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CHRISTIAN

STANDARD

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

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Notes of the Month.

THE new Unitarian church was opened last month, and the fact was duly chronicled at great length by our daily papers. The speeches delivered on the occasion by the representatives of the body cannot be said to be characterised by excessive modesty, considering the very meagre results which the said body has to show after a somewhat lengthened existence in the colony of Victoria. According to their own showing, they have been in existence in Melbourne for 34 years, and can now boast of possessing one building capable of accommodating about 600 people. They have actually *one* chapel in Victoria!! Of course, we do not wish it to be understood that we mean that truth is only to be found on the side of "strong battalions," but we do mean to say that truth is not a thing that leads to stagnation; besides, Unitarianism is older than these colonies, and has been on trial elsewhere, without producing different results. It is therefore evident that there is some fatal weakness about the institution—a weakness that is a distinct hindrance to a growing and vigorous life. "The sermons," said the chairman of the inaugural meeting, "preached in that building were of a high order of merit. For the inculcation of high aims in life, and the scholarly presentation of religious doctrines, they would hold their own with the sermons preached in any other church in the colony, yet, as the chairman again remarked, "the position of the Unitarian church

was one of depressing isolation." The reason of this "depressing isolation" and non-progression cannot be said to be owing to an incompetent presentation of Unitarian principles; according to their own showing this is not so. It cannot be urged that the people supporting the movement are obscure and without influence, for this is not the case. Humanly speaking, they have had everything at their back to command success, and yet the verdict, honestly pronounced, is—failure. Why is it so? Is it not because they have no message to give which will reach the hearts of the people? When the Unitarian church shall agree to do honor to Jesus of Nazareth as the Son of God, they will then discover that they have a gospel to preach which will prove to be "The power of God unto salvation." They will find that while people may grow tired of human creeds, they still want a divine one—they will have a religion, if they have one at all, in which God speaks to them through some medium other than that of nature or man's experience.

PARIS erected a statue to Diderot last year, and all the leading atheists of Europe were bidden to lend lustre to the occasion. The President of the Municipal Council congratulated the audience on that occasion that the time was at hand when no shadow of a church tower should fall athwart the city. Similar utterances (says the *Christian at Work*) have come from radical mouths in the Chamber of Deputies, have echoed from public platforms, have found voice in the extremist press. Yet to those who look below the surface it

does not seem that atheism is making progress in France. On the contrary, as Dr. de Pressense affirms, it has lost ground in the domain of science and philosophy. But a few weeks ago one of the leading reviews reproduced extracts from the latest volume of Herbert Spencer's "Studies," and the atheist press could not conceal its annoyance at the cogency of his reasonings. The conclusion of it is that amid all the mysteries which science investigates, with less knowledge the deeper it digs, there is but one absolute certitude—the existence of an intelligent unknown force "from which all things proceed."

Then the earnest and logical protests of such scientists as Virchow and Dubois-Raymond—who deny the competency of the sciences of nature to enter the domain of the conscience and the heart, since they deal only with matters which can be tested by observation—have produced a profound impression. It is undeniable also that the conversion of Count Tolstoi to a semi-Christianity was damaging to free-thinking. In regard to popular atheism it is as true now as ever that it is chiefly based on ignorance and not on conviction. The French masses associate religion with Roman Catholicism in its most obnoxious aspect; hence they are atheists merely from prejudice. Dr. de Pressense notes among the hopeful signs of a reaction the formation by a band of young students of an anti-atheist league.

A CURIOUS, interesting, and thoroughly worked out paper is the admirable article on "Pharaoh and his

Daughter," by Professor J. A. Paine, which appears in the current issue of *The Century Magazine*. Of course (says the *Christian at Work*) we know that the Pharaoh of the oppression, the one whose daughter discovered the infant Moses and cared for him was Rameses II., known as Rameses the Great. His hiding-place in the mountain was discovered in July, 1881, and the papyrus found in his sarcophagus, and that of his father and his wife, together with other kings, princes, and priests has been deciphered, and the translation verified. So far as Rameses is concerned, we know that his ancestors were of the Hyksos or shepherd kings, as attested by the inscription on the "tablet of 400 years," and as witnessed by the discovered sphinxes and their respective inscriptions. Rameses probably reigned the longest of any Egyptian ruler. He was 30 years old when he ascended the throne, and reigned 67 years, so that when he died nearly, if not quite, 100 years or even more must have left their impress upon him. Professor Paine brings to light a fact that we have not met with before, that the Hyksos are Assyrian in race, and that it is to them the passage in Isaiah 3: 4, 5, which has so perplexed the commentators, refers:

For thus saith the Lord God:
My people went down aforetime into
Egypt to sojourn there,
And the Assyrian oppressed them with-
out cause.

Of course Isaiah must have well understood in what way Rameses the Great was an Assyrian in Egypt. And so did the people whom he addressed. But it is as to the wife of Rameses that our writer brings his researches to bear in a striking manner which we can only summarise in the briefest possible way. In the temple of Hathor at Abu Simbel, were discovered the tombs of Rameses II. and Mer-en-Mut Nefertari, his Great Royal Wife—with a carved statue of each adorning the facade of the temple. Thence our writer pursues his investigations backwards. As Mer-en-Mut was the climax title, signifying "beloved of the Goddess Mut," applied to Rameses' wife, so we go backwards, and a bas relief of her is discovered as "Beloved

of Amen," and still again as "Royal Wife." Stepping still further back, at Abu Simbel she is discovered as the young Nefertari, successively styled by Joseph as "Daughter," and "Co-regent." One inscription after another is considered, and they are made to attest the fact that Nefertari was the daughter of Pharaoh, and was made his wife, and at the last awarded the most exalted honors. Nor was it at all unusual in those times for kings, when marriageable royal families were very few, to marry their nearest kindred. The article of Professor Paine's is not only interesting as supplying an insight into the customs of those times, but it also shows how strikingly the uncovered facts of history find confirmation in the Bible, sometimes in only a brief verse or two—as in the case of the Hittites and the Assyrian rule in Egypt. So it is, to us separated at a distance of near 4000 years is afforded a glimpse, an instantaneous photograph, as it were, of nations which heretofore have been known only by their names, while the records of their deeds and years in papyrus or an alabaster have been obliterated even as the relentless tide wipes out the child hieroglyphs upon the sand.

H. M. STANLEY, the great African traveller, writes thus:—

The strongest competitors against the missionary in the affections of the blacks are the traders, and the traders have gin with them. And, if the missionary does anything in the way of trade, he arouses a spirit of jealousy in the breast of the trader. Hence you have all kinds of reports from these traders about the missionaries, and many bad reports have only been inspired by trade jealousies. My own opinion is that the missionaries, as a class, are a self-sacrificing lot of men. Some of them may follow in the steps of the traders, and grumble that the traders do not sacrifice what they have gained to the sentiments by which they themselves are governed. As to practical missionary work, the more a missionary knows when he comes to Africa, the more capable he will be of meeting the hostile agencies by which

he will feel himself surrounded. But no missionary society could ask for a better field than Africa; but it requires peculiar methods and means to influence the natives. Wisdom is gained by experience. You cannot expect an ordained minister to enter a new country for the first time, and have a practical knowledge of the conduct of life in a tropical region. But as he acquires a little experience, he adapts himself and his agencies to the people according to the light he gains. The natives themselves are tractable enough, but their cupidity is the great stumbling-block. Of course it is impossible to teach them theological tenets, or to gain influence over the older blacks. The most that can be done is to instruct the children in the rudimentary principles of the Christian religion. You cannot reach, to any extent, the old pagans. But when they have died out, you will have a grown-up constituency, civilized, and partially or wholly Christianised.

THE Pope really seems to believe (says the *Methodist Times*) that, with the assistance of his newly-found friend, "the august Emperor of Germany," he will be able to recover at least some part of his temporal kingdom—a part of Rome and a strip of land leading to the sea. In his recent Allocution he says that his "rights are not so much violated by national hostility" as "by the conspiracy of the sects." That is where the shoe pinches. There is liberty of conscience under the very shadow of the Vatican. Besides, the absolute sovereignty of a bit of land, however small, is the very fulcrum of his lever. While he is subject to the law of Italy, he cannot use force, as the last resort, to quell even a rebellious priest. He is left with no power except moral suasion. And moral suasion has been too weak a weapon for the Pope of Rome for at least sixteen hundred years. Protestants do not realise that the Pope is now like Samson, shorn of his locks. If he cannot use physical force, how can he secure discipline in his ecclesiastical army? He can neither execute nor imprison rebels. He naturally regards the situation as unendurable.

Hymn for the Month.

BEREAVEMENT.

"Blessed are they that mourn: for they shall be comforted."—Matt. 5:4.

O deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own;
From lips divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"Blessed are they that mourn."

As blossoms smitten by the rain
Their sweetest odours yield,
As where the ploughshare deepest strikes
Rich harvests crown the field;
So to the hopes by sorrow crushed
A nobler faith succeeds;
And life, by trial furrowed, bears
The fruit of loving deeds.

Who never mourned hath never known
What treasures grief reveals,
The sympathies that humanise,
The tenderness that heals,
The power to look within the veil
And learn the heavenly lore,
The key-word to life's mysteries
So dark to us before.

How rich, and sweet, and full of strength,
Our human spirits are,
Baptised into the sanctities
Of suffering and of prayer;
Supernal wisdom, love divine,
Breathed through the lips which said—
"Oh blessed are the souls that mourn,
They shall be comforted."

W. H. BURLEIGH.

1. The obligation of perpetual separation from moral uncleanness.

To this separation there are two parts:

(1). *Separation from sinners.* "Come out," etc. verse 17—a free quotation from Isa. 52:11.

To secure the sanctity of His ancient people God separated them from all other nations; and that national separation was the symbol of a broad principle of moral separation applying to all ages, and all the relations of life. Cf. Ex. 33:16; Lev. 20:24, 26, with Psa. 1:1, 2; Eph. 5:7-11.

What is said of Jesus is intended to be true of all his followers—"Separate from sinners," Heb. 7:26—separate from all complicity in their wrong doing, and from the intimacy of a close fellowship, only as necessity or duty may require.

(2). *Separation from sin.* "And touch no unclean thing"—called in verse 1 of the next chapter: "filthiness of the flesh and spirit," from which we are to "cleanse ourselves." How? Turn to 1 John 1:9, and find the answer: "If we confess . . . He is faithful," etc. Beautiful union of the human and Divine agencies! This complete separation is to be maintained in ceaseless perpetuity. James 1:17; 1 John 5:18; Jude 21.

August 14th.

OBEEDIENCE.

"Be ye separate." 2 Cor 6:18

The obligation of unfaltering obedience is demanded by both the law of nature and of nature's God. "Children obey your parents in the Lord," Eph. 6. So in the higher spiritual realm the command is, "Be ye followers (imitators) of God as dear children," 5:1. "As obedient children," etc. 1 Pet. 1:14.

Our Lord's sermon on the Mount reveals the duty of man. Most wonderful are its manifold teachings! By the highest authority in the universe it enjoins the following: 1. *Holy example.* "Let your light so shine," etc. Matt. 5:16. Cf. 7:16-21; John 13:5; Pet. 2:12. "It is not sufficient to carry religion in our hearts, as fire is carried in flint stones.—Hooker.

Love to even our enemies. "Love your enemies, bless them that curse you, etc. 5:44. Cf. Prov. 24:17; 25:21, 22; Rom. 12:19-21.

