

THE AUSTRALIAN CHRISTIAN STANDARD

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

VOL. II.—No. 4.]

MELBOURNE, APRIL 1, 1887.

[FOUR SHILLINGS
per annum.

Notes of the Month.

LONDON Socialists have hissed the eighth commandment. The divine law "Thou shalt not steal" is thus declared contrary to socialistic doctrine. We do not wish to discuss this matter. We may however, in passing, ask our readers to notice where atheistic socialism is tending, and must tend if its guiding stars are to be followed.

What we do desire to notice briefly is the position taken by one of the leaders in this St. Paul's Cathedral incident. Speaking of our Saviour, he is reported as saying, amongst other things, "If Jesus came again, and visited St. Paul's, he would have a terrible work of whipping out the rich like He did the money changers of old. What goes on in this state church to-day is simply this—the house of God is made a den of thieves. *If the churches and chapels taught true religion as Jesus Christ taught it, we should be better off than we are to-day.*" [Italics ours.]

It is this last sentence which is worthy of notice. Whether we like it or not, it is useless our shutting our eyes to the fact that socialistic doctrines are spreading rapidly. In the future there looms up before us the dark shadow of the coming "Lawless one;" the mystery of iniquity long working is in our day assuming distinct form. The beginning of his power will be found in the wrongs and injustices which have for ages afflicted the world, but this mighty torrent, like all other ungoverned

things, threatens to destroy all before it. It will be no respecter of persons; to break down and to destroy will be its mission. To build up and establish a better state of things is no part of the Atheistic-Socialistic scheme. An admission such as the one to which we draw attention is of special interest and should teach us an important lesson. That the human systems of religion are doomed to overthrow, is as certain as their manifest failure to meet the want of the present age. Christianity pure and simple has never failed; Jesus has been loved and honored in every age and by all kinds of men. What the world wants, and what it has always been willing to receive, is "Christianity as Christ himself taught and practised it." This religion will never fail, and it will never die. Divine in its origin, it is eternal in its nature. It will live on and triumph, because its author, "The Lord God Omnipotent, reigneth." Still it is important for us to notice the signs of our times, and to gather up the lessons which passing events are calculated to teach. As a people, we are banded together in a "restoration movement." We are pleading for a complete return to primitive Christianity in doctrine and practice, in faith and ordinances. While we keep to this we are certain to succeed. Not only is this so, but religion thus presented is the only thing that will survive in the coming storm. Jesus of Nazareth is the hero of the ages past, and he will be in a greater measure the hero of the ages future. Let us then take courage; let us strive together to maintain the simplicity and purity of the "ancient

gospel." Let us forsake all human methods and sectarian devices. Above all, let us endeavor to manifest the true spirit of "The Christ" in the devotion and unselfishness of our own lives, then shall we establish an anchorage which will hold in the coming storm, and nations yet unborn shall honor us as they rejoice in the fullness of that genuine liberty which Jesus our Lord makes all his people free.

THE opinion generally held that the Roman Catholic Church is making rapid strides in England does not seem to have any foundation in fact. On the contrary, it would appear that the opposite is true, if we are to judge from statements made in *The Month* (a Catholic magazine) for February. Under the heading of "The Leakage in the Catholic Church in England: its Remedy," we find it deploring the fact of numerous defections from the ranks of the Romish Church, and urging its readers to put forth strenuous efforts to stop the "leakage." It is stated that, instituting an enquiry as to the progress made during the last twenty years, the result is not at all satisfactory to them. One writer says that during the last forty years the loss has reached the awful total of 1,000,000 souls. "Such leakage, says *The Month*, should not be difficult to find. Where then may we look for it? What class of the community is suffering most? We may be guided in our search by the general principle viz., that the Catholic church has ever been distinguished as the church of the poor—for to them especially was the gospel to be preached—so that if numerous defections are

going on, their ranks are most likely to be affected." Having reached this conclusion, it is discovered "that a number of Catholic children were being robbed of their faith in the workhouses, reformatories, and industrial schools" and that this would account in a large measure for the leakage. We do not know whether this is true or not. We shall not, however, dispute the correctness of the statement, nor yet of the other one viz., that the Catholic church has ever been distinguished as the church of the poor." We will even go farther than the latter statement goes, and say *that it keeps them poor*, and ignorant into the bargain, and that the most natural place in the world to look for Catholic children is, in "workhouses, reformatories and industrial schools," just as we find that the largest proportion of criminals in our jails are of the same religious persuasion. We therefore, trust that the leakage will not be stopped if for no other reason than that our workhouses, reformatories, industrial schools and jails may be relieved of some of their surplus population.

THE foundation stone of the Australian Church was laid by Sir W. J. Clarke, Bart., as District and Provincial Grand Master of the Freemasons in Victoria," so the daily press informs us and describes at length the tinsel and glitter of the entire ceremony. It is no wonder that Mr. Strong found the Presbyterian church too strait for him, and sought to find an outlet for his vivid imagination in the garish extravagances connected with the mixture of burlesque and pomp of masonic ritual, titles and regalia. It must have been an imposing and truly edifying sight to behold the "Right Worshipful" Grand Master declare it to be "his will and pleasure that the corner stone of this building be laid," and we need not therefore be surprised when we read that the proceedings were brought to an end by 500 invited guests adjourning to the Freemasons' Hall to drink success to the Australian Church. The watchwords of this church, Mr. Strong in-

forms us, are to be "Spirit, Light, Love, and Liberty," and grand watchwords they are too, but unfortunately Mr. Strong and his adherents have associated them so intimately with the public house, that they seem to have lost their meaning when used by him. The Australian Church inaugurated in a public house, and the laying of its foundation stone consummated by a carousal—does not give much promise of shedding light and love and truth upon the community; it merely promises to be a sort of refuge or cave of Adullam for those, who caring not for the restrictions imposed upon them by a true conception of the genius of Christianity, yet not caring to utterly break from the faith of their forefathers, find a chapel of ease and of "liberty?" in the home prepared for them by Mr. Strong, the founder of the Australian Church. It may be safely prophesied that the probable duration and influence of this religious excrement will be co-extensive with the duration and influence of its founder.

A REMARKABLE and most suggestive article has just appeared in the last issue of the *Æsclepiad* from the everbusy pen of Dr. Richardson on "The Poverty of Wealth," which he illustrates in a striking manner. In fact the story illustrates how near to each other the miserable-poor and the miserable-rich are, although the proximity is seen by few, the great mass of the people foolishly adopting the conclusion that great riches and happiness go together. Dr. Richardson's story may be condensed as follows: One day, he says, he was entering for professional duty the mansion of a very wealthy person. It was on a Sunday afternoon of a damp and cheerless London day. On the steps leading to the house these sat a man in the lowest possible state of destitution. He craved of him a trifle to enable him to break his fast. He had walked, he said, from Northampton on one meal and no bed. He entered into his many grievances, without any references to misfortunes or to opportunities. His mind was a scene of complaint against home, country, friends, himself, life.

He wanted food; he wanted drink still more urgently, but he did not pity himself nor bemoan his fate. He had come to a point of poverty where he did not care what happened to him. He could not be worse whatever might occur; if the world itself came to an end next minute, it would not signify to him a single farthing. As that great event was not likely to occur, and the next best luck was a copper or two and direction to the nearest workhouse, in both the last particulars the doctor gratified him—and bade him good-day. "I next," continues the doctor, "entered the house, at the door of which I had talked with the beggar. The staircases had their steps so thickly carpeted not a footstep on them could be heard, and through the whole place there was no sound save that of the timepieces on each landing, which ticked in melancholy, measured vibrations, as if they were everlastingly saying, 'keep quiet, keep quiet.' 'Great wealth, great wealth.' 'Don't laugh. don't laugh.' I entered a big saloon chamber, with that last ticking in my ear, to discover at the far end, sitting on the window seat, another man, so entirely like the man I had met on the doorstep, that if there had been time for a transformation, I should have felt sure that that man had got into the house before me, had made a slight change of raiment by putting on a rich dressing-robe and a pair of furred slippers, and had reappeared. The expression was the same, the dreary sound of the voice the same. The first exclamation, What can you do for me? without a previous word of ceremony or greeting, was all but the same. I was literally startled; I stood before a man so wealthy that the golden calf itself might have called him brother, and I found a repetition of what I had left on the step of his door. Strangely, too, to some, but not to me, I listened to the same story of grievance, to the same views about life and its utter worthlessness; the same absolute recklessness in respect to the future; the same dull, thankless expression for the receipt of an assistance equivalent in its way, no more, no less, to two poor coppers and a direction to the workhouse. Then I left, having discovered, as honest John Bunyan says, "that there is a byeway to hell even from the gates of heaven." Those who against all philosophy and all experience associate wealth alone with happiness, may draw a lesson here if they will. But these are the last to learn. Mistakenly they would utter the first half of Agur's prayer, and throw the second half away.

Hymn for the Month.

COMFORT.

Is thy cruse of comfort failing? rise and share it with another,
 And through all the years of famine it shall serve thee and thy brother.
 Love Divine will fill the storehouse, or thy handful still renew;
 Scanty fare for one will often make a royal feast for two.
 For the heart grows rich in giving; all its wealth is living gain:
 Seeds, which mildew in the garner, scattered, fill with gold the plain.
 Is thy burden hard and heavy? do thy steps drag wearily?
 Help to bear thy brother's burden; God will bear both it and thee.
 Numb and weary on the mountains, wouldst thou sleep amidst the snow?
 Chafe that frozen form beside thee, and together both shall glow.
 Art thou stricken in life's battle? many wounded round thee moan;
 Lay on their wounds thy balsams, and that balm shall heal thine own.
 Is the heart a well left empty? None but God its void can fill;
 Nothing but a ceaseless Fountain can its ceaseless longings fill;
 Is the heart a living power? Self-entwined, its strength sinks low;
 It can only live in loving, and by serving love will grow.

MRS. CHARLES.

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.

April 3rd.

PILGRIM PROMISES.

"I will instruct thee and teach thee in the way which thou shalt go."—Psalm 32: 8.



GRACIOUS promise, we are pilgrims travelling over an unknown road to a land unseen; nor have we any inherent knowledge to guide us on our way. How cheering, therefore, is the promise, I will instruct thee; not only so, I will teach thee. Dull scholars we too often prove. It is not enough to give us general instructions. We must

be patiently taught line upon line, precept upon precept, here a little and there a little. Oh, how much of patience is needed in a teacher. Note also, our Father and our God undertakes this work himself. He does not delegate it to angel or seraph, not even to priest or prophet. It is not, He shall instruct, but *I* will instruct, *I* will teach. How precious is this truth.

Note 1.—To do this, the teacher must come very near. Oh, how precious to sit at the feet of our dear Lord.

2.—He must speak to us. God our Father hath in these last days spoken unto us by his Son, and the Son is the image of the invisible God.

3.—It is not mere theoretic teaching regarding abstract truth. It is instruction and teaching as to our journey home to our Father. Oh, then, let us listen to his voice, that we may find our way to the eternal city and dwell there for ever in peace.

April 10th.

"I will guide thee with mine eye."—Psalm 32: 8.

SWEETEST of all guidance—His eye. Our Father will guide us. Such is his promise to us to-day. We need just such guidance. "Sweet compulsion," gracious drawing power, and affectionate regard. Two things are suggested for our meditation here—

First.—If God, our Father, is to "guide us with his eye," then the wondrous eye of "the Eternal must ever be upon us." How solemn and yet how comforting the thought which impressed Hagar of old in her loneliness—"Thou God seest me." Always and ever, in joy or sorrow, in the darkness and in the light, all along life's changeful journey, his eye is upon us to guard and to guide.

Second.—If our Father is to "guide us with his eye," our eyes must be fixed upon Him. Wondrous power rests in the sparkle of the eye; but to detect and read its meaning, attention deep and earnest is needed. A voice we can hear even though our face be turned from the speaker. A touch we may feel and understand though we see not the one from whom it proceeds. But to be guided by the eye of another

we must have our gaze fixed attentively on that other. Oh, let us beloved, on this morn of holy memory, endeavor to catch afresh the eye of our beloved Lord, and keep our gaze firmly fixed upon Him, that we may catch its wondrous guidance, and so gaze as to be transformed into his glorious image, and thus be fitted for the inheritance of the saints in light.

April 17th.

"The Lord shall preserve thee from all evil."
 —Psalm 121: 7.

Not only does our Father guide and teach us, He also protects and guards us from *all* evil. It is no vain prayer which our Lord taught his disciples, "Lead us not into temptation, but deliver us from evil." In our journey heavenward, dangers many and great are around us; we need protection, we need guidance all the way. Notice that in this matter it is the Lord who guards and protects. Angels are our ministering spirits; but the Lord preserves us. Let us meditate on this.

1.—He is able to do this. He is the omnipotent one. All power is his: and this power is engaged in protecting us; who then shall harm us, if we follow that which is pleasing in his sight.

2.—It is "*all* evil." We trust our Father in great matters, but we are apt to forget this word *all*.

3.—Note, it is written *shall*, not *may*—but he *shall* preserve thee.

4.—It is thee—you and I, my brother and sister. In the conflict and the strife, he shall preserve thee from all evil. We are prone to lose ourselves in the great mass. We recognise God's hand in great matters, but often forget that he paints the lily and feeds the sparrow out of his abounding fulness. Much more will he care for and spread his protecting wings over his own redeemed ones. Let us then "trust and not be afraid."

April 24th.

"The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom."

2 Tim. 4: 3.

SUCH was Paul's confidence, and such may be ours. Paul had no doubts as to the issues of his life and warfare.

He knew whom he had trusted; his religion was a matter of knowledge and of experience. He did not cry "I shall surely perish one day by the hand of this or that enemy;" nay he was confident, he was trustful, because he knew wherein his strength and safety lay.

Note 1.—Paul did not expect to escape the ills of life, but to be delivered from them.

2.—He expected too that the Lord would deliver him.

3.—More than this, he looked for an abundant entrance into "the heavenly kingdom of our Lord and Saviour Jesus Christ."

This beloved, is the end of our journey to our Father's right hand in glory. These pilgrim promises are given to us, to refresh and strengthen on our way. Let us use them as our Father intends we should; and let us march on "singing as we go," for "the Lord our God is with us; and the shout of a King is in our midst."

CHURCH MUSIC.

As the Church of Christ is the common home of his people—"Barbarian, Scythian, bond and free," who are "all one in Christ Jesus;" and as singing is part of worship in which the great masses of Christians can personally practice; *no choir singing or instrumental music should ever be allowed to interfere for a moment with this privilege and right of the saints.* If such appliances can be made to assist rather than hinder this great object of uniting the whole congregation in the worship, the most serious objection to them is removed.

The religion of Christ demands our best offerings. Let us cultivate a musical taste and musical talent in our churches. Let us have attractive singing in our families and in our public assemblies. Let us learn hymns, chants, choruses, anthems, in which we may suitably utter the high praises of our God and win the hearts of men to his altar.—*Isaac Errett,—in Harbinger.*

The Australian Christian Standard.

MELBOURNE, APRIL 1ST, 1887.

PUBLISHER'S NOTICES.

Articles for publication (which should be as brief as possible) to be addressed "the Editors of the A. C. STANDARD," care of M. McLellan, 180 Russell Street, Melbourne, and should be to hand not later than the 10th of each month. All church news to be addressed A. B. MASTON, Canning 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 VICTORIAN FREEMAN AND BAPTISM.



THE *Victorian Freeman* seems to have altered the policy it has pursued for many years of refraining from entering into controversy with its contemporaries, and is now manifesting an aggressive spirit, and is directing its attention specially to the Disciples and their views relating to the design of baptism as expressed in the pages of the *Standard*. While regretting very much that the *Freeman* should assume an attitude of hostility to us and to our views, we do not propose to allow it to misrepresent us, nor to obscure the truth, by what we regard as incorrect teaching on the subject of baptism. Nor do we propose to allow the *Freeman* to misrepresent the views entertained by many Baptists—views which we may say are in keeping with our own. If the *Freeman*, from whatever reason, will not candidly inform its readers that in attacking the position held by us in reference to the design of baptism, it also attacks the utterances of the best

Baptist scholars on the subject, then it becomes our duty to disclose to our readers the fact, that the weight of Baptist biblical scholarship is on our side. Of this we shall have more to say presently.

The immediate cause of our present writing is found in the March number of the *Freeman*, which contains an article, purporting to set forth what it calls the "erroneous and pernicious views" respecting baptism which appeared in the February number of the *Standard*. The writer of this article takes exception to our rendering of Acts 2: 38, in which we translate the Greek preposition *eis* "in order to." We are told that "Peter says, be baptised UNTO the remission of sins, 'not in order to;'" and because we use the latter rendering, we are asked by what authority do we "dare to corrupt the Word of God, by putting into the mouth of Peter, language that he never used; and thus make him accountable for a sentiment that runs counter to the uniform teaching of both the Old and New Testament?"

We might point out to the writer of these remarkable words, that he makes a very great deal of noise over very little. He admits *unto* as a correct translation of *eis*, and surely the difference in meaning between *unto* and *in order to* is so slight as to scarcely warrant the serious charge of corrupting the Word of God. The only effect that will be produced by this charge upon the mind of the intelligent and candid reader, will be the conclusion that the person making it is quite incompetent to deal with a subject of this kind.

We shall now proceed to show that the rendering of *eis* "in order to" is adopted by eminent Baptist scholars, and this we shall not do for the mere purpose of supporting *this* particular rendering (the words "for," "unto," and more particularly "into" would suit our purpose equally well), but to show more especially that acknowledged Baptist authorities connect baptism, joined to faith and repentance, with the remission of sins. We, therefore, invite the attention of our readers to the following extracts:—

1. *Into, viz., in order to* (Matt. 26: 28; Luke 3: 3), we connect naturally with both the proceeding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it to the exclusion of the other. *Hackett on the Acts of the Apostles*, Vol. 1 p. 71. Comment on Acts 2: 38.

2. The truth will suffer nothing by giving to *eis* its true signification. When the Campbellites translate *in order to* in Acts 2: 38, they translate correctly. Is a translation false because Campbellites endorse it? . . . Shall we gain anything by maintaining a false translation, and allowing the Campbellites to be the champions of the true, with the world's scholarship on their side as against us? . . . There are several passages in the New Testament which assume or teach a connection or relation between baptism and remission . . . *Eis* marks the relation of baptism to the remission of sins, and not of baptism alone, but of faith and repentance also. *Baptist Quarterly Review*, 1877.

3. According to the scriptures, baptism ought still to be administered to all, in the name of the Lord, for the remission of sins. . . . If Christ required no other condition but our repentance, then upon our repentance alone our sins should be forgiven us; but he has appointed baptism likewise. *Dr. Gale's Sermons*, vol. 2, page 199.

4. Baptism was practised both by John and by the Apostles of Christ for the remission of sins (Mark 1: 4, Acts 2: 38). Not that this is the procuring or meritorious cause of it, which only is the blood of Christ, but they who submit unto it may, *by means of it*, be led, directed, and encouraged to receive it from Christ. And so in like manner it is for the washing away of sins, and cleansing from it—"Arise, and be baptised, and wash away thy sins." *Gill's Body of Divinity*, page 666, Ed. 1815.

5. Baptism in the name of Christ is said to be for the remission of sins. . . Sin is washed away in baptism in the same sense as Christ's flesh is eaten and his blood drunk in the Lord's

Supper, the sign, when rightly used, of the things signified. *Andrew Fuller's Works*, page 728, Ed. 1866.

6. This manner of speaking will appear very extravagant to many now-a-days, who look upon baptism as an empty rite or arbitrary precept. To be baptised for the remission or washing away of sins, plainly imports that in baptism the remission of sins is represented as really conferred upon the believer. The gospel promises in general, that through Christ's name, whosoever believeth in Him shall receive the remission of sins. Baptism applies the promise and represents its actual accomplishment to an individual believer, assuring him that all his sins are now as really washed away in the blood of Christ as his body is washed in water. *A. M'Lean's Works*, vol. 1, p. 132, 133, Ed. 1825.

7. How is the person of Saul to be washed? Answer: By immersion—"Arise and be immersed, and, by immersion, wash away thy sins." Thus we have seen that the baptism of Paul is in perfect harmony with the commission and with the practice of the apostles. . . . Baptism in ordinary cases is connected with salvation. Every believer, therefore, must be baptised on his faith. *Lectures on Baptism*, by W. Shirreff, with a preface by C. H. Spurgeon.

8. Again, you find the promise of salvation annexed to baptism in connection with faith. Mark 16: 16—"He that believeth and is baptised shall be saved." Now, Christ promised the Holy Ghost, pardon of sin, and the gift of salvation;—all these are great promises, and they each and all are joined with baptism in the scriptures of truth. *Norcott's Baptism Discovered*, with a preface by C. H. Spurgeon, p. 41.

We are quite content to take our stand side by side with these great worthies as authorities of the Baptist church, not that we need them to prop up our views of the teaching of the Word of God, but because it is satisfactory to find ourselves in such good company. In these citations we have shown that the *Freeman* does not represent the best thought of the Baptist denomination on the question of

the design of baptism, and have given enough to make the *Freeman* assume a more modest attitude when it again ventures to attack and misrepresent us.

The article under review is also answered by what we have quoted; but that our readers may see for themselves the kind of arguments (?) used, we proceed to notice some of them a little further. The said article endeavors to instruct the editors of the *Standard* as to the correct meaning of what Peter said, and, in order to do so, refers them to Matt. 3: 11, where John the Baptist says, "I indeed baptise you with water unto (*eis*) repentance," and asks, did he mean by "unto repentance" "in order to repentance?" Again we turn to a Baptist authority for a reply:—"Did John call them to repentance? By submitting to baptism they professed to repent. Did John say unto the people that they should believe on him which should come after him, that is, on Christ Jesus? By submitting to his baptism they professed to believe that the kingdom was about to appear. Did John teach them to expect the remission of sins in this course? By submitting to baptism they professed their hope of this privilege. Did John teach them to bring forth fruits becoming repentance? By submitting to baptism they professed their purpose of acting accordingly." *Shirreff's Lectures on Baptism*. Those who submitted to John's baptism were baptised into a state of repentance. Greek prepositions, expressing as they do exact geometrical relationship and being mathematically precise, cannot be altered to suit the convenience of any dabbler in theology. If John had meant that he preached baptism because they had repented, he would have said so and would not have used the preposition *eis* in that connection. The question of John's baptism, is however, too big a subject to enter into at length just here. It is sufficient to say that the conditions of remission were somewhat different under John to those under Christ, the one was preparatory to the other, any argument or analogy therefore to have weight, must be found on or after Christ commenced his public ministry.

The writer of the article goes on to say "But even could Alexander Campbell or his followers succeed in perverting a few texts into a semblance of teaching the necessity of salvation, the Herculean task would still remain of getting rid of the whole body of sacred scriptures, which teaches us plainly and emphatically that salvation comes to us through faith *alone*." Certainly this writer [reads his New Testament to very little purpose, or else he would not make such wild statements. Does he not know that the apostle James says that faith without works is dead, being *alone*—"What doth it profit, my brethren, though a man saith he hath faith and have not works? can faith save him?"

Again we are gravely informed that, "whole epistles are found in the New Testament, in which salvation is again and again ascribed to faith alone. Not to be tedious, take the epistle to the Romans. Here, if anywhere we should expect the fullest and most explicit statement of the way of salvation, and we get it without one word about baptism; every where faith is all sufficient." We turn to the epistle to the Romans, and at the sixth chapter we read—"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of you as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Had the writer searched all the epistles to give us a beautiful and expressive figure of what baptism means in connection with the remission of sins, he could not have chosen a more appropriate or forcible one than that addressed to the Romans, and yet he is so ignorant as to say "we get it (*viz.*, a statement of salvation) without one word about baptism!"

We do not propose to follow this writer any further. The article has been a source of weariness to us, and we are afraid of producing a like effect upon our readers if we should

continue at greater length. That a journal like the *Freeman* should be allowed to publish such articles is a matter of profound surprise to us. What hope is there, we may ask, of the possibility of the union of Christian bodies, if subjects under discussion are approached and dealt with after the manner of the articles in the *Freeman*? None whatever. The idea of union becomes an empty dream.

Editorial Notes.

CONFERENCE (Friday, 8th April).—10 to 10.30 a.m.—Devotional Service. Minutes of last Conference. Roll of Representatives. President's Address. Topic—"The Federation of the Churches." Committee's Reports—1. Executive. 2. Missionary. 3. Church Aid. 4. Bible College. 5. Hymn Book. 6. Tract (Bro. A. B. Maston). Treasurer's Statement. Election of Officers. Conference Essay—Bro. W. D. Little—"Apostolic Teaching and Modern Requirements, The Church of the New Testament, the Church for the Times." Also a number of notices of Motion from various churches. The Conference will assemble on Friday, 8th April, at 10 a.m., and sit till 1 p.m. Adjourn one hour for lunch. On re-assembling, 2 till 2.30 p.m., will be devotional. President's Address at 2.30. Tea 6 to 7 p.m. Upon re-assembling at 7 p.m. continue till adjourned by vote of meeting, conference Essay being read at 8. Saturday 9th.—Assemble at 2 p.m. and continue till 6 p.m. In connection with the Conference a Temperance Meeting will be held in the Christian chapel, Swanston Street, on Saturday evening, the 9th, at 7.30. A Conference Picnic will be held on Easter Monday, at Elsternwick (near the beach). Tuesday evening, the 13th, a Fruit Soiree and Public Meeting will be held in the Christian chapel, Swanston Street, at 7.30 p.m., when addresses will be given on "The Giant Evils of the Age." It will be seen in our "Sister's Column" that our sisters are making full provision for the comfort of the brethren from the country FREE OF COST.

THE subject of Essay for New South Wales Annual Conference this year, will be "Our position in the religious world, and how best to strengthen it." Bro. W. Wilson being the essayist.

At the tea and public meeting on the Tuesday following Good Friday, our New South Wales brethren propose discussing the following subject—"The Church of Christ"—(A) When was it established. (B)

Of whom is it composed. (C) Its work in the world. (D) Its attitude to missionary work. (E) Its responsibility to support missionary work. (F) Its position regarding Christian Union.

FOOTSCRAY brethren have secured the services of Bro. Joiner. He will enter on his work there on the first Sunday in April.

HAWTHORN.—Bro. Illingworth has entered on the work in this field. A social tea was held to give him welcome on Monday, March 7. Representative brethren from all the churches were present, and a profitable evening was spent.

PRAHRAN brethren held their annual tea meeting on Tuesday March 8. Bro. Lewis presided at the after-meeting, and interesting addresses were delivered by brethren Illingworth, Porter, Clapham and Harding. We heard a whisper that Bro. Lewis intends to return to New Zealand at the end of the year. We shall be very sorry to lose Bro. Lewis. Our consolation must be that our loss will be New Zealand's gain.

BRO. MASTON has been laid aside with an eye affection, and has had to undergo a painful operation. We are glad to report that he is progressing favorably. We hope he will soon be fully restored.

BRUNSWICK.—The church here is making headway. Good meetings and several additions are reported. Bro. Exley did the preaching during the past month.

NORTH FITZROY.—The work is progressing in this field. Bro. Spurr has occupied the preaching platform during the past month.

ALPHINGTON.—The work is moving on in this field under the care of Bro. Edwards.

DR. MAGARY has paid Melbourne a visit during the past month. He called upon us, and we had a pleasant chat, principally about the "Bible College."

WE are glad to hear that the church at Sandhurst is in a most prosperous condition. Additions are being made, and the cause looks more healthy than it has ever done at any period of its existence. The meetings are well attended both morning and evening. The church at its last business meeting unanimously re-engaged Bro. Watt for another term of twelve months.

OUR AMERICAN CORRESPONDENT.—By the omission of an asterisk on page 63 we are made to appear as objecting to "big meetings." We need hardly say that this is quite a mistake; we would like to see a meeting of 50,000 earnest souls, and Brethren Haley and Surber to address the gathering on the ancient gospel. It was with

this thought in mind that we wrote our second foot note, "we are ready now Bro. Haley, so come along." What we objected to was the term "Pastorating." Hitherto evangelists in Australia have not assumed the "pastoral" position, and we should be sorry to see them do so. In the recently published work, "Our Orthodoxy in the Civil Courts," this term "pastor" appears with painful frequency. To find the term repeated in "Our American Correspondent's" letter, led us to put the foot note which has been misprinted and so misunderstood.

BRO. JOHNSON, who is well known as an active worker in the Richmond church, has (we understand) been invited to take up evangelistic work in the Drummond and Taradale district. We have no doubt that his well known abilities as a presenter of the "Old Jerusalem Gospel" will make him eminently useful in the field referred to. We shall therefore be glad to hear that he has accepted the offer made.

BRO. STRANG is still preaching at Hotham, and Bro. Maston is preaching at Lygon St., Carlton. The change is proving mutually beneficial.

BRO. CAMERON has been invited to labor in Sydney. We have not heard his decision yet.

We clip the following from the *South Melbourne Record*:—During the past three months Mr. G. B. Moysey, evangelist of the congregation of the Christian chapel Dorcas-st., has been on leave of absence in Tasmania. We learn Mr. Moysey will return in time to occupy the platform on the first Lord's day in April. During his absence the preaching has been conducted by Messrs. Symons, Irwin, and Paterson, who are all members of the Dorcas Street church. It is a healthy sign when a congregation is in a position to find men who can and will find time, from the things of this life, to preach a free gospel in our churches.

BIBLE COLLEGE CONFERENCE COMMITTEE.—The Committee expected to be able to publish their report in the present number of the *Standard*, but are unable to do so, from the fact that they are still in correspondence with the trustees of Bible College Trust, Adelaide, with whom they are in hopes of coming to some understanding whereby the interest of all the colonies may be united. A report will be ready for the coming Conference, all being well.—A. B. MASTON, Sec. Con. Col. Com.

THE martyrs to vice far exceed the martyrs to virtue, both in endurance and in number; so blinded are we by our passions that we suffer more to be damned than to be saved.—COLTON.

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

(Continued from page 57.)

CHAPTER III.

THE ADMINISTRATION.

"In the beloved we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery (secret) of his will, according to his good pleasure which he hath purposed in himself, that in the administration (*oikonomia*) of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him" (Eph. 1: 6-10).

1. The will of God, his good pleasure, his own purpose, are given as the rise of the Christian dispensation. Hidden in the unfathomable recesses of the eternal purpose of him who worketh all things after the counsel of his own will, the mystery or secret of that sublime purpose which was hid from the ages and generations preceding the fulness of times or the day of Christ was then made known by the Spirit through the apostles. The mystery was a secret no longer. By revelation, God made known to Paul the mystery of Christ, which, says this apostle, "was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." Unto him was this favor given, that he might preach among the nations the unsearchable riches of Christ, and make all men see the administration of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ. He calls this long hidden, but now revealed secret, the mystery of God, of Christ, of the gospel. The dispensation under which the revelation has been given, he designates that of the fulness of the times; evidently that fulness of times when God sent forth his Son, made of a woman, made under the law, to redeem those who were under law, that the redeemed might receive the adoption of sons. He therefore calls the economy the dispensation of God—the dispensation of the grace of God, (Eph. 3: 2). He says it was given him to preach or proclaim among the Gentiles or nations. He styles his proclamation that of the unsearchable riches of Christ, and says that he was

made a minister to fulfil the word of God, or as the margin reads, to preach fully the word of God—the mystery now made manifest to the saints, to whom it was God's pleasure to make known the riches of the glory of this secret among the Gentiles, which is Christ in his people the hope of glory. (Col. 1: 25-27).

2. This word *oikonomia* occurs nine times in the Christian Scriptures, and is, in the Common English Version, rendered *stewardship*, *dispensation* or *fellowship*. Once in 1 Tim 1: 4, it is rendered *edifying*, but in this passage the translators seem to have read *oikodoman*, to upbuild, instead of *oikonomian*, to administer. The apostle's antithesis is thereby lost. His command to Timothy was to charge certain teachers not to teach any other doctrine than himself had communicated, particularly to give no heed to those fables and endless genealogies which minister debates, rather than that godly administration which is in the faith. Coming from the same root (*oikos*, *new*) as *oikonomia* a house-manager or steward, the idea is plainly that of stewardship or administration. It represents the thing or things given in charge, and ministered as an *economy*, a *dispensation*, *stewardship*, or *administration*. Thus it is that the apostles speak of themselves as the stewards (*oikonomoi*) of the mysteries of God, and that Peter enjoins the brethren to administer the gifts they had individually received as good stewards of the manifold grace of God. (1 Cor. 4: 1; 1 Pet. 4: 10).

3. Thus we find the Christian institution, or the kingdom of God, spoken of as an economy or administration in which God is the projector and disposer; as he is said to have acted according to the good pleasure which he purposed in himself, to have wrought the whole after the counsel of his own will and to have abounded therein in all wisdom and prudence. But it is also expressly said that the eternal purpose was purposed in Christ Jesus. Therefore, not out of Christ, but in him the administration proceeds. "In him" his people are blessed with all spiritual blessings; in him they are chosen; in him they are accepted; in him they have redemption; in him they have obtained an inheritance; in him they trust; in him they are sealed with the Holy Spirit; in him they have liberty, and access, or introduction; and in him is being fulfilled the purpose to gather all together in one. But in the forth-carrying of the grand administration the Holy Spirit is the Revealer of the mystery, for it is said to be revealed unto the holy apostles and prophets

of Christ *by the Spirit*. And now the revelation comes out through these inspired men. The administration of the grace of God is given in Christ *by the Spirit through the apostles to the saints for the nations*. Such are the facts, and such is their order.

4. All laws are legislated, and all government is administered in the name of the reigning sovereign. In this way is denoted the authority by which the legislation and rule are conducted. In these realms all has been done in the name of Victoria the First, since her accession to the throne. In her name writs and warrants have been issued, courts and parliaments have been summoned and prorogued, laws have been enacted and repealed. It is the same in the divine administration. The name of the sovereign is associated with the acts of his rule; they are done in his name.

5. Previous to the Messianic age, the divine government was conducted not in the name of our Lord Jesus Christ, but simply in that of God, or the Lord, or the Lord God, or of Jehovah. The governmental formulas were given in these simple but sublime names. They were sufficient: they were most appropriate for the time being. When men did not like to retain God in their knowledge, and they were consequently yielded over to a reprobate or undiscerning mind, and came to worship the creature more than the Creator, and so to have lords many, and gods many, and it thereby became necessary that the communications of the one living and true God should be as express and specific as possible; this was done very simply and effectually by the divine Being revealing himself as the God of his true worshippers. Hence the earliest formularies of revelation—"The God of Shem," "The God of Abraham," "The God of Isaac," "The God of Jacob," "The God of Israel," and so forth. Israel in Egypt, notwithstanding three hundred years of slavery with its consequent ignorance, were thus at no loss to understand the formula of the commission to Moses—"Jehovah, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, sends me to you." And soon did Pharaoh come to know who was the Lord God of Israel, despite his boastful refusal—"Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Now that God had declared himself the one sovereign God of Israel and them his people, the oft-repeated and well-known administrative formulas—"Thus saith the Lord," and "As the Lord commanded Moses," sufficed for all legis-

lative and governmental purposes. All law and rule in Israel were thus sanctioned.

6. The entry of Jesus into the capital was heralded thus—"Blessed is he that cometh in the name of the Lord, Hosannah in the highest!" He himself said, "I am come in my Father's name;" "the works which I do in my Father's name bear witness of me." As the apostle of the Father, in his name he came and acted. But having fulfilled his commission; having finished the work the Father gave him to do, and he could now say, "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son even as they honour the Father;" now that he could say "all authority in heaven and on earth is given unto me;" now that he had ascended to the right hand of power, the majesty in the heavens, angels, and principalities, and powers being made subject to him, all the affairs of the empire of the universe have been administered in the name of the Lord Jesus Christ. Every act of the Christian administration has thus been carried into effect by his authority.

7. In his name was performed the first act of the new administration. This was the sending of the Holy Spirit as the Paraclete or Advocate of the Messiah on earth. In promising him to the apostles, to qualify them for their mission the Saviour said, "Him the Father will send *in my name*," (John 14:26). So on the first announcement of the Messiah's exaltation, Peter said respecting the miraculous descent of the Holy Spirit, "This Jesus whom you crucified hath God raised up, whereof we are all witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed for this which ye now see and hear," (Acts 2:32,33). In his name the proclamation of the glad tidings was made. Jesus said to his apostles after his resurrection, "Thus it behoved the Messiah to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached *in his name* among all nations," (Luke 24:46,47). His name is announced as that through which forgiveness is to be obtained. "To him give all the prophets witness that *through his name* whosoever believeth on him shall receive remission of sins" (Acts 10:43). His name is that by which alone salvation is possible. "Neither is there *none other name* under heaven given among men whereby we must be saved (Acts 4:12). Through his name life is dispensed. "These are written

that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life, *through his name*" (John 20:31). In his name sanctification as well as justification proceeds. "Ye are washed, ye are sanctified, ye are justified *in the name* of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). Upon his name the sinner is required to repose his faith. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not *on the name* of the only begotten Son of God" (John 3:18). On his name is repentance commanded. "Repent and he baptised every one of you *on (epi) the name* of Jesus Christ for the remission of sins," (Acts 2:38). His name is the one requiring to be confessed. "Thou *holdest fast my name*, and hast not denied my faith;" "Thou hast kept my word, and hast not *denied my name*" (Rev. 2:13; 3:8). In his name confessing, penitent believers were commanded to be baptised, and into his name they accordingly were immersed. "He commanded them to be baptised, *in (en) the name* of the Lord," (Acts 10:48); "They were baptised *into (eis) the name* of the Lord Jesus," (Acts 8:16; 19:5.) In his name the faithful assembled, and alone on their doing so is the presence of the Lord and his Spirit promised. "Where two or three are gathered together *in my name*, there I am in the midst of them." "In *the name* of our Lord Jesus Christ when you are gathered together, and my spirit with the power of our Lord Jesus Christ" (Matt. 18:20; 1 Cor. 5:4). After his name the whole family of God is called; his is their one lawful denominational cognomen: "Simeon hath declared how God at the first (of the gospel age) did visit the nations to take out of them a people *for his name*; and to this agree the words of the prophets, as it is written, "After this (or at this time), I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom *my name* is called, saith the Lord, who doeth all these things." "And the disciples were called *Christians* first at Antioch." "I bow my knees unto the Father of our Lord Jesus Christ, *of (or after) whom* the whole family in heaven and earth is named" (Acts 15:13,17; 11:26. Eph. 3:15). In his name God is worshipped, prayer is offered, praise is rendered. "Whatsoever ye (my apostles) shall ask *in my name*, that will I do, that the Father may be glo-

rified in the Son; if ye shall ask anything in my name, I will do it." "Whosoever (that believes) that *cal-leth upon the name of the Lord shall be saved.*" "Glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gen-tiles, and sing *unto thy name.*" "By him, therefore, let us (Christians) offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks *to his name*" (John 14: 13, 14; 15: 16; 16: 23, 24, 26. Rom. 10: 13, 14; 15: 9. Heb. 13: 15). In his name Christians are commanded, and by it they are besought to duty. "I beseech you, brethren, *by the name of our Lord Jesus Christ;*" "We command you, brethren, *in the name of our Lord Jesus Christ,*" (1 Cor. 1: 10; 2 Thes. 3: 6). For his name the faithful are to labor and suffer. "The apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame *for his name.*" "Men who have hazarded their lives *for the name of our Lord Jesus Christ.*" "Thou hast borne, and hast patience, and *for my name's sake* hast labored, and hast not fainted" (Acts 5: 41; 15: 26. Rev. 2: 3). In his name all Christian procedure is to be taken. "And whatsoever ye do in word or deed, do all *in the name of our Lord Jesus, giving thanks to God, even the Father, by him*" (Col. 3: 17.) In his name the powers of nature and of hell were obedient to the apostles and first believers. "*In my name* shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17, 18). And finally the homage of the entire uni-verse shall be secured in his name. "God hath highly exalted him and given him a name which is above every name, that *in (en) the name of Jesus* every knee should bow in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9).

(To be continued).

WHEN a decrepit old man entered a Madison ave. car lately, twenty-one Amer-icans saw him reach up tremblingly to catch hold of a strap. They saw that he was unable to reach it because he could not straighten his back, so they permitted him to lean on his stick. They must have felt severely rebuked when a Japanese young man rose at the front of the car, and springing nimbly to the old man's side took him tenderly by the arm and led him to his seat. Then he tipped his hat to the white head and took his stand in the middle of the car.

Selections from our Literature.

BENJAMIN FRANKLIN AS A WORKER.

"What were and are yet to be the fruits of the vast labors of the lamented Franklin? More than *ten thousand* sinners converted to God, and made happy in the Lord. Numerous churches founded. The grand body of the Christian brotherhood instructed, and established in the faith of the Son of God. Two volumes of Gospel sermons, (perhaps unequaled by the same number anywhere) handed down to posterity. . . . We may safely say that Benj. Franklin has preached more, exhorted more, travelled more, and immersed more persons than any man now living or dead among the Disciples of Jesus Christ, since the beginning of the current Reformation. He was constantly in the field, preaching at the rate of a sermon and a half each day. His rule was to preach morning and evening, except in cold winter weather. Where is the preacher who is making such a record? Our city pastors complain of hard labor, speaking only about thirty or forty minutes twice on the Lord's day. Such work is too laborious for them. They require a summer vacation in which to go to the *springs* to rest and recuperate." (Life of B. Franklin, p. 450.)

CHURCH EDIFICATION.

More than thirty years ago Alexander Campbell wrote under this head-ing words that we do well to ponder in our day. He wrote as follows. It has never been so in Australia. Let us hope it never will be so.

"Many among us seem disposed, in some respects at least, to return again to the practice of those from which, in the earlier periods of this Reformation, we were taught that it was indispen-sible that we should reform in order to occupy primitive grounds. And in nothing more does this importance consist than in reference to the sub-ject under consideration" (Church Edification). "For example, we were taught that instead of meeting month-ly, or semi-monthly to hear a sermon from some D. D., or called and sent "Ambassador," we should assemble on every first day, primarily, "to break bread," and under the direction of our elders, to engage in the reading and examination of the Scriptures, in pray-ers, and in praises, and in mutual exhortation, as means of church edifica-tion. But in reference to these di-

vinely appointed means for the suste-nance and spiritual growth of the church, and for the cultivation and de-velopment of the gifts and talents of the body, some among us, in the pre-sent day, are ready to adopt the lan-guage of typical Israel in reference to the food that God had given them for the support of their animal natures, when they said (Num. 11: 5, 21: 5, 14: 4) "We remember the flesh we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our souls are dried away—there is nothing at all, beside this manna, before our eyes;" and our soul loatheth this light bread." And there are, perhaps, some who are even ready, with them, to say, "Let us make a captain, and let us return into Egypt." Many in the present day, "having itching ears," prefer the condiment and spices drawn from the store-house of the "wisdom of this world," or, perhaps the fancy or imagination of the speak-er, to the "Simplicity that is in Christ." They seem to be forgetful or unmindful of what the great Apos-tle to the Gentiles said upon this sub-ject (1 Cor. 12. 14.) "Our rejoic-ing is this, the testimony of our con-science, that in *simplicity*, and godly *sincerity*, not with *fleshy wisdom*, but by the grace of God, we have had our conversation in this world." Such professors do not realize that, as liv-ing stones, they "are built up a spirit-ual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." They seem to prefer worshipping after the manner of the sects, where all the services are performed by proxy, and where, if the "minister" happens not to attend at the time appointed, the congregation most generally disperse without prayer being offered up, or even a hymn sung. This order of things, unless I am greatly mistaken, is now obtain-ing, in many latitudes, too much favor with us; against which it is the duty, as we conceive, of every sincere lover of the bible, of every advocate for a return to the ancient order of things, to lift up his voice and remonstrate; and to show them that, if their wishes in this respect are carried out, the tendency would be to produce spiritual pride, inordinate self esteem, and per-haps, a haughty and supercilious bear-ing on the part of those who should, by their meekness, gentleness, and humility, be "ensamples to the flock," and blindness, barrenness, and unfruit-fulness on the part of the flock itself. Then in point of fact, would the body, so far as the church edification is con-cerned, be "one member," which we are taught should not be the case;

for Paul the Apostle, when giving direction for the orderly and proper exercise of the spiritual gifts conferred upon the church at Corinth, for its instruction and edification during its minority, says, "the body is not one member, but many."

The Higher Life.

WORSHIP.

THE New Testament furnishes us no detailed and prescribed order for the congregational worship of the first day, as the law of Moses ordains for the Jewish worship. This fact, however, is clear, we think, beyond all doubt, that "the breaking of the bread" was at first, and for a long time, the prominent, characteristic idea of this worship, and such prominence should never fail to be given to this ordinance now. But that preaching, and of a long discourse even, was quite in order also at these meetings, is settled by the above passage in the apostolic history, and is conclusive against the singular notion of some who will not allow of preaching at these meetings for "the breaking of the bread."

We have a very detailed account of the order of these meetings on the first day in the primitive churches, given by Justin Martyr in his first *Apology* or *Defence*, of the Church, addressed "to the Roman Emperor, the Roman Senate and the entire Roman people. Justin Martyr was born in Palestine at the close of the first century, and is the oldest of the church fathers. His account must, therefore, with general accuracy, represent the form of public worship in the apostolic churches, especially as he was born, lived and died in the immediate field of the first apostolic labours and churches. The order he gives is as follows: 1. The reading of the writings of the apostles or the prophets, "as much as the time allows"; 2. "When the reader is done he who presides delivers a discourse of admonition and exhortation, urging the imitation of the excellent lessons of the Scriptures read"; 3. "Then we all in common rise and send forth our prayers"; 4. When we are done praying, "the elements of the communion are brought forth"; 5. "The president prays again in like manner, and gives thanks, and the people heartily respond with 'the Amen'"; 6. After that, the elements "are distributed"; 7. Then, finally, the contributions for the poor are made.

TEMPLE-SERVICE.

MRS. M. N. VAN BENSCHOTEN.

I sat busily at work, when clear and low came the words: "Ye are the temple of the Holy Ghost." I raised my face quickly in glad surprise, for the words, though so long familiar, came with all the freshness of a new word from the Father. "Can it be possible, my Lord?" I said—so wonderful, so gracious and divine was the meaning. Soft and sweet and assuring came the quick reply, "I will dwell in them, and walk in them; I will be their God, and they shall be my people."

Oh, the mighty joy! Oh, the heavenly honor! Oh, the divine relationship! Me, a worm, indwelt of God, a member of the "royal family," a daughter of the Lord Almighty! Involuntarily, I straightened up—such dignity and uplifting penetrated my inmost soul!

I thought of the fellowship, the communion with such a friend. He comes to stay, to abide, to dwell with me. I thought of the intimate acquaintanceship—the personal relations with such a friend. No one in all the wide world, however grand or noble or God-like, is worthy to compare with Him that abideth with me. His blood washeth whiter than snow, and his comforts are the strength of "everlasting arms" and the "joy unspeakable."

"His presence makes my paradise,
And where he is, is heaven."

And then I thought: A temple is a place more consecrated—set apart for only holy uses, for the worship of *only Him*. Since Christ walketh there, how pure and holy must be all the place, while the service must be ever holy worshipful. And I saw how I was to be lifted out of and above the wearisome strain and earthliness of womanly duties, into the dignity and nobility of *constant temple service*—whether it be the lifting of a soul, the leading of a little child, or "the sweeping of a room." We are to be priests unto God forever—kings and priests!

And then came the deep, incisive inquiry, Is it thus? Does the Holy Ghost indeed abide? Is the place "most holy?" Is all the service unto God *alone*? Is the whole impression of your life such as causes the world to recognise that you are verily "set apart to the temple service?" The Shekinah, burning intense, shone through all the place that day.

MANKIND generally seem willing to admit that the world revolves on its axis. The great mistake made is that each man thinks he is the axis.

Open Column.

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

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

FAITH AND REPENTANCE.



WITH the remark that as I proceed it will appear whether or not I have retreated from any position previously taken up, the first paragraph of Bro. Watt's last reply may be dismissed. We next come to his disquisition on the heart. He must have a very low opinion of the intelligence of the readers of the *Standard* when he digresses from the work of criticism gravely to inform them that "we neither believe nor repent with the heart that diffuses the blood through the arteries and into the lungs." He next makes the assertion "Judas believed with his heart," but as the scripture does not say so, and it is contrary to everything said elsewhere about "believing with the heart," no time need be spent over it. Whatever the expression may mean, every bible student knows that it means something different from "believing fully," which only implies an unreserved intellectual assent.

He charges me with "strange confusion of thought and jumbling together of means and end," because I suggest saying something about the goodness of God in the definition of repentance. He forgets that he makes the same somewhat disrespectful charge against McGarvey, for in his definition he takes account both of what precedes repentance and of the fruit it produces. To meet Bro. Watt's idea of a definition this one should simply be, *repentance is a change of the will*, but unfortunately for his idea of a definition this one is worthlessly wide, as it includes the sad change which came over Eve when she believed the serpent. Bro. Watt seems to forget that the discussion is on the scriptural idea of repentance, and that therefore the definition must contain some qualifying expressions. He seems to think that baptism may be defined as *immersion in water*. No statement could well be further from the whole truth, for it is an infinitesimally small portion of the truth. Baptism is the act or state of being covered or entirely

surrounded by any substance whatever, solid, liquid, or gaseous. It is also the state of being overwhelmed by some circumstance or set of circumstances, as debt, suffering, care, etc. Every moment of our lives we are baptised in air. But perhaps Bro. Watt hastens to say that he refers to the ordinance of Christian baptism. I believe he does, but he ought to have said so. Framers of definitions should be very careful. Well, his definition is as far from the truth as ever. As previously it contained but a small fraction of the truth, now it contains infinitely more than the truth, for it includes every dive of every bather, the sinking of every drowning person, and the putting under water of anything animate or inanimate. If I were to frame a definition of Christian baptism, I should undoubtedly mention the goodness of God. Part of it would be—Christian baptism is the immersion in water of one who has been led into repentance by perceiving the goodness of God as displayed in the gift of His Son to be the propitiation for the sins of the whole world. When Bro. Watt knows just a little about the requirements of a logical definition he will cease to laugh at my proposed addition to the definition of repentance.

I turn up in a standard lexicon (Liddell and Scott's) the root in the Greek word translated "repentance" and find the following given as its meanings:—Generally *mind*; hence (1). turn of mind, disposition; the heart, soul. (2). The understanding, reason, judgment, sense, mind. (3). Thought, opinion, intention, purpose, resolve. (4). The *sense, meaning* of a word or expression. Now it is opposed to all rules of interpretation to leave *unnecessarily* the primary and secondary meanings of a word and take one at the very end of the list, so that, as has previously been pointed out, repentance is a change of mind—the word mind being used without any restriction—and involves change of heart, soul, understanding, judgment, intention, purpose, resolve. If we wish to call attention to a change of the understanding only, we use the word "faith," and this explains why Bro. Watt and I say that repentance includes faith. Further, in many cases (I believe in the great majority of cases) this change of understanding is so closely accompanied by change of heart, soul and resolve, that not even the sword that pierces even to the dividing asunder of soul and spirit, and of the joints and marrow can pass between and separate them; and this explains why faith and repentance are never both enjoined upon

the same audience, and this is very strong proof indeed that "believing with the heart" and repenting are different expressions for the same thing, just as bishop and elder are different names for the same person. If further proof be required, it is found in the very expression "belief with the heart." Belief, without any qualifying words expressed or understood, is a change of the understanding or intellect, hence "belief with the heart" must mean a change of the intellect and something else. And what can that something be but the heart, soul, will, resolve? Still another proof:—Baptism is placed immediately after repentance (Acts 2:38), and it is also placed immediately after "believing with all the heart" (Acts 8:37). Still another proof:—The same fruits follow both. "With the heart man believeth unto righteousness" (Rom. 10:10.) This just means that "belief with the heart" produces right doing. And we know that repentance is followed by reformation or right doing. The profound philosophy of Solomon is to the same effect:—As a man thinketh in his heart so is he. This means that a man's character is decided by what he believes with his heart." If he thinks *evil* in his heart *he is evil*, whether the evil finds expression in outward acts or not (read carefully the amplification of the meaning of the decalogue in the sermon on the mount.) And if a man thinks *good* in his heart *he is good*, only in this case the good will certainly find expression in outward acts to the extent of his ability.

Some strong language is used about the translation of Acts 2:40 which I quoted. It is called a gross "misleading translation," and there is something said about interpolation, and the law is laid down, "Such free rendering we cannot allow." I deeply sympathise with Bro. Watt in the intense mental pain he must necessarily undergo when he learns that he used such language about Rotherham's translation. My anxiety that the truth may have the benefit of that great scholar's name must be my excuse for inflicting the pain.

The only other point worthy of notice is the defence of the mechanical system. The tendency to formalism in religion has always to be guarded against. Formalism exalts a symbol and treats it as if it were the real thing. In Luther's time it had reached such an extreme that there was a reaction, and the other extreme of despising forms and symbols was reached, by the Quakers for example. We protest against this extreme, and the very fact that we do so indicates that our

besetting danger is the danger of carrying our protest too far, and unduly exalting symbols. My experience is that some in our fellowship (I trust they are but few) in their anxiety to have forms properly respected, have passed Jerusalem and travelled a considerable way towards the stronghold of formalism—Rome.

I shall endeavor to show the difference between the mechanical and the gospel system by a simple illustration. Suppose we wish an infant to begin to walk. We might adopt the method of telling him to contract certain muscles of the left leg, by which means the left foot would be lifted from the ground, then to bring into play certain other muscles to throw forward the foot and put it down. The next thing would be to tell him to contract the corresponding muscles of the right leg, and throw the right foot past the left and place it on the ground, and so on. This reminds me of a good story I read the other day about a centipede. As it forcibly illustrates the point on hand I shall relate it, more especially as the centipede will be a good companion for Bro. Watt's red herring—

"A centipede was happy quite,
Until the toad in fun
Asked, 'Pray, which leg comes after
which?'
Which worked her mind to such a pitch,
She lay distracted in a ditch
Considering how to run."

But to return to the infant. The other and the common-sense method adopted is to place him a step or two off, and by outstretched hands, by winning smiles and by tender tones to invite him to "come."

In like manner Jesus invites the weary and heavy laden to "come," and attracted by his love and his loveliness, without further direction or instruction, they can and do go to him, and like Paul they say, "Lord, what wilt thou have us to do?" and, on being told, like Paul they do it. It is surprising how seldom the apostles said "believe." I can think of only one occasion, and that was before they had preached the gospel, and the command was probably simply meant to arrest attention (Acts 16.) The command to repent was also very seldom given. The preaching was generally left to work the necessary change of heart and mind spontaneously. And if that was the general course then, before these expressions had become mystified and acquired technical, theological meanings, how much more necessary is it now, when perhaps not one in a hundred to whom the gospel is preached has any definite idea as to what either faith or repentance means.

When told to take first one specified step, then another, and another, and so on, like the centipede they lie distracted in the ditch considering how to run, or, worse still, they run mechanically. It is a glorious thing that, whether these terms are understood or not, the gospel can produce the state of mind indicated by them. Those who have a turn that way may afterwards investigate the matter fully to their great profit, and even get up a friendly discussion on it. Of course those who preach should be well versed in such subjects, not with the view of philosophising in their sermons, but on the principle that they who deal with mind should know something of its workings.

It cannot reasonably be expected that many readers of the *Standard*, when reading any article of this discussion, will take the trouble to look up the previous numbers so as to fully master the arguments *pro* and *con*, so in conclusion I shall briefly recapitulate what I conceive to be the truth on the subject. I have no doubt that intellectual assent which does not result in works is dead and worse than useless, being an additional ground of condemnation. Further, I see no reason for thinking that John the Baptist's expression "Change your mind and believe the gospel" should be interpreted differently from the way in which we understand similar expressions on every-day topics; for example, "change your mind and believe in Free Trade." I would point out that wherever faith is associated with salvation or remission of sins it of course means "belief with the heart," an expression which most likely means that the belief in question at once becomes the mainspring of action. As "out of the abundance of the heart the mouth speaketh," so from "belief with the heart" man acteth. But whether this view is correct or not I am convinced that "belief with the heart" and "repentance" (change of mind) are not two distinct steps which must be taken in one particular order, but that in all probability they are one and the same thing under two different names.

J. E. L.

SMOKING does not agree with some people; but it always seems to soot the chimney.

It is not much of a compliment, after all, to say that a man is sound. Some men are nothing but sound.

THERE are some men who have so much genius that they can't do anything but sit around all day and think about it.

Querist.

I was much pleased in reading the article entitled "The Messiah's Ministry" in your last issue. It is instructive and edifying, and containing real sound sense, and has a certain ring of truth about it; especially is it so of the 12th division, in which is recorded words as follows:—"Be it never forgotten, then, that forgiveness of sins, and all the subsequent blessings of the reign of favor, are conditional, economical, constitutional bestowments. Not one is given except on specified terms. Not a passage is there in all the Christian scriptures that speaks of the bestowment of the divine favor through Christ but intimates this all-important, but greatly neglected verity. Nothing but vengeance is promised to the unbelieving and disobedient." We are not surprised when we hear sectarian teachers stigmatise such assertions as these with narrow-mindedness, bigotry, and error; but when it comes from the quarter of which we are pleased to call "the Church of Christ," we are somewhat moved and surprised; but though surprising it is none the less true, as I can undeniably vouch.

May I ask, in the first place, is this, or, rather, these assertions, beneath which is affixed the lamentable words "greatly neglected verity," true or false? Is it true all God's spiritual blessings are conditional, economical, constitutional? Is it true none are given except on specified terms? Is it true there is no other channel for the divine favor but through Christ? And is it true that nothing but vengeance is the unbelievers' portion? Yes, for so saith the scriptures. Then let me ask this solemn question—how is it that we hear heralded forth from our pulpits from time to time that God is loving all men—wicked included—and that with such a love as is manifested by a Father towards his erring children; and that unconditionally, without specified terms, and independent of the divine repository which is in Christ! How, I ask, are these contradictory (at least they appear so to me) statements to be harmonised? or is it that God's love is not included in the above-inferred conditional blessings? No; for John 14: 21-23 settles that, for Jesus there asserts that those who love him to the length of keeping his commandments, are they who are loved by him.

[We see no contradiction. If God did not love men, there would be no conditions of pardon and blessing. If he did not love all men, these condi-

tions would be given only to those whom He loved. But the gospel voice is to "the whole creation." Therefore God loves all men.—Ed.]

Would you be good enough to insert in your paper the following lines:—Having a lively interest in the work of God, it is by compulsion yet in love I am compelled to ask an explanation to this query. What do Christians assemble together upon the first day of the week for? Scripture says to break bread (see Acts 20: 7), and to continue in the apostles' doctrine and fellowship, breaking of bread and prayer (see Acts 2: 42). Now, dear brother, the explanation wanted is, if these things are not adhered to is the church in accordance with the spirit of the teaching of the apostles, which was given by the inspiration of God. Please insert these few lines in the *Standard*, and give the scriptural answers.

WALTER DALTON.

[Our brother asks a question and then tells us what the scripture says about it. This of course ought to be sufficient, providing he quotes correctly, which he does not. 1. He is right in saying that the disciples met together upon the first day of the week to break bread; he is authorised to say so by Acts 20: 7. 2. He is not correct in saying that Acts 2: 42 informs us that they met on the first day of the week to continue in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, because the passage quoted says nothing at all about the first day of the week. For a discussion on this particular verse, we refer our brother to the April and June numbers of the *Standard*.—Eds.]

A few days ago I was in conversation with a man who emphatically denied the divinity of our blessed Lord, and to prove his assertion referred to and quoted the first four verses of Romans 1, and insisted upon it that the 4th verse proved he was the Son of God *only* after the resurrection; and merely as a man, though a great man, before that. Perhaps you could show me through the next *Standard* the correct meaning of that (4th) verse, so I may be better able to answer him or any other sceptic for the future. And if in the "Expositor" for next month, or, at least, as soon as convenient, you gave us an exposition of the 3rd chapter of Genesis it would be very acceptable to all the brethren.

JOSEPH H. TISSOTT.

Winslow, March 7, 1887.

[The sceptic referred to (like the rest of his class) has not taken the trouble to find out what the apostle

Paul meant by the 4th verse, and only gives another illustration of the fact that it does not take a great deal of brains to make the ordinary sceptic. 1. The 4th verse does not prove that Jesus was the Son of God *after* the resurrection, but states that the fact of the resurrection proved or declared that he was the Son of God. The words "declared to be" literally rendered mean "powerfully declared," *evidenced* to be the Son of God by the fact of the resurrection. 2. As it is scarcely probable that we shall be able to give an exposition of the 3rd chapter of Genesis at an early date, we would advise our brother to consult some good commentary. The Book of Genesis by Marcus Dods (2s.) T. & T. Clark, Edinburgh, is both cheap and good.—Eds.]

Is it expedient in your judgment for us (the Church of Christ), who profess to speak according to the New Testament, to call our meeting houses by such names as "The Tabernacle," "The House of God," "The Church," "The Temple," knowing that all these names are applied in the New Testament to the Church of Christ (see Acts 15: 16; 1 Tim. 3: 15; Eph. 2: 21.

J. LEACH.

[In our judgment, it would be more "expedient" to confine these terms to the use to which they are applied in the New Testament.—Eds.]

Dear Editors,—Would you please inform me why the Lord's prayer is not used in our meetings. In looking at Luke 11: 2, where our Lord taught the disciples to pray, He says, "when ye pray say" (then follows the words of the prayer). Is not that a command for us to use the same prayer now. Would you please answer and enlighten

A PERPLEXED BROTHER.

[This prayer, commonly called the Lord's prayer, was given to his apostles *before* the Christian dispensation was established. When our Lord's mission was drawing to a close, just before He was crucified, He said to these same apostles (John 16: 24), "Hitherto have ye asked nothing in my name." This marks a past and present line in reference to this matter of prayer, and shows that the special purpose for which this *form* of prayer was given, had now been accomplished. In this dispensation we are to come to the Father through the Son, and ask for what we feel that we need "in prayer and supplication making known our requests unto God." If the prayer of Luke 11 expresses the desires of our hearts, there is no reason why we

should not use it. But to use it as a mere form, simply because we find it there recorded, can only bring us under the condemnation of using "vain repetitions." It must be noticed too, that in Matthew's record the passage reads "After this *manner* pray ye;" hence that prayer was a model of manner not of verbiage. If our Bro. takes notice, he will find that the "*manner*" of this prayer is very largely adopted in all our meetings.—Eds.]

In your comment on my letter, you state that the principle (taking money from the world for the support of the truth), is being violated, though I fail to see it. Well, every man has a right to his own opinion, and any man's "*ipse dixit*" does not make a statement a fact.

You state that it is just as lawful to take money to repair the chapel, or to make it attractive, as there is for making the Sunday school attractive.

Well, we do not make our chapels attractive in the same sense as we do our school, and I have yet to learn that prizes, picnics, etc., is preaching the gospel.

Regarding the teaching of the children to give, you say "If it is right to teach them to give before they believe, it is right to teach them to break bread likewise." In this you miss my point entirely; we are not inviting them to participate in the "*koinonia*," but we merely wish to inculcate in their hearts, liberality, so that when brought into the church, they will exercise that liberality in the cause of Christ. My main object has been to show that the "young and most enthusiastic workers who teach in our schools" have not adopted this practice from "want of thought," but have on the contrary, bestowed a large amount of attention, and after much earnest thought, have calmly adopted a practice which I, with others, think is likely to be productive of much good.

I now leave this question to the earnest consideration of those engaged in Sunday school work, and to the brethren at large, with the desire that we may all be guided to a right understanding of the principles of our most holy faith.

C. A. R.

[Our brother objects to what he is pleased to call our "*ipse dixit*," while he very adroitly substitutes his own. We would suggest that this is a matter that cannot be settled by any man's "*ipse dixit*." It must be settled by the Divine teacher in specific terms, or by sound arguments gathered from our Master's general instructions on such matters. In replying to a correspon-

dent, it is not usual to enter into a lengthened dissertation. If it be deemed desirable, we are fully prepared to prove our position; but this has been so often done that it seems to us a waste of time. There ever has been, and, we presume, there ever will be those who do not make themselves sufficiently acquainted with the principles of the movement with which they stand identified, but we cannot be for ever going over the old ground and reiterating the old arguments which have stood the test of the sharpest criticism of half a century. Our brother says "I have yet to learn that prizes, picnics, etc., is preaching." Well we have yet to learn that building tabernacles and chapels, fitting them up with polished, and, in some cases, richly upholstered seats, decorating these buildings within and without as far as our resources will permit, and "making them attractive" generally, we say we have yet to learn that any or all of these things are in the strict sense "preaching the gospel," yet we all admit that if these things are done at all they should be done with money subscribed by those in fellowship, and by these alone. This is a distinctive principle with us. Now, Sunday school work is, or should be, preaching the gospel. It can be done without prizes or picnics, just as gospel preaching to grown up men and women can be done without chapels or choirs or any of the addenda supposed to "make gospel preaching attractive," but if the wisdom or unwisdom of the brethren choose to add any of these things it is a long settled question that they shall do so with money provided solely by the "Children of God." With this in mind, we contend that we did not miss our brother's point. If it is desirable to cultivate liberality, there are abundant opportunities of doing so in other ways. It is far more important to impress the duty of first giving themselves to the Lord. Behind all this there is another fallacy. Our brother speaks of prizes. Children are taught to labor to secure these "prizes," but if it is the children's own money that purchases these books they are no longer "prizes" but goods bought and paid for, and so a double deception is wrought. If we cannot afford to honestly give the children picnics and prizes, let us cease to give them at all. And let the great attraction to our schools be "Jesus and His love."—Eds.]

Dear Editors,—Could you make it convenient to answer the following questions:—

1st. What difference exists between

the Church of Christ and the Baptist Church.

2. Is it scriptural for the Church of Christ to admit members of the Baptist church to partake of "the loaf" with us. If it is, please quote the passage.

3. If any difference does exist, why do we admit them to the table, while we reject members of other churches who differ from us?

Newtown, Sydney.

J.W.

1. There are two denominations bearing the name Baptist Church—one is known as "Particular Baptists," who make "the doctrines of grace" (commonly known as Calvinism), conditions of fellowship. This section of the Baptist church will hold no fellowship with any save those who believe that God has from all eternity elected certain persons to be saved, and that the number of the elect is so fixed and definite, that it can neither be increased nor diminished." Their favorite hymn is—

We are a people walled around,
Chosen and made peculiar ground—
A little spot enclosed by grace
Where he unfolds his lovelier face.

As we do not hold this limited view of the saving work of our Lord, these Baptists seldom seek fellowship with us. If, however, any immersed believers who are walking orderly, holding this limited view of salvation, do present themselves for fellowship, they ever find a cordial welcome.

The larger and more influential body are the "General Baptists." Most of these hold the "doctrines of grace," but they do not make belief in the doctrines "tests of fellowship." Some (notably C. H. Spurgeon) hold the doctrines of grace on the one hand, while they preach a free gospel on the other. They hold that fallen man is incapable of any action Godward until the Holy Spirit works directly on the "dead sinner's heart and gives him life." Hence, in the Baptist's view of salvation, the sinner is converted by the immediate operation of the Holy Spirit on the heart, and thus becomes a child of God. Baptism with the Baptists is merely a duty, and is obeyed as a command "to fulfil all righteousness," and is in no way a condition of pardon. With the Baptist the plan of salvation is the Holy Spirit giving life to the dead soul, and thus producing faith—"saving faith." As saved persons, they are then baptised, and become members of the Baptist church. General Baptists admit the members of other churches to partake at the Lord's

table, and in some cases, will admit unimmersed believers to full membership.

Our view of salvation is, "that we are begotten by the Holy Spirit 'through the word;' or, as Paul puts it, 'the gospel is the power of God unto salvation to everyone that believeth;' that repentance is the consequent of faith in Christ, and that the penitent believer who is immersed into the name of the Father, Son, and Holy Spirit, obtains 'remission of sins,' and is sealed with the 'Holy Spirit of promise, which is the earnest of his inheritance.'" Our brother will see that the difference is radical in its nature. The same difference exists between us and the people commonly known as Plymouth Brethren. Indeed it is impossible for those who hold the view that the Spirit works directly on the sinner's heart to understand the scriptural import of believer's baptism. The Baptists and "The Brethren" hold with us upon the action of baptism, namely, that it is "immersion;" they also hold with us that only believers should be immersed; but they differ with us as to the design, they holding that remission of sins is the consequent of "saving faith produced by the immediate operation of the Holy Spirit; while we believe the Saviour, who said, "He that believeth and is baptised shall be saved." And the Holy Spirit who said by the mouth of Peter (Acts 2:38), "Repent and be immersed every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

Questions 2 and 3 we answer thus:—Baptism is into Christ, not into any organisation of men. Pardon of sin is "in Christ," as all our blessings are; hence, to "put on Christ," "to be found in him," is to us the all-important matter for both sinner and saint; and being in Him carries with it all spiritual blessings and church privileges. Paul tells us (Gal. 3:26), "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptised into Christ, did put on Christ;" and he next says (v. 28), "Ye are all one in Christ Jesus." It is this oneness that we recognise when we welcome Baptists and other immersed believers to fellowship with us. We receive them *not as Baptists*, but as members of the Body of Christ, and it is the absence of this oneness, and not because "they differ with us" on any matter of opinion that prevents us from giving an equally cordial welcome to the pious members of other denominations.—EDS.]

Poetry.

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

"I TOLD YOU SO!"

How easy 'tis to give advice?
How hard sometimes to take it;
We're apt to lie upon our bed
Precisely as we make it.
We often seek a wiser head
For an astute opinion.
And yet how seldom it will thrive
Within our brain's dominion.

It never seems to fit our case,
However clearly stated;
If robs us of our self-esteem,
Our pride is not elated.
To tell the truth, we never ask
Advice because we need it,
But to compare it with our tastes,
And, if it suits, we heed it.

How simple 'tis to lay the rule
And draw the line! the fact is,
We find it easier far to preach
Our sermons than to practise.
Yet if those counsels you reject,
To strict account they'll hold you,
And bring this balm to heal your wounds:
"Ah, that's just what I told you!"

But if this he or she were placed
In just our own positions,
As patients would they take these pills
They offer as physicians?
Still, when they feel your moral pulse
For such neglect they'll scold you,
And soothe you with this hackneyed phrase
"I told you so! I told you!"

GOD'S POOR.

BY MRS. M. L. RAYNE.

Only a beggar's roof!
But the stars shine through and the
moonlight fair
To rest on a head, whose tangled hair
Lies in a golden woof;
And never the roof-tree of a king
Covered a fairer, sweeter thing.

Only a beggar's child!
But under the blue-veined eyelids creep
The tender shadows, and memories deep
Of a dreamer, Heaven beguiled;
While through the parted lips a sigh
Is heard by God's angels waiting nigh.

Only a beggar's grave!
But he had not where to lay His head,
Who oft on His weary journey said:
"The poor ye always have."
And the dome of Heaven's star-gemmed
floor
Covers alike the rich and the poor.

SOME men are so penurious that they keep everything they get hold of, except the ten commandments.

Gleanings.

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

MANY a man who thinks he is going to set the world afire finds to his sorrow that somebody has turned the hose on him.

THERE are men in the world of so little importance that they have no enemies.

"Some men are born great." Yes, but gracious! how some of them do shrink.

A SILENT FIGHTER.

"I see," he said as he met an old soldier comrade at the City Hall yesterday, "that our generals are having a hot dispute as to which of them contributed the most to save the day at Gettysburg. You were there, I believe?"

"Yes, but I have no right to talk."

"For why?"

"Because I was simply a private soldier, and only had three bullets shot into me!"

THE HYENA AND THE LION.

After all the Beasts of the Forest had admitted that the Lion was King, a Hyena took great pains to circulate his opinion that such was not the case.

"Why do you do this?" asked the Wolf as he met the Hyena by chance by day. "He will be a Lion in spite of all you can say."

"Yes, but perhaps I can make some one believe that I'm not a Hyena," was the reply.

MORAL:

The public seldom makes a mistake, however, in sizing up a Hyena.

MOZART, who, while he lived, wanted bread, now gets a stone. Vienna is building him a monument to cost \$50,000, which is much more than he received for the whole work of his life. He died in want, and his uncoffined corpse was thrust into a trench in the potter's field.

THE gentle progression and growth of herbs, flowers, trees, gentle and yet irrepressible, which no force can stay, no violence restrain, is like love that wins its way and cannot be withstood by any human power, because itself is a Divine power.—LONGFELLOW.

GOD's great mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great privileges, and raises us to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be a great mercy; for little mercy will never serve my turn."—C. H. SPURGEON.

I KNOW a busy man who used to leave a modest flower daily at the door of one who lay waiting for death. It was not much to do; but, aside from the delight which it gave an old and helpless sufferer, it made richer and mellowed the soil of the doer's heart. He had then but lately joined our Compact, but that soil has since borne many lusty crops. So busy is he with his

little kindly thoughts, and acts, and words, and tones, and touches of his gentle hands, as to have quite forgotten himself and the imaginary griefs that used to gall him when he saw with jaundiced eyes how bent was all the world on plunging into the fire that burneth forever and is not quenched. His friends are dropping fast around him, but flowers still bloom, his hands are still busy, and his step is still heard where there is need for such as he. He is the preacher, not I; and his master sermon teaches the ineffable beauty

"Of perfect service rendered, duties done
In charity, soft speech, and stainless days:
Riches that shall not fade away in life,
Nor any death dispraise."

WHY BOYS SHOULD NOT BE SNUBBED.—

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of a dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub anyone. Not alone because some day they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

PROFESSOR SWING ON THE USELESSNESS OF PROFANITY.—Suppose you are given to a habit of profanity. You enter conversation with a man who never swears—in other words, a gentleman. By-and-by you begin to perceive that he is the superior man. Your remarks have a tame, flat, feeble sound to your own ears. Your cheeks begin to burn with a sense of your friend's excellence. Your pert little dauns sound rough and coarse and vulgar, as they are. They begin to drop out of your sentences, ashamed to remain in the company of good honest English words, until, as you discover that you are carrying on your part of the conversation without swearing, you feel easier, and your intellectual stature is increased by a foot. Just observe this, my boy, and see if I am not right. But you will rip out sometime; oh, yes, in some way you will. I know some good men—some of the best in the world—who will "confound it," and in New England even a deacon has been known, under a terrible strain, "to condemn it." But as a rule, my son, don't do it. Don't swear. It isn't an evidence of smartness or wordly wisdom. Any fool can swear. And a great many fools do. Ah, my son? Ah, if I could only gather up the useless, uncalled-for, ineffective swears I have dropped along the pathway of my life, I

know I would remove stumbling-blocks from many inexperienced feet, and my own heart would be lighter by a ton than it is to-day. But if you are going to be a fool just because other men have been, oh, my son, my son, what an awful, what a colossal, what a hopeless fool you will be!

PRESIDENT CLEVELAND has hardly received the credit he deserves for the absence of pomp and extravagance which marked the celebration of his marriage. Both in his own land and in ours the stream of custom among the rich (and those who desire to be thought rich) has been running strongly in the other direction. As Mr. James Payn truly remarks, a wedding in the upper circles has long lost all traces of domesticity and become as much a show as a lawn tennis party. There is almost equal truth, we fear, in the further remark of the same sharp observer of our social life—that since such marriages are generally more or less "marriages of convenience," the matter is not of much consequence to the parties concerned: but unhappily the fashion is now copied by persons of limited means, and often as much is spent on the wedding day of the young people as they will have to live upon for the 364 days that are to follow. Except upon being buried, it is difficult to imagine how reasonable beings can spend their money more foolishly.

In these days of persevering and continuous Christian effort, it is helpful to remember that the highest life is that in which prayer, meditation, and work, each have their own proportionate place. The old monks missed their way by giving undue prominence to one; the modern worker is in danger of unduly exercising another. God has given us the privilege of labor, and it may be abused if it is permitted to take us, and keep us, from that other privilege of thoughtful communion with Him; just as the blessing of restful meditation may be made injurious to our spiritual life if we become so enervated in its indulgence as to fail to hear the Master's command, "Son, go work to-day in my vineyard." No one need be hurried either in his prayer, meditation, or work, for it may be taken as an axiom of the healthy spiritual life that God requires nothing from his children which they have not ample time to do.

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

Hearth and Home.

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

DE MASSA OB DE SHEEPFOL'.

This exquisite poem, regarded by many as among the most perfect in the language, so beautiful in sentiment, which the dialect enhances, is of disputed authorship. It has been credited to Mr. Joel Chandler Harris (Uncle Remus), but that gentleman has denied that it is his. It is found in Sally Pratt Maclean's "Cape Cod Folks," with the following introduction:

"One night when all the house was still a dark figure stole noiselessly into the room where the children lay asleep. The slowly waning light of the summer evening revealed its sorrowful attitude, the despondent droop of the thin, black hair. It was Vixy. She sat down and proceeded to sing in a voice that crept into the children's slumbers like a lullaby from Dream-land, so airy, though so mournful, was the strain."

De massa ob de sheepfol'
Dat guard de sheepfol' bin.
Look out in de gloomerin' meadows
Whar de long night rain begin—
So he call to de hirelin' shepa'd,
"Is my sheep, is dey all come in?"

"O, den" says de hirelin' shepa'd,
"Dey's some dey's black and thin,
And some dey's po' 'ol wedda's,
But de res' dey's all brung in,
But de res' dey's all brung in."

Den de massa ob de sheepfol'.
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows.
When de long night rain begin—
So he le' down de ba's ob de sheepfol',
Callin' sof', "Come in, come in,"
Callin' sof', "Come in, come in!"

Den up t'ro de gloomerin' meadows.
T'ro de col' night rain and win',
And up t'ro de gloomerin' rain-paf,
Whar de sleet fa' pie'cin thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in;
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

THE KING'S INSURANCE COMPANY

The King's insurance company is the greatest, oldest, and only absolutely reliable fire, marine, and life insurance company in the world.

Cash capital: "The unsearchable riches of Christ."

Assets—real estate: "An inheritance incorruptable, unfiled, and that fadeth not away."

Cash in bank: "Gold tried in the fire."

Liabilities: "Whosoever will may come."

Surplus over all liabilities: "Able to do exceeding abundantly above all we ask or think."

Condition of policy: "Repentance toward God and faith in our Lord Jesus Christ."

President: "King of kings."

Reasons for insuring in the King's insurance company:—

1. It is the oldest insurance company in the world, having been in successful operation thousands of years.

2. It is the only company insuring against loss in the great judgment-day fire.

3. It is the only company insuring against shipwreck in the river of death.

4. Its policies never expire, giving the faithful holder thereof eternal life.

5. It has never changed management.

6. It insures a man for more than he is worth.

N.B.—1. Persons claiming to have no souls need not apply.

2. Applicants come directly to the President, and not through priest, bishop, cardinal, or pope.

3. All companies offering to issue policies after death are frauds. "After death the judgment." "Now is the accepted time." J. B.

MY BOY AND I.

BY ZENAS DANE.

It is 8 o'clock in the evening. For an hour I have been holding fast to a little dimpled hand, the hand of my boy of three summers.

I hold it for a long time every night. After he has said his "Now I lay me down to sleep" I lift him into his little bed and tell him some of the little "stories" he is always so eager to hear. Then he says:

"Now take my hand, papa; I can't go to sleep without your hand."

I hold the dear little dimpled hand long and tenderly in mine. Often he says:

"I'm always safe with my hand in yours, ain't I, papa? Nothing can't harm your little boy now, can it, papa?"

"No, dear," I say soothingly, "Papa will take good care of you always."

"You won't let go, will you, papa?"

I promise him that I will not until he is asleep, and he closes his eyes softly, content and secure. He loves me and trusts me so entirely.

Night after night I pray that he may indeed be safe with his hand in mine, and that I may guide him into right paths.

I feel, as he does not, how powerless I am to protect him from all the dangers before him, how unavailing are all my efforts to lead him away from the pitfalls into which his boyish feet may stray. I cannot always guide myself. I often stumble and fall even in the full light of manhood's maturity and wisdom. How then shall I lead this little lad aright?

There are often tears in my eyes as I ask the question with the little dimpled hand pressed close to my trembling lips. I have so many hopes and fears for my boy. I dread the future when the little hand will

be drawn from mine and put forth to battle with the world

How useless my fears have been. The little hand has been drawn from mine. The babyish lips have for the last time whispered in my ear, "I'm safe now, papa." I kneel in tears and sorrow beside his empty little bed. I lay my tear-stained cheek on the snow-white pillow on which his head will rest no more. With an aching heart I clasped his little hand in mine for the last time and then gave it up to be enfolded in a hand tenderer than mine could ever be—the hand of Him who gathers the young lambs in his bosom and sweetly and tenderly shelters them from all the storms and snares and sorrows of this our earthly life.

WAITING

At the cross-roads. Which way? How the sunlight flickers down through the interlacing of leaves and branches, and falls aslant of an up-turned face.

What a world of wistfulness in the dark eyes. With what an almost clinching firmness lie the kindly hands, one within another.

A slight shifting of position. A restless movement of weary feet. A smothered sigh.

How gently the breezes fan the broad brow and toy with the silken hair. What a mingling of expressions; hope, fear, joy, despair and wonder, all in one. The way hath been toilsome. Ah, so well may the thorn-pierced feet testify. Repression hath given the erstwhile laughing lips a look akin to pain. Lines lie deeply here, and upon the brow—lines of thought and kindly care.

Ever an immolation of self, upon the altar of another's needs, yet no realisation of the depth and extent of the sacrifice. It is, as if it never were, without a shadow of bitterness to mar the exquisiteness of the halo of beauty. Oh, heart of gold; but the scars remain and the star gemmed pathway.

Some heart made glad, some head made to rest easier upon its pillow, because of these same clinched hands. A bearer of many burdens, taking no thought of self, but through it all, while in "patience possessing the soul." A great hope lies buried, that some time, somewhere and somehow it shall be.

So long, such a weary waiting, and only at the cross-roads, and now a doubt. Which way?

Do not linger; press on.

There is a faint gleam of a full fruition coming—coming that way, and there the echo of the "Might have been" floats away in his whispers of the wind, away down in the valleys.

How sick lies the heart with "Hope deferred." Take courage, it hath not been in vain, O, tried and true. See! the sun in one conglomerate mass of beauty has risen above the tree tops, and so rests lovingly upon thee. Take heart of this, as bathed in its effulgent glow, drifts down from heaven, a psalm of praise.

Waiting and effort, a hope fulfilled.

A WORD TO CHRISTIANS.

"That they may all be one."—John 17 : 21.

In vain ye say, "Let sects and systems fall,
And Jesus' precious name be all in all ;"
In vain ye say, "By his blest name alone
His members should, while here on earth,
be known ;"

Yet cling to what that gracious Jesus
pains—
Sectarian union and sectarian names.

And can it be that "Baptist" sweeter
sounds

Than the dear name which *each* believer
owns ?

Does "Independent" tell of Jesus' love,
Or efficacious in conversions prove ?

Is "Bible Christian" God's appointed term
By which He'd have mankind His own
discern ?

Or does the spirit in "the Word" insist
Their being known by "Friends" or Metho-
dist ?

That word is silent—not one single name
Of all the multitude which now obtain,
If sanctioned there, but *His*, whose pre-
cious blood,

Has sanctified the family of God.

Say not, "How otherwise shall we be
known ?"

Did Paul or Peter such distinctions own ?

Say not, "Names nothing mean ;" alas !
we see

How oft they move the heart to jealousy.

Say not "they're harmless," for too well
we know

How under them what fierce contentions
grow.

They gather to their standard—not the
Lord :

Enforce their own enactments—not "the
Word."

Just think of heaven, where happy oneness
reigns,

A gathering place for parties, sects and
names !

Ah, no ! 'twould dim the glory of that
place,

'Twould throw a cloud o'er every saved
one's face.

One name ALONE the heavenly hosts adore ;
Nor is there space or room in heaven for
more.

Jesus is there—His name alone is sung,
His blessed name's the theme of every
tongue,

Jesus is there—no other name *they* know ;
Why should we hear of other names
below ?

Survey the vast profession of the day ;
How many men—how few the Lord obey !
Men's systems, rules, and principles abound,
While cleaving to "the Word" how few
are found.

"Our cause" now takes the place of Jesus'
fold,

"Our church" the place of church of God
of old,

"Our pastor" now is bound by space and
time,

And paid accordingly—is that divine ?

Oft fills his place in priestly robes arrayed,
Spurning alike the vulgar dress and trade.
Before his name the prefix "Reverend"
stands,

Which God, in Scripture, for himself de-
mands ;

Usurping thus the title due alone

To him who sits on the eternal throne !

(O how unlike the noble few of old,
Whose labors were for sou's, and not for
gold,

Distinguished by their spirit, not their
dress,

Patterns of godlike, holy loveliness !)

For these majestic edifices rise

Of every character, and shape and size ;

Gorgeous in their structure, costly in their
plan,

Majestic, mentoes of the pride of man !

These buildings reared are called "the
saint's abode,"

The "sanctuary" and the "house of God ;"

The "place of worship," and the "temple"
too.

Names so applied, the apostles never knew.

Alas ! 'tis *earthly worship* that they teach,

And hinder souls that would beyond it
reach ;

Keeping at distance those love bids draw
near,

To worship in their priestly character,

Within the temple pitched by heavenly
hands,

Where Christ, our Great High Priest, our
surety stands.

There is the *only* proper "saints' abode ;"

The purchased Church, the only "house of
God ;"

Where Jesus is, our joy it is to know,
Our "place of worship" is, and not below.

No grand conception of the builder's
mind—

No taste or elegance, howe'er refined

No lofty eloquence, that charmeth so—

No sounds harmonious that from organs
flow—

No "dim religious light"—no high degrees,

Nor gorgeous vestments—can the Father
please.

Ah, no ! *man* looketh to the outward part,

But *God* surveys the secret of the heart ;

And that, by man esteemed perfection's
height

Is but abomination in his sight.

No man's invention can adorn the cross ;

'Tis all abomination in His sight.

Christian, go search the Word of God, and
see,

How far the statements here with them
agree.

Let not these things unheeded be, I pray,
I speak as to the wise, judge what I say.

R. COSSAR in *Zion's Watch Tower*.

ONLY A TRAMP.

A dark Decembereve— the snow whirl-
ing fiercely round bleak corners and drift-
ing in long mounds into the streets.

At a corner, where the light from a
lamp falls upon him, stands a ragged,
motionless figure hearing the outlines of a
man. His rags flutter in the icy blasts,
the snow-flakes eddy around him, drifting
about his feet as he stands gazing into the
uncurtained windows of a great house,
whence come sweet strains of music.

Within, a grate glowing with warmth
and light, richly upholstered furniture,

soft lights, and the group about the piano.
White fingers flit across the keys and glad
voices attune themselves to full, rich
chords—not the classic harmonies of
Handel or Bach, but the simple, touching
"Rock of Ages."

The figure moves nearer, and as a
sharper blast sweeps round him shivers
and draws his rags more closely about
him. Out in the night, homeless in the
pitiless storm, but he is heedless of it all
as memory carries him backward. Child-
hood, purity and love, the strains of music,
and he forgets what he has been.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

And out from the warmth and splendor,
the words float to the listener in the wild
storm. He leans wearily against the lamp-
post, the wind rises into a shriek and dies
away in a hollow moan, the snowflakes
whirling by, for a moment flash diamond
fires, but his senses seem sunk in oblivion.

Suddenly, from out the bronze throat
of a great clock, jarring and discordant,
comes the stroke of 10.

Rousing from his reverie, he draws his
worn hat over his eyes, and turns into the
dark street—going—where ?

A tramp. Only a wretched outcast, sick
at heart with buffeting the storms of life,
weary of disappointments and heartaches,
drifting out toward the great shores of
Eternity, unknown, till at the sound of the
last trump he answers at the roll-call of
the Resurrection.

"HIGHER CRITICISM" AND THE
BIBLE.

I SEEMED to be in Holland, on the banks of
one of her great canals. Before me rose
the walls of a vast edifice, which they told
me was the library. I entered, and saw in
the alcoves and upon the shelves thousands
and tens of thousands and many hundreds
of thousands of volumes. But on a stand
in the centre of the hall lay a book that
seemed to glow with a peculiar lustre. Its
binding was by no means so rich and
costly as that of thousands of other books.
There was nothing specially noticeable in
its paper or typography, and yet there was
something about it that drew my attention
away from all the volumes that crowded
the thousands of shelves and riveted it
upon itself.

And more than this, crowds of people
were all the time coming in at the door,
and ninety out of every hundred of them
went straight to that wonderful book, and
they read it as if their very life was in it.
Among the multitudes that approached
this volume I noticed many of the learned
and wise—princes in the realm of thought
and knowledge.

One of these, as he passed me on his way
out, was saying to himself—"Independ-
ently of its Divine origin, it contains more
sublimity and beauty, more pure morality,
more important history and finer strains
of poetry, than can be collected from all
other books." Another learned man as he
passed me I heard saying to himself—
"Matchless book !" A great philosopher
walked slowly by with knitted brow, say-
ing—"It has God for its Author, salvation
for its end, and truth, without any mixture

of error, for its matter." Another man of fine genius and immense learning went away rubbing his hands, and saying with a sad voice—"Oh, I have lost a world of time! If one year more were added to my life, it should be spent in reading that book!" In a chair at some distance from where I stood sat a man with the finest forehead I ever saw. He was pale as death, and indeed he seemed to be dying, and I heard him say—"Bring me a book." And a voice replied—"What book?" And he answered—"Can you ask? There is but one book." And I saw that his eyes, bright now with the light from the other world, were fixed with fascinating gaze upon that book!

But besides these great ones there were crowds that no one could number coming and coming in great swarms, and making their way to that book. A woman passed me on her way to the door with the light of heaven in her face, as she said softly but fervently—"Thy words were found and I did eat them; thy word was unto me the joy and rejoicing of my heart." Among the multitudes were many very pale as with sorrow or sickness; many clad in deep mourning, as recently bereaved, and the air was filled with their sighs, and without a glance at any other of the myriads of volumes, they made their way straight to that mysterious book; and in every instance I noticed on their return, for I stood near the door, and saw all as they came back, there was a light in the face like that of the silver edged cloud that hides the sun, and I heard their words as they passed. One said—"The Man that is a hiding-place from the wind, a covert from the tempest, rivers of water in a dry place, the shadow of a great rock in a weary land!" A young girl, who seemed to be an orphan, sighed as she passed me—"When my father and mother forsake me, then the Lord shall take me up." A man entered who seemed to have been bereft of everything. As he came I noticed that his face was the picture of desolation. He went up to the book, he turned over the leaves, and after a while came back with a clear light in his eye and a smile on his face, and I hear him say—"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation." Just after him a woman passed me, clad in mourning, and yet smiling as she said—"Leave thy fatherless children; I will preserve them alive, and let your widows trust in me." Just then I saw a little girl looking over the pages of the wonderful book. She seemed too young to be able to read. She was so small that she could not have reached the book had not some one placed a chair for her to stand on. By-and-by she jumped down and passed me with a happy countenance, and I heard her say—"He took little ones in his arms, and laid his hands on them, and blessed them, and said, Suffer the little children to come unto Me!" A young man, clothed in rags, smeared with filth, with sin-scarred features, came in and staggered up to the book, and after a while he

went out, saying—"I will arise, and go to my Father!"

The longer I looked upon the ever-moving scene the more I wondered. But suddenly it became dark. It was midnight, and the only light in the great library fell from a little lamp above the book. By-and-by I heard a stir near one corner of the room. Looking carefully whither the sound proceeded, what should I see in the gloom but the form of a huge grey rat, with a look of cunning, creeping towards that book. He had evidently crawled up out of the canal and gnawed his way into the building, and now, to my disgust, he was upon the stand where the book lay. I tried to stir, to drive him away, but I was spell-bound. I then tried to shout, but my tongue was held as in a night-mare. I could do nothing but look, and as I looked what should I see but that great rat gnawing away the leaves of the blessed book! He did not as yet disturb the latter portion of the volume. He seemed to feel that the life of the book was in the first five sections. I was filled with horror and distress while the creature tore the leaves and bored his way through them. But dark as it was, I seemed to see very clearly that, while his will was to destroy, he after all only tore the leaves, so that the record all remained! Still, this did not comfort me. I could not get rid of my horror at seeing those dear pages torn by the teeth and defiled by the feet of the rat. At length my distress became so great that it broke the spell, and rushing at the creature, I aimed a blow at its head with my cane. But it was as quick as it was voracious, and, after a glance at my uplifted stick, the thing leaped to the floor and ran into its hole; but just as it drooped from the stand I saw in distinct black letters on its back the words "HIGHER CRITICISM."—*Upsilon.*

Our Sisters' Column.

SISTERS' MEETING.

Between 50 and 60 sisters assembled in the Swanston Street chapel, Friday, 11th March, to arrange, and discuss matters re the coming Conference in April. After the opening exercises and a few words of greeting from the president, the report of the Executive Committee was read and approved. After which the plan prepared by the Executive Committee for providing for the entertainment to dinner and tea of the General Conference, on Friday, April 8th was accepted by the representatives of the various churches assembled, and committees formed for the carrying out of the same.

The programme for the Sisters' Conference was read, approved, and it is to be printed for distribution on the Sunday before, and read on the afternoon of the Sisters' Conference.

It was also decided that the Conference be held on Saturday noon, April 9th, at 3 o'clock, in the Lygon-st. Christian chapel.

The sisters were requested to prepare their reports of church work, including the amounts collected for the Victorian Mis-

sion Fund, and send them in to the president before the 1st of April.

One sister volunteered to write the Conference Essay. Before the close of the meeting it was unanimously carried that the assembled Conference be invited to partake of dinner and tea, provided by the sisters, free of charge. The meeting closed with prayer.

MRS. C. L. THURGOOD, President.

MISS CARRIE HARCOTT, Secretary.

NOTE.—Delegates arriving from a distance or from the country, between the hours of 9 and 10 Good Friday, will find a hot cup of coffee, or tea, waiting to welcome them, in the lower hall of Swanston Street chapel, provided by the SISTERS.

EVANGELISTIC UNION IN SOUTH AUSTRALIA

The last quarter of a century has done much for us as a people in the colony; and taking our cause collectively, we occupy a position which shows progress and power. It would scarcely have been possible for every local church to have continually gained in numbers and influence during so many years. Various causes combine in a lengthened period to weaken and decrease the organised power of individual churches, the chief one no doubt being the removal of its members to other parts, especially leading brethren. Some localities have lost their population so much that where our cause years ago was the strongest it is now only just existing, and perhaps the few remaining brethren have been almost lost sight of. The churches at Milang and Point Sturt were at one time amongst our strongest, but of late years, mainly through loss of inhabitants, they have been in low water. The committee of the Union, believing that a visit from Brethren Colbourne and Green will encourage the hearts of those remaining, and stir them up to greater diligence, as well as be the means of bringing some to decision for Christ, asked them to visit these parts, and they did so in January. The brethren were pleased to see they were not forgotten. Bro. Green was taken too unwell to enter upon any labor. They found the churches ready to co-operate in special preaching meetings. Arrangements were made for these to take place in February, and Bro. Colbourne spent a fortnight with them, dividing his time between Milang and Point Sturt, preaching nearly every evening. He reports that nine who for some time had listened to the teaching of the brethren then yielded obedience to Christ, and were baptised in Lake Alexandrina, in the presence of a good number of witnesses. The services at Milang are led by Bro. J. Goldsworthy, and those at Point Sturt by Brethren W. Pearce and A. Varcoe.

We are in communication with Bro. A. Gordon with a view of arranging for special services in connection with the church at Strathalbyn.

The matter of the Bible College trust having been brought before the brotherhood in the *Standard*, it was carried on the motion of Bro. M. W. Green, that a letter be written to the trustees of the

fund respectfully suggesting that the time has arrived when steps should be taken to utilise the funds by giving instruction to those who show ability for usefulness in the cause of Christ.

JAS. MANNING, Sec.

American Correspondence.

NOTES FROM O. A. CARR.

It is fashionable now to write notes for our religious journals, some of which are thereby becoming very noted.

My brethren in the colonies who have been reading our American papers know of Mrs. Carr's work and mine, hers in Mo. University and mine throughout the State of Mo. I can't tell my experience. Such a work, if possible, would be too painful. If a man could just open his mouth, and let all he feels tumble out in words, how empty he would be? Then, again, it would not be best to tell all a person hears.

I did feel disappointed when I heard that Bro. Edwards is so soon to leave the colonies; for I had hoped that he would have his family come to him and be a kind of a fixture; still I cannot blame him for returning, under the circumstances.

We read with great pleasure the reports of churches in the colonies, and feel proud of the work of the colonial brethren. You seem to do heartily, what you do, and you do it well.

A letter from Bro. T. J. Gore informs me that he and his family will return to Australia on the February steamer, and may be in Melbourne before this is printed. He goes to "settle" he says, and I hope the brethren will see that he has the largest opportunity for usefulness. He is well known among you, and is a true, good man. As an educator and practical preacher you could find no better than Bro. Gore. He is safe as a critic and is scholarly, as well as eminently pious. I hope to send some word by him.

Mrs. Carr received a "Book of Ferns and Photographs" by mail, as a Christmas gift from the church in Dunedin, which she prizes very highly. We rejoice over Brethren Houtchins and Moore's success in New Zealand.

We are in usual health. We send Christian greeting to all the brethren.

Fraternally, O. A. CARR.

Columbia, Mo., 1st January, 1887.

OUR BOYS IN AMERICA.

Shortly before I left America, I visited Lexington, Kentucky, and had the pleasure of seeing all the young men there from Australia and New Zealand. I gathered them together, and had a talk with them. We felt that it was pleasant to meet together thus and to bow ourselves in prayer before I came away again to the far off land. There are ten young men now studying at Kentucky University from Australia and New Zealand. No one can help the feeling that the colonies have done exceedingly well in the matter of young men offering themselves for the work of

the evangelist. More than twenty altogether have left our shores and gone to the United States, some of these have passed through College, and have entered the field as preachers and teachers. Among these I may mention, Bro. T. H. Bates, as the first of the students who left us and is now laboring in South Australia. Brethren M. Collis, M. Gunn, T. H. Capp and T. Edmunds and others are still in America. Brethren C. A. Moore, and C. Thurgood, and C. Forscutt, in these colonies. These brethren are all engaged in doing good work for Christ. My special purpose in this article was to speak of those now at Kentucky University whom it was my privilege to see. I write this because I know the individual friends of these young men will be pleased to hear from them, and the churches also will be pleased to hear how they do. I will give the names of the young men and their post office address—P. A. Dickson, and J. C. Dickson, Melbourne. Andrew Rankine, Dingarrach, Victoria; William Porter, Victoria; Herman Ahles, Horsham, Victoria; George Anderson, Toolamba, Victoria; B. C. Black North Drummond, Victoria; J. J. Irvine, Dunedin, New Zealand; F. W. Greenwood, Christchurch, New Zealand. G. T. Walden, Adelaide, South Australia. It will be noticed that seven out of the ten are from the colony of Victoria, two from New Zealand, and one from South Australia.

Of this number Bro. P. A. Dickson will finish his studies next June. He is now preaching every Sunday. Bro. Alex. is a fine young man, and much esteemed by those churches for which he is preaching. He is open for engagement after next June. If the way is clear, he may return to Australia. Whether he will or not I do not know; wherever Bro. Dickson may labor, he will do a good work. I hope he may come back to his own land. I esteem Bro. Dickson very highly, and know that he has the confidence of the professors and of the churches. The next to finish their studies will be G. T. Walden, J. J. Irvine, and James Dickson. They will probably finish in 1889.

Bro. G. T. Walden is now preaching every Sunday, and is very popular. Bro. George is a splendid young man, and as I have known him so long, may be allowed the privilege of saying that I am very proud of him. He went from the church where I preached for many years. Bro. Irvine is preaching two Sundays in the month. I am not sure whether Bro. James Dickson is preaching regularly this year or not. I heard him preach once, and he gave us an excellent sermon. Bro. James is partly from the church in Adelaide, and I think he had as well be credited to the colony of South Australia. So it will be seen that the only student who finishes this year will be Alex. Dickson. There will be then no others for two years.

I believe all these students, the whole ten are earnestly anxious to become useful laborers in the Lord's vineyard. I may also say that Bro. Black is preaching one Sunday in the month. These young men who preach regularly, are helped by the churches—in fact, are paid regular salaries. I believe I have now given all the facts which may be of interest in reference to

these young men. I may say that there are in attendance at the Bible College of Kentucky University, about one hundred students. Australia and New Zealand have ten per cent. of these. The Lord has, doubtless, a great work for these young brethren to do in the on-coming years. May God abundantly bless them.

—T. J. GORE.

GENERAL EVANGELISTS' REPORTS.

WE are still laboring steadily in this new field, and although not able as yet to report any additions in the township itself, have many cheering indications that the seed is springing, and harvest not far distant. As the farmer's first work in new ground is grubbing and clearing, so in this township, where the New Testament teaching is heard for the first time, considerable labor has to be expended on rooting out false ideas and burning up old prejudices. But we are convinced that the soil is good, and that by our Father's blessing, the labor will result in success. We have preaching services Lord's-day afternoons and evenings, and Thursday evenings, and a bible class on Tuesday evenings. These meetings are well attended, and by tract distribution, and house to house visitation, of which my wife is doing a good share, we trust the interest will grow. Some are convinced as to the truth of our position, and seem inclined to submit; the matter holding them back seems to be doubts as to how they would be able to keep a church going in the event of the committee ordering me to move on. When these doubts are removed, their submission is almost certain. It will be found there is constant work for an evangelist in this district, of which Horsham is the centre both geographically and numerically, and after a few months' successful labor, the district would be able to support one. A thickly settled country all around can be easily worked from this town. On the 1st March we went out to Wonwondah East, and had the pleasure of baptising into Christ three persons who have been some time on the verge of deciding. Two were received into the church there and one meets with us in Horsham. The Wonwondah brethren are impressed with the necessity of having a church in Horsham, and their labors are unremitting, some of them riding 12 miles in, to be at every meeting, and having to return the same night. We shall, God willing, go out to Polkemmet, and preach there during this week. Other outside places will be taken up as soon as the town work will permit. Pray for us that God will bless our labors, and crown them with success.

Horsham.

W. D. LITTLE.

Since last report our meetings and the interest have been well sustained. Bro. Watt very kindly gave us four nights, commencing Tuesday, 22nd February, his lectures were exceedingly well attended, and a splendid interest was manifested in all his meetings. Six stood up for Christ

during Bro. Watt's stay, but have not as yet been baptised. Bro. Maston preached twice for us on Sunday, February 27th, he had quite a lively and enjoyable time. It will be long before his visit will be forgotten by the Maldon friends, and we presume our good brother will not soon forget his hard day's work in the "city of Tarran-gower." Sunday night, March 6th, two decided for Christ. We have baptised four, and there are many almost persuaded. We unfortunately are so circumstanced, that we can only have one meeting during the week nights, the cause of this being that our Baptist friends cannot see their way clear to permit us to continue to use their chapel. I am now on my way to Newstead, where I purpose spending a few days in visiting.

F. W. TROY.

Maldon, March 21, 1887.

To the Missionary Committee.

Dear Brethren,—According to arrangement, I proceeded to Mornington on the 3rd inst. I held the first meeting for proclamation of the gospel on the 6th, in the local Athenæum, about 40 assembling to hear. Since then I have held meetings at three chain road, near Bro. Flood's home, and have had splendid audiences. Several persons in this locality are interested, and as there are two families—Brethren Flood's and Grindle's—seven of whom are members of the church, we hope to establish a little congregation in this place. I am holding two meetings per week at this point. I have also visited Red Hill (near Dromana), where I found seven other brethren located, who meet for worship in the house of Bro. Shehan. Bro. Shehan is a relative of our esteemed Bro. Ewers, of Queensland. I was delighted to fall in with such good company. Bro. Shehan's present family (at home) number six, all of whom are Christians, three of them young men who are doing good work distributing tracts, and speaking to the neighbours. I have arranged for one meeting a week at this place, the local schoolroom having been placed at my disposal for the purpose. We hope, by the blessing of God, to add a few more to the number of "disciples" in this place.

R. G. CAMERON.

Mornington, 14th March, 1887.

To the Tasmanian Missionary Committee of the Churches of Christ and Brethren in general.

Dear Brethren,—I think it well (though unasked for), to send you a brief report of my labors since January 10th. The first place I visited was Port Esperance, my old home, where my mother and many kind friends gave me a hearty welcome. I preached for them three times; then on the 10th January, I left for Bream Creek, and arrived there on the 12th; they were all glad to see me, and I was very glad to see them. We had good times together, starting with a picnic, which went off well; the brethren here have been however in a state of what I call sixes and sevens. They may call it something else, I don't know, but we tried our best to

help them, and believe with success. One very important thing put into action was the erection of a new chapel, which is looking well for a start soon, "and the sooner the better for Bream Creek." The word of truth proved its power in thirteen coming forward, and confessing their faith in, and being baptised into Christ at the close of our labors. I then crossed over to Impression Bay, and there we had some happy times; a day was spent in delight, both for old and young in a tea feast. The church here is in a healthy state, and I think held in good report from those without. There were five additions here, and two by Bro. Spaulding, making in all twenty since we started. I have left Impression Bay on a short visit to Port Esperance. After a week, I intend "Lord willing," to again visit Bream Creek and Impression Bay for a short time, and shall preach in some of the buildings whose walls still speak of blood and crime, while they were used for the prisoners. Verily the voice of our brother's blood crieth from the ground to the very heavens. God grant me freedom in Christ. In conclusion, I am glad Tasmanian brethren have made a move in the right direction. God has and will bless the efforts, only let us work together, and the united effort will prevail. Yours in Christ,

JAMES PARK.

Port Esperance, Tasmania,
March 12th, 1887.

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.

BOWERING.—At Bowden, on the 12th February, our beloved sister Elizabeth Bowering fell asleep in Jesus, aged 87 years. For five years she had been totally blind, and for the last three she had been confined to her bed. Notwithstanding, she was one of the most patient and cheerful Christians I ever saw. It was a real pleasure to visit her. Old members of Hindmarsh church will remember her and her deceased husband for their well-known punctuality at the meetings as long as their strength enabled them to attend. Sister Bowering, though an invalid at the time of her husband's death, survived him for about three years. They are both together again now, and of them both it can be truly said, "Blessed are the dead who die in the Lord." THOS. H. BATES.

BOYES.—During the month of February, we have said "goodbye" to our Sister Mary Boyes, who died on the 21st. She was among the first fruits of our labor in Ker-mode Street, in the year 1884. Nearly sixty years of age, she had the quaintness of a generation ago, mingled with the simplicity of a little child, unable to read; she received the word of God with all readiness of mind, believed it and obeyed it. The means of grace she enjoyed, but that she might enjoy them the more, she set herself the task at her advanced age of learning to read, and with the help of a sister in the Lord, succeeded in being able

to spell out the soul-charming meaning of the good Old Book. Just before she came amongst us she began to fail in health, and has been a severe sufferer ever since. Her great comfort was the expectation of seeing soon, "the land that is very far off," and of reaching the blissful state, where there is neither a pain nor a tear. And we bless our Father for her release, and feel that he has been kind.

McDOWELL.—Bereavement and affliction still prevail in this mortal state, and the saints of God are not permitted to escape without the suffering. Infantile mortality seems to be somewhat rife among us. Our brother and sister McDowell have sustained a treble loss, which they have borne in pious virtue and believers' confidence. On the 7th, 8th, and 17th instants their three infant children died, but though they have committed them to the last mortal resting place they are looking forward to the time when that rest shall have ended and immortality shall begin; and not only on their own behalf, but also on behalf of their "little ones" do they hear the Son of God say, "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth." Jno. 5:28, 29. Bless God for such a revelation which gives us strong consolation through grace. May this bereavement be sanctified to their present blessing and to the praise of our Redeemer. H. F.

PATTERSON.—Our brother, John Patterson, fell asleep in the Lord on February 25th, after a short illness. Our brother joined the church in Ballarat East in October, 1871, since which time he has been in constant fellowship. Our brother was of a retiring disposition, and therefore did not come prominently forward in the work. He has left behind a widow and eight children quite unprovided for. May they place their trust in the "Husband to the widow and the father to the fatherless." E. S.

RUSS.—Mrs. Hannah Russ, aged 37 years. Our neighborhood, was startled out of its quiet last Wednesday, February 16th, by the news that a trap accident, resulting in instant death to our Sister Hannah Russ, had occurred near the residence of her brother in law, Elijah Griffith, at Wakefield. The report proved too true, and again do we realise that in the midst of life we are in death. Our departed sister was the eldest daughter of Bro. and Sister Sydney Higgins of Spring Grove, and was for several years past in fellowship with the church here, and also with the church at Dunedin. With the bereaved husband and little ones, we sincerely grieve her awfully sudden death; but our sorrow is not as those who have no hope.

J. GRIFFITH.

The Harvest Field.

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

SUMMARY of additions by baptism reported in March Standard:—Victoria, 26; New South Wales, 18; Tasmania, 15; South Australia, 11; New Zealand, 11; Queensland, 4. Total 85. A decrease of 25 from last month.

A. B. MASTON.

Chetwynd-st., Hotham.

VICTORIA.

HOTHAM.—Since the commencement of Bro. Strang's labors in Hotham, six weeks ago, we have had nine additions to our number, six by faith and obedience and three by letter. The audiences are very nice, and the meetings full of interest. The Wednesday evening meetings are large and interesting. Bro. Strang at the present preaching a series of sermonettes on Genesis.

A. B. MASTON.

March 14th.

BRUNSWICK.—Since last report, we have added eight to our number, two by faith and obedience, and six by letter. Among the latter is Bro. Macgowan who having started business in Lygon Street, North Carlton, decided to join with us, to the encouragement of the Brunswick church, who were sadly in need of speaking talent. Bro. Exley is preaching for us Lord's day evenings in place of Bros. Millis and Lovell, and we are hopeful of a further addition to our number.

S. SMEDLEY, Sec.

DONCASTER.—The gospel work among the children is progressing. On the 12th of January we held the children's annual Sunday school meeting, in which the secretary's report showed encouraging progress. The children exercised themselves in singing, recitations, dialogues, etc., and at appropriate intervals received various good behaviour rewards, classified, under attendance, special attendance (of being present at every session of the school during the year), and for diligence. They acquitted themselves in a praiseworthy manner. Some of them are recognised believers in Jesus in the fellowship of the church, and bid fair for future usefulness in teaching other dear young ones the same blessed gospel which has been the means of saving them.

H. F.

HAWTHORN.—We have to report two additions during the last month, one by faith and baptism and one by letter, and have been cheered thereby. The promise is "My word shall not return unto me void," and we have seen in the case of our sister who had been attending the gospel services for many months, at last deciding to give herself to the Lord, and follow Him in the way that he has appointed. Bro. Illingworth commenced his labors with the church on Lord's day, 6th instant. There was a goodly number present to listen to the word of life; we hope to see many more come, and good results flow from our brother's earnest and impressive discourses. Good to the church has already resulted therefrom. On Monday the 7th instant, a social tea, and meeting afterwards, was held in the chapel. The church thought they would make a departure from the usual practice of having a public tea. The tea was provided by the members, and was enjoyed by them and their friends and many brethren, who had been associated with the church in gospel work. The after-meeting was presided over by Bro. Laing, who gave the keynote to the addresses in the word "success," showing that if we wished for success in the work, we must deserve it by laboring for it, and we should assuredly attain to it. We had many short, though earnest addresses from the brethren, calculated to encourage and cheer the church in the work of the Lord, and showing that, to be successful in the special work now entered upon, we must stand by our brother, and by united action and earnest labor assist him to the utmost of our power. Bro. Illingworth gave one of

his earnest and telling addresses, and I am assured all present departed, realising that it was good to have been there. During the meeting, a small token of the esteem of the bible class towards our Bro. and Sister R. Staggard, who had so kindly given the use of a room to hold this and other church meetings in, was shown, in the presentation to them of a marble clock. Our brother feelingly acknowledged the gift in a few words. Brethren, let us all resolve to "work for the night is coming" which precedes the dawn of the eternal day, and not be discouraged by difficulties, for if we do our best, our reward will be sure, though we may not see great results of our labors here. What a joy to know in the eternal future that we have been the instrument or have helped to save precious souls.

W. D. B., Sec.

BAIRNSDALE.—We have not increased in numbers, but our gain has just equalled our loss. Bro. Eastlake and myself travelled down to the Tambo River, a distance of about 15 miles, to immerse a sister who was convinced of the importance of obedience, and this we did before a few witnesses, on Sunday afternoon, 6th March. We want to build our meeting-house, but are not rich enough yet. Bro. Eastlake, Main Street, is our treasurer. C. H. C.

DONCASTER.—On March 3rd, the Lord's day school children's pic-nic took place, at 9 a.m. There was a good muster of vehicles at a central spot, loaded with children, teachers, and a number of adults, and with joyful hearts and happy faces, proceeded to St. Kilda beach, other traps joining on the road, and following in the train. On arriving, the children soon commenced their playful games, and were soon after called together for a repast, which was well and amply provided for. After we had asked the Father's blessing and presence in song upon the spread and recipients, the usual gustative faculties were exercised. There were various games and amusements for the whole party, including bathing. A number of prizes were distributed to the successful children in the games; and after more refreshments, a pleasant day terminated. It was encouraging to the teachers that the parents took such an interest in the Lord's day school work in being present with their children on this occasion. May their hearts be moved by that same gospel which they send their children to learn at school. Some of the scholars have obeyed Christ; we ask, why not parents? H. F.

BELFAST.—During the month, our hearts have been cheered in seeing two more come out bravely on the Lord's side; they were immersed by Bro. E. Nevill. Last Lord's day, 6th instant, we had a visit from Warrnambool brethren, one of whom (Bro. Rodgers) proclaimed the glad news to a fair number. The little church here is patiently waiting for someone to come down and help us. Could not some of the large churches send a brother down to our town for a short time; we sadly need help. W.G.H., Sec.

MURTOA.—Since my last report, one has been added to the church in Murtoa, by faith and obedience, but I hear of more in the country churches, showing that although there is an apparent stoppage in the work up here for a season, yet the "word of the Lord" is slowly but surely bearing down opposition. Bro. Little is working away in Horsham with every prospect of success, and the energy of the churches in this district naturally goes with him in his labors, which are there

unusually hard. When I say energy, I mean not only zeal and power but "money" energy also. For the preacher cannot go unless he be sent. Other places in the district are enquiring for the gospel messenger, and our prayers had need to be earnest and continuous that the Lord of the harvest would send out more laborers. We ask for the prayers of all for the success of the gospel in the Wimmera district.

WM. W. TOMLINSON, Sec.

March 14th.

SANDHURST.—It is with much pleasure we have to announce that during the month, six more have been added to the number of the faithful, five by faith and obedience, and one previously immersed alone; also all our meetings continue to be exceedingly well attended; it is likewise gratifying to have to announce that Bro. Watt has been re-engaged for a further period of twelve months at the expiration of present term by the unanimous vote of the church.

G. HINTON, Sec.

CHRISTIAN DORCAS SOCIETY (Castlemaine.)—The above society is still holding on its way amid many trials and difficulties. With cheerfulness and self-sacrifice, the sisters meet week by week to carry on this noble work. Through another quarter the Lord has enabled us to visit and relieve the sick and poor, and although the work has not been prosecuted with that systematic regularity that we could wish, much good has been done. Many have been the thanks accorded by our poorer neighbours and friends in return for any little kindness we have been enabled to show them. We realise that there is still a great work before us—sickness, poverty, and sin have to be grappled with, but our God has promised sufficient grace. Financially we are in a good position. We have in hand over £3, beside a quantity of wearing apparel and sewing material. Our Sister Faravoni, who has acted as secretary from the commencement of the society, has resigned her position, but we have secured the services of Sister H. Brown. Sister Joiner, the treasurer, is about to leave us; we shall therefore have to look about for another to fill her place. Notwithstanding these changes, the work must go on. If we are faithful to our charge, God will bless and prosper us. May we do our part, then with confidence we may expect the blessing of heaven.

JANE SPICER, President.

BERWICK.—On Thursday, March 10th, a social tea, and valedictory public meeting was held at this place, to bid farewell to Bro. Cameron, who for the past twelve months has been laboring with the church. There was a large gathering, nearly all the members being present, besides a number from Gembrook and Pakenham. The public meeting opened by prayer by Bro. Cameron, was presided over by Bro. G. Mathews who, in the course of his introductory remarks, referred in feeling terms to Bro. Cameron, who had much endeared himself to the people of Berwick, and at a later stage of the meeting, the chairman in a few well chosen remarks, showing the church's appreciation of Bro. Cameron's many good qualities, and his exertions in the cause of Christ, presented him with a purse of sovereigns, at the same time alluding to the greater reward, if he continue faithful until the end. In his reply, Bro. Cameron thanked the officers and the church for their gift and their good wishes for his future, also for the kindness and sympathy

they had uniformly shown him during the period of his connection with them, and trusted that they would extend the same kindness and assistance to his successor. Bro. Cameron stated that for a short season he was engaged by the Missionary Committee to preach the gospel in its pristine purity at Mornington, where so far his meetings had been very successful. Bro. Ernest Hillbrich, church secretary, read a brief report, showing the condition of the church and the progress it had made under the ministrations of Bro. Cameron. When Bro. Cameron had come among them, they had a small weatherboard meeting-house in an out of the way corner of the town, and had not at that time dreamed of anything better, but now, owing in large measure to the energy of Bro. Cameron, they possessed a splendid brick building, in a central position, and were altogether in a very healthy condition. The total additions during Bro. Cameron's labors were *twenty-six*, of which fifteen were added to Berwick, eight to Gembrook, and three to Pakenham, so that we can truthfully repeat our motto—"Hitherto hath the Lord helped us" and look with confidence, under his blessing to the future. Bro. Funstone delivered a very feeling address of farewell to Bro. Cameron and of welcome to his successor, praying Godspeed to follow the departing and his blessing to rest on the coming, and pointed out that evangelists must not be disappointed because they do not always see immediate results from their labors, referring to one case where a lady had been impressed with the necessity of baptism years ago, under the preaching of our late Bro. Hammill, but who had only lately rendered the obedience to the faith. Bro. Macallister in a very short address thanked the brethren at Berwick, for inviting him to come with them as their evangelist, and trusted that for the few months he would labor amongst them that they would get along in peace and harmony, and that the final result would show that God's blessing rested on their selection. The meeting was enlivened by several selections from Sankey's hymns, and recitations by Bros. R. Moysey and F. Hillbrich. The chairman closed the meeting with prayer.

NOTES AND NEWS FROM BALLARAT.

Have just closed our 20 cottage preaching missions during the past five weeks on Tuesday nights. This was No. 1 on the programme of our Adelpian Class.

No. 2 item, 60 nights continuous evangelistic services, beginning from March 14th, except Saturday nights. This is our autumn campaign against sin and Satan.

We have lost by death Sister Martin of Buninyong and Bro. Patterson of Ballarat East church.

Peel Street has had an election of officers. Brethren Franklin, Long, Pitts, Smith (John), Smith (Edwin), and Williams were the choice.

Sister Thurgood has returned from the preliminary sisters' meeting to the General Conference, and reports enthusiastically concerning the arrangements made for looking after the delegates.

Bro. and Sister Morris have returned to Apollo Bay with their little Ballarat nugget.

We are looking forward to a "boom" in

Ballarat's industrial affairs, and when it comes, may the Lord find his servants ready for a rich ingathering of precious souls.

ALETHEUON.

NOTES FROM SOUTH AUSTRALIA.

On January 10th, Brethren J. Colbourne and M. W. Green paid a fraternal visit, at the request of the committee of the Evangelistic Union, to the brethren at Strathalbyn, Milang, and Point Sturt with a view to ascertain if special efforts of evangelistic labor would be likely to be acceptable and productive of good to the churches in the district. At Strathalbyn the brethren were met by our veteran brother Alex. Gordon, who kindly placed himself at their service and drove them around to see the members of the church in the district, the whole of whom received them with great cordiality. After spending the night in Bro. Gordon's hospitable home, he drove them to Milang, where they were entertained by Bro. Goldsworthy, and visited the members of the church, being received with the same brotherly cordiality as at Strathalbyn. On the night of arrival at Milang, Bro. Green was taken ill, and was compelled to keep his bed for about six days. As his illness was one involving severe pain and needing constant attention so as to afford relief, the kind attention and nursing of Sister Goldsworthy were highly appreciated, and will not soon be forgotten by our brother. Owing to Bro. Green's illness, Bro. Colbourne went alone to visit the brethren at Point Sturt, receiving everywhere a kindly welcome, and all the brethren expressing pleasure at the prospect of special services being held. Many brethren have moved from the neighborhood of these churches of late years, thus weakening them very much. The timely visit of our brethren, and the special services which will probably be held in February, will cheer the brethren and tend to revive the cause.

Bro. Green has received a letter by the last mail from Bro. J. E. Powell, who labored as evangelist for the churches at Mallala, Wild Horse Plain, and Long Plain. Bro. Powell was well. During the voyage to England he held services every Sunday on the vessel, and as a cheering result he had the pleasure of introducing two of the seamen to Bro. W. T. Moore, editor of the *Commonwealth*, by whom they were baptised, and a third subsequently confessed the Saviour and was baptised. Bro. Powell found his mother alive, but suffering severely on his arrival in England. He states his intention of returning to South Australia in a short time, when he will be glad to resume labor with the churches above named should they wish it, or in connection with any other of the churches.

Business matters continue to look dull, with slight indications of a brightening by-and-bye; but at present, and for some time to come, the efforts of the churches will be somewhat cramped for want of means.

January 20th.

We hear good news from Balaklava to the effect that *seven* have there put on the Lord Jesus, in his own way, and united with the Lord's people: to the encouragement of the local brethren, who have been long laboring in the proclamation and defence of the truth.

Bro. Colbourne has spent his fortnight at

the two churches of Point Sturt and Milang, and as an immediate result of the extra effort, several decided for the Saviour and were baptised in the lake. The Evangelist Committee were very gratified when they received the report, and a request from that locality for further help would without doubt meet with a ready response.

At North Adelaide, the brethren are holding on, and holding forth, and though for several months now there have been no additions from outside, there is no disappointment. Several are so close to the kingdom that we are anticipating an immediate decision.

NEW SOUTH WALES.

BUNGAWALLYN (Richmond River).—It is a long time since you heard anything from us, and as our anniversary meeting has just been held, I think it is a good time to let you know that we are still alive. In the first place I would correct an error you publish in *Standard* for March. You state that we meet in private house, whereas we have had a chapel of our own for the past three years. During Bro. Berry's labors with us of some month, *four* have been brought to repentance, and restored to the fellowship, two have been received who were formerly immersed, and one by faith and obedience. I presume the secretary of church in Lismore will send you an account of our brother's work there. *Anniversary*.—Having had such long-continued rains here, the brethren looked forward with doubtful hearts to the 10th, but to our great joy the weather took up on Monday and continued fine, the 10th was as lovely a day as any could desire. The first boat load of friends arrived about 12 o'clock, thence forward they gathered at intervals during the evening. The chapel was very tastefully decorated with evergreens and flowers by the sisters. The afternoon was devoted to various games in the paddock adjoining the chapel. A splendid repast was ready on the tables at 5.15 p.m., the signal being given the tables were soon filled, a general onslaught was made upon cakes, fruit and lollies; result the assailants, numbering between 70 and 80, had to retire vanquished, leaving the tables as full of good things as ever. After clearing away, Bro. Robinson took the chair at 7.15, and began the public meeting; chapel being well filled, and still they come. Bro. Berry was then called upon to give a report of the work, which he did in few well chosen words. After singing, Bro. Berry was again asked to address the meeting. Having in his report referred to what had been done by the church in the past, our brother took for his subject: The object of the Church of Christ for the future, Christian Union, basing his remarks upon John 17, 20 to 23 verses. At the close of the meeting, the chairman announced that as there was a large amount of edibles left from the tea, a children's picnic would be held next day to which all the children in the district were invited. This afternoon a large number of children gathered and have spent their time apparently most enjoyable; many fragments being still left, and it is with pleasure I ask you Mr. Editor and the brethren and sisters generally to have a tart! do now! At 7.30 the brethren gathered in the chapel and had a good prayer meeting, and thus has finished the third and most successful of our anniversary

saries, for which we thank God, and take courage.
H. L. ROBINSON.
March 11th, 1887.

NOTES AND NEWS FROM SYDNEY.

It will be noticed by your readers that I write this time from a different angle of the compass. I now belong to "Sunny New South Wales." The welcome tea given by the Sydney church and participated in by the other four neighboring churches is over, and an enjoyable one it was. Judging from appearances, the brethren went heart and hand into the matter. I wish to take this means of returning my thanks to the brethren for their many kind and encouraging words, for such words make an evangelist feel strong for the good work.

I begin my labors here with somewhat encouraging prospects. My first Lord's day with the church, one useful man united with us by letter, from one of the Baptist churches of the city. Three have united by letter from sister churches, and five have been baptised into Christ, making nine in all.

Bro. C. T. Forscutt, I am glad to know, is doing well in Newtown, and is having frequent additions. I am pleased to have him as a co-laborer in Sydney. Also brethren Bagley and Gilmore are doing a good work. Bro. Gilmore deserves special mention for his faithful labors with the Sydney church, while I was reaching the scene of action. He is a good and useful man, and the churches should call him out, and engage his whole time.

Our faithful secretary, Bro. Geo. P. Jones, on medical advice, has been compelled to remove a few miles into the country for the improvement of his wife's health. It is to be hoped that his absence from us will only be temporary.

Several of our good sisters have formed themselves into a Sewing Society, and during the last twelve months have been engaged in a quiet way in aiding the church in her good work. Unlike some "Marking Bees," who spend their times in senseless ceremonies and stinging others, they adjust their thimbles and go to business at once. They meet in the chapel on every alternate Wednesday evening, at 7.30. They should receive every encouragement.

Before this reaches your readers we will have given in the Elizabeth Street chapel, a farewell tea to our Bro. Picton before his departure to England. Being a member with us, we feel proud of the work he is doing in opposition to Freethought, so-called, and hence we wish to give him this public recognition of our interest in him. We are expecting a grand meeting, and we promise you a brief report of it.

It has been my pleasure this week to meet for the first time our Bro. Santo of Adelaide, and Bro. Gore and family, who have just returned from the States on the *Maripasa*. The brethren will be glad to know that Bro. Gore has returned to Australia to stay. Bro. Santo delivered a short exhortation for us at Elizabeth Street, on Lord's day evening. He came to Sydney to meet Bro. Gore.

Those of your readers interested to know, will please note that my address is No. 47 Mount Vernon-st., Forest Lodge, Sydney.

March, 14th.

J. F. FLOYD.

WELCOME TO BRO. J. F. FLOYD.

Bro. J. F. Floyd having been engaged as evangelist by the Church of Christ, meeting in Elizabeth Street, Sydney, arrived from New Zealand by the steamship *Hauroto*, on Saturday morning, February 12th, and entered at once upon his work by preaching his first sermon on the following Lord's-day evening to a good audience, considering the inclemency of the weather at the time. On Tuesday evening, 22nd February, the church gave a tea and public meeting to welcome Bro. and Sister Floyd into our midst. The tea was considered a great success, the house being filled, the large tables being bounteously supplied, and the five Churches of Christ in the city and suburbs being well represented. The good sisters of the church deserve special mention for their faithful labor of love in preparing the tea, and for their valuable aid in other respects in making the welcome the success it was. The Newtown church turned out in large numbers, and she was ably represented in her speakers. Indeed, this church and the Sydney one seemed to be one in the welcome, and in their mutual interests in the work of the Master. After ample justice had been done to the tea, and the tables having been cleared, an interesting public meeting followed. At this meeting we were honored with the presence of reporters from the two leading daily papers of the city, namely, the *Herald* and the *Telegraph*. This was an unusual thing, and was perhaps owing to Bro. Floyd having visited the managers of these papers and presented them with complimentary tickets. The reports which appeared among the editorials next morning were all that could be expected, and I do not know that I can do better at this point than to give the condensed report of the public meeting by the *Herald*. It says—

Mr. J. F. Floyd who had recently arrived from New Zealand for the purpose of taking charge of the gospel work in connection with the Christians' chapel, Elizabeth Street, was entertained yesterday evening at a public meeting, which was held in the chapel for the purpose of welcoming him to his new charge. The congregation was a large one, and an interesting programme of speeches and music was arranged for the occasion. The chair was occupied by Mr. G. P. Jones. There were also on the platform Dr. Kingsbury, Messrs. Gilmour, Forscutt, and Bagley (evangelists), Picton, Bennett, Weatherburn, Willson, and other members of the church. The proceedings were commenced with the usual devotional exercises, after which a brief preliminary address was delivered by the chairman. Addresses were then delivered by Messrs. Kingsbury, Bennett, Picton, Forscutt, Weatherburn, Gilmour, Willson, and Bagley. Each of the speakers congratulated the congregation upon having secured the services of such an able worker as Mr. J. Floyd; and, in the course of their remarks, extended to Mr. Floyd a hearty welcome. Mr. Floyd who was very warmly welcomed, delivered a short address at the close of the meeting, thanking the congregation for the kind reception they had given him, and urging upon them the necessity of doing all they could to assist him in his work which he came amongst them to do, and also to endeavor to make themselves felt as a denomination not only in this colony, but throughout Australia.

The *Telegraph* gave a similar report. We have had a fair trial of our Bro. Floyd, as he has now preached four discourses to appreciative audiences, and we can say that he improves on acquaintance, for each discourse seems to have been an improvement on the others. His last was a forcible presentation of the thought in the Saviour's language, "Not every one who says unto me Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of my Father who is in heaven." At the close of the sermon, four—father, mother, and two daughters, and five young women, made the good confession and were baptised the same hour of the night. May they be faithful and prove co-workers with us for God. The congratulations of brethren in sister churches seem to have been well founded, and so we have cause to thank God and take courage for His goodness in sending so able a laborer amongst us. We need a man of no mean ability for a large city like Sydney; and we believe our brother is the right man in the right place. Our prayer is that our divine Father may abundantly bless his labors in our midst, and that he may be spared many years to labor for Christ in our city.

J. STIMSON.

QUEENSLAND NOTES AND NEWS.

RAIN! Rain!! Rain!!! The wettest month I have spent in Queensland.

Bro. Mordaunt is laboring for a few weeks in the Warwick district.

From all parts, the meetings have been affected by the rain, which seems to have a special affection for Sundays.

In Gympie, we are pushing along. So far seventeen have been immersed, and six have united with us, who were formerly immersed.

Among our additions is that of Mrs. Smoldon, formerly a Miss Elfveston of Buninyong, she was one of Bro. Hammill's converts, and is rejoiced to meet with us.

Mrs. Olds, just immersed, was a Miss Holm formerly, and her father and mother were among the first fruits of Buninyong. She lost her parents 8 or 9 years ago, but never forgot their teaching. Bro. Hammill's seed is still bearing fruit.

Bro. and Sister Holm, Sister Elfveston and two others had a meeting here for the breaking of bread over 9 years ago. Long before any of the present churches were planted in Queensland, owing to some disagreement, I am sorry to say the meeting broke up.

I leave Gympie this week to return to Brisbane. Bro. and Sister Goodacre arrived here yesterday to follow up the work. The prospects are bright—a prosperous future is before the church, which already numbers twenty-six members. May they continue faithful unto death.

At a gospel meeting last night, Bros. Godson (not Gadson as in your last), Ewers, and Goodacre were the speakers. The appeals were earnest and resulted in six more confessions of faith in the Lord. I much wish I could stay here a month or two longer, but "I must be about my Father's business" elsewhere. I shall never forget the many kindnesses of our Gympie friends.

I am pleased to see the steady onward progress of the cause in Victoria, and am specially interested in Bro. Little's effort in Horsham, which I trust will be very successful. I know Horsham well, and may be some day will have the pleasure of preaching there. It is not easy to forget the time I lived in the Wimmera district and the warm hearts of the little church at Murtoa.

May your Annual Conference be a very happy and profitable one; some in Queensland will be thinking of you that day. E.

NEW ZEALAND.

AUCKLAND.—On Monday evening, February 7th, an entertainment was held in the meeting house, Cook St., to celebrate the golden wedding of Bro and Sister Roebuck. Bro. Laing occupied the chair, and opened the proceedings by a very characteristic speech, and after adverting to the honorable position in the church held by our beloved aged members, exhorted the brethren present to take them as an example, and be earnest in their work, etc., although in an unostentatious manner; nevertheless to work diligently, with their faces Zionwards, keeping constant watch and patiently wait for the sure reward. Speeches were also given by Brethren R. Downer and E. Carr. The programme was in charge of Brethren James Pook and James Marson, and evidenced that great care had been used in its compilation. The choir was in full force under their leader, Bro. J. Pook, and sung three choruses with their usual earnestness and ability. Solo's were sung by Sisters Eveline, McDermott (Darby and Joan), S. Marson and Mrs. Marson, also by Brethren W. Marson, James Pook, and James Marson. During the evening two presentations were made to our Bro. and Sister Roebuck. The first (a framed address) was presented on behalf of the relatives present. Our young Bro. Chas. Marson (a grandson of the recipients) well acquitted himself in the speech accompanying the address. The second presentation was made by the church, and consisted of a beautiful set of china. Bro. Laing made the presentation, and echoed the sentiment of every member present (and absent also) in wishing that they might be spared for many years yet, and so further extend their sphere of usefulness. Both Bro. and Sister Roebuck suitably responded. Supper was then partaken of by the numerous assemblage, after which a variety of games were indulged in. When the time arrived that this most enjoyable meeting should close, the grand old hymn, "Hail sweetest dearest tie that binds" was sung. Upon our brother and sister taking their departure, the customary rice was showered upon them, accompanied with the good wishes and hearty cheering of all present.

J. P.

BRUNNERTON (N.Z.)—I write to inform you that here exists in this place a few disciples of Jesus Christ. About 9 months ago my wife and myself came here from Nelson, but were not doing anything for the Master for sometime. We met as often as possible with Bro. Dixon in Greymouth, but thought at last that there was balm in our Gilead, and a very good chance of starting to break bread in remembrance of Him. Last Lord's day we met together in my house to break the bread—myself and

wife, and three other brothers, and to-day, we received another by faith and obedience. We are most of us young in the church, but I think we are all zealous for the truth. To-day we had 10, all belonging to us besides one from the Baptists, a missionary who is working in the district. We are thankful to see one come forward and obey his Master, and hope for more and greater results in the time to come. You may expect some news now and then from one or other of us. We ask your prayers on our behalf. Yours in the one hope of the gospel of Christ. ED. WOODFORD.

NOTES FROM WELLINGTON, N.Z.

BRO. FLOYD left us for Sydney direct, on 7th February. A most enjoyable social meeting of the members was held the Tuesday before he went away. Some of the members united their mites and purchased a few suitable books, which it is hoped will be useful by assisting Bro. Floyd in his studies. We wish our brother and his wife every success and prosperity in their new sphere of labor.

The meetings here are now carried on by a few of the brethren who set forth the gospel each according to the talent that has been given him.

Mr. Geo. Aldridge of Auckland, preached for the church a few Sundays ago. He was passing through on his way to Dunedin. His eloquent and practical words will not soon be forgotten by those who had the pleasure of hearing him.

4th March, 1887.

H. A. R. H.

TASMANIA.

NOOK.—The church here has just been favored by a visit from our esteemed Bro. G. B. Moysey, who came amongst us on February 11th, and soon gave us to understand that he did not come to be idle, which he soon verified, as on the following morning he addressed the church (he also preached the gospel five nights in succession). On Monday morning one Christ came forward and was baptised into (Gal. 3:27.) The church then met for worship, at which Bro. Moysey gave a few well-chosen remarks. His next visit was to Barrington, an adjoining district, where he preached in the afternoon to a somewhat meagre congregation, which was caused by an impression that got abroad that the meeting was to be in the evening. He next proceeded to Sheffield, and delivered an address there in the evening to a good audience, especially considering that the Wesleyans and Salvation Army were holding services there at the same time. The three following nights he preached, delivering his farewell discourse on Wednesday evening, when there was fully 100 present, who were well repaid for coming out. He has convinced several of the scripturalness of our position, they too thoroughly realise the danger of their own.

JOHN WILLIAMS, Sec.

CHURCHES OF CHRIST IN AUSTRALASIAN COLONIES.

Correction to list as given in last month's Standard. Churches to be added, Victoria.—Yampy, private house, W. Rossell, Sec.—

South Australia, Alberton meets in Christian Hall, C. Lawton, Sec., Portland Ward. Port Adelaide.—New Zealand, Brunner-ton, private house, E. S. Woodford, Sec.

MISCELLANEOUS CORRECTIONS.

The church at Laen meets in the Mechanic's Hall. The Secretary's name of the church at "Belfast" should be W. G. Harman. The Secretary of the church at "Croydon" should be A. Watts, Ringwood. The name of Secretary for church at "Hindmarsh" (S.A.), should have been T. H. Brooker; address, Ridleyton, Hindmarsh.

VICTORIAN MISSION FUND.

RECEIPTS FOR MARCH.

Church at Swanston-st.	...	£6 10 0
Do. Lygon Street	...	3 0 0
Do. Footscray	...	1 6 6
Do. Bulleen	...	2 14 8
Do. St. Germain	...	2 0 0
Murtoa district (including churches at Murtoa, Wondah and Laen, and isolated brethren	...	12 0 0
		<hr/> £27 11 2

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FROM 17TH FEBRUARY TO 17TH MARCH, 1887.

Church at Sydney	...	£4 4 8
Do. Rookwood	...	2 15 0
Do. Newton	...	2 16 3
Do. do. Annual fee	...	1 0 0
Do. Petersham do.	...	0 10 0
Do. Rookwood do.	...	0 10 0
Do. Bungawalbyn do.	...	0 10 0
Bro. Robinson (Bungawalbyn)	...	0 10 0

Total £12 15 11

WM. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from Mrs. McKay, Meers, Latter, Bishop, Heddle, Rathbone, R. Campbell, A. Balding, Rankine, Taylor, Pickett, Cambridge, Mrs. Filmer, Mrs. Burtinshaw, J. Smith, T. Lewis, McKenzie, Rouse and Stone; 40s. from D. Bell as per list; 48s. G. Bagley; 43s. H. P. Verco as per list; 5s. Kennitz and Grimmer; 2s. Mrs. Miller and Mrs. Atkins; 5s. 9d. Giddons; 5s. 8d. Miss Elsey, F. Payne, Morris, and G. Oliver; £6 7s. 4d. Newham; 4s. 6d. Newman; 24s. Ritchie; 8s. Barnes, Moyle, and Finger; 60s. T. Smith; 7s. Davis.

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