A year, a month, a week, a day, even an hour, who can guarantee? We are "poor pensioners upon the bounties of an hour." The sun now at noonday may not have sunk to rest beneath the western wave, before some of us—which of us God only knoweth—may be fallen asleep, to wake again at the glorious dawning of the eternal day.

Broadly speaking, there are two uncertainties, then, which we must introduce into our reckoning; and which, if reckoned on, cannot but prevent us from falling into the mistake, into the sin of presumptuously vaunting about to-morrow, (1) the uncertainty as to what may happen to-morrow, and (2) the uncertainty as to whether to-morrow will be.

The apostle now picks up this second point, and continues "What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away." It is not that our life is short; but that its length is quite uncertain. We see the smoke issuing from the chimney top, and rising straight up like a column to the clouds, for not a breath of air is stirring; again we see it sweeping over in a graceful curve, and stretching away above the horizon till it is lost in the distance, for the breeze deals with it very gently; again, no sooner is it seen, than the fury of the gale beats it out of sight. So is our life; the wind passeth over it, and it is gone." We see the fleecy cloud hovering on the hill-top as the sun rises; we turn ourselves about, we look once more, and it is gone, "like the grass, which to-day is, and to-morrow is cast into the oven." How irrational then to determine absolutely, to promise unprovisionally, to boast vauntingly that any future time will do this or that.

"But now ye glory in your vaunting; all such glorying is evil." What the apostle is battling against is vain glorious vaunting, boasting what we will do; as though the battle were always to the strong, and the race ever to the swift. Whereas we know it is not thus, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Who does not recall the parable of the godless rich man, "What shall I do? This will I do, I will pull down my barns, and I will build greater, and I will say to my soul, thou hast much goods laid up for many years." He gloried in vaunting. He reckoned without God. But God said "Thou fool, *this night* thy soul shall be required of thee." The apostle

says this vaunting is evil, so it is. It robs God of his due as the governor and preserver of the universe; it is practical atheism.

"For that ye ought to say if the Lord will, we shall both live, and do this or that." We must recognise God as the overruler, and acknowledge that the continuance of our life depends on him, and the achievement of our purposes. We must remember this dependence, and confess it. If "he giveth to all life and breath, and all things," then necessarily his will governs our opportunity of having and using these things. We must not say "we will" without limitation; we must take God into our calculations; and qualify the "we will" by "if the Lord will," and so subordinate our will to his.

Now, we must keep plainly before our minds what the apostle is really combatting. It is egotistic vaunting about our future plans. He does not tell us we are not to prepare any, that we are to live wholly in the things of to-day without any thought for to-morrow; to be imprudent, improvident, happy-go-luckies, living from hand to mouth. By no means. He does not say because we do not know of a surety that to-morrow *shall* be, therefore we must not prepare for the to-morrow that *may* be; that because we cannot be positive as to what we shall do, therefore we are not to get ready to do anything; that because we cannot certify the fulfilment of our purposes, therefore we must never frame a purpose at all. On the contrary, he continues "For that ye ought to say, we will do this or that, if the Lord will." Like wise men, we must look ahead, and in view of the possibilities and probabilities propound our plans so as to meet them. Were it otherwise we could not carry on the ordinary business of our lives; we could engage in no service, we could not rent our little cottage for a week, we could not even make our arrangements for preaching or for worship one week ahead of us. No, we may and we must look every matter fairly and squarely in the face, regard it from every standpoint that hope, prudence, caution and experience can suggest, and lay our plans according, but with the grand understanding that this is all prepared subject to the approval of the Father, the sentiment of our hearts being "nevertheless, not my will but thine be done." Man proposes but God disposes.

The apostle enforces his lesson in a manner very plain and emphatic, in a style almost harsh in its curtness. He concludes with the sentence, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

He means this: I have told you what is evil, what you ought not to say. I have told you what you ought to say, therefore you know the good and the right. If you do it not, you commit sin. This sentence contains a grand principle of divine law; that all neglect of a known good is evil in the sight of God: if a man leaves undone what he knows to be right he is guilty. There are passive sins, sins of omission. A man may never actually do a wrong, and yet be a wicked sinner through leaving good undone. But the special meaning here in this connection is, that whoever calculates without taking God into his calculations, sins.

Well, suppose we carry out the apostles exhortation, what will it do for us?

1. It will be a perpetual remembrancer of the fact that our lives, our work, our successes are entirely in the hands of the Lord. Nor will this be any grief or disadvantage. Has he not infinite wisdom? Then he always knows whether our purpose is the best; we do not. Is he not omnipotent? Then he can always work out the best purpose. Our inability often cramps our resolve. Is he not love? Then he will surely work all our purposes for our good. Should not the knowledge of this over-ruling give us more confidence, then, in the conduct of our undertakings? Our prayer should be "Lord, undertake for me; superintend my life." Then in the confidence of Christ shall we rejoice, "I foresaw the Lord always before my face; for he is on my right hand that I should not be moved, therefore did my heart rejoice and my tongue was glad."

2. In the next place, it will be a reminder of the shortness and vicissitudes of earthly things, by bringing them into contrast with the things of God, which are eternal and unchanging, and this contrast will exercise a salutary effect in our resolves for the future. When we propose a line of conduct to ourselves, let us say "If the Lord will;" then if the means are out of all proportion to the petty end to be obtained, petty in view of the spiritual and eternal, we shall think twice before we embark upon our venture, we shall perhaps change the direction of our energies, set our sails for another channel, and put our helm hard to port, so as to reach perhaps a more distant, but surely a richer and fairer haven.

3. In the last place, it will be, if spoken of thoughtfully, an almost certain safeguard against sin. The Lord's will is not unknown; He has revealed it in his word. By reading this, we

can learn "what is that good, and acceptable, and perfect will of God." Now the Lord never wills that we should act contrary to his revealed will. Therefore if any plan has the suspicion of sin in it, it has the stamp of God's disapproval as tested by that word, directly we whisper the phrase "if the Lord will" the plan will be discarded. We know the Lord wills not, therefore we must not, and cannot. With such a test, how much purer would our lives be each day; how much freer from self-involved care and anxiety would be our days to come! How seldom should we put off till to-morrow, what we should do to-day. Procrastination would be itself "pushed out," for "now is the accepted time;" convenient seasons would be made, and we should not fall under the condemnation of "Him who knoweth to do good and doeth it not."

Brethren, let this be our motto "If the Lord will." Against every determination in our mind bracket a D.V., you see it often in print. Let it always be engraven in our hearts, burned there in deep inerasible characters (D.V.) Deo Volente. God being willing.

Biblical Sketches.

MARY MAGDALENE.

CONSPICUOUS amongst the honored names of the personal friends and attendants of our Lord during his earthly sojourn stands that of Mary Magdalene, or, more correctly, Mary of Magdala. She is first mentioned in connection with other women who had received great deliverance from severe bodily affliction at the miraculous hand of Jesus, and manifested their gratitude and love to him by ministering to him of their substance. From what diseases or afflictions the others had individually suffered we are not informed; it is said of them collectively that they "had been healed of evil spirits and infirmities;" but in connection with the first mention of the name of the subject of these remarks, it is said, "that out of her went seven demons." And from that time it seems she voluntarily consecrated her life and property to the service of the Saviour, and along with a devoted band of pious women, among whom was the mother of our Lord, she accompanied him in his last journey to Jerusalem, where, like a company of ministering angels, they did all that womanly care and sympathy could do

to assuage the grief and lighten the burden of the man of sorrows. No detailed account of these works of faith and labours of love have ever been chronicled by human hand, but "their record is on high," and they are, without doubt, inscribed in imperishable characters in the book of God's remembrance. Mary Magdalene is mentioned by name among those who were present at the crucifixion, and with them compelled in helpless grief to look on through their tears during the early part of that awful tragedy from a distance. But no sooner had the trembling earth and darkening heavens, acting on their guilty consciences, scared away the cowardly murderers of the Lord of Glory and rendered approach possible, than Mary with her sorrowing associates hasten to the cross, and, although powerless to deliver him from death or relieve his pain, could endeavor by their presence and sympathy to mitigate the agonies of his last moments. She stood by his cross, and with a love stronger than death refused to quit that station until all was over, and afterwards corroborated the testimony of the beloved disciple in his narrative of the closing scene. She listened to his last commands of filial love to that disciple—heard his last agonising cry, "Eloi Eloi Lama Sabaothani," followed by his expiring exclamation, "It is finished." Witnessed his last convulsive shudder, and saw him bow his head in death; saw the rude soldier plunge the cruel spear into his side, and the blood and water gush therefrom, and even then refused to leave, although John had gently led away the broken-hearted mother to his own home. But Mary still remained, giving vent to her unutterable sorrow in fast-flowing tears. At length two influential friends, Joseph and Nicodemus, come to the place, and with mingled feelings of joy and grief she intently watches them, as with generous respect and pious care they take the mangled body down from the cross, wrap it in bands of new linen, with a liberal profusion of costly spices, and bear the precious burden away to Joseph's newly-finished tomb, Mary, with the little band of sorrow-stricken mourners, following after, watching intently over everything that was done, until the dear remains are safely deposited in the chamber of the dead, and protected from rude intrusion or violence by the ponderous stone that closed the entrance.

But there yet remained to Mary some melancholy consolation in the thought that there was one more sacred duty to her Lord, one more

little service that she could render him, the last funeral rites had yet to be performed, and she would have one more opportunity of beholding the dead face of him she loved so well; and away she hastened, followed by her companions, to improve the few remaining moments of the declining day in lavishing her wealth of love and treasure in the purchase of the richest perfumes, the sweetest and costliest spices, for the last anointing of the sacred body of her crucified Lord. And with what impatience she waits and submits to the restraints of that last legal Sabbath (for her heart is buried with him) until the early dawn of the morning of the first day of the week sets her free to go forth with the partners of her grief, bearing the precious load of spices, to the place where they laid him. They consult as they walk along how they shall surmount the difficulty of rolling away the stone (they had heard nothing about the seal and the guard of soldiers), but as they come to the hallowed spot, they discover to their great surprise that the stone is already removed. With anxious thought they make a hasty search, but only to confirm their worst fears, that the body is no longer there. In the midst of their perplexity a vision of angels suddenly appear, and startle them with the incredible announcement that he is risen from the dead! Bewildered and astonished, they hasten away to the place where their brethren are sojourning. Mary arrives first, almost breathless, and announces the alarming intelligence that the tomb has been violated, and, said she, "they have taken away the Lord out of the sepulchre and we know not where they have laid him." Without one moment's delay, Peter and John start off at their topmost speed to see for themselves, Peter foremost, the rest thinking that perhaps in the uncertain light of the morning Mary had made a mistake in the place, and presently, as the rest of the affrighted women arrive with the additional information about the apparition of angels, the disciples conclude that their visit to the dwelling place of the dead in their troubled state of mind, working on their superstitious fears, sufficiently accounts for the whole matter, and that no doubt when Peter and John returned, this conclusion would be fully confirmed.

Meanwhile the two disciples had reached the sepulchre; the more youthful and athletic John had outrun Peter, and arrived first at the sepulchre, and finding it open he stooped down and looked inside, and noticed that the habiliments of the dead were

still lying there. Another moment and Peter rushes up in breathless haste, and into the sepulchre to make a full investigation. He finds the linen clothes in which the body had been wrapped lying in perfect order, and the napkin that was about his head folded up and laid by itself in the most careful manner, and announces his opinion to John that although the body has certainly disappeared it does not seem to be the work of robbers. John, to convince himself by personal observation, enters the tomb and is soon confirmed in the truth of Peter's statement, and the result is that they are more perplexed than ever (for the idea of his resurrection has never once occurred to them), and finding they could do nothing more, returned back again to their companions in trouble, to condole with them on this complete extinction of their last hope "that this was he who should have redeemed Israel."

But before their departure Mary had returned, only to learn that fuller investigation had confirmed her first and worst impression, that the body of her adorable Lord had undoubtedly been taken away. The high tension of excitement by which she had been upheld all that morning now suddenly relaxed, and as Peter and the beloved disciple turn away from the place and leave her all alone, she gives vent to her pent up feelings in wailings and tears of hopeless distress, and so overwhelming was her sorrow and despairing her grief that the angelic testimony to the resurrection of Jesus seems to have been entirely lost upon her. But as she weeps she casts her tearful eyes once more into the sepulchre, and there a bright vision meets her astonished gaze. The tomb is no longer empty, two bright angels sit one at the head and the other at the foot of the niche in which the body of Jesus had lain. As newly arrived visitants from the land of the immortals, where there are no sorrows and no tears, their exalted natures seem almost incapable of being touched with the feelings of weeping Mary, and they interrogate the heart-broken mourner with the question, "Woman, why weepest thou?" In accents broken by sobs of choking grief, she replies, "Because they have taken away my Lord and I know not where they have laid him." Turning around, perhaps to see if any of her companions were near, she sees a man who repeats the question she had just answered. The thought strikes her that this is the gardener who has charge of the place, and that the owner of the tomb not having explained to him the circumstance of

the hasty interment of this stranger in the new family vault, he had removed the remains as those of an unwelcome intruder, so she adds to her reply, "Sir, tell me if thou hast borne him hence, and I will take him away." He responds in one single word, "Mary." In a moment she identifies him by that familiar voice, and in a transport of delight exclaims in the sacred Hebrew tongue "Rabboni," and in her ecstasy of joy is about to embrace his feet, when suddenly he directs her rapture into a channel of loving obedience, saying "Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them I ascend unto my Father and your Father, and to my God and your God." Great as would have been the pleasure of his further companionship, yet such was the high state of heavenly discipline to which she had attained that his will was her will, so without one moment's hesitation she starts off in swift obedience to do his gracious bidding. On her way she falls in with her sorrowing sisters, and as she begins to tell them the thrilling news that she has seen the Lord! Jesus meets them, and instantly dispels their fears with his bright morning cheer, "All hail." Without one moment's doubt of his identity, they, like the worshippers before the throne, prostrate themselves in adoring love and wonder at his feet. Mary, meanwhile, faithful to the high commission she had just received, is hastening on to deliver her glorious message to the sorrowing apostles. And with the faithful discharge of this sacred duty, this act of obedience to the first command of the risen Saviour, closes the brief glimpse of the life and character of one of the purest, noblest, and best of her sex and race. One who, even among her noble band of Christ-loving contemporaries, stands out in distinguished brilliancy, like a star of the first magnitude in a bright constellation of celestial luminaries, shining on in the darkest night of tribulation through which the church has ever passed. As was predicted of her loving sister and namesake of Bethany, it may be said of her, "Wheresoever the gospel is preached throughout the whole world this that she hath done shall be told for a memorial of her."

It seems unaccountable that a tradition has obtained currency amongst those who ought to know better, that Mary Magdalene in her early life was a profligate woman, and even to this day her honored name is used as the synonyme for one of the most degraded of her sex, and even those institutions which Christian benevolence

has provided to mitigate if possible the diseases and horrors consequent on a life of sin and shame are called after her, implying that they are intended only for those who belong to the same class as Mary Magdalene did.

There is not one iota of proof in favor of this assumption, which seems to have originated first because it is said that out of her Christ cast seven demons, as if great afflictions are an evidence of great crimes, a very ancient but very mistaken notion, as known by observation and experience, as well as the testimony of our Lord himself in John 14: 3, and Paul (Hebrews 12: 5-11), and if it were true of Mary, why not apply it also to her afflicted associates mentioned in Luke 8: 2, 3. Another assumption is that the woman of the town of Nain, who washed our Lord's feet with tears, wiped them with her hair, and anointed them with ointment as he sat at meat in the house of Simon the Pharisee, and Mary of Magdala are one and the same person. A mistaken impression, arising from want of care in comparing the narratives in their proper connection. But although desirous of freeing the honored memory of one of the brightest ornaments of the church from a groundless slander, the monument of her fame towers far above the reach of obliquity, and based on the foundation of eternal truth will be as enduring as that word that endureth forever, and her praise shall be in all the churches as precious ointment poured forth to the end of the age.

"And what in yonder realms above,
Is Mary yet ordained to be,
In honor, holiness, and love,
No seraph more adorned than she.
Nearest the throne, and first in song,
She shall her hallelujahs raise,
While wondering angels round her throng,
And swell the chorus of her praise."
A. S. A.

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.]

WHEN DID CHRIST INSTITUTE THE SUPPER.

Dear Editors,—I think that *Iota* is rather severe on R. S., and that he falls into the very error he so strongly condemns. The subject is one in which there is very little room for

dogmatic assertion, owing to the many difficulties by which it is surrounded. I regard *Iota's* theory as a very far-fetched one, containing at least one fatal objection, viz., that it makes the Ascension take place one day prior to the Day of Pentecost, which is of course insufficient for the necessities of the case.

I am, &c., PASCIA.

WHEN DID CHRIST INSTITUTE THE SUPPER?

A REPLY.

Iota is rough in his article on the above, but "as iron sharpeneth iron," &c., let us go into a few further particulars. I cannot see any reason for a "shifting of the ground of inquiry"—betrayals, passover, and supper being as before stated, events which occupied representative sections of the same night. I would ask a careful perusal of the following—Matt 26: 26-35, "And as they were eating (the passover, see verses 17-25), Jesus took bread and blessed and brake, and gave to the disciples, and said, Take, eat, this is my body. And He took the cup, and gave thanks and gave to them, saying, drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus, All ye shall be offended because of me this night, for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, though all shall be offended because of Thee, yet will I never be offended. Jesus said unto him, verily I say unto thee, before the cock crow, thou shalt deny me thrice. Peter said unto Him, though I should die with Thee, yet will I not deny Thee; likewise also said all the disciples."

Will any candid reader say that the events thus far narrated did not occur during the same night? If they did not, Matthew is about the most deceptive and illusive writer I have ever studied. If they did, it is proved beyond controversy that Jesus was betrayed and arrested before the cock crow watch of the same night in which he eat the passover and instituted his supper, because it was whilst Jesus' trial was going on in the palace of the high priest that Peter denied him. In Matt. 27: 62-64, we read, "Now, the

next day that followed the preparation, the chief priests and pharisees came together unto Pilate, saying, Sir, we remember that deceiver said, while He was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night and steal him away and say unto the people, He is risen from the dead, so the last error shall be worse than the first."

We have here a point of time distinctly named. The next day that followed the preparation, and the chief priests and pharisees are asking that a watch be set over the dead body of Jesus. If we ascertain what time is represented by the preparation, we can fix accurately the date of the crucifixion. The word evidently refers to the action necessary to make ready for the eventful feast of unleavened bread on the first day of which the passover had to be killed (Luke 22: 7). It is therefore contemporaneous with the first day of unleavened bread, that being the time which Jesus directed they should prepare the passover for Him (Luke 22: 7, 8). Matt. 27: 62-64, shows that the day after Jesus was lying in His sepulchre. He must therefore have been killed during the day of preparation, which as we have seen, was the first of unleavened bread when the passover was killed. This ought to set the whole matter at rest, Matt. being quite explicit on this point. A word *re Iota's* statements, He says he believes Jesus and the twelve did not go out of the house until the morning. Matt. 26: 30, Mark 14: 26, says, "And when they had sung an hymn they went out into the Mount of Olives." Whom are we to believe, "*Iota*" or Matthew and Mark? He says Jesus breaks the Mosaic law by going out before morning.

I ask what constituted the Mosaic law? I do not think the passover is so-called; as to the "breaking," that was referred to in my former. *Iota* implies that the supper was not instituted immediately after the passover commemoration. Matthew says, "and as they were eating Jesus took bread," &c. (see Matt. 26: 17-30). He also denies that John 18: 28, "But that they might eat the passover," refers to the paschal feast. The contrary is proved, (1) by the narrative sequence; (2) by the fact that the feast of unleavened bread is never called the passover apart from the paschal feast, and only once in connection therewith. 3. The term or expression implies one act, not a series, 4. defilement would not have hindered their eating the unleavened bread after the even if they cleansed themselves, but it would then

be too late for the passover. As to the impossibilities mentioned, they are only one or two additions to the many that have been demonstrated quite practicable. If I remember rightly one of our brethren had, some years ago, to demonstrate that it was not an impossibility to have baptised and thereby "added to the church" the 3000 converts of Pentecost. I have no doubt, arithmetic, investigation, and common sense, would soon convert these impossibilities into similar practicabilities.

I am glad Iota has given us a specimen of what he deems clear thinking, otherwise this assertion 're "many of the clearest thinkers of the day" would have been very misleading; as it is, all who are so interested may read and compare for themselves. I would take the impossibilities in hand now, but am afraid I am extending beyond your limits already. R. S.

Christian Evidences.

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

A MIRACLE NO VIOLATION OF NATURAL LAW.

BY THOMAS MUNNELL.

The evident trend of all the best thought of the day is to dispense with the supposed impassible gulf lying between the physical and the spiritual hemispheres, not by throwing any artificial bridges over the chasm, but by revealing to our wondering eyes the natural bridge that always has been there—or rather by showing that there never was such a chasm as has been supposed. Hence, the law of continuity from the nadir to the zenith of creation may be easily believed in, especially when Substantialism surveys the frontier of the two great hemispheres of nature. Some of these laws we partially understand; some are entirely out of our reach. We know enough of the law of gravitation to avail ourselves of its power as a mechanical force. Hence, it is no miracle to employ this force in turning a water-wheel or in the ascent of a balloon, but there are laws no doubt that belong to the upper regions of even physical nature, of which we know nothing, and of which we have no command. The use of such physical laws would be superhuman, and therefore to us miraculous. The command of any of these higher physical laws would be as miraculous as if it were a violation of some law of nature.

It is wholly unnecessary to do any violence to nature in order to secure a miracle. Miracles were intended as credentials to ambassadors to this world from a foreign court, and the evidential value of a superhuman work performed in obedience to

some higher natural law is just as great as if it had been performed in contravention of some law. If water was turned into wine in the exercise of a higher natural law, of which man has no command whatever, it shows that Jesus was not a mere man; just as well as if he had violated a dozen laws to accomplish it. Are we sure that all the natural forces, that make wine are pent up in the grape-vine? It was a miracle to make iron swim in the shape of Elisha's axe, but it is no miracle to make it swim in the shape of a ship's hull. Iron on water acts differently under different conditions, and so water under one condition may remain simple water, but under another may turn to wine, and the latter result be just as natural as the former. A miracle is therefore not necessarily anti-natural nor supernatural, but need only to be superhuman to secure all the evidential force a violation of nature could produce. Assuming that it was unnecessary for Jesus to call upon any law in the spiritual realm to make the wine, his command of that which is not in human power in the physical proves him to be superhuman and the Sent of God.

This doctrine in regard to miracles may not be free from objection, but it was fully developed by the writer, nine years ago, in the *Christian Quarterly*, and still retains its hold upon my own mind. A certain class of scientists have always made objection to the miraculous in religion on the ground of the "inviolability of the laws of nature; and surely we are under no obligation to saddle religion with a load which it need not carry.

If, as Substantialism teaches, all physical substances are regularly graded from the coarsest to the finest—from the rock, soil, tree and water to the gasses, electricity, magnetism, etc.—if water analyzed into its invisible elements sends them back where they came from among "the things which do not appear," Heb. 11: 3, and if one analysis and refinement after another shades off till it touches the boundaries of vital life, thought, mind and spirit, it will not be difficult to accept the doctrine of the continuity of law as taught by Mr. Drummond.

As no human eye can take in all the degrees on the Zodiac at once, so no human intellect will ever understand all the laws of nature, and it is not worth while to assume that Jesus had to master any of these laws in opening the eyes of the blind or walking on the sea. Nature is all of a piece, from the lowest to the highest, and the identity of law throughout is no improbability, and therefore the miraculous need not be anti-natural; for just as we call upon dynamite to do what other physical forces are unable to do without arraying one force against another, so Jesus could employ some higher natural force to accomplish what the forces with which we are acquainted are utterly unable to do. Therefore, a miracle is no violation of natural law; the harmony between the physical and the spiritual departments of nature is complete, while the apparent conflict between them arises only from our comparative ignorance of both.

(The Christian Quarterly Review).

Poetry.

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

DEATH OF A PAUPER.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll,
A dearly precious soul
Is passing now.
Stranger! however great,
With lowly reverence bow;
There's one in that poor shed—
One by that paltry bed—
Greater than thou.
Beneath that beggar's roof,
Lo! Death doth keep his state,
Enter, no crowds attend;
Enter, no guards defend.
This palace gate.
That pavement, damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting with meagre hand
A dying head.
No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short deep gasp, and then—
The parting groan.
O change! O wondrous change!
Burst are the prison bars—
This moment there so low,
So agonized, and now
Beyond the stars.
O change! stupendous change!
There lies the soulless clod;
The sun eternal breaks.
The new immortal wakes—
Wakes with his God!

Caroline Bowles.

PERFECT PEACE.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.
Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs the sabbath of that deeper sea.
So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hush'd stillness at its sacred door.
Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs that deeper rest, O Lord! in Thee.
O Rest of rests! O Peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulness of joy, for ever and for ever.

Harriet Beecher Stowe.

Gleanings.

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

CHEERFULNESS is as friendly to the mind as to the body.—ADDISON.

To be thrown on one's own resources is to be cast in the very lap of fortune.—FRANKLIN

WHOEVER makes the fewest persons uneasy is the best bred in the company.—SWIFT.

THE best way of avenging thyself is not to become like the wrong-door.—M. AURELIUS.

ALL that the wisdom of the proud can teach is to be stubborn or sullen under misfortune.—GOLDSMITH.

CULTIVATE not only the corn-fields of your mind, but the pleasure grounds also.—WHATELY.

IN all thy actions think God sees thee ; and in all his actions, labour to see Him.—QUARLES.

THERE is nothing so delightful as the hearing or the speaking of truth.—PLATO.

THE most manifest sign of wisdom is continued cheerfulness.—MONTAIGNE.

WHAT keeps men in continual discontent and agitation is that they cannot make realities correspond with their conceptions.—GOETHE.

ALTHOUGH some things are too serious, solemn, or sacred, to be turned into ridicule, yet the abuses of them are not.—SWIFT.

THEY that will not be counselled cannot be helped. If you do not bear reason, she will rap your knuckles.—FRANKLIN.

THE most contemptible are generally the most contemptuous.—FIELDING.

HE is a king who, free from fear, looks on all things with a clear bosom.—SENECA.

THE higher the rank the less the pretence, because there is less to pretend to.—LORD LYTON.

THE higher we rise, the more isolated we become ; and all elevations are cold.—DE BOUFFLERS.

IF evil be said of thee, and it be true, correct thyself ; if it be a lie, laugh at it.—EPICTETUS.

No cloud can overshadow a true Christian but his faith will discern a rainbow in it.—HORNE.

I know by myself how incomprehensible God is, seeing I cannot comprehend the parts of my own being.—ST. BERNARD.

COURAGE and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate.—GOETHE.

VIRTUE is like precious odour, most fragrant when they are incensed, or crushed.—BACON.

THE art of pleasing is to seem pleased. To be amiable is to be satisfied with one's self and others.—HAZLITT.

REMEMBER that in all things lamenting becomes fools, and action wise folk.—SIR PHILIP SIDNEY.

BY steadfast attachment and love the servant is made equal to his lord, who, but for this, is justified in looking on him as a hired slave.—GOETHE.

THE greatest part of mankind labour under one delirium or another.—FIELDING.
PROSPERITY is not without many fears and distastes, and adversity is not without comforts and hopes.—BACON.

THERE are those who never reason on what they should do, but on what they have done.—FIELDING.

PRAYER is a shield to the soul, a sacrifice to God, and a scourge for Satan.—BUNYAN.

WE are sure to get the better of fortune, if we do but grapple with her.—SENECA.

HOW many pains our pleasures cost us.—MENANDER.

THE way to preserve the peace of the church is to preserve the purity of it.—HENRY.

HE who is sorry for having sinned is almost innocent.—SENECA.

ALL men are equal ; it is not birth, but virtue alone, that makes the difference.—VOLTAIRE.

THE gilded chambers built by wrong invite the rust.—WHITTIER.

HE who has injured thee was either stronger or weaker than thee ; if weaker, spare him ; if stronger, spare thyself.—SENECA.

WHEN the soul has laid down its faults at the feet of God, it feels as though it had wings.—EUGENIE DE GUERIN.

TO be happy is not the purpose of our being, but to deserve happiness.—FICHTE.

A man has no more right to say an un-civil thing than to act one ; no more right to say a rude thing to another than to knock him down.—JOHNSON.

NO joy in nature is so sublimely affecting as the joy of a mother at the good fortune of a child.—RICHTER.

NOTHING is to be esteemed evil which God and Nature have fixed with eternal sanction.—JEREMY TAYLOR.

TALENTS are nurtured best in solitude, but character on life's tempestuous sea.—GOETHE.

ALL knowledge is not nourishment. The mind may pine upon its food.—WILLIS.

PAIN and pleasure, good and evil, come to us from unexpected sources.—GOETHE.

SOCIETY is a troop of thinkers, and the best heads among them take the best places.—EMERSON.

THE clock upbraids me with the waste of time.—SHAKESPEARE.

THE man who cannot mind his own business is not to be trusted with the king's.—SAVILLE.

WHERE there is much light the shadow is deep.—GOETHE.

THERE are never more than five or six men of genius in an age ; but if they were united, the world could not stand before them.—SWIFT.

MAN may dismiss compassion from his heart, but God will never.—COWPER.

WHAT torments of grief you endured, from evils which never arrived!—EMERSON.

HUMAN LIFE.

WE very often miss the end of life by having no object before us. Years ago—when we were a boy, a pupil in an old frame schoolhouse by the foot of a hill to the south of the village—we went with a number of boys one afternoon in winter to have some sport. A meadow was distant half a mile away. A light snow had fallen,

and the company desired to make the most of it. It was too dry for snow-balling, and was not deep enough for coasting. It did very well to make tracks in.

It was proposed that we should go to a tree, near the centre of the meadow, and that each one should start from the tree, and see who could make the straightest track—that is, to go from the tree in the nearest approach to a straight line. The proposition was assented to, and we were all soon at the tree. We ranged ourselves around it with our backs toward the trunk. We were equally distant from each other. If each had gone forward in the right line, the paths we made would have been like the spokes of a wheel, the tree representing the nave. We were to go till we reached the boundaries of the meadow, when we were to retrace our steps to the tree.

We did so. I wish I could give a map of our tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" asked James Alison of Thomas Saunders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"That's a fact," said James. "They look more like snake tracks than straight lines."

"How could we all contrive to go so crookedly when the ground is so smooth, and nothing to turn us out of the way?" said Jacob Small.

"How did you come to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine-tree on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others. It appeared that no one but Henry had aimed at a particular object.

We attempted to go straight without any definite aim. We failed. So it will be with men for ever, who have no mark in view. General purposes, general resolutions, will not avail. Multitudes of Christians go through life without having led one single soul to Christ, and all because they never had a single aim to His glory.

Correspondence.

IMPORTANT NOTICE FROM ENGLAND.

Brethren and Sisters about to visit England, during this year, should make it a part of their purpose and programme to find out the brethren and churches in this country. While fully believing in the benefits to be derived through Colonial Exhibitions from interchange and friendly greetings among various nations, we think there should also be the kindling of brotherly love, for Christ's sake, in the hearts of all his people, by loving and

holy intercourse and communion. Brethren from abroad have sometimes overlooked this, and have esteemed the sights of London, and the famous preachers everywhere of higher importance, and hence they have not sought out the home churches.

We therefore send this timely word of hearty invitation to all our colonial brethren. We trust they will, after securing letters of introduction, enquire for us in every city. Information as to leading brethren in the various English and Scotch churches, will be promptly forwarded on application by letter to Bro. Black, 8 Harley Gardens, S. Kensington, London.

The assemblies in London are to be found in—

Hope Chapel, Prince of Wales Road, Kentish Town, and at the Chapel, 52 College Street, Chelsea, (near S. Kensington Station.)

Brethren, make a note of the above addresses!

Dear brother,—My attention was drawn in May issue to an account taken from the advertising column of our dailies, where the word "Rev'd." was attached to the following brethren, J. Colbourne, T. J. Gore and Powell. I would like therefore to exonerate the above from blame, they strongly opposing the title, it being an error, and which was criticised at our public meeting.

Adelaide, S.A. T. G. STORER.

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

Dear Brethren,—Having read the "conference essay" by our esteemed Bro. Maston, upon "the best means of educating young men for evangelistic work," will you kindly allow me to make a few suggestions for the working of the scheme. It is certain that the scheme propounded by our Bro. Maston must eventually be carried out, either in its entirety, or in some modified form, therefore we would do well to take some preliminary steps, such as will eventually resolve into that scheme suggested by Bro. Maston when the ways and means are ripe.

I would therefore suggest that—

- 1st. A board of competent brethren be appointed to occupy the position of university professors.
- 2nd. That these brethren select the best works as auxiliaries to the bible, and draw up a course of study for some definite period, each course to be stepping-stones one upon another leading towards a comprehensive

knowledge of the "book of books."

3rd. That brethren desiring to fit themselves for the work should send their names to this board, endorsed by the necessary testimony of the church of which they are members.

4th. Where the brethren are in a position to purchase the requisite library, they shall do so, and pay a small fee to the board, if otherwise the church shall assist them to do so.

5th. Periodical examinations shall be held to test the progress, which of course must be done in writing; these papers should be thoroughly criticised, and advice given by the board. After this course of preparation has been carried out, the board shall then call out those who show the literary qualifications for the work, and these shall be further placed under the charge of the board to complete their education, under their personal oversight.

It will be found that the labor and expense thus expended will prove very profitable, while many who thus study will not be able to take the desired and noble position, yet, by this training they will become far more useful members of the Church of Christ, for while we may study in our own little way, it is only by systematic study that great objects are attained.

Hoping this matter will be fully ventilated and steps soon taken.

I am, yours in Christ,

HERBERT LANGFORD.

Waimea West, Nelson,
May 24, 1886.

Dear brethren Editors,—The interest you have manifested for the spread of primitive Christianity in Queensland during the past years, gives me assurance that you will do the same in the future. Hence I write these lines, in order—

First, to thank all the brethren who in the past have helped us to spread the truth as it is in Jesus by sending us money.

2nd.—To ask them to continue the same good work in the future, for they could not possibly lay out their money to greater advantage.

3rd.—To ask those brethren who have not yet extended their line of liberality as far as fair Queensland, to just give it a trial, and I assure them, they will find that it is more blessed to give than to receive.

4th.—To give some reasons why brethren in the southern colonies should still assist us.

(a) Because it is a young cause in a young colony.

(b) Because our teachings are looked upon by many as a new religion, which helps to increase their prejudice, the removal of which takes time, and hinders the reception of truth.

(c) That many, after being convinced of the truth, wonder whether the predictions often made (by would-be prophets) will come to pass, that in a few years to come, we will be heard of no more; and hence keep aloof for a time, watching.

(d) That our preachers are self-sacrificing men, upon whom the offers of much larger salaries with less work (made by churches down south) have but little effect.

(e) That notwithstanding all this, the success of our labors has been such that during the last three years and ten months, our membership has risen from 0 to 400. Just look at that now, and think about it, and come to the reasonable conclusion that it pays to support the Lord's cause in Queensland. I could multiply not only words, but reasons. But not being imbued with the idea that I shall be heard for much speaking, I desist. Just reminding you that I am the treasurer for the Queensland evangelist committee, and that any money sent to Carl Fischer, Downfall Creek, near Brisbane, will be thankfully received and acknowledged. You would greatly oblige if you would for the coming year give my address in the *A. C. Standard*, in a place where it would be noticed, so that brethren desirous of sending money may know where and to whom to send it. Address of treasurer Queensland evangelist fund—Carl Fischer, Downfall Creek, near Brisbane, Queensland. Yours in the Lord Christ.

C. FISCHER,

Zillmans Waterholes.

3rd June, 1886.

Hearth and Home.

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

SECRET THOUGHTS.

BY ELLA WHEELER WILCOX.

I hold it true that thoughts are things
Endowed with being, breadth and wings;
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracks behind it, as it goes.

It is God's law : remember it
In your still chamber as you sit
With thoughts you would not dare have
known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by-and-by,
Like some marsh breeze, whose poisoned
breath

Breathes into homes its fevered death.

And, after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind, to make its home,
A dove or raven, it will come.

Then, let your secret thoughts be fair—
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate!

Selected.

"NO. 25."

BY MRS. HARRIET A. CHEEVER.

"No. 25!"

"Bring on No. 25!"

"The court is waiting for No. 25!"

There was still a little hanging back on the part of the usually prompt official, but in a moment more a tall, fine-looking woman strode defiantly up, and placing herself before the judge awaited the usual questioning.

There was something so piteously desperate in the prisoner's appearance and her great, hunted eyes had a look of such anguish in their fierce depths, that the judge, accustomed to all kinds of sad sights and sounds, yet hesitated a moment before asking with unwonted gentleness:

"What is your name, my woman, and where were you born?"

"Me name is Aleen Byrne, yer honor, an' I were born in Aberdeen, off the Scottish coastland."

"And you are charged with striking a man?"

"I am, yer honor, an' I ken weel I stritch the mon."

"And you meant to?"

"I did indeed, yer honor. I only wisht I might a-kilt him!"

"That would hardly have been for your good, Aleen."

"He's kilt me, yer honor."

The woman spoke with a low impassioned wail which caused respectful silence even in the lower court where touching tones were often unheeded.

"McGinnis testifies that he never laid a hand on you," returned the judge.

"He stabbed me to the heart, yer honor, an' the mon kens it weel!"

"Stabbed you? Suppose you tell us about it."

"I will, an' me voice will sarve me. Ye might no ken wha' it is, yer honor, to hev one bonnie laddie, an' none else ye could call yer ain. I lef' the gude father o' me lad a-sleepin' in the kirkyard when I brought me wee sonnie to this land. They say this be a coontry flowin' wi' milk an' honey; but oh, yer honor, it flows wi' milk an' honey for some, an' for others, I mind me it flows wi' a very sea o' poison.

"For mony a year after I reacht these shores I toiled in sun an' shade, but wha' greeted mesel' for a' the toil so lang as me winsome Bobbie were thrivin' an' gettin' a muckle o' learnin' fra' his books! He

grewed so fine an' tall that soon he were ta'en to a gentleman's store to help wi' the errants an' to mind the counter betimes. Then the mon McGinnis set his evil eye on the lad. I were forced to pass his den on me way to an' fra' the bread store, an' he minded 'twas mesel' hated the uncanny look o' the place. An' one morn as I passet by he said I needn't be so gran' about me b'y, he were no abooove ta'en a sup o' the liquor wi' the rest, of an' e'en. I begged me childt for the love o' God to let the stoof aloone. Me Robbie meant doing no ill an' promised to bide by me will an' wishes, but the mon Mc Ginnis watched o' nights when 'twere cauld an' stormin' an' he giv the lad mony a cup o' his dretful driaks, to warm him, he wud say. I got upon me knees to me ain childt an' prayed him to pass the place no more, but to gang hame by some oother road. Then I went mesel' to the mon wi'out a soul in his body, an' p'raps ye ken, yer honor, how a mither wud beg an' pray for the bone o' her flesh. But he laughet in me face, and I runned from his sight afore I did him ill.

"Las' night, yer honor, the noise at me door frightenet me; I runned wi' all me might to see wha' were the trouble, an' me Robbie swayed into the room an' fell at me feet,—he were *dhrank*, yer honor! Then McGinnis poket his face in at me door and asket, 'wha' think ye now, Mysthress Byrne?' Did I mean to strike the mon, yer honor, An' I could I'd a-struck the breath fra' his body! Ye'd better keep me wi' look an' key the nitch till me gloom dies out; but oh, jedge, jedge! there's naught to kill the gnawin' at me heart, an' I wisht mesel' an' me lad were in the kirkyard aside the gude father!

The woman at the bar extended a clinched hand as she added with bitter vehemence:—

"They telled me, an' I could prove the mon sold liquor to the bairn under age, the law could stoop him. It's mesel' wud like to see the law stoop one o' the miserable rumseller's of the land! I tell ye, jedge, there's naught but God's gruesome vengeance can stoop his ilk, an' when that falls it'll crush ye all! It's a' wheet enough to rest the mither as strikes the mon as ruins her ain childt, but wait ye till the Lord A'mighty strikes,—aye,—wait ye for that, an' ye dare!"

As the threatening voice stilled, the woman was pronounced discharged, and after his appearance in court, McGinnis was lodged in the county jail on a charge of having wilfully sold or given intoxicating drink to a minor. His comrades declared the evidence on which he was convicted to have been illegally slight and uncertain. But the clerk of the court was heurd to remark that he believed from his soul the judge was afraid to disregard that old witch's warning and dare not wait for the Lord Almighty to strike back with gruesome vengeance at them all. Then the clerk added thoughtfully:

"But she did have a voice like a knell of fiery doom, did that No. 25!"

(Selected).

ANOTHER, NOT THYSELF.

BY GERTRUDE THORNTON.

A woman, sad and worn with anxious

fears and shattered hopes, knelt one night in her bare and lonesome chamber to beg rest and comfort from the Lord who promised with his earthly lips to give peace, "not as the world giveth" but that which passeth all understanding.

Long and with the earnestness of despair she prayed, but in vain. Her pleadings fell back upon her sore heart with an empty echoing sound as if to say "your iniquities have separated between you and your God, and your sins have hid his face from you that He will not hear."

All at once there came before her the memory of a face she had seen that day. She had felt that the beautiful pleading eyes so full of pain and longing, set in the white, drawn face, had known more agonizing tears than hers, had seen more bitter wrong.

With the memory there came a flood of pitying thoughts and a long and passionate pleading for a blessing on that sister-soul, more sadly tried, more cruelly tempted.

"Oh, God!" she cried, "give her, if thou wilt, the promised peace. She needs it more than I! and then she ceased, for she felt a stranger, standing on the threshold of her heart, calming all the throbbing pain. And He was saying, "My peace I give!"

Oh, sore-stricken one, find somewhere in this weary world a soul in deeper anguish than thine own, and when thou wouldst pray for thyself, pray for it instead! So shall thou find the peace of God, most sweet and sure, that is the overflow of that sated soul on thine.

New Books.

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

THE CHRISTIAN QUARTERLY REVIEW for April is to hand. As usual, it contains a number of carefully written and thoughtful articles. "The Shiloh of Genesis" by W. H. Woolery; "Messianic prophecies" by D. R. Dungan; "Our position" by R. Moffett; "Things hard to be understood" by B. F. Manire; "Expediency" (an editorial) by E. W. Herndon; "Correlation of Creation and Salvation" by B. W. Watkins; "Evolution in human history" by B. J. Radford; editorial "Those questions," "Recovery of a lost miracle," "Church schismatics," reviews of books and exchanges. In this last department, the editor gives our monthly a kindly notice as follows:—

"The Australian Christian Standard, Melbourne, Australia, and published monthly by the Australian Christian Watchman newspaper company.

"This is a 28-page quarto magazine published in Australia, in defence and advocacy of apostolic teaching and practice. The cause of Christ has been largely built up in that country by the labors of American preachers.

"From correspondence and interviews with brethren of that country, we have learned to hold them in very high esteem for their work's sake. This magazine gives evidence of their ability and earnestness in the cause

of the Master. We would be glad for our brethren in America to read this magazine. We will furnish it on receipt of cost 4s. 6d., post free."

We shall be glad to receive the names of additional subscribers to the *Christian Quarterly*, upwards of one hundred copies now come to Australia. All of our thinking brethren should take it, it is the only *Quarterly* published by our brethren in the world, the price is 10s. per year, inclusive of postage, and the agent for Australia is F. Illingworth, 24 Wilson Street, South Yarra.

OUR NEW HYMN BOOK.

His Ascension.

- 157.—Hail the day that saw him rise
- 158.—Look, ye saints, the sight is glorious
- 159.—Hosanna to the Prince of Light
- 160.—Our Lord is risen from the dead
- 161.—Oh for a shout of sacred joy
- 162.—The atoning work is done
- 163.—Christ to heaven has gone before
- 164.—Jesus, my Redeemer, lives
- 165.—Oh! show me not my Saviour dying
- 166.—Beyond the glittering starry skies
- 167.—Hosanna to the Prince of Light
- 168.—Arise, ye people, and adore

Second Advent.

- 169.—And will the Judge descend
- 170.—Day of judgment! day of wonders!
- 171.—Great God, what do I see and hear
—Lo! He comes with clouds descending
- 172.—The Lord shall come! the earth shall quake
- 173.—That awful day will surely come
- 174.—The Lord of Might from Sinai's brow
- 175.—Now to the Lord, that makes us know
- 176.—When thou, my righteous judge, shall come
- 177.—Ye virgin souls, arise
- 178.—Ye servants of the Lord
- 179.—Lord of mercy and of might
- 180.—How long Lord, our Saviour
- 181.—Saviour, haste; our souls are waiting
- 182.—Thy church has waited long
- 183.—Thy footsteps, Lord, with joy we trace
- 184.—We wait in faith; in prayer we wait
- 185.—In expectation sweet
- 186.—Lo! He cometh; countless triumphs

His Glorious Reign.

- 187.—All hail, incarnate God
- 188.—Great God, whose universal sway
- 189.—Great God, the nations of the earth
- 190.—Hark, ten thousand harps and voices
- 191.—Hail to the Prince of Life and Peace
- 192.—Behold the mountain of the Lord
- 193.—Jesus shall reign where'er the sun
- 194.—Jesus, thou everlasting king
- 195.—Hark, the song of jubilee
- 196.—O thou everlasting Father
- 197.—Through centuries of sin and woe
- 198.—What though the people rage
- 199.—Sing to the Lord, ye distant lands
- 200.—What equal honor shall we bring
- 201.—Rejoice, the Saviour reigns

His Praise.

- 202.—All hail the power of Jesus name
- 203.—Awake, my soul, to joyful lays
- 204.—Awake and sing the song
- 205.—All hail, redeeming Lord
- 206.—Brightness of the Father's glory
- 207.—A friend there is, your voices raise
- 208.—Come, every pious heart
- 209.—Come, all ye saints of God
- 210.—Come, ye that love the Saviour's name

- 211.—Come, let us join our cheerful songs
- 212.—How sweet the praise, how high the theme
- 213.—Had I ten thousand gifts beside
- 214.—Hail, thou once despised Jesus
- 215.—Hark, the notes of angels singing
- 216.—Infinite excellence is thine
- 217.—I heard the voice of Jesus say
- 218.—I've found the pearl of greatest price
- 219.—Jesus, hail! enthroned in glory
- 220.—Jesus, thou source of calm repose
- 221.—Jesus, my all, to heaven is gone
- 222.—Let us sing the King Messiah
- 223.—Let every heart and tongue
- 224.—Jesus, who passed the angels by
- 225.—My gracious Redeemer I love
- 226.—Now begin the heavenly theme
- 227.—Now be my heart inspired to sing
- 228.—O Jesus, the giver of all we enjoy
- 229.—Oh could I speak the matchless worth
- 230.—O Thou, the contrite sinner's friend
- 231.—O thou my soul forget no more
- 232.—Thou art the everlasting word
- 233.—Thou hidden source of calm repose
- 234.—To thee, my Shepherd, and my Lord
- 235.—To our Redeemer's glorious name
- 236.—To him who loved the sons of men
- 237.—This Lord is the Lord we adore
- 238.—Worship, honor, glory, blessing
- 239.—Glory, glory to our King
- 240.—Raise your triumphant songs

The committee met on Monday June 14th and resolved "That as an abundance of well-tryed standard hymns are available for selection, that no new original compositions be admitted into the book" Will brethren kindly note this in sending on hymns. A printing committee was selected consisting of Brethren Sinclair, Laing, and Dunn, with instructions to have the sections set and stereotyped as they are finally revised, and to get the book out as speedily as possible.

Annual Conference

OF THE CHURCHES OF CHRIST, QUEENSLAND.

ACCORDING to appointment, the annual conference was held this year in Brisbane. On Friday and Saturday, May 21st and 22nd, the delegates from the churches began to come in. Friday morning we had the pleasure of welcoming our much-esteemed Bro. Maston to our city, his stay is quite a time of refreshing to the churches. Saturday afternoon those delegates which had arrived met with the officers of the conference and the evangelists in the house of our Bro. Osborne, and after the president had opened the meeting with hymn and prayer, commenced to consider the business of the annual meeting. Minutes read and confirmed; the secretary's report was submitted and discussed; then the financial report, the consideration of which was postponed until Monday.

Bro. Ewers then read a number of rules as proposed articles of association, the discussion of which was also left over until Monday.

Hitherto the churches in Queensland have worked together harmoniously with-

out any formal binding, but it was felt that the time is near when such is necessary. The executive had considered the matter, and requested that the rules of association be procured from the other colonies, and that some should be drafted from them for presentation to the conference for their approval. After it was decided to leave the arranging of a programme for Monday in the hands of the president and secretary, the meeting was closed by prayer. The delegates were then very kindly invited to stay and "take a cup of tea," and it is unnecessary to say they did stay, and many took more than one cup of tea.

Lord's-day morning saw the brethren from different parts of the colony gathered around one common table, and many hearts were cheered by the remembrance of what the Lord had done for them. Here were brethren gathered together in the bonds of love by Christ, who would never have known each other but for the cross of Christ which has broken down the middle walls of division; here around the same table were those who could not understand the language of each other, yet they all understood the language of dying love so beautifully emblemised in the bread and wine. After remembering the Lord's death (which was then, as always the prominent feature of the worship) our Bro. Maston gave a heart-stirring and soul-lifting address on "increasing in the knowledge of God," and we believe more than one went away with the desire renewed to "increase in the knowledge of God." The whole meeting was such as seemed to lift the Christian on to higher plains away from the world for a little, and the words of the closing hymn—

"Purer yet, and purer would I be in mind," seemed to be the ruling thought in the minds of the Christians as they wended their way home.

In the evening, there was a goodly number of persons gathered together to hear our Bro. Maston preach on "The old rope and rotten rags." The discourse was made plain and simple to all by the easy manner in which Bro. Maston illustrated his subject on the blackboard. After the preaching, Bro. Goodacre immersed a young man who had passed out of darkness into light, having been entangled in the meshes of spiritualism (or more correctly, spiritism), but now rejoices with joy unspeakable in the knowledge of Christ, the only "way" to God and happiness.

Monday morning, at 9 o'clock, as many brothers and sisters as could come together to have a goodly time in the presence of the Lord by mingling their voices in prayer and praise. Bro. Maston led a missionary prayer meeting. Several brethren took up the various phases of the subject (Matt. 28: 19, 20), and spoke for five minutes on (1) Who need the gospel? (2) What is the gospel? (3) Why preach the gospel? (4) Who should preach the gospel? (5) The standing promise, "Lo I am with you always." These were interspersed with a verse of a hymn and prayer. This meeting seemed to have considerable control over the after meetings of the day.

A little after 10 o'clock the conference proper commenced. The president, Bro.

Fisher in the chair. After the calling of the roll, the president called on Bro. Ewers to again read the proposed articles of association, which after a short explanation, he did. After a short discussion, it was resolved on the motion of Bro. Amies, that the consideration of these rules be postponed for twelve months, and a further resolution was passed, authorising that the proposed rules be printed and distributed among the churches.

The treasurer then read the financial report, which showed the year begun with a debt of about £60, and closed with a debt of some £35, being £25 less than last year, the total income was over £400. Of the income some £146 has been contributed by brethren in other colonies, chiefly Victoria, for which the conference expressed its hearty thanks through the *A. C. Standard*. The financial report being read, discussed and adopted, the statistical report was called for which on being read, showed that the year was begun with 295 members, and 210 scholars, that during the year there has been a total increase of 84 members and some 65 scholars. The increase of membership has been by faith and baptism 98, by letter and other sources 47, while our losses have been by death 5, the balance by letter, withdrawn from, and lost sight of.

Adjourned for dinner.

A very hearty vote of thanks to the southern brethren for their large-hearted liberality was carried by acclamation, and the secretary instructed to convey this through the *Standard*.

The election of officers for the coming year resulted in the appointment of Bro. Ewers as President, Bro. A. M. Simpson as Vice-President, Bro. Corran as Secretary and Bro. C. Fischer, as Treasurer. These form the executive. Brethren C. Arndt, J. H. Johnson, Hall, Suchting, and Henrichsen were appointed as Evangelist Committee; and, upon the suggestion of Bro. Maston, the appointment of evangelist was left in the hands of the executive and committee.

An instructive and elaborate essay on "church discipline" was read by Bro. Goodacre. Some discussion followed, but there was not time to go fully into the essay. A hearty vote of thanks was accorded the essayist for his well-thought-out paper.

Bro. Fischer was appointed essayist for next year. Subject: "Liberality in contribution to the Lord's work."

After the business of the Conference was over, which was all conducted in a most orderly manner, a good tea was discussed by over 100 adults.

In the evening, a public meeting was held, at which Bro. Ewers presided and addresses were delivered by several brethren interspersed with singing.

Bro. Wright in his address, extolled Christ, as the centre of our plea, the fountain of our life, the star of our hope. Bro. Berry gave an address on "Contending earnestly for the faith." Bro. Fischer who had been appointed treasurer, addressed the meeting on "Lay up your treasures in heaven." At this conference many of our German brethren were present, and, by way of change Bro. Henrichsen gave an

address in German to their edification and to the amusement of the English speaking portion of meeting. Our German brethren then gave a selection of music in their native tongue, and if the sentiment was as good as the music, it was worth singing. Bro. Maston whose address was listened to with rapt attention, told us that his object in coming over to Queensland were many. He wanted to know the brethren and to infuse a spirit of energy into them. He knew more of our brethren personally than any man in the colonies, and had an interest in all churches. He desired, the brethren to help him in his tract work, and those who could not pay for them, need not fear, but send and they would get them without money and without price. He believed the brethren should remain a united people for there their power lay. He wants to see the 7000 disciples of these colonies become one united army for Christ. The singing of the Hallelujah chorus and prayer by Bro. Goodacre, brought to a close the third largest and most successful Conference held in connection with the disciples in Queensland.

After the public meeting the Evangelist Committee met and re-engaged Brethren Ewers and Goodacre for twelve months, and by request of the churches at Marburg and Vernor, Bro. H. Tilcock was engaged to labor in or around that district for three months. Bro. T. takes the place of Bro. Black, who purposes leaving the colony. H. G.

DEBATE IN BRISBANE.

There is at present in Brisbane an infidel lecturer, Dr. York. I have not been able to learn what he is a doctor of, certainly not of Divinity. He hails from America, and was, I believe, some time in Sydney. He has been lecturing in this city for two or three months, and as he is a good orator, with an unlimited stock of comic sayings which pass for wit; and as he engages musical assistance in the shape of a band, comic songs, &c., he has drawn large audiences to his Sunday night entertainment, to which admission is charged.

Mr. H. A. Long, who as a debater and lecturer on Glasgow Green, in Scotland, has had many years' experience in dealing with infidels, is also in Brisbane, and before his arrival, his son-in-law (Mr. Savage) arranged with Dr. York for a debate. Mr. Long has debated, I understand, with Bradlaugh and other noted infidels, and is certainly quite at home in this line.

The debate was arranged to last six nights, and at my present writing three nights have passed, and the Academy of Music, which seats some 1,500, has on each occasion been well filled. The first two nights it was packed, and many were unable to get in, but the third night, owing to heavy rain, the audience was not quite so large.

I had the privilege of hearing the third night's discussion; subject—"Is the bible plenary and divinely inspired?" H. A. Long affirmed. Mr. Long is a tall, intelligent, and rather benevolent looking old

gentleman, I should say on the shady side of sixty; his opponent being apparently some ten or probably fifteen years his junior, and certainly not so prepossessing in appearance. He is shorter, stouter, and has more of the appearance of a sleek, well-fed animal. He is evidently on excellent terms with himself, and his party seem to have every confidence in him.

Mr. Long opened the debate with reading a thoughtful, carefully-prepared address, in which, after pointing out the advantage the Christian has over the infidel in having a book as his guide and authority, while the infidel has none, he argued at length that it was unlikely the great Father would leave his children without communication, and that the inspiration of the book was demonstrated by its purifying and ennobling influence over all who came beneath its power. It was compared with the religious books of the Hindoos, Chinese, &c., and its superiority shown, and an argument was built upon the fact that a book produced by an insignificant and (compared with Egyptians, Persians, Greeks, &c.) illiterate people—the Jews—in an out-of-the-way corner of the world, is recognised on all hands and by the highest intelligence of the nineteenth century, as the grandest ever written. Other arguments followed, and Mr. Long sat down under deafening applause.

Dr. York was well received, and after some preliminary remarks, complaining that his opponent had not touched the subject, he commenced reading an address without the slightest attempt to answer a single argument.

Mr. Long here rose to a point of order, viz., that his opponent should be required to reply to the affirmer, and not strike out an independent line of argument.

Then followed a row. The Freethinkers would not listen while Mr. Long stated his point of order; and for about ten minutes showed their contemptible intolerance by refusing him audience. All through the meeting, though largely in the minority, the infidel element was disgustingly rowdy and unwilling to hear Mr. Long, while the Christians willingly heard both sides.

Dr. York proceeded, after order was restored, to reason that if the bible were inspired, it would be perfect, and that the frequent translations and revisions showed this was not the case. He admitted that there was much that was pure and ennobling, but contended that much of it was untrue, "that no sensible person believed in it," and much of it was impure and tended to immorality.

After the first speech, Mr. Long spoke extempore, but the Dr. was nowhere when apart from his manuscript. The disputants gave three addresses each, and my own impression is that the result in the minds of any inclined to waver would be decidedly in favor of Christianity. Both were at times witty and satirical; indeed occasionally their satire was so personal and bitter as to far exceed the bounds of courtesy. The debate is to be published in book form, and doubtless will be procurable in the various colonies.

Brisbane, June 11th.

GENERAL EVANGELIST'S
REPORT.

To the Missionary Committee—Dear Brethren: In accordance with your instructions, I went to Euroa on 13th ult., and now report for your information proceedings and prospects in that district. The cause here is in extreme infancy, Bro. and Sister Leyland being the only disciples dwelling in the township, though there are some half a dozen more who live in varying directions eight or ten miles distant, and who manage to "break bread" here more or less regularly, Bro. Symes coming eight miles every Lord's day. Bro. Park spent a week here before Conference, and had fair audiences. On arrival, I at once advertised subjects for the afternoon and evening of Lord's day, 16th. On Saturday, 15th, went to Longwood to see a young disciple who had been affected by scepticism, which is rather prevalent in the locality. Succeeded in proving to his entire satisfaction the utter baselessness of the assertions by which he had been led astray, and in pointing out the entire reasonableness of our religion. Feel convinced that he is likely to turn out well. At our first preaching next day, only about a dozen present in the afternoon and a few more in the evening. Discovered on enquiry that the usual sectarian opposition was at work, and people had been warned not to come. Managed to see a goodly number in their homes, and on Tuesday 18th lectured on "John Smith." Still had but few hearers, some who had promised to be present being conspicuous by their absence. On the 19th, went out four miles to Faithful's Creek, and spoke in the State school to about 30 people, with many of whom talked afterwards. 20th, found out a man baptised in Ireland some years ago, but who had fallen away since he came to the colony. He was alive to his condition, truly penitent, and glad of the opportunity to unite with us in the keeping of the ordinances. Sunday, 23rd, seven of us met in the morning, and the preaching meetings showed an improved attendance. We were much cheered by the decision of a couple of people to accept our plea and submit to the authority of Jesus Christ. They are old residents, in high estimation in the township, and have a growing son and daughters. Several others are searching. Monday, 24th, went to Benalla to visit Bro. Coe, a true defender of the faith, who in time past has done good service in connection with the church at Shepparton. He is, so far as I can ascertain, the only brother in this large central town (about 4,000 inhabitants) but speaks out with no uncertain sound, is sending tracts abroad, and is convinced that in about three months' time (when the farmers have done their material sowing), the spiritual field will be ripe for harvest, and about a month's evangelistic work carried out with energy and tact would result in the planting of a strong and growing church. After spending an evening with him, and chatting with some of the residents, I am one with him in this conviction. He is able to minister both in preaching and teaching,

and occupies a good position in the township, being manager of Carolin and Co.'s establishment. Tuesday 25th, baptised one of those who had decided, the other having been kept back by sectarian misrepresentation as to our practices. Rode out on Wednesday to North Murchison (30 miles) and spent an evening with Bro. Rogers, who, though isolated, is steadfast in the faith, and was rejoiced by my visit. Thursday, went on by Toolamba and saw the brethren; there to Shepparton, where I preached, and one made the good confession. Friday evening I spent with the brethren at Miepoll, and tried to induce them to meet for the breaking of bread, as they number four. On Saturday, rode back to Euroa, and visited the man who had wavered, pointed out the falsity of the statements made by the Wesleyan minister, and on Lord's day 30th immersed him in the creek at eight o'clock in the morning, together with a young lady aged 18 who made the good confession. In the afternoon, walked out to Faithful's Creek, and preached in the state school to about 40 people, who listened with great attention, and put some questions at the close. In Euroa in the evening a greatly improved audience gathered, and regret was expressed at the speedy termination of my visit. Bro. Leyland's intention is to gather as many neighbors as possible at his own house every Lord's day in the morning to witness the breaking of bread, and in the evening to search the scriptures. If the brethren here work quietly, as I feel confident they will, in speaking of the doctrine, keeping the ordinances, and distributing tracts, in two or three months the field will be ripe for any evangelist sent by you to go through the whole district between Shepparton, Euroa, and Benalla. The apparent result of our three weeks' labor is one turned back from scepticism, a baptised believer (who had strayed) restored, four added by the obedience of faith, and the brethren who dwell alone cheered and encouraged. Upon these latter also I impressed the claim of your committee for financial sympathy. With gratitude and hope, I am

Yours in the love of Christ,

W. D. LITTLE.

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.

BALFOUR.—It is our sad duty to chronicle the removal of our dear Bro. Stuart Hamilton Balfour, May 17th, 1886, at the early age of 19 years 5 months, after a short but severe illness. In our young brother we have lost a valuable helper in the Sunday school, where he filled the office of secretary for some time past. He was greatly beloved by teachers and scholars, being always willing to assist and do what he could, but we sorrow not as those without hope, for we are assured that "our

loss is his gain," he is "safe in the arms of Jesus." May this prove a warning to each one of us that we may also be ready when our Father calls us "to meet the loved one gone before," and so "shall we be for ever with the Lord."

In the deep and mighty waters,
There was none to hold his head,
But the loving Saviour, Jesus,
Who was slaughtered in our stead.

He a friend in Jordan's river,
Holding up the sinking head
With his smile we go rejoicing,
Through the regions of the dead.
"Be ye also ready."

Geelong.

H. CHRISTOPHER.

WAKELING.—On the 22nd of last month, our Bro. Wakeling passed away from earth to be with his Saviour. Our deceased brother suffered acutely for a considerable time previous to his death, but through all his sufferings, he displayed Christian fortitude and resignation, his faith was bright and clear, and though we deeply regret his loss, we are consoled by the thought that he is forever with the Lord. Bro. Wakeling was a deacon of the church from its commencement, and discharged the duties of that office with zeal and fidelity until laid aside by sickness. No man appreciated more highly than he the privileges of the people of God. He was never absent from any of the church meetings, and was in all respects a consistent and devoted Christian. He has fought the fight and finished his course, and is now entered into the rest, which remaineth for the people of God.

S. SMEDLEY.

The Harbest Field.

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

SUMMARY of additions by baptism reported in the June Standard:—Tasmania, 15; South Australia, 12; Victoria, 11; New Zealand, 10; New South Wales, 10; Queensland, 2. Total, 60; a decrease of 24 over the month previous. I hope that this month will show up better. I promised to tell why it is that so many additions are never reported:—1. A great many of our church secretaries are very busy men, and really have not the time to write half a dozen lines by way of a report for the Standard. By the time they read the morning paper and spend half an hour or so in smoking their pipes, to say nothing of other little odds and ends, their mornings and evenings are gone. Of course the cheering news to a great brotherhood that souls have been saved is a matter of small importance, and must come last, and often never comes at all. 2. Some reports are written and sent, but they are either sent to the wrong persons, or mixed up on the same sheet of paper with other matters, and consequently never find their way to the Standard. But as a rule very few reports are lost, the principal reason being that they are never sent. Send on your reports, brethren, and I will do my best to keep them straight, and see that they get into the paper.

A. B. MASTON.

Molesworth-st., Hotham.

VICTORIA.

HOTHAM.—Since the last report in April, we have had eight additions by baptism, and six by letter. Bro. Maason has now returned from his trip through Queensland. During his absence, Bro. F. G. Dunn preached for us on Sunday evenings to good and interested audiences. During the month one came out on the Lord's side.

NORTH FITZROY.—We have received recently by faith and baptism into the church, 3; by letter, 4; total, 7. The preaching is still carried on, principally by brethren of the congregation, who find the short gospel addresses attractive enough to bring audiences sufficiently large to fill the building. The church has decided to appoint two additional elders. Bro. Clapham having resigned his office as elder, the work pressed too heavily on the two brethren at present occupying the position. The brethren have experienced the benefit of the elders' services, and if we can obtain more men like minded we have good reason to anticipate an increased measure of efficiency in the oversight of the church. Having got over the difficulty of the want of bricks, the building committee have made good progress with the chapel lately. We hope to open the building in about three months. W.F.

KENSINGTON.—The anniversary tea meeting of the Lord's-day School, was held on Tuesday the 25th May, in the Royal Hall, New Market (where the church and school meets). We were favored with a good attendance, many brethren having come from Melbourne, and we passed a very enjoyable evening. We have now 110 on the roll, and 8 teachers, with an average attendance of 85. Bro. Cockerell is now superintendent since the removal of Bro. Pearl to Moolnee Ponds.

BROADMEADOWS.—Since the Conference, I have held some good meetings at Broadmeadows, which has resulted in four additions, two by faith and baptism, and two restored; and I believe the saints are refreshed and strengthened. J. PARK.

FOOTSCRAY.—We have ten additions to report since the beginning of May—five by faith and obedience, two by letter, two restored, and one from the Baptists. Judging from the good results which have so far followed our Bro. Illingworth's work among us, we have reason to believe that there is an abundance of material in this "stony patch," with which to enlarge the church, and bring glory to our Saviour's name. Last Lord's-day a few of the brethren residing at Willawstown met for the first time to break the loaf in one of the state schools there, under the oversight of the Footscray church. They intend, before long, to commence the proclamation of the gospel in that large district, for they feel sure that the truth will prevail there as elsewhere. We desire the prayer of the brethren that our new undertaking may be successful.

June 14th, 1886.

E. R. W.

WILLIAMSTOWN.—Feeling that your readers would be glad to hear of any extension of the Master's kingdom, we are pleased to report the condition of things in this district. Williamstown and Newport have occupied some attention at the hands of brethren at Footscray and here, because of their rapidly increasing population and other circumstances favorable to the cause. Eventually the matter was laid before the Footscray church officers, who discussed it, and were unanimously of the opinion that

a determined effort should be made to call the brethren together for the breaking of bread. Having secured the use of the North Williamstown State school. We had our first meeting on Lord's day, June 13th. It was a glorious time for us to see an assembly of twelve disciples anxious to know Jesus in the breaking of bread. Bro. Warne of Footscray, presided, making a few remarks appropriate to the occasion. The writer exhorted briefly, calling attention to the scripture lessons—Isaiah 55 and John 17—which remind us of two great objects that have called us into existence, inviting the thirsty to the water of life, and the Master's prayer for unity, which should be our prayer. Altogether we had a happy meeting, and we ask the brethren to remember us, seeing we are few and need sympathy. J. W.

HAWTHORN.—We have not much to report this month. We have had some disturbing elements during the month, but which we are happy to say are settled, one has left us as the consequence, but another has joined us, so we remain the same in membership. Our building is progressing rapidly, the roof being on, and we hope to see it completed in a few weeks. We acknowledge with thanks the receipt of the following amounts towards our fittings, since last report. Bro. C. G. L. £1; do. Junr. £2; R. M. £2. W. H. BARDWELL.

BERWICK AND GEMBROOK.—We are glad to report three additions since last report, two at Berwick by faith and obedience, and one at Gembrook from the Baptists. Seven brethren, late of Gembrook, are now located at Maldon, a town of some five thousand inhabitants, a new field. Missionary Committee please note. Contract let for new meeting-house, Berwick, rather over £700, estimated cost of the new property complete, (including furnishing) £800. R. G. C.

WARRNAMBOOL.—The church here has to report four additions within the last month, one by faith and obedience, one from Baptist, and two restored. Bro. Neville has been working earnestly in our midst for several weeks, and from whose labors we anticipate good results. J. T. June 15, 1886.

DONCASTER.—A tea meeting was held in connection with the church meeting at this place, on June 1st, for the purpose of bidding farewell to Bro. and Sister Bates, and Bro. Smedley, and also to give a welcome to Bro. Fullwood, the successor of Bro. Bates. Bro. R. Dick of Collingwood, occupied the chair, and addresses were delivered by brethren F. G. Dunn, G. B. Moysey, and J. H. Edwards. Several selections of music were rendered in a most efficient manner by the choir. A very handsome writing desk was presented to Bro. Bates by Bro. Petty, who on behalf of the Bible class, spoke in very high terms of Bro. Bates' labors in connection therewith. Bro. Tully on behalf of the sisters of the church presented Sister Bates with a splendid electro tea and coffee service; the same brother also, on behalf of the church, presented Bro. Smedley with a purse of sovereigns. The church deeply regret to lose the services of Bro. Bates. During his stay he had endeared himself to its members, and was highly respected by the people of the district.

SANDHURST.—Bro. Watt is now fairly at work. We have improved meetings, and as time progresses, there appears to be good prospect of still further improvement.

We have no additions to record at present, but interest is awakening, and we are hoping for results. Bro. Watt is endeavoring to establish a meeting at Eaglehawk with the assistance of the brethren, but it is premature to say as yet how it will succeed. June 14, 1886. G. HINTON, Sec.

MALDON.—It may be of interest to my brethren to know that there is now a meeting of disciples at Maldon, numbering in all eight members. We met together for the first time on May 30th, I arrived on the 27th with three other sisters, we all came from the Gembrook church; we have not heard of any other members living here. If any of our brethren know of any we would be glad of their address. We also shall be glad of a visit from any of our brethren. Maldon is a large township, with good suburbs; a fine field for the missionary committee to take up, we shall apply to them shortly, when we get more settled. As our residence is about a mile and a half from the station, any brother coming to Maldon had better send a note to E. Hunt, care of Mr. Robinson, baker, Maldon, stating time of arrival, and someone will meet him.

North Maldon.

E. HUNT.

NOTES AND NEWS FROM BALLARAT.

Winter is upon us, but we have not noticed it much owing to our continuous or protracted every night services, which are now in their seventh and last week of progress. Mt. Clear, Buninyong, Peel Street and Dawson Street have all shared in the blessings of this united effort for the Lord. These meetings have brought into exercise some twelve speakers, three or four speaking each night. Some eight additions during the meetings, besides the additions of blessing, power, increase of usefulness that each brother and sister has experienced in the time.

Not only are these four churches in union for this special winter effort, but on June 12th Peel Street church became associated with the evangelistic union for permanent labor in that direction in Ballarat and district; thus our many prayers for united effort have been answered.

We are having the pleasure of a visit from the veteran Dr. Verco and his son, from Adelaide, for a few days.

That article of Bro. G. B. Moysey's on "Our Responsibility as Stewards of God" is worth putting in cheap tract form for distribution. It is grandly excellent.

Shakespeare says in one of his plays, "Now is the winter of our discontent," but we Ballarat brethren think otherwise, seeing how we have spent our winter so far.

Why cannot the young brethren in the Melbourne and suburban churches, for they surely number over 100, be put in bands for evangelistic work and utilised in their respective districts, and especially be put in training now for the spring and summer work, when many a vacant lot or cottage home can be used for the proclamation of the gospel.

We have long turned our Adelpian class or mutual improvement class into a training class in analysis of texts and sermons, short talks in hermenutics and exegesis, with elements of Greek and mental philosophy. Should all our churches do likewise, in five or ten years we would not be found wanting in seeing what development has been made for those "de-

siring the office of bishop" or fitness for giving themselves "wholly to the work of the ministry" (*diakonia tou logou*).

ALERTNESS.

P.S.—City and suburban improvement societies take notice.

SOUTH AUSTRALIA.

UNLEY (S.A.)—The first annual art and industrial exhibition in connection with the Unley Christian Sunday school, Park Street, was opened on Wednesday, May 12th, in the presence of a fair attendance, by the president (J. Colbourne) who in a few words *a propos* to the occasion, explained the object of the exhibition. And the following were chosen as judges:—Mesdames P. Santo, Junr., P. Messent, Magarey, Anderson, Green, Brooker, Weeks, and Miss Ettie Santo, and Messrs. M. W. Green, Jno. Verco, Weeks and Brooker who carefully examined the exhibits before the opening ceremony took place. The walls were decorated with flags, pictures and other articles, whilst the body of the chapel was occupied with a number of tables, containing the exhibits of the scholars and other articles of note lent by friends. The committee have worked assiduously for some time past, assisted by the children and numerous friends, through which an excellent show has been obtained. The tables were filled with exhibits of plain and fancy needlework, paintings, drawings, specimen of penmanship, and curios. One of the tables was filled with articles of patchwork done by the inmates of the Home for Incurables, which were offered for sale, the proceeds going to the same institution, which realised £1 18s. at the close. The competition among the scholars was not so numerous as might be expected, but considering it to be our first, and the short notice the children had to prepare, we think great credit is due to all connected. The judges would have been better satisfied if there had been more competition for it was difficult to award prizes where there was no competition, but we hope at our next exhibition, to have each department filled with exhibits, for the object of these exhibitions is to cultivate in the minds of the juveniles a taste for the beautiful, and to draw out the mechanical and artistic faculties of the scholars. One of the scholars (Fred Burford, age 16), a promising microscopist, exhibited some of his microscopical works, who also stands very prominently among the prize-takers. The following are the principal prize-winners: Lillian Burford, May and Mary Meatherel, Alice Colbourne, Maggie Howell, May West, Francis Baker, Albie Greer, May Smith, Annie Higgins, and Herbert Richards. The cooking department was well represented, many of the juveniles showing their ability in this line of industry. Among the things lent, not for competition, were some designs in leather-work by Mrs. Etheridge (a teacher). Miss A. Macklin, also some fine oil and pencil painting, by Mr. W. Gelham (teacher), Mr. W. H. Burford (a scholar), Mr. Shortman and D. Magarey. On Friday, the exhibition was brought to a close, and the evening was made attractive by the competition, that took place among the scholars, in vocal and instrumental music. Dr. Robertson and Mr. Trott acted as judges in both competitions. Miss Alice Colbourne was awarded the first prize for an instrumental piece, performed with taste and in

good time, and Miss May Smith first honor for vocal music. Mr. M. Wood Green in a short address congratulated the school in the first attempt, and proposed a hearty vote of thanks to all who had assisted in making it a success.

T. G. STORER, Sec.

NORTH ADELAIDE SISTERS' SEWING MEETING.—On May 19th, 1886, was held the second anniversary of our "Sewing Meeting," connected with the church in North Adelaide. We did not make it public, but 24 sisters met together, and listened to the secretary's and treasurer's reports, and a "paper" by sister Booth. Afterward we had a cup of tea together; and 7 brethren, members of the church executive, gave us the pleasure of their company. There was no charge for the tea, but at its conclusion a jug was sent round on behalf of the "Queensland Mission," and realised the sum of thirty shillings and sixpence. We send the following items from the secretary's report, describing our mode of working, and the work done; as suggestions for any who may be disposed to inaugurate a similar society in any of the churches. Our number at the commencement of the year was 16, we met 25 times; the average attendance being 11, with 21 visitors during the year. Various useful garments have been made, the material being purchased out of the penny a week subscription by each member. Men, women, girls, boys have been the recipients, and money has been given in cases of need, "home work" has also been done. Sisters who have not much time for sewing, give us the material and we make it up for them; and some bring their own work. In addition to our needlework, we have a short devotional service, one sister gives out a hymn, one reads a chapter, and one engages in prayer, we have thus lifted up our voices in praise 25 times, and 25 times read lessons out of the "good old book," and how many petitions have been presented to our Father in heaven we cannot tell, but we are sure they will not be overlooked or forgotten by Him who sees and hears us at all times. These seasons have been much enjoyed. Then we have a "cup o' tea" together, and these social half hours have been pleasant and profitable and give the sisters who come from a distance the opportunity and privilege of staying to the Wednesday evening service. For our tea, we pay 3d. each. Last though not least in connection with our sister's work, we have a "Queensland Mission Box," this is set on the table at every meeting, and silently reminds us of the "regions beyond;" and in regard to this we may say, by our means, and beyond our expectations, and with the help of a dear sister at Willunga, "We have done what we could" to help on the preaching of the "truth as it is in Jesus." Herewith we send you our second contribution £2 from the "Box," and 30s 6d. collected over the tea table, making a total of £3 10s. 6d. We do believe in the 1d. per week for mission work, but as much more as can be spared. May the richest blessing of our gracious Saviour rest upon all labor done for Him, and may we all be "rich in good works" for Jesus sake.

L. HENSHAW, Pres.

NEW SOUTH WALES.

NEWTOWN.—At the present time, our beloved Bro. Troy is proclaiming the glorious news of salvation to large and ap-

preciative audiences; our beloved brethren in Sydney having generously placed our brother's services at our disposal for a few Lord's days, Bro. W. Wilson taking Bro. Troy's place in Sydney. Bro. Willder, of Cheltenham, Victoria, was with us at the commemoration of the Lord's death on the 13th inst., after which he addressed the church on the crucifixion of our dear Redeemer. During the month, a visiting committee has been organised composed of Sisters Bardsley, Rofe, Gole, Andrews, Morris, and Kingsbury; also Brethren Standen, Gole, and Hunter. The above-named have entered cheerfully upon the work, hoping that much good will be accomplished by periodical visitation.

J.H.

NOTES AND NEWS FROM QUEENSLAND.

What is a conference? asked a young girl the other day. "The gathering together of people to talk with each other," was the reply.

Bro. Maston, of Victoria, is paying a visit to this sunny land. We believe it will result in much good.

With only three paid workers in the field, there has been a total increase of 83 during the past year. This shows that many are working without silver and gold being paid them. Go on, brethren and sisters! there's a golden crown for you.

Brethren Ewers and Goodacre have changed places, we believe for the good of the churches. Let the churches now go on working with them. We hear of three decisions in Brisbane.

Bro. Black leaves the colony shortly on a visit (we hope nothing more) to Victoria.

Bro. Tilcock, a young and energetic laborer, has been appointed to fill Bro. Black's place.

All the churches are in a glow of activity. Bro. Maston's visit, the Conference, Bro. Goodacre going through all the churches, together with the building and opening of new houses, are contributing causes.

It is certain that the disciples here are making their pressure felt somewhat, for the *Australian Christian World* has acted very unchristian-like by commencing an untruthful and deceptive attack. More will be heard of it.

Dr. York—a doctor not of souls or morals—an infidel lecturer, has been rolling out blasphemies against the bible and the Holy One of Israel, while the people of Brisbane have rolled in the coin. He and Mr. H. A. Long, of Scotland, are to fight it out soon. God speed the right.

Large photos of Bro. Cheek's grave and monument have been taken, and a limited supply secured, which may be procured at 2s. 6d. each from A. B. Maston, Molesworth Street, Hotham; or B. C. Black, junr., North Drummond, Victoria. Many friends will be glad to secure a copy.

H.G.

VERNORS—Opening of Chapel.—We arrived by train at half-past one on Thursday, June 3rd, at Vernors, and saw right before us the new chapel, which has been erected by the self-sacrificing German brethren of that place. The building, which is a neat weatherboard place, capable of seating 80 persons comfortably, was decked with ferns and foliage, and by the number of persons already gathered it was easily seen that the opening of it was the attraction of the day for miles around.

After refreshment we adjourned to the chapel, which was filled with an eager congregation (mostly Germans) who had come to witness the opening ceremony. After singing an hymn (in German), Bro. Black, who presided on the occasion, opened the meeting with prayer in English, and Bro. Sichtung in German. A portion of 2 Chron. 6th ver. was read in English and German, and after another hymn, sung by the German choir, Bro. Goodacre delivered an impressive address on 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Another hymn and a speech in German by Bro. Henriksen on Jas. 4:6, 7, two other short hymns, and adjournment was made for tea, which was amply provided for all. No less than 100 persons sat down and discussed with a relish which country air gives to healthy people of the fat of the land. During the evening meeting, which commenced again at 7 p.m., a varied programme was gone through. German and English was interspersed, hymns, prayers, and speeches. Bro. Tilcock, who in future will be working with this and other churches, spoke on work "Laborers together with God." In his short speech he enforced these thoughts: (1) That Christians must work, (2) that they must work together, (3) and if they would have any success it must be with God. Bro. Arndt, of Rosewood, drove home a practical lesson (in German) from Jonah 1:5-16. Bro. Black, who has been laboring with these brethren for some time, and is now about to leave this colony, bade the brethren a good-bye—God bless you. Brethren Sichtung and Adermann also discoursed in German on suitable themes. Bro. Goodacre spoke on "The love of God" as shown in the lifting up (death) of Christ. These German brethren, who are only 24 in number, have shown their faith in God in a practical manner; they, though poor, have reared up a building which does them credit, and are deserving of the sympathy of brethren everywhere. Hitherto they have met in a private house, and the neighbors would not come to hear the gospel. We trust they will now. The Lord bless them. H.G.

NEW ZEALAND.

AUCKLAND (N.Z.)—The churches of Christ in the provincial district of Auckland, held their annual meetings, on Easter Sunday and following Monday, at Cook Street, and the interest taken therein by the brethren generally was manifested by their numerous attendance, the building being well filled. Brethren were present from Arch Hill, New North Road, Avondale, Pukekohe, Papakura, Thames, Turua, Albertland North, Port Albert, and Hoteo North. The Lord's days proceedings were opened by a prayer meeting from 9.30 to 10.30 a.m. At 11 o'clock a united meeting of the churches in Auckland and suburbs, was held to attend to apostles' doctrine, the fellowship, the breaking of the bread, and the prayers; at 3 p.m. a union meeting of the Sunday school scholars of the city and suburbs was held. Bro. Wallis gave an earnest and practical address on "Truth," which was well appreciated; at 6.30 p.m., the usual meeting was held for the proclamation of the gospel. Brethren Wallis, and Laing addressed the meeting, taking for their subject Jer. 6:16. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your

souls." The whole of the meetings were characterized by warmth and zeal and were a source of pleasure and profit to all who attended, those present feeling that it was indeed good to be there. On Monday, April 20th, at 9 a.m., the annual conference of the churches was held, the object being to consider the best means of spreading the truth as it is in Jesus. Bro. A. Wallis, of Papakura was elected chairman. After singing "Hail sweetest, dearest tie that binds," and prayer, the chairman opened the meeting with a few appropriate remarks. Letters were read from the various churches in the district, containing information, as to their members, spiritual growth, unity, special needs, etc., and suggestions they wished to have brought before the Conference. Out of 18 churches written to, replies had been received from 11, whose numerical strength 12 months ago was 315, immersed during the year 25, withdrawn from 19, died 3, and various removals to and from sister-churches, leaves a present membership of 326. As to their special needs, there was a very general feeling expressed that it was desirable that the services of an able brother be obtained who could give his whole time and energy to the preaching of the gospel, and building up the churches in the one faith. In accordance with this, a resolution was carried, authorizing the new committee to obtain the services of a brother qualified to assist in organizing, in addition to preaching the gospel, doing what is useful to bring out the talents of the brethren). The reading of these letters tended to call forth mutual sympathy amongst the brotherhood, by making them better acquainted with needs, troubles, struggles, and we might add, faithfulness, as the case may be, of the various churches. The report of the evangelistic committee for the past year was read, which stated that Bro. Exley had left New Zealand for America; also, that Bro. Jones, who was an earnest, sincere, and persevering laborer in the Master's cause in New Zealand, for the past 23 years, had gone to his rest, having died in harness; his death will be truly regretted by all who knew him. The result numerically so far as we have received information, shows nett increase of 11, which we do not consider satisfactory, yet the brethren are stronger spiritually, being more rooted and grounded in the faith. Although we have had no evangelist in the field for the last 9 months, yet the brethren have worked hard and faithfully in proclaiming the gospel interchangeably and in accordance with plan arranged by committee. After a recess for lunch, (which was provided) the meeting resumed at 2 p.m. During the afternoon, a paper was read by Bro. Cooper of Papakura, on "Church organisation;" it was ably written, and contained a large amount of valuable information, and much matter for profitable discussion, but the time was too short to allow this so fully as was wished. It was resolved that the paper be printed and distributed amongst the brethren. A committee of 7 was elected to carry on evangelical work for the ensuing year. It was decided that the next annual Conference meeting be held next year, on Friday and Saturday next preceding Easter, the united meeting of the district churches on the following Sunday, and a picnic on the Monday. This concluded all the business. At 6.30 p.m., a substantial tea was provided by the sisters, and at 7.30 p.m., a social meeting was held, Bro. L. Bagnell presiding. The theme of the evening was "Work for

Christ," brethren Carthew, Wallis, Laing, E. Browne, Holmes, Downey and Gibbs, addressing the meeting on the different phases of the subject. The addresses were interspersed with appropriate and well-rendered singing. Votes of thanks concluded the meeting.
E. PERKINS, Poet.

TASMANIA.

PENJIN.—I am pleased to report three additions to the Church of Christ, two by faith and baptism and one from the brethren.
June 15, 1896. JAMES BELLION.

VICTORIAN MISSION FUND

RECEIPTS FOR JUNE.

Church at Sale	...	£1 10 0
" Fernhurst	...	2 0 0
" Toolamba	...	0 8 0
" North Fitzroy	...	0 18 3
X.Y.Z., Cheltenham	...	5 0 0
Sisters' Conference	...	6 10 0
Bro. J. Eastlake	...	0 5 0
" T. Smith, S. Melb.	...	2 12 0
" L.	...	1 0 0
" R. W. Judd	...	0 10 0
		£20 13 3

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

QUEENSLAND MISSION FUND.

Bro. L.	...	£1 0 0
Sisters' Sewing Meeting, N. Adelaide	...	3 10 6
		£4 10 6

W. C. THURGOOD.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FROM MAY 17TH TO JUNE 17TH, 1896.

Proceeds Conference Tea Meeting	...	£7 19 3
Church at Chatham (Manning River)	...	5 0 0
Church at Newtown	...	3 17 3
" Sydney	...	3 16 3
" Kookwood	...	3 12 3
" Petersham	...	2 15 0
Bro. J. J. Booty	...	3 0 0
" Denham	...	1 0 0
Total	...	£31 0 0

Wm. WILSON, Treasurer.

Hay Street, Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following:—Miss Butler, D. McClure, headhead, Hull, Wooster, Barrelli, Weir, Mrs. R. Shearer, Pullbrook, Laing, Patterson, Bailey, Gordon. 60s. from Mrs. Cully, 4s. F. Payne, 8s. E. Hunt.

M. McLELLAN.

180 Russell St., Melbourne.