"Prayer for our enemies is the surest evidence of our charity to them."—*Scougal. Benevolence.* "Therefore when thou doest thine alms," etc., 6:2-4. Cf. Psa. 41:1; Prov. 19:17; Isa. 32:8; Matt. 25:34-40; Acts 20:35; 2 Cor. 9:6. "In the early Church, exclusion from the *offertory*, that is, the privilege of giving alms, went for a very great punishment."—*Hammond.* "There is no such merchant as the charitable man; he gives *trifles* which he could not keep, to receive *treasure* which he cannot lose."—*Quarles.* "God does not say He loves an open-handed, liberal, magnificent giver, but a *cheerful* giver."—*Segneri.*

August 21st.

SONSHIP.

"And ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18.

Another specific requirement is prayer, especially secret prayer. This latter is enjoined, not only for its immediate comfort, but also as a preparation for public prayer, and all other Christian duties. 6:5-8. Cf. 7:7-11; Gen. 32:24; Dan. 6:10; Matt. 14:23; Mark 1:35; Acts 10:9. "Beware of thinking—'Because I pray always, therefore I need not set time for private prayer'"—*Wesley.* "If we begin the day with God, the whole day will go on well."—*Overberg.* "A postacy generally begins at the closet door."—*Herzog.*

Forgiveness. 6:14, 15. Cf. Luke 17:3; Eph. 4:32; Col. 3:13; 1 Pet. 3:8. "Christ prefers forgiveness to every other virtue."—*Paley.* "Hath any wounded thee? Soft language dresses it; forgiveness cures it; and oblivion takes away the scar."—*Quarles.* "To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil, Divine."—*Royard. Fasting.* 6:16-18. To be practised, not with Pharisaic sadness and sanctimoniousness, but with Christian cheerfulness and joy—symbolised by the ancient anointing of the head. Cf. 17:21; Acts 10:30; 14:23; 1 Cor. 7:5.

Lord's Day Meditations.

August 7th.

SEPARATION.

"Wherefore come out from among them."—2 Cor. 6:17, 18.

THE opening "wherefore" refers back to verses 14-16. The meaning is that separation from every unclean thing, morally considered, is the Divine condition of property in God, and especially of that higher relationship set forth in verse 18.

1. Note first the human side of this obligation—that of the children toward the Father.

Contentment. 6:19-34. Cf. Phil. 4:12; 1 Tim. 6:6; Heb. 13:5. "To work our own contentment, we should not labor so much to increase our substance, as to moderate our desires."—*Sanderson.*

Charity in our estimate of others. 7:1-5. Cf. Rom. 14:10, 13; James 4:11, 12. "He that diligently watches himself will be willing to be silent concerning others."—*Jeremy Taylor.*

Would you know the full force of your obligation to observe all these golden precepts? Read it in our Lord's majestic peroration, 7:24-27.

August 28th.

"And ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18.

The obligation of child-like trust. How transcendent are the motives for its cultivation. Recall the infinite perfection of His character as taught in last month's lessons; and then think of even the volumes that would be required for all the precepts and encouragements of the Bible relating to this duty. Turn to these few: 2 Sam. 22:2, 3; Psa. 4:5; 22:4; 125:1; Prov. 3:5; Isa. 26:4; Jer. 17:7; Heb. 10:35.

How shall a true, living trust in God be distinguished from a false, presumptive confidence? By this two-fold test: 1. Presumption is "faith without works," and is therefore "dead," James 2:26. Mahomet camping with his followers after a weary march, overheard one of them say, "I will loose my camel and commit it to God," to which he replied "Friend, tie thy camel, and commit it to God."

2. A genuine Christian trust is always in harmony with the written Word, rightly understood. Isa. 8:20.

How supremely sweet is such a trust! Well might the Psalmist say, "Blessed are all they that put their trust in Him" (2:12), and then repeat it again and again.

Cecil, having quoted Rutherford's beautiful saying, "I lay my head to rest on the bosom of Omnipotence," adds, "While I can keep hold of this it shall be a fine day whether it rains hails, or shines."

Guide.

N. VANSANT.

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PUBLISHER'S NOTICES.

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PURITY, PEACE, UNITY, LOVE, POWER.

PASTOR—NOT A SCRIPTURAL TITLE OF OFFICE.

THE question of the eldership (judging from the discussion at the quarterly meeting of church officers held last month) seems to be one that requires serious consideration, in order to elicit what it is the New Testament has to say on the subject. In our opinion, it is a question of primary importance at the present time, and we believe that a right or wrong conception of this matter will help or retard the movement with which we stand identified.

We cannot of course within the limits of a newspaper article, cover the whole ground of inquiry; we will therefore on this occasion confine ourselves chiefly to one aspect of the question, which seems to us of very great importance, and that may be briefly stated by asking the question, Is Pastor a scriptural title of office in the church? We intend to answer this question in the negative, and prove our position to the best of our ability.

So far as we can gather, it seems to be taken for granted by many students of the Bible that the word Pastor is an equivalent term to that of Elder or Overseer (Bishop), and that they may be used indiscriminately to designate the same office or position in the Church of Christ; but as it is not safe

to take things for granted, we propose now to institute the enquiry as to whether it is admissible to use the word Pastor as signifying one of the permanent officers of the church. In order to clear the way, we may say that it is admitted that the words Elder and Overseer (Bishop) may be used interchangeably to designate the same position. Of the soundness of this view, there is abundant evidence in the New Testament. We are therefore at liberty to use either of these terms as expressive of the one office. From the frequency with which the word Elder is found in the New Testament, it is evident that its use was more general than that of Bishop; and as the latter word is now-a-days almost inseparably associated with ecclesiastical rank, it is perhaps better to use the word Elder in preference. As both words signified the same office, it is therefore impossible that they should be meant to convey degrees of ecclesiastical position. It unfortunately happens, however, that ambitious men, for their own selfish ends, perverted the word of God, and introduced class distinctions in opposition to the simplicity of the gospel. That this is so, is a matter of history, and easy of verification. Soon after the days of the Apostles, a change took place in the relative meaning of these titles. Bishop was used to signify a superior, and Elder to signify an inferior order of the "clergy." The following citation from *Coleman's Ancient Christianity Exemplified* tells us how this came about.

"Origin of the Distinction Between Bishops and Elders:—According to Hilary of Rome, in the middle of the fourth century, the distinction was the result of an ambitious strife for preferment and office on the part of certain of the clergy, who, by talent and influence gaining a leading influence among their fellow-elders began proudly to claim superiority over them as a distinct order of the priesthood, and, by this means finally acquired for themselves *official* consideration and importance which was at the first the result of accidental circumstances . . . These and many other causes, operating some with less and others with

greater power in different churches, gave rise to Episcopacy at an early period, and the institution of the Episcopal system soon wrought an almost total change in the constitution of the church."

This change which was deemed slight at the first, and acquiesced in for the sake of peace, made possible and actually led up to the great apostasy. From the Bishop, as a superior to the Elder, to the Universal Bishop and the Pope was the natural development when unscrupulous and ambitious men had grasped the reins of government. The history of the Church speaks to us here with no uncertain voice, and bids all true disciples everywhere to wage unceasing warfare against every form of ecclesiastical assumption. In the history of the Church we are not only interested in results, but we are deeply concerned with the causes that produced them, so that seeing the errors of others, we may not repeat them in our own experience. We have drawn attention to this innovation, because we are assured that the assumption of Pastor as a distinctive title of office is prompted by the same spirit, in a relative degree at any rate, to that which caused the Bishop to be recognised as a superior ecclesiastic.

It being agreed then that the words Elder and Bishop are terms which express the same office, we may now proceed to enquire, what warrant have those who say that the word Pastor may be used interchangeably with Elder or Bishop? Just here it is well for us to remember that as a people we have decided "that there is but one course infallibly safe for us, and that is to follow New Testament phraseology," to give Bible names to Bible things; in this way we find safety, in any other there is danger. Following out, therefore, this line of thought, it will be admitted that it is safe and wise, if not absolutely imperative, that we should, in speaking or writing of those who hold office in the church, to apply to them only the official titles by which they are designated in the New Testament. In the application of this rule, it will be found that the word Pastor, as an

official title, has no place in what may be termed the permanent officers of the church, as indicated by the New Testament. Its proper place we hope to show ere we have done.

Those who contend for the use of the word Pastor, as an official designation, have only one passage which they can quote, as having any appearance of substantiating their position, and that is found in Ephesians 4:11, which reads:—"And he gave some to be apostles, and some prophets, and some evangelists (preachers of good tidings), and some pastors (shepherds) and teachers," but before this can be of any use in upholding the position assumed, it must be proved that reference is made to the ordinary officers of the church. This we presume cannot be done, as it is unquestionable that the reference here is to those who were extraordinary. They were extraordinary, because they were gifted, or had powers given them for a special purpose. That this is so, is made manifest by the context, where it is said—"He led captivity captive and gave gifts unto men . . . and gave some to be apostles," etc., that is, we understand, that He endowed them with power in a special and miraculous sense. That the apostles and prophets were but for a time, no one will deny, and whatever is predicated of them in this sense, is also true in reference to evangelists, and pastors and teachers, unless we find by subsequent enactment they are perpetuated in the church. We shall insist on this method of exegesis, and if it is questioned shall have something more to say in reference to it. In the meantime we reject Ephesians 4:11 as a proof text for permanent officers in the church.

In connection with this passage of Scripture, Benjamin Franklin has something to say that is worth listening to, viz.:—"We will not go back to the Old Testament to find any office or officer in the kingdom of Christ. What currency, then, has the word "pastor" in the New Testament? The word is in the New Testament, in some translations, in *one place*. That is its entire currency in the new and everlasting covenant. But then the word "Easter" is found in *one place* in the Common

Version. Is that authority for Easter? If it is in the New Testament in one place, rightfully, it is authority as much as if it were in fifty places. But how does it happen to be there in *one place*? If the translators had, in that *one place*, given us *passover*, as they have done in every other instance, to represent the same original, we should have had no Easter in the New Testament. In the same way, if the translators had given us the word Shepherds, (Eph. 4:11), as they have done in every other case to represent the same original word, we should have no *Pastor* in the New Testament. On this one variation from the rule to translate *poimeen*, (shepherd), hangs the "*Pastorate*" so called, the *office* for the Pastor, and we might add all the "installations" etc. On what a slender prop hangs the *pastorate*. Still, on this platform the pastors stand. . . . Why translate *poimeen* (shepherd) in every other place, and cover up the word Shepherd with the Latin word Pastor in one place? . . . Rome loves Latin. It is not the vulgar tongue. . . . The Lord has no such office as *pastorate*, nor officer as Pastor. There is not one word in the new covenant about the qualifications of a Pastor, the election of one, or the installation of one. As the correlative of the word *flock*, when the church is figuratively called *flock*, the Lord who cares for the flock and has the oversight of it, is figuratively called *Shepherd*, or, when the followers of the Lord are figuratively called *Sheep*, the Lord is frequently called "the Shepherd of the sheep." When the Lord is called the "Chief Shepherd" or "Arch-Shepherd," it is in view of the flock of which He is the Shepherd, and the *Overseers* in the church are *Under-Shepherds*, but there is no *shepherd's* office, nor *flock's* office. The Bishops or *Overseers* are as certainly *Bishops* or *Overseers*, when figuratively called *Shepherds*, as if literally called *Overseers*. No other office or work is meant.

Coming now to practical matter, we desire Bible things and Bible names for them. We desire to preserve the church and everything in it as the Lord gave it. We desire in the matter in hand to prevent the creation of any

new office in the church.'

To all that Franklin has said on this matter we say Amen.

Again, Eph. 4: 11 does not give us the word "Pastor" by itself, but connects it with the word "teachers," thereby implying that the idea of office or a distinct title is not contemplated, but rather the *functions* that were to be performed by some one. This view is supported by Professor Blaikie who says "some have thought that each expression (pastors and teachers) denotes a separate office, but coupled as they are together it is better to regard them as indicating *two functions* of one office." This now brings us to the point of declaring that "*Pastor*" is not an office, but the *function* of an office, and this will be made the more apparent when we examine what the *functions* of an Elder or Bishop are.

We have previously said in reference to Eph. 4: 11, that as the various gifts mentioned there are only temporary, that we must look elsewhere to find what permanent officers are to be appointed for the guidance of the church. What then do we discover in reference to this matter. We discover that there are two classes mentioned as officers of the church to whom distinctive official titles are given, and these two are—1. Elders or Overseers (Bishops). 2. Deacons. To each of these are assigned their respective duties, but nowhere do we find the word Pastor used in the same way, and consequently there are no duties assigned to it.

To the Elders or Bishops is assigned the spiritual care of each congregation, as will be seen from the following citations from the New Testament—"From Miletus he (Paul) sent to Ephesus, and called the Elders of the church. And when they were come he said to them. . . . take heed to yourselves, and to all the flock over which the Holy Spirit has made you overseers (*episkopos*) to feed (*poimaino*) the church of God which He purchased with His own blood." Acts 20: 17, 28. "I (Paul) left you (Titus) in Crete for this purpose, that you might set in order the things that are wanting, and ordain Elders in

every city as I commanded you; if any one is blameless, the husband of one wife, if he has faithful children that are not accused of riotous living or disobedient. For an Overseer (Bishop) must be blameless, as the steward of God," etc., Titus 1: 5-9. "The Elders that are amongst you I exhort, who am a fellow-Elder, and a witness of the sufferings of Christ and a sharer in the glory that is to be revealed. Tend (*poimaino*) the flock of God which is among you, exercising the oversight (*episkopeo*), not of constraint, but willingly according unto God. . . . And when the Chief Shepherd (*archipoimen*) shall be manifested, ye shall receive the crown of glory that fadeth not away," 1 Peter 5: 1-4. In these passages, we have certain persons addressed by the official title of Elders, and their functions and duties described. Among other functions, (in a figurative sense) is that of a shepherd (pastor) they are to *tend*, to *feed*, the flock of God. It is a highly figurative expression, setting forth in a most striking manner, the responsibilities and duties of the eldership, but we have no right without authorisation, to take a function and make it the title of an office. It is by taking unwarrantable liberties with the word of God, that error creeps into the church, and strifes and divisions ensue.

We bring our article to a close with another citation from Franklin: "But the Overseer (or Elder)," he says, "who labours in the word and teaching is not to assume any airs of authority, or any *great chair* with his *subordinates* on lower seats by his side. We abominate all these great chairs, pulpits and preferences for public men. If they are good men, they do not want them, and if they are bad men they certainly should not be honored with them. Really great and good men are plain men, and want no great chair nor great titles. They need no priestly robes, clerical coats nor titles. They make a record that tells the story for them. *They do the work*. Let us do the work, seek the simplicity of Jesus and the humility of children. While we sing, "Nearer, my God, to thee," let us strive to live nearer to God and do our utmost to excel in understand-

ing and practising precisely what the Lord has laid before us in the Scriptures."

Editorial Notes.

ANTIQUITIES OF EGYPT, &c., by D. MacAllister in type, will appear next month.

THE quarterly meeting of church officers and preachers was held in the lecture hall of the Christian Chapel, Swanston Street, on Monday, the 18th ult. There was a fair attendance of brethren, and great interest manifested in the theme under discussion. The subject under consideration was the "Eldership." Bro. R. Dick gave the opening address, and his remarks were generally concurred in. A comparatively fresh phase of the subject was introduced by Bro. Dunn, viz., as to whether Pastor is an interchangeable title with Elder or Bishop. There not being time to finish the discussion, the meeting was adjourned to Monday evening, August 1st, at eight o'clock, at the same place. All officers and preachers should be present if possible.

BRO. HUTCHISON, of Glen Innis, N.S.W., writes, finding fault with one of our "Notes of the Month" in the last issue of the *Standard*, in which we refer to the hostility displayed by a few of the people of Sydney against the Jubilee demonstrations. We cannot publish his article, as we do not consider it suitable for our columns, nor do we think they are called for from any remarks we have made. What we did say in reference to the subject was taken from the columns of the daily press, and were only so taken in order to point out that Freethinkers, as a rule, are opposed to law and order—that like the Irishman, "they are agin the government," whether that be monarchical or republican. We cannot discuss the relative merits of either.

WE understand that the missionary committee have secured the services of Bro. A. B. Maston for the position of travelling financial missionary agent, he is expected to begin his labors with the committee early in November next. It will be remembered that the conference of 1886 suggested such an appointment, but the committee have only now succeeded in filling it. While we regret the loss the Hotham church will sustain, we think that the cause generally will be much benefited by the proposed change, and that Bro. Maston will prove to be the right man in the right place. The committee have also sent an invitation to Bro. P. A. Dickson, Lexington, Kentucky. Bro. Dickson was formerly a member of the church at Lygon Street, and no doubt would prove a very acceptable addition to the general missionary work in the colony

should he see his way to accept the invitation. The Committee hearing that Bro. Ewers had definitely made up his mind to leave Queensland, have also invited him to take the field in Victoria, and while they are sorry to hear that Queensland is likely to lose his valuable services, would be pleased to hear of his accepting the offer to labor in Victoria. Should these brethren send favorable replies, the treasurer will probably soon be reminding the brethren of their responsibilities in the matter of "giving."

EARLY this year, the *Sunday at Home* offered prizes for the 100 best English hymns. Some 3,500 answers were received, and a list of the hundred receiving the most votes has been published. The editor states that there was general concurrence only in the first 15, and no competitor specified as many as 80 of the collective list. Upon comparing this list with the final selection made by the committee compiling the new hymn book for our use, we are gratified to find that they have included 73 of this list, and they agree with the list in the first 22. Of the balance of the 100, 14 were considered by the committee and rejected upon good grounds, many of which would be unanimously rejected by our brethren. No better evidence could be afforded of the care and attention displayed by our committee than this high percentage; and when we consider the unscriptural lines of thought prevalent in a large number of the apparently popular hymns of the day, it is gratifying to learn that when the larger number of intelligent professing Christians set themselves to calmly select 100 best hymns, they instinctively choose those which are characterised by purity of diction as compared with scripture, as well as poetic expression. It is quite evident that the committee, in order to attain to such a high percentage, must have covered the whole ground for selection in their researches, and corroborates the assurance we have already received that the new hymn book will be by far the best collection known among the brethren.

We hear that it is the intention of Bro. Maston to visit South Australia during the present month or the beginning of September. He expects to spend a month in the colony, visiting among the churches.

Look out for the Second Annual Report of "The Christian Sower Tract Fund," which will be issued August 3rd. Bro. Maston asks us to request the secretaries of churches to see that the reports sent are carefully distributed.

The church in Hotham have elected Jas. Amess as secretary, whose address is Eltham Street, Newmarket, to whom all

communications intended for the officers or church should be directed.

BRETHREN or sisters visiting the exhibition in Adelaide will find a pleasant stopping-place at Sister Howe's refreshment rooms, 73 and 75 Hindley St., two minutes' walk from railway station.

BRO. HOUCHINS' address while in the city will be in care of A. B. Maston, Chetwynd Street, Hotham.

BRO. W. C. THURGOOD, in company with Sister C. L. Thurgood, paid a brief visit to Sydney during the past month, and report a very pleasant time. Mrs. Thurgood was seeing her sister (Mrs. Irvine) off to America after spending nearly a year in Australia.

BRO. T. J. GORE has started a class for the training of young men in Adelaide. The object is the simple study of the word. The class now numbers some twenty-five from several of the Adelaide churches.

DURING the absence of Bro. Houchins from Dunedin, young Bro. Davis is preaching in the Tabernacle. Bro. Davis has only recently joined the brethren, but gives great promise of future usefulness. We are always glad to hear of young men coming out to devote their whole time to the service of Christ. The churches should give every encouragement to young men.

MELBOURNE.—Bro. Houchins is delivering excellent discourses to good audiences. Three have made "the good confession;" others are enquiring.

CARLTON.—Bro. Strang is preaching still with cheering results. The time of his engagement with the Lygon St. brethren is drawing towards its close. We have heard a whisper that a strong effort will be made to induce Bro. Strang to remain for a further term. Bro. Strang's programme for Sunday evenings during August is as follows:—7th, "The Bible its own witness." 14th, "A dream on a wide bed and a hard pillow." 21st, "A fool's proposition, and what came of it." 28th, "The gospel, its requirements and advantages."

HOTHAM.—Bro. Maston has been laboring on as earnestly as ever with cheering results. The brethren will learn with deep regret that his health is failing somewhat, and that it will be needful to take a short rest. Bro. Maston purposes seeking this rest in Adelaide. Bro. Illingworth will carry on the work during his absence.

NORTH FITZROY.—Brethren are holding on their way, Brethren Clapham and Spurr doing most of the preaching. The choir, under the leadership of Bro. Tinkler (assisted by Bro. Forbes as reader), gave the cantata of "Queen Victoria and her reign," on Tuesday evening, July 12th. It was a great success.

SOUTH MELBOURNE.—Bro. G. B. Moysey is carrying on the work in this field, and is doing a good work.

FOOTSCRAY.—Bro. Joiner has accepted a further engagement with the brethren in Footscray. Meetings good. Several confessions during the month.

HAWTHORN.—Bro. Illingworth has given four months' labor to this field. Bro. Brockway has been secured to carry on the work for a term. He began Lord's-day, 17th July.

RICHMOND brethren are still holding forth the word of life. Several have yielded to the truth since last report.

PRAHRAN.—Bro. Lewis labors on as earnestly as ever. As the time draws near for him to leave our shores for New Zealand, it is only made the more manifest how much we shall miss him when he goes.

BRUNSWICK have arranged for the erection of their new meeting-house. It is expected to be finished and opened on the first Lord's-day in October. Bro. Illingworth has promised to give brethren in this field a help as soon as the chapel is ready.

DONCASTER.—Bro. Cameron is laboring in this field, doing good work.

CHELTENHAM.—Bro. Goodacre is hard at work in this field.

BERWICK.—Bro. MacAllister is carrying on the good work in this field and at Gembrook.

SANDHURST.—Bro. Watt reports continued interest. He asks us to draw attention to a slight error in his paper of last month. He writes:—I find on reading my article in the *A. C. Standard* that by some means or other I have expressed myself rather unhappily. In the first column, page 158, Pars. 1 and 2, I make it appear as if the saved and the lost are all in Paradise together! This is a simple inadvertency, and conveys an impression entirely foreign to my views on the question. Had the words "The destiny of the soul when it enters paradise" read "The destiny of the soul after death," this blunder would have been obviated. Of course all souls do not go to paradise after death. All go into hades, but that expresses *state* not *locality*. To use Campbell's simile, "when people marry they enter the married state in which some are happy, and some, I suppose, are unhappy."

GAIN all you can, without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can.—*John Wesley.*

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

(Continued from page 156.)

CHAPTER III.

THE ADMINISTRATION.—CONTINUED.

16. So unparalleled and remarkable was the effusion of the Spirit consequent on the Messiah's coronation, that those on whom it came are said to have been baptised, that is, immersed by it. Said John the Baptist, "I immerse you in water, but One there is among you who shall immerse you in the Holy Spirit." The evangelist refers us to the words of Jesus for the fulfilment of this in the case of the apostles on Pentecost; he says, "that Jesus being assembled with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me; for John truly baptised *in (en)* water, but ye shall be baptised *in (en)* the Holy Spirit not many days hence." Pentecost came, the Spirit descended, the place where the apostles sat was filled, they were immersed, and, endowed with divinely miraculous power, came forth and announced the glad tidings, and the Lord working with them, "gave testimony to the word of his grace, and granted signs and wonders to be done by their hands." So it is said that "with great power gave the apostles witness of the resurrection of the Lord Jesus," (Acts 1:4-9, 2:1-43, 4:33, 14:3.)

17. The propriety of the apostle calling the christian economy "the ministration of the Spirit," appears very abundantly when we, as now submitted, perceive that not a step was taken in the furtherance of it between the time of the Saviour's ascension, and the descent of the Advocate—that it was only on the coming of the Spirit, and His endowing the apostles as He did, that the administration went forward. Manifestly therefore were the first converts declared to be the epistles of Christ ministered by the apostles, written not with ink, but by the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart (2 Cor. 3:3, 8.)

18. Yet, though it was through the apostles that the Spirit ministered the things of the new dispensation, and though the apostles were thus emphatically the trustees or stewards of the mysteries of God; the administration extended to all the faithful in Christ Jesus. The body of the faithful could not claim to be, as were the

ambassadors of Christ, "*stewards of the mysteries,*" for these having by them been made known, were mysteries no longer. But the believing were and ever must be regarded as *stewards of the mercies.* The mystery was that hidden, unknown grace of God, which "is now made manifest to the saints," and which being so in its various immunities and privileges which they in common possess, they are each exhorted, "as good stewards of the manifold grace of God," to minister one to another every gift received, (1 Pet. 4:10.) As every disciple has received a gift of one kind or other, it is as much a matter of unfaithfulness for a Christian to neglect the due cultivation and employment of that which is committed to his trust, however small the favor, or however few his talents, as it would have been for Paul to have neglected the grace of God which was seen to be in him. We do not for an instant insinuate that the same extensive results as to others could flow from either the neglect or employment of the gifts possessed by the most highly gifted in the body of Christ now living, as followed the action of the apostle. But we do say that as respects the individual steward, his responsibility and his reward depend as much upon his fidelity in the discharge of the duties of his stewardship, as they depended in the case of Paul himself.

19. The principle of award as everywhere intimated by the Saviour is briefly expressed in His sentence: "To whom much is given, of him shall much be required; and to whom little is given, of him shall little be required." Precisely according to bestowment does the Lord look for return, and precisely according to the return produced, is the great reward rendered. To this end, not to the determining of the salvation of the individual Christian, but to the fixing of the reward to be given him, must we (Christians) all "appear before the judgment seat of Christ to receive the things done in the body, according to that we have done, whether good or bad." It is in prospect of this that we have both the preceding and succeeding context of the apostle in these words, "Wherefore we labor that whether present or absent we may be accepted of Christ," "Knowing therefore the terror of the Lord we persuade men." That is to say the prospect of being "manifested," as the word "appear" signifies, caused the apostle to labor or endeavor for acceptance himself, and to persuade others to like purpose on their own account.

20. The administration terminates in the body of the faithful; it does

not reach beyond the church; it recognises no right of administration on the part of any man who has not become a new creature in Christ Jesus, who has not become obedient to the faith. Its whole object in regard to such is their conversion to the Messiah. It seeks first their salvation, then their service. It has strictest regard to the terms of discipleship as pronounced by the Lord: "If any man will serve me, let him follow me." A man must become a follower, a disciple of Christ, ere he can enter the christian ministry. For this purpose it is that the church is supplied with such gifts, ministries, scriptures, and charges, as are given her. The gift of evangelists or preachers, the service of proclaiming the glad tidings, and the charges to hold forth the word of life, are all for the making of those Christians who are not so, that by their becoming disciples they may serve, not in oldness of the letter, but in newness of the Spirit.

21. With the Spirit of Christ animating the membership of the body, and the word of the grace of God to regulate its teaching and action, all is possessed that is needed to the successful administration of the mercies of God. In his absence the apostle commanded the teachers of the church in Ephesus to give no heed to the wisdom of this world, but contrariwise, to teach only what he himself had taught, namely, that administration which is of God by the faith of Jesus. So likewise in taking his farewell of the elders of the same congregation, he commended them to God, and the word of His grace, as that which was adequate to the edification of the brotherhood, and the giving to them of an inheritance among all those who are sanctified by the faith in Jesus. And to like purpose was his charge to Timothy when he said, From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation by the faith in Jesus Christ; adding, that all Scripture given by inspiration of God is profitable for doctrine, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished or accomplished for every good work. Here it is sufficient to indicate this much, that the faithful are thus by the possession of the word of God's favor sufficiently furnished with all that is or can be needed for the edification of the believing, and the conversion of the unsaved. The distinction to be observed between the word of God in general, and the word of his grace in particular—between the law and the faith, will come to be remarked upon in due course.

22. By the neglect of these particulars, various most serious errors very widely obtain. While it is seen that the ministration of the Spirit forms a principal element in the gospel economy, yet these clearly expressed particulars of His operation are greatly overlooked. Instead of its being taught that the Spirit operates through the testimony of those who spoke as He moved them, men are taught to look for an abstract operation or influence apart from the word, regarding which Scripture is as silent as the grave. Men are hereby led away from the word of truth by which God has willed that they should be begotten again, and to expect that which God has nowhere promised. They are given to regard the word not as living and powerful, but as dead and impotent; they are induced to regard the gospel not as the incorruptible seed which lives and abides for ever, by which men are born anew, but as a corrupt seed, void of vitality, and needing it as much as the unquickened sinner himself. They put asunder what God has joined together—the Spirit and His word; the Spirit and the believer. They are blind to some of the Saviour's plainest words, that the world cannot receive the Spirit, that He has promised only to the believing and obedient. This teaching is indeed directly reversed: men are not instructed to believe in order to receive the Spirit, but to wait for the Spirit in order to believe. Yet if anything in all the compass of the Bible is plain, that is, that the apostles never told their unconverted auditors to wait, or pray for the Spirit to make them believe and obey the gospel, but to believe and obey it, that they might receive the promised Spirit. When Peter on Pentecost replied to the question of the convicted multitude, "What shall we do?" he said, "Repent, and be baptised, every one of you on Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Peter and the other apostles told the council that they were witnesses of the resurrection and exaltation of Jesus, "as also the Holy Spirit whom God had given to those who obey Him." Paul put it to the Galatian disciples whether they had "received the Spirit by works of law, or by the hearing of faith," and affirmed in favor of the latter, by the fact that Christ had redeemed them from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that His disciples might receive the promised Spirit through the faith. To the Ephesian converts he wrote reminding them that they trusted in

Christ upon their hearing the word of truth, the gospel of their salvation, and that upon their trusting they were sealed with the Holy Spirit of the promise. In all these passages, as throughout the Scriptures, the word is of one voice on this subject, as on all on which it speaks, and shows that he who ministers the Spirit does it by the faith; that is, according to the expressed terms of the gospel.

23. Again the passages that describe the bestowment of the Spirit as promised to the apostles and their immediate converts, and fulfilled in them, are misapplied to other persons and facts than those to which they refer. Certain is it that all Christians possess the Holy Spirit, for, "if any man have not the Spirit of Christ, he is none of His;" "they are the temple of God by the Holy Spirit which dwells in them;" "in the fulness of the times God sent forth His Son made of a woman, made under the law, to redeem those who were under law, that we (believers) should receive the adoption of sons; and because we are sons, God hath sent forth into our hearts the Spirit of His Son, crying, Abba, Father." But though all Christians have the Spirit of God dwelling in them as the Spirit of adoption, the Spirit of the Son, yet manifest it is that they have not now, nor had they each, in the apostolic age, the Spirit in equal measure, nor the gifts and fruits of the Spirit in like number and degree. For even then said the apostle, "Now there are diversities of gifts, but the same Spirit; and there are differences of ministries, but the same Lord; and there are differences of operations, but it is the same God, who worketh all in all. But a manifestation of the Spirit is given to every man (in the church) to profit withal—to do good with (*pros to sum the vou*). For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one, and the self-same Spirit, dividing to every man severally as he will; for as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ; for by one Spirit we are all baptised into one body, whether Jews or Gentiles, whether bond or free, and have all been made to drink into one Spirit. But certain it is Christians cannot now lay claim to the miracu-

lous manifestations of the Spirit enumerated above. These miraculous gifts formed a principal part of the operations of the Spirit as manifested in the apostles, and in those who received the Spirit by the laying on of their hands, but now they have no existence in the church. Pretenders to their possession are not wanting, as they never have been, but no sober man will say that they are now held and exercised as they were in apostolic times. We submit that they were extraordinary bestowments given for the time then present, in order, as we have seen, to the confirmation of the word of the gospel. The word being confirmed, proved, demonstrated as the word of God, their continuance in the christian assembly could be of no more use than would the miracles of Egypt, by which the divine legation of Moses was proved, have been of service once Israel was free and settled in the land of promise. Take Pentecost in illustration. There were dwelling in Jerusalem men from every nation under heaven; the Holy Spirit descends, sweeps over the city as a rushing mighty wind, gathers thereby the multitudes into the vicinity of the apostles' meeting place, fills it, baptises them, manifests Himself upon them in separated tongues of fire, qualifies them for proclaiming the coronation of Jesus as Lord and Messiah, so that every man hears in his own tongue wherein he was born, the wonderful works of God. Now, nothing is more common than to hear the occupants of pulpits pray God "for the baptism of the Holy Spirit," "for a pentecostal shower." Yet, if their request were granted, most useless, not to say ridiculous, were the grant. Here, all speaking one known tongue, are some hundreds of persons, professing, for the most part, to be persuaded of the verity of the exaltation of Jesus as Lord of all—professing to hold the gospel as the already demonstrated word of God; now, of what conceivable avail in their midst would be that gift which enabled its recipients to speak in foreign languages, expressly for the sake of the foreigners present, and as expressly to confirm to them as the word of God that which was spoken! Nothing but the most deplorable ignorance of the petitioners on the subject of their petition could ever induce such apparently pious prayers for the baptism of the Spirit, and His effusion as on Pentecost, as are now too currently offered, though never answered. It is a shame for men professing to be teachers of the Christian administration to be so utterly ignorant of its most patent facts, and their most palpable design;

and it is nothing but a pious and ignorant fraud for men who have not one single trace of the manifestation of the baptism of the Spirit to show to pretend to that baptism. Twice only was that immersion administered, *first*, on Pentecost, where none but Jews and proselytes were introduced into the kingdom of God; and *second*, in the case of Cornelius and his friends, all of them Gentiles, when the Holy Spirit fell as at the first, and they were heard to speak in tongues, and magnify God, and Peter was led to ask, "Who can forbid water that these should not be baptised who have received the Holy Spirit as well as we?" and the Jewish brethren offering no objection, "he commanded them to be baptised in the name of the Lord." Thus, by these two miraculous effusions of the Holy Spirit was the one christian body formed of the hitherto incongruous elements, Jews and Gentiles; in allusion to which facts Paul could say, by one Spirit have we all been immersed into one body, whether Jews or Gentiles, bond or free, and have all been made to imbibe one Spirit. Let the words and facts of Scripture speak, and the mysticism of modern sectarianism and error will vanish from the minds of men, and leave them to perceive and receive the truth of God in its peerless and unchallengeable simplicity and purity.

24. It is therefore absolutely necessary to a scriptural understanding of the subject of the operations of the Holy Spirit in the church of God, to distinguish between those transcendent manifestations of divine potency which were seen in the prophets and apostles for the confirmation and establishment of the truth and kingdom of God by their agency, and those moral, mental, or spiritual realisations of the divine energy of the Spirit of God as they are felt and observed, more or less, in all who become the children of God through the faith of Jesus the Christ, and which are the inseparable concomitants of that most high and holy relationship; and which we have specified in such passages as Rom. 8: 1-27, and Gal. 5: 16-26; and for the possession and manifestation of which to their due extent all Christians are responsible.

No human word can express the whole of human love, or the burden of human sorrow. What then? Shall man be like the caged eagle that beats out its brains on the bars of its cage? Ah! no. He can go into the closet and speak to God; if he can not express all his feelings there, there are groanings which cannot be uttered which God hears. God is felt after.—*B. M. Palmer.*

The Expositor.

PHILIPPIANS 1: 23.

A REVIEW OF BRO. WATT'S POSITION.



N last month's issue of the *Standard*, appears an article by Bro. Charles Watt, containing a criticism on the common rendering of Philippians 1: 23, and giving a translation and interpretation all seemingly his own, since he quotes no authority favoring his most singular view. He takes the position that the word rendered "to depart" should be rendered "return," and that this *return* refers to the second coming of Christ, which he says is what Paul desired, and which he considered much better than either living or dying.

In taking this position, Bro. Watt has ignored the authority of all translators, critics and commentators known to me, who in any way have ever expressed themselves on the subject. I have taken the pains to examine a host of such authorities, including English versions from Wickliff's of 1380 to that of the Revisers of 1880, besides Latin, Italian, French, Spanish and Portuguese versions, and also about a dozen of the very best commentaries, and not one agrees with Bro. Watt; but on the other hand, they all, without exception, give the sense of our common version, understanding Paul to mean that he has the desire to die, and thus to be with Christ. It does not seem to have ever occurred to a single one of them that he could possibly mean any thing else. There is not a passage in all the Bible upon which there is a more unanimous agreement among scholars as to its meaning than the one under consideration. And now I venture the assertion that Bro. Watt has never seen or heard of a version that gives his rendering, and that he cannot cite a single scholar of even ordinary celebrity, from Polycarp to Philip Schaff, who favors his interpretation, or even mentions it as a possible one. His is certainly a case of "Athanasius against the world." Now who is Bro. C. Watt, I am inclined to ask, that he should array himself against the unbroken ranks of this learned host? A man may well question his position on a matter of this kind when even a respectable majority of scholars opposes him; but when they are unanimous in their opposition he may know most assuredly that he is wrong. The fact then that Bro. Watt's rendering

and exposition are opposed by the unanimous voice of Christian scholarship establishes the strongest possible antecedent probability that his position is not correct; and must be rejected, unless the proof he furnishes is of the most convincing kind. Is it such? We shall see.

His first proof is that the present translation makes Paul contradict himself. He reasons thus:—"But while the difficulty of deciding which of those two things would be the more preferable was, to him, a very serious one, the translators make it appear by their rendering of the 23rd verse as if he not only *had chosen* but *very much preferred* the choice, for they make him say that he has "*the desire to depart.*" Now, if "to depart" means *to die*, as is commonly thought, and if Paul says "it is far better" to die, does not the 23rd verse just nullify the 22nd? Surely it does, for *he has chosen.*"

Now notice that in order to make out a case of contradiction, Bro. Watt commits the inexcusable blunder of supposing that "to desire" means "to choose," for he says that according to the translators Paul "has chosen," since they make him say that he has "the desire to depart." This blunder is the source of all Bro. Watt's trouble with the passage. *To desire does not mean to choose.* The man who attempts a Greek criticism should know this. One may desire without choosing or choose without desiring. Bro. Watt I suppose has desired to do many a thing he did not choose to do, and has chosen to do many things he did not desire to do. Paul desired to die, but he did not choose to do so. Nor does he say that he had *decided* which he would choose, provided the opportunity were granted; but only that he had *decided which would be the more preferable* so far as his own personal comfort was concerned. Let Bro. Watt grasp the idea that there is a vast difference between desiring and choosing; and between deciding as to the preferableness of a thing and choosing that thing, and he will find his supposed contradiction vanish into moonshine, and along with it all necessity for a new translation.

Another point in Bro. Watt's proof is, that, in order to give it "depart," two words have to be sacrificed, "but" and "for." To show this he gives the following literal (?) translation:—"I am hard pressed by the two (things), but (*de*) having the earnest desire for (*eis*) the return (*anulusai*) and being with Christ which is very much better."

As an attempt at a literal translation this contains at least six blunders! In order that these may the more

readily appear, I shall give the Greek, and then a word for word translation. "*Sunechomai de ek toon duo, teen epithumian echein, polloo gar mallon kreisson.*" *De* (but) *sunechomai* (I am hard pressed) *ek* (by) *toon* (the) *duo* (two), *echoon* (having) *teen* (the) *epithumian* (desire) *eis* (for) *to* (the) *anulusai* (to depart) *kai* (and) *einai* (to be) *sun* (with) *Christoo* (Christ), *gar* (for) [it is] *polloo* (much) *mallon* (more) *kreisson* (better). Here now are Bro. Watt's blunders:—

1. He misplaces *de*. The reader will notice that it is the second word in the Greek. This is its proper position according to the rules of Greek composition. But Bro. Watt moves it over the comma into the next clause, and translates: "I am hard pressed by the two (things), but having the desire," etc., instead of placing it at the beginning of the sentence where it properly belongs. He thus changes the meaning of the passage, (and seemingly for a purpose, for thus translated it does favor his view), and lays himself liable to the charge of wresting the Scriptures. Should Bro. Watt find a "sectarian" preacher guilty of a similar thing he would most likely pronounce it trickery. What will he call it in this case?

2. He translates a verb in the infinitive mood by a noun, and claims that this is literal! Does Bro. Watt know that *anulusai* is an infinitive, and should not be translated by a noun?

3. He also translates the infinitive *einai* by the participle "being," and thinks it a literal translation.

4. He "sacrifices" the word *gar*. This should not be done in a translation that claims to be literal.

5. The word "which" is not in the Greek, but is supplied by Bro. Watt in his literal translation.

6. Neither is the word "is" in the Greek. No word should be supplied in a translation claiming to be literal, unless it is indicated in some way that it is not found in the text.

Now let us look at his charge against the translators of sacrificing "but" and "for." As to the first, it stands as the very first word in the passage, and that, too, in the quotation of it as given by Bro. Watt. How then could he so misrepresent them as to charge them with sacrificing it? This is for him to explain.

As to *eis*. Does Bro. Watt mean to imply that it must *always* be translated? Does he not know that on account of the peculiar idioms of both the Greek and English, it is impossible

to translate every single word in the New Testament? A Greek critic should know this. To translate *eis* in the present instance would make good sense of the passage,—“having the desire for to depart”—but it would not be elegant English, the use of “for” with the infinitive being obsolete. And so it turns out that neither of the two words “have to be sacrificed in order to give it depart.”

I think that what I have now written is sufficient to show that Bro. Watt is not the man to whom we can safely commit the correcting of our present translation, which was the object in view in writing this article.

W. S. HOUGHINS.

[(21) “For me to live is Christ, and to die, gain; (22) but whether this living in the flesh would be to me fruit for the labour, and which I shall choose I will not say: (23) and I am in a strait betwixt the two, having a desire to depart and to be with Christ, for that is far better; (24) but to abide in the flesh is more needful for your sakes. (25) And being persuaded of this, I know that I shall abide and continue with you all for your furtherance and joy of the faith; (26) so that your boasting may abound in Christ Jesus by me, through my presence with you again.”—Philippians 1: 21-26, Sharpe’s translation. Eds.]

Open Column.

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

THE SALVATION OF JESUS.

“And thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21.



HE question may be asked “How did Jesus save his people from their sins?” Bible teachers, as a rule, answer that He saved them by bearing the penalty due to sin, and so appeased the anger of God.

But we cannot accept this as good doctrine, because the bible says nothing about Christ bearing the penalty due to sin. The angel said, “He shall save His people from their sins; not from the penalty due to them; and if we would find how this was done, we must also find what is sin. To this we get a plain answer in 1

John 3: 4 and 5: 17, “For sin is the transgression of the law,” “all unrighteousness is sin.” This being so, in order that Christ should save His people from their sins, it was only necessary that He should turn them from their unrighteousness, and show them how to keep His law. This we know He did, and resisted even unto death striving against sin, that He might redeem us from all sin, and purify unto Himself a peculiar people zealous of good works.

That His apostles understood Him to deliver from sins and not from the penalty due to sins, is evident from the following—“Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (Acts 3: 26), “but now commandeth all men everywhere to repent” (Acts 17: 30); “There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins” (Rom. 11: 26); “And ye know that he was manifested to take away our sins” (1 John 3: 5).

We may observe that these passages teach that Christ saved from transgression itself, and not from reward due to transgression. It is believed by many people to their own destruction that Christ came to turn away the anger of God from His people to bear the penalty due to all sin, and consequently they may live as they please in this world, and go to heaven at last. But let me advise such to read 1 John 3: 7 “Let no man deceive you, he that doeth righteousness (right actions) is righteous, even as He is righteous,” and 1 Cor. 6: 9 “Know ye not that the unrighteous shall not inherit the kingdom of God?” and that whether in or out of the church, if we sin wilfully, “The wages of sin is death?”

J. LEACH.

[We have very little sympathy with the teaching that implies that Jesus died in order to appease the anger of God. In our opinion it is unscriptural; at the same time we cannot agree with our brother when he says that Christ does not save his people from the penalty of sin. The penalty of sin is death, or, as the apostle Paul puts it, the “wages of sin is death;” and again he says, “Whereas, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Christ saves those who believe in Him from this death, which is the penalty of sin, by giving them life—eternal life. The true statement therefore of the scripture teaching is—that Christ saves us from the love of sin; and also from its penalty—death.—Eds.]

EVANGELISING.

In the last *Standard*, Bro. Warren of South Australia takes me to task for some things I wrote in the February number, in reply to Bro. Metzenthin on the above subject.

I thank Bro. Warren for saying that he distinctly understands what I mean, and that "there is no missing the spirit and trend of" my thoughts. I have for a long time flattered myself that I could make myself understood; now I'm sure of it. I'm profoundly sorry that I cannot say as much of Bro. Warren, but I can't. If Bro. Warren knows what he is talking about, I will venture the assertion that nine-tenths of his readers do not. Take the following for instance:—

"In this matter, the trumpet should give no uncertain sound. Bro. Maston's reply is distinct in its sentiments. He can be praised for speaking out his mind so freely and so fearlessly; there is no missing the spirit and trend of his thoughts upon the subject, but I would kindly remind him of a practice commended by the example of Jesus himself (Matt. 11:1), "It came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to preach and to teach in all their cities."

Now, what connection there is between the first and second part of this paragraph I can't understand. The whole article is just as foggy as the paragraph noted; so, if I fail to understand "the spirit and trend of his thoughts," the gentle reader need not wonder.

Bro. Warren apparently tackles the last part of my review first. In the last paragraph of my reply to Bro. Metzenthin these words occur:—

"I don't believe that the New Testament contains any plan or system of evangelising. The Lord Jesus said: 'Go into all the world.' etc. He told them *what* to do, but left the *how* entirely with themselves. And I have sought diligently among the writings and practices of the apostles for some 'plan,' but so far I have failed to find it. I think I can see in this divine wisdom: the gospel is suited for every clime and all nations, but the way of preaching it differs in every country of the world."

This is the way Bro. Warren answers the foregoing:—

"Surely in the face of such an explicit statement, 'all that I have commanded,' from the mouth of Jesus, He has not left His people without a word on the question now under consideration, and whilst commending Bro. Maston for speaking out his thought so fearlessly, I am sorry there is no

teaching there from the living oracles. Does the New Testament contain nothing upon the subject? are there no indications as to the way God works with and for those who do as Jesus bids them, "Go into all the world," &c.

Just exactly what I wanted to know; and I thought that our brother was going to throw some light on the question, but he stops by asking "Does the New Testament contain nothing on the subject?" Very conclusive that. Our brethren have been talking for years of "the Lord's plan" of carrying out the commission, but if He has a plan He has certainly not revealed it very clearly to me. Bro. Warren may know, and as he has asked the question he may give us the answer at some future time.

What Bro. Warren means in the fifth and sixth paragraphs I do not know, and am doubtful whether he knows himself. He tells us to "Consider the lilies how they grow," and that "no sparrow falls without the will of your heavenly Father," which applies with equal force to every believer in Christ. In the seventh paragraph our brother speaks of "hirelings." I suppose he means brethren who are supported by the churches while preaching the gospel. If so, I am a "hireling," for my brethren have been supporting me for several years now in that noble work. Bro. Warren may say that this is a dependence in man instead of trust in God, which he is perfectly welcome to think if he likes. In return, I have given the very best energies of my whole life to this work. I have a family, and as a man amongst men, as a Christian amongst Christians, I must see that family provided for. "If any provide not for his own . . . he hath denied the faith and is worse than an infidel" applies with equal force to all classes of Christians. "But you should trust in the Lord for this support;" so I do, and thanks be to His holy name He has always provided for my wants, using my brethren, His children, as instruments to do this work. The man who can preach the gospel is no more called upon to live a life of "trust" than any other Christian. It is the duty of the church, the whole church, to "Go and preach the gospel," and if they can't go themselves in person they must send some one else. I don't want to be misunderstood on this question, so I will say that it is just as much the duty of those who profess to have accepted Christ to support the preacher while preaching the gospel as it is the duty of the preacher to preach. Paul said, "Woe is unto me if I preach not the gospel." He also said "Muzzle not the ox that treadeth

out the corn," and "the labourer is worthy of his hire." I gather from this that the man who can preach and won't is in danger of losing something, and that the church or individual Christian who can give to the support of those who "labour in word and doctrine," and do not, stands in the same position.

I wonder why Bro. Warren is not a "hireling?" I think I know; for the same reason that certain parties mentioned in the New Testament, "because no man hath hired us." Unless our brother has changed his mind very recently, he would be only too glad to put himself under some "plan or system," if he could find brethren who would give him their support. Bro. Warren would be only too glad to practice for a little while just the very opposite of what he preaches in his reply to me. As usual, I know what I am talking about.

The following paragraph does not relate to the subject under consideration, but I will notice it briefly:—

"A simple illustration, and bearing upon our lapsed condition as a church and people occurs to me, with which I will close my remarks. Paul says of rulers, "they who rule should do so with diligence."

"To rule well needs experience, diligence, but the ruling that obtains to-day in our churches (I speak of South Australia) is to say the least of it so conservative as to stamp out liberty, and in the destruction of liberty you destroy the very element needed to develop the qualities of the "elder that rules well."

Now, I have visited nearly all the churches in all the colonies with the exception of South Australia, and I have found that brethren have full and perfect liberty as long as they do right. I don't know about South Australia, but I have every reason to think that it is the same there.

A. B. MASTON.

 OUR POSITION.

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

Dear Brethren,—In last issue of A. O. Standard a leading article appeared, in which you thought it necessary to review the New South Wales Conference Essay on the subject "Our position in the religious world and how to strengthen it," of which I was the author.

In very courteous terms, and yet with great clearness, you dissented from some of the statements made by me, and your criticism renders it necessary that I should say something by way of reply. I trust, therefore,

that in your usual fairness you will allow me some space in your next issue for that purpose.

The statements to which you referred do not seem to me to be so obscure as to need any explanation, nor are they likely to be misunderstood. Your fears on this score, I think, are groundless. All the readers of the *A. C. Standard*, I presume, understand plain English when they read it, and I was careful to express my thoughts fearlessly by means of the plainest English, and as clearly as the language at my command would enable me. I meant just what I wrote, and I imagine that every intelligent brother who either heard or read the essay in your columns would understand my remarks. The statements, especially, which you have called in question, when taken in their connection, are scarcely capable of two constructions.

It would seem, however, that I have not made myself sufficiently clear in your judgment, and I am therefore called on to make some explanation. I am sorry that you should think that I have in any way misrepresented our plea. All I can say on this point is that if I have misrepresented, it has not been done willingly.

Your misunderstanding has evidently arisen from the fact that you have not observed that I have viewed the expression *faith* and *plea* as synonyms, and have therefore used them interchangeably. You have also failed to observe that I treated of methods, of details in church government, &c., and not of general first principles; and surely, brother Editors, you would not go so far as to contend that questions of methods and details in church work form portions of our *fundamental plea*? It is one of the crowning excellencies of our religion, that upon such matters we can all enjoy liberty of opinion, and whatever may be our opinion on such questions, it cannot invalidate our salvation in the least degree. If this be so, then—important though they may be in their place as *secondary* matters—they do not form portions of the *fundamentals* of our faith. If they do, then I do not yet understand our position.

And upon the money and instrumental music questions, you will permit me to say in this connection, that in the judgment of very many brethren by far too much has been made of them. Much valuable time and space has been spent in your columns upon a discussion of these questions, which might have been utilised to much better purpose, and such discussion has a tendency in a very marked degree to unfit the paper

for distribution amongst strangers, and cause them to imagine that we exalt such questions to a level with matters of faith.

Upon the Edification question, my remark had reference of course to city and suburban churches. I am fully conscious of the great difficulties under which country churches are often compelled to labour. They have my sympathy. I would not say a word intentionally that would discourage them in their work, and I would here take this opportunity of disclaiming any connection between the remarks in the essay and any of the country churches, who, as a rule, utilise the best talent *at their disposal* for the edification of the church. The standard of qualification for a presiding and teaching brother is much higher in the city and suburban churches than in the country, and there is a much larger number of talented brethren from which to make a selection. My remarks upon this subject had reference to a system which is very particular about preserving the individual liberty—or license—of the brethren, irrespective of ability or inability, to the sacrifice of the edification of the Church: the former being treated *firstly* and the latter *secondly*.

I must not trespass further upon your space, and will close with the hope that what I have now written will be a sufficient key to the interpretation of the thoughts of the essayist, which may not have been expressed sufficiently clearly to some of your readers.

Yours fraternally,
WM. WILSON.

Sydney,
July 13th, 1887.

[Bro. Wilson explains that our misunderstanding has arisen "from the fact that we have not observed that he has viewed the expressions "faith" and "plea" as synonyms." Our impression was that he had done something of this sort, hence the want of clearness in some parts of his essay. It follows as an inevitable consequence that when two terms, *not* the same in meaning, are used as synonyms, that some confusion must arise. "Distinctive or fundamental plea" is not synonymous with "fundamentals of our faith." The first includes the latter and *more*, hence the trouble. Our "distinctive or fundamental plea" consists in "an unqualified return to Christianity as it was at the first;" "fundamentals of our faith" we understand to mean the things believed and the objects on which our faith rests. Our "funda-

mental plea" embraces three things—(1) "In our *preaching*, a return to the ancient gospel in its facts, commands, and promises. (2) In our *worship*, a return to the original constitution of the church, as the best way of meeting the ends contemplated in the ordinances of the House of God. (3) In our corporate character as a *community of churches*, a return to the broad unsectarian platform of apostolic times. These are the capital points of our plea." This is a definition given by one of our most thoughtful and intelligent preachers, and is one that cannot be gainsaid.

With these definitions before us, we can agree with Bro. Wilson that questions of finance, edification, and music are not "matters of faith," but we cannot agree with him when he says that they are not "portions of our fundamental plea." They are embraced in the second part of the definition of our plea, as given above, and whatever was the practice of the apostolic church in these matters, *that* we are bound to do as nearly as we can. Bro. Wilson speaks of "methods and details" in church work, and asks us if we consider them portions of our fundamental plea. In reply, we may say that if Bro. Wilson understands the expression "methods and details" in church work in the same sense as we do, then we answer, certainly not. To illustrate, that the church shall edify itself is a principle, and forms part of our fundamental plea; but the "open and close" platform belongs to "methods and detail," and forms no part of our plea. Again, that the Church shall only take money from Christians is a principle, but the manner in which the money is collected—whether taken up in plates or boxes—is a matter of "methods and details." Some people would regard a bazaar held for the purpose of raising money for church purposes as a matter of "methods and details." We should not, (nor do we think Bro. Wilson would;) but, on the contrary, we should regard it as a violation of our fundamental plea.

We can agree with Bro. Wilson in regarding these matters as, relatively speaking, of secondary importance, and would join with him in deprecating any attempt made to elevate them to the position as "matters of faith." They never can be of the same importance. Special views on these matters are not necessary to church membership. We do not insist on uniformity of *opinion* in these, relatively speaking, secondary matters; but we do insist in reference to matters pertaining to the "original constitution of the Church," that nothing shall be put

into *practice* unless there can be found for it a "thus saith the Lord," an approved precedent, or a necessary implication.

Bro. Wilson complains "that upon the money and instrumental music questions by far too much has been made of them; and much valuable time and space spent in our columns upon a discussion of these questions." Well, Bro. Wilson, we only wish you were editor of the *Standard* for a short time, because you would then discover that editors are not the free agents you appear to think they are.

No one regrets more than we do that we were compelled to give so much space to the discussion of such matters. It was through no choice on our part that we did so. These matters were thrust upon us, and demanded attention at our hands. We have not been in either case the *aggressors*, but when called upon have exercised the right claimed by Bro. Wilson to fearlessly express our convictions. As to the effect of these discussions upon the circulation of the *Standard* amongst those not identified with us, we are not in a position to say, but this much we can say—that we have always felt that the brethren have the first claim upon us. Their interests must be conserved, and in order that this may be done, we have held the columns of the paper open to the discussion of all questions in which the brethren are interested. This was the avowed policy of the *Standard* at the beginning, and judging from the cordial support extended to it, the brethren approve of it. When we are given to understand that this policy is objectionable to the majority, or even to a respectable minority of our readers, we shall cheerfully abdicate the editorial chair, and give place to others. It is true that sectarian religious papers stifle discussion. It does not pay them, because of their "vested interests." We do not fear it, because we desire the truth, and by discussion fairly conducted, truth is best elicited. At the same time we promise that if brethren will not provoke discussion, we certainly will not.—Eds. *A.C.S.*]

A member of a church was prostrated by illness, and complained bitterly to his pastor that only one or two persons had come to see him. "My friend," said the minister, "you have been a professing Christian for thirty years. During this time how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."—*Selected.*

Correspondence.

WHY I LEFT THE SECULAR ASSOCIATION.

Dear Brethren.—I assume, now that it has been my lot through the grace of God to have been led out of darkness into Light—the *Light of this world, Christ Jesus*, you will allow me to give you my reasons for leaving those dark and uncertain quicksands of Secularism. Some years ago as quite a lad, well can I remember the careful and loving hand of my parents, pointing me to this same Jesus, urging me to make Him my friend, but I like many other young men on entering the world thought religion was all well enough at home, but would only be a burden in the world of commerce and life. True, to a certain extent, in the world of life it has no place; in the fashion of this world, it finds no rest; but in the world of commerce, what can we say? Only that the commercial world would be better had we more true Christians in it.

In that mood I entered the battle of life for myself. What might well have been expected, I came to no good, only to the office of vice-president of the Australian Secular Association, Sydney branch. It was in this exalted position, as I thought, that Christ in his love for sinners found me. After doing a rather tedious country tour for the A.S.A., and returning home, I was taken very seriously ill, nigh unto death. Poverty and starvation staring me in the face, I summoned up courage to put my position before the Society of Secularists (which was now eighteen months ago), and up to this present, they have not even condescended to answer my letter; which, had the Society contained one such member with the slightest spark of feeling, could not have been left unanswered. But no, from personal knowledge, Secularists have only one law, and that is "Man, mind thyself!"

In this position, I was visited by some members of the Church of England, and greatly was I struck by the manner in which they treated me, so much so that I was led to think and reason out for myself some of the causes of this and their kindness. Here came the death of my Secularism. *I began to think and reason, and as surely as you bring reason to bear upon any of the teachings of Secularism, so surely do you overthrow the Secularism.*

The reasoning led me finally to the cross of a dear loving Saviour, who I could recognise was then for me. I began to feel as though my life had

been one long dream, and I had just awakened to find myself in the greatest happiness and bliss ever experienced by man. I thought over it, and then—and not till then—did I recognise that that dear loving Saviour had taken possession of my heart, and was modelling it into service for Himself. I was raised from my bed, and with it came the vow, (*which I pray I may ever be kept in mind of*) that I would work for the Master and Him only.

This brings me to another rather important period in my new life. The spiritual food I was then taking I found did not quite agree with me, as I was being fed upon too many of the made-dishes of the Church of England. I found I wanted some more of the plain and simple and sincere milk of the gospel,—a little more of the truth as it is in Christ Jesus.

I was a little uneasy until by chance one day, by a dear brother, I was taken into the Church of Christ. Then, and not till then did my heart and soul seem to take flight as it were from my body, and fly up to the throne of grace with true thanks I had found dry land, and my heart for a time was at rest.

Now can I tell with truth and strength what it is to know Christ and Him as a sinner's friend. Dear brethren, I trust by God's grace I may ever be kept true to this post, and that I may be the means in the hand of God of showing to many of my erring brothers the way of truth.

At a not far distant date, I purpose paying Melbourne, Adelaide, and other townships a visit, to extend the truth from the platform I have now taken (*viz., the anti-infidel*).

I will therefore ask you to pray for me and with me, that we may be each and everyone of us who profess to be Christians living monuments of His grace.

I am yours in Christ Jesus,
T. WOOLMINGTON HAWKINS.
Late Vice-President of Australian
Secular Association.
Sydney, June, 1887.

CHRISTIAN BAPTISM.

Sir,—I was reared in the Presbyterian church from infancy, and am the son of staunch true blue parents, but being of an inquisitive turn of mind, and a close student of the Scriptures, I found the teachings of the Scriptures at variance with the creed of the church to which I belonged. For years I stifled my conscience on the question of Christian baptism—and having to learn the shorter catechism of the assembly of divines (Presbyterian) in Sunday school every Sab-

bath I felt it did not help me out of the difficulty. Question 95 says as follows: What is baptism? Answer—a sacred ordinance, wherein by washing with water in the name of the Father, Son, and Holy Ghost, doth signify and seal our ingrafting into Christ, and our engagement to be the Lord's. I could not see how sprinkling could signify a washing, or how unconscious babes could engage to be the Lord's. Question 96 also puzzled me—"To whom is baptism to be administered." Answer,—“to none” who are outside the church, “till they confess their faith in Christ,” and their engagement to be the Lord's. Here the catechism teaches believer's baptism; while the church practises infant baptism. None of our clergy could help me. I was also convinced believer's baptism was correct and scriptural—"He that believeth and is baptised shall be saved." (Mark 16: 16.) I also saw public confession of Christ was first demanded in scripture, and that every case of baptism in the New Testament was a case of adult believer's baptism, so I decided to obey Scripture and clear my conscience. So I left the church, and threw in my lot with the Christian disciples, they being in my opinion nearer God's word than any one of the others. The disciples were first called Christians at Antioch (Acts), not Presbyterian, Baptist, etc. I also saw Scripture forbade the use of any one of such sectarian names (see 1 Cor. 1: 1 to 15), and as I further saw the breaking of bread on the first day of the week was commanded in Scripture, I requested Bro. Houchins to baptise me, which he did on a Sabbath, early in January, in the Tabernacle, Dunedin. I first communicated with him, stating my difficulties, and the dear brother led me into the light as in Jesus. The more I read of our literature, the *Standard* especially, the more I feel clear that the disciples have God's word on their side. I also knew they to a member took a clear unhesitating stand against the drink trade; the Presbyterians don't, so I felt at one with the disciples. Should you publish this, dear brother, I trust it will meet the eyes of Bro. M. W. Green and Moysey, who know me well, and will be glad to hear of my taking this step. I am dear brother, yours in Christ.

CHAS. E. HUTCHINSON.

POSTSCRIPT.—Shortly after my being baptised, I publicly challenged any Presbyterian clergyman to prove infant baptism from Scripture in *Evening Herald*, Dunedin, not one did so. I feel thankful to Bros. Houchins, Jennings, and Lowe for their help also.

Naseby, N.Z.

C. E. H.

HARD UP FOR AN ARGUMENT.

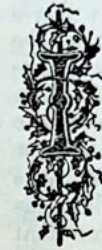
The difficulties which beset religionists who base their practice on other foundations than the bible alone have been rather amusingly illustrated in the Adelaide papers. Union was spoken of in the Episcopalian synod, and "dissenters" were invited to cast aside their prejudices and come into "the church." Some Congregationalists contended that as there was no state church there could be no dissenters. Canon Green, who is a great gun among the Anglicans, caught captiously at a chance statement by the Rev. S. Hebditch—"that Congregational churches held it to be the will of Christ that believers should assemble to observe religious ordinances, promote mutual edification and holiness, propagate the gospel, and advance the glory and worship of God through Jesus Christ," and drew the conclusion that "worship" was considered of little importance. Rev. Kirby (Congregational) disputed this, and, *inter alia*, stated—"The Canon goes to the prayer book, we go to the bible. We maintain that the scriptures are a good and sufficient rule of a Christian man's faith, and are able to make a man wise to salvation and to glorify God." Bro. M. Wood Green writes approvingly of Mr. Kirby's statement, and asks "will he practically carry out his own principle, or kindly tell us in what part of the New Testament he finds infant baptism either taught or practised?" Mr. Kirby took a week to consider (his letter only appeared the day after Bro. Green left) and says his authority for infant baptism is the only command Christ ever gave for the use of water baptism (Matt. 28), "all power," &c., explaining (?) it thus—"Here I have a finite verb telling me what to do, viz., to disciple; secondly, I have two participial clauses explaining how to do it—first by baptising, and then by teaching. I carry this out to the letter by baptising the lambs for whom Christ died, and I afterwards teach; and by the combined process I obey Christ, and transform the children into the disciples or scholars of Christ to my best ability. He says much more to the same perverted purpose, but we need not trouble our readers with such, shall we call it?—trash.

As usual with secular papers when the outcome of an argument seems likely to tread on the toes of their supporters, the notice appears ["we can publish no further correspondence on the subject of infant baptism."—Ed.]

D.G.

The Exhorter.

FORMALISM.



N that prediction given by the apostle Paul in his letter to Timothy, concerning the perilous times in the last days, he says (1 Tim. 3: 5), "Having a form of godliness, but denying the power thereof, from such turn away." As Jesus on one occasion, after reading from the prophets in a Jewish synagogue, said, "This day is this scripture fulfilled," so we can certainly affirm the same of the portion above. We need not travel far to find the formalism described, or the individuals answering to the description given in the connection. I am persuaded that a great deal of the profession of the day is mere formalism. This is an age of pretension, show, or sham religion—the body without spirit, lifeless. "By their fruits ye shall know them," said the Saviour, therefore, when we see the evidences we can but draw our conclusion. A great many now-a-days have got what you may call a sort of go-as-you-please religion. They seem to show by their actions that as long as they belong to some denomination, and put on the mere appearance of sanctity, all is well. If they let it be seen they are making a profession, the private life, or inward piety does not matter much; this command, and the other duty, they can pass by and omit, as it does not just suit them. Oh, they say, all will be right in the end; we are all going to the same place. So they imagine, and falsely reason and forget that the Master has said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." This thing—formalism—is seen in all climes, and in various quarters. I should not feel justified in charging any particular denomination, or to say that it is especially confined to this, that, or the other. Although there are more glaring indications in some quarters, the pernicious plant grows more luxuriantly in some favoured spots. Yet we are persuaded that there is plenty of it near our own doors which demands eradication. Indeed it seems to be more or less natural to the human heart to do things merely for show, to gain the praise of men rather than the praise of God; and I fear it can be said of not a few, as it was said of the ancient Israelites, "This people draweth near with their lips, but their

hearts are afar off." This, the Lord Jesus Christ on several occasions strongly condemned. He, seeing as He could into the inmost soul, loved to see the actions of the heart, hence His commendation of the poor widow's action, and His remark concerning the publican, who went down to his house justified rather than the other. The Lord Jesus knew how to throw the masks off the hypocrites, and to show up the Pharisees who did their works to be seen of men, and said to his disciples, "For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The form of godliness is utterly useless without the power; it is the power of godliness we want—the root of the matter within us, or all is vain. We know that the flower may for a time retain the form after life is extinct, so the tree may stand awhile after life has fled; and so we may find the form of godliness when the power, the life, the reality are wanting, but as the body without spirit is dead, so is the form of godliness without the power, it is useless—yea worse than useless, for it verily adds to our guilt and will increase our condemnation, for it gives outward evidence that we know although we do not, and it is the inspired declaration of God's word—"Therefore to him that knoweth to do good and doeth it not, to him it is sin."

Then, if we are Christians, we must make it manifest, not merely by the form, but show that we are alive as new creatures in Christ Jesus, so making it manifest that we are the salt of the earth, even as the Saviour said we are.

Again, our Lord said, "Ye are the light of the world," and we are told to shine—"Let your light so shine before men, that they may see your great works, and glorify your Father who is in heaven." I believe there is no greater hindrance to the spread of the truth than this formalism: like a disease or pestilence, it destroys its thousands. As Spurgeon says, "Who made those wounds in the fair hand of godliness? The professor who used the dagger of hypocrisy, he who enters the fold as a wolf in sheep's clothing, does more harm than all the lions outside, for there is no weapon half so deadly as a Judas' kiss."

A young man was on one occasion endeavouring to persuade his sister to go to chapel, when she replied, "what are you the better for going?" He had the form merely, the show, like the barren fig-tree, "nothing but leaves," like too many more, a profes-

sor but not a possessor. Says Paul, "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God."

And now, how is it with us? I do not ask merely—have you joined the church? but, have you been born again? Have you received Christ? Are we living witnesses for the truth? Is it possible any of us have the mere form of godliness? If so, let us see that we consecrate ourselves afresh to the service of God, and let His love constrain us henceforth to live not to ourselves but to Him who died and rose again, and the Spirit will then bear witness with our spirits that we are the children of God. Let us see then that we add to our faith all the Christian graces, and so show that we have not the mere form of godliness, but the power, the life, the reality. There is a time coming when all masks will be removed, all actions weighed, all works tried, the goats and the sheep will be separated; the tares may grow up with the wheat, but the great sifting time is coming, and when that great winnowing time takes place, may we all be gathered with the wheat into the heavenly garner, and not be burnt as the chaff with unquenchable fire.

WM. JUDD.

DEBATE IN SYDNEY.

IN the June issue of the *Standard*, Bro. Floyd in his notes from Sydney intimated that arrangements were being made for a public discussion with a Mr. J. J. Hawkins (of the Sydney Ecclesia of Christadelphians), upon the propositions as stated by Bro. Floyd in his letter. Well the debate is now at a close, and we feel that the brethren generally will be glad of a note concerning it; at the same time we don't propose to give a lengthy outline of the arguments advanced by the disputants in support of their respective positions, nor even to enter into an examination of the relative merits of such evidence. But it is ours to record a few facts incident to, and in connection with, the discussion, which we believe will be of general interest.

The debate took place in the chapel, Elizabeth Street, Sydney, and five nights were occupied in the discussion of four propositions.

The Christadelphians, sanguine of success, and regarding this contest to be an excellent opportunity for the wide diffusion of their views and dissemination of that which they believe to be the truth, went to a somewhat lavish expenditure by way of advertising; handbills were zealously distributed throughout the city and

suburbs, and what with personal voice and large posters, which were seen in every direction, all mightily assisted in publishing the tidings of the approaching controversy. Thus, as might be expected, the audiences were large and attentive, and a good interest was maintained unto the close of the debate. Two moderators as well as the chairman were in attendance each evening. Bro. W. Wilson acted in this capacity for Bro. Floyd.

A discussion of this sort becomes an obvious necessity when the minds of brethren become disturbed by the speculations of the Christadelphian party, and are somewhat affected by the plausible presentation of their theories. Of course zealous advocacy of principles believed to be right is always commendable, provided that they be willing to defend such positions in a friendly contest for truth, when such positions are called in question. It was owing to circumstances of this kind that gave rise to this debate, resulting in so far as we are able to judge—

1. Thoroughly establishing those who were inclined to waver.

2. Confirming and fortifying those who were unflinching.

3. Enlightening the minds of the uncommitted, and revealing to them on which side the preponderance of evidence lies.

4. Inducing some who were on the eve of uniting with the Christadelphians to relinquish this intention, and to begin at once to further examine the positions stated, and nobly defended by Bro. Floyd.

5. The entire frustration of Christadelphian plans, their mortification at such a signal defeat, and their being sent home intoxicated with disappointment and shorn of their strength like Sampson was when he lost his hair.

We have many indications arising from various sources of the good already derived from this debate, and we must conclude by stating that the brethren are much pleased with Bro. Floyd, and they believe that his usefulness to the church in Sydney, and to the cause of truth in general, will be more manifest in the records of the future.

We have often seen property owners in Queensland, when they have discovered the alarming extent to which a fine building has been damaged, go to work and search with anxious care for the miscreants, and they find the little insignificant white ants crawling up the posts to the floor of the building, and hence the work of devastation; and if they are not chopped out immediately, the house would soon become a complete wreck. We believe that it is just as necessary to "take care of the Church of God" to guard it against assaults, for where persistent efforts are made to impose erroneous teaching upon the minds of church members, as has been the case in Sydney, which necessitated the recent debate, then it is high time to arise with the axe and scatter the destroyers, cause the agitation to cease, and calm the perturbed mind.

We believe this to have been most effectually done by Bro. Floyd; that a grand victory for the Disciples has been achieved, and that truth is gloriously triumphant.

E. BAGLEY.

Cleanings.

PEOPLE look at you six days of the week to find what you mean on the Sabbath.

TO PRACTICE patience, that requires nearly as much practicing as music.—RUSKIN.

LIVE to explain thy doctrine by thy life.—PRIOR.

SORROWS remembered sweeten present joy.—POLLOCK.

WHEN Death, the great reconciler, has come, it is never our tenderness we repent of, but our severity.—GEORGE ELIOT.

TRUE dignity is never gained by place And never lost when honors are withdrawn.—MASSINGER.

REGARD no vice so small that thou mayest brook it, no virtue so small that thou mayest overlook it.—ORIENTAL.

HOPE is like the wing of an angel, soaring up to heaven, bearing our prayers to the throne of grace.—JEREMY TAYLOR.

KINDNESS is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

CHRIST'S sheep have two marks—one on the ear and one on the foot: "They hear my voice, and they follow me."

RELIGION finds love of happiness and the principle of duty separated in us; and its mission—its master-piece—is to reunite them.

HE who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unravelled.

THE realisation of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us and calms us.

WHEN we cease to bolt Christ out as a thief, and invite Him in like a friend, He will come in and spread the feast of God, the heavenly manna.

MANY a small man is never done talking about the sacrifices he makes, but it is a great man indeed who can sacrifice everything and say nothing.

CONQUER thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—BURTON.

CHRISTIAN charity is a calm, wise thing. It will sometimes appear to the superficial observer a very hard thing—for it has the courage to refuse.

IF thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—LEIGHTON.

A GOOD conscience is the palace of Christ, the temple of the Holy Ghost, the paradise of delight, the standing Sabbath of the saints.

RELIGIOUS principles inculcated in a child's heart are like golden nails which time drives in fast, and no philosophical claw can completely draw out.

THE true Christian is like the sun which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.

NO MAN is ever off duty. In all places and at all times he is to be armed, watchful, ready for his work. The Scriptures made no provisions for "putting off" the armor of God.

LIFE'S evening will take its character from the day which has preceded it; and if we would close our career in religious hope, we must prepare for it by continuous religious habit.

I HAVE seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; and mid-day, when he is highest, none at all.—BISHOP HALL.

THE truly great stand upright, as columns of the temple whose dome covers all; against whose pillared sides multitudes lean, at whose base they kneel in times of trouble.

CHRISTIAN living and Christian character without Christ are impossibilities; with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.

HEART-WORK must be God's work. Only the great heart-maker can be the heart-breaker. If I love Him, my heart will be filled with His Spirit, and obedient to His commands.—BAXTER.

OH fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong.
—LONGFELLOW.

TO SIMPLY work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

WHEN John Newton's memory was nearly gone, he used to say that, forget what he might, there were two things he never could forget. They were: (a) That he was a great sinner. (b) That Jesus Christ was a great Saviour.

Get on—get on—push—work—crowd—that is the perpetual cry with some folk. How astonished they will be when they arrive in heaven to find the angels who are so much wiser quietly doing their work and laying no schemes to be made archangels.

WHAT would be wanted to make this world a kingdom of heaven if that tender, profound and sympathising love, practised and recommended by Jesus, were paramount in every heart? Then the loftiest and most glorious idea of human society would be realised.

THE Christian life is the easiest there is to live. The difficult part comes in when an effort is made to conjoin it to a sinful or worldly life. The two will not mix. "If thine eye be single, thy whole body shall be full of light."—*Asso. Ref. Presbyterian.*

GRECIAN mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity.

THE same measure of trouble being laid upon two men, is far lighter to him that bears it with patience. Of how pure wood soever an instrument is made, yet if it warp with the sun, or crack with the weather, we dislike it. Let us not lose our credit of the holiness by the least murmur of impatience.—ADAMS.

BELIEVING is like breathing. As soon as you stop to see whether you are breathing, or how you are breathing, or whether you really have any breath, instantly the act of breathing becomes hard. Breathe right on! Drink in the fresh air! Don't bother about how you breathe! Only be sure you are breathing the right kind of an atmosphere.

A MAN need have little care for the fruitage of his life, but must be most careful for the sap of his soul. The sap being right, the fruit will be right. Jesus teaches that the laws of the intellectual and spiritual world are as settled and as regularly operative as those of the physical world. Where there is really a good and beautiful life, there must be a really good and beautiful soul.

A LADY of position and property, anxious about her neighbours, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked:

"But what part do you take in the work?"

"O," she replied, "I smile them in and smile them out."

Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the door-way to receive them. Why do not the working classes attend the house of God? They would, in greater numbers, if self-denying, Christ loving Christians would "smile them in and smile them out."—*London Christian.*

MISS HAVERGAL, writing to a bereaved friend, March 20, 1869, said: "I have been thinking how hard it is to realise what is yet as absolute a fact as our own existence. That your beloved father has really and truly seen his Master face to face, is seeing Him in His beauty—Jesus himself; that he has received the 'well done, good and faithful servant;' is actually, as actually as you are mourning below, entered into the joy of his Lord. A week ago with you, now with Jesus."

Heath and Home.

HOW TO GROW OLD.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;

Far from the waves that are big with commotion,
Under full sail, and the harbor in sight:

Growing old cheerfully,
Cheerful and bright.

Past all the winds that are adverse and chilling,
Past all the islands that lured thee to rest,

Past all the currents that lured thee unwilling,
Far from thy course to the Land of the Blest;

Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen;

Never a year from the young wouldst thou borrow—
Thou dost remember what lieth between:

Growing old willingly,
Thankful, serene.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;

Many a face at thy kind word has brightened—
"It is more blessed to give than to receive:"

Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;

Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;

Growing old graciously,—
Christian-like grow.

MIDDLE AGED WOMEN.

As the sun sinks, he makes color; so it is toward the evening of life that we find the rarest and sweetest type of womanhood—mothers and wives, from whom all the fountains of life have been unsealed, who have drained the mixed cup of love and joy, and been nourished also with the bitter wine of affliction.

We know, alas! that there are married women of middle age, who prow about the gay places of the world, dressed in youthful fashion, with their thin hair dyed and crimped, their faces painted and powdered, and with no kindly draperies to conceal the breadth of their maturity, or to soften the shadow of their leanness—dreadful women who will not consent to grow old, though they are evidently long past youth. Such women are as melancholy an exhibition of human folly as can be seen.

But the ideal woman of middle age is a very different person. She has not been unmoved, perhaps, at her coming gray hairs; she has, indeed, recognised in them a manifest decay; the first touch of a chill

hand which must finally prevail. But she knows how to grow old gracefully and modestly; and surrounded by her children's youth, she feels a purer, worthier pride in their beauty and success than she ever felt in her own.

She is a pleasant woman, with a happy face and a loving heart, and she unites in some subtle way the hopefulness of youth with the mellow light of experience. She does not, in her dress, make an anachronism of herself. When she comes into a room with her blooming daughters, her kindly face untouched by paint, her dress grave and suitable in tone with her motherhood and age—it is often remarked that "she looks more like their elder sister than their mother." Why? Because harmony is the keystone of beauty, and she is dressed in harmony with her age and surroundings. Her hair may show the silver thread, her figure have lost its slender grace, her fresh color have faded, but far more has been gained than lost. On her calm brow the dove visibly broods.

She is, in the first place, essentially a mother. She can forget herself. She can give without thinking of repayment. She is the happiness-maker of her household; and she does all because it is her duty, without demanding any special recognition of her personal services. All who approach her, trust in her and love her. She understands children and young people, for she has performed all a mother's duties. It never entered her mind to expect a hired woman to do them for her. She studied her own children thoroughly, knew their tempers, talents, excellencies, faults and diseases. In all their joys, sorrows and sicknesses, she was close to them.

Her unselfish life has kept her young; her face has grown sympathetic and expressive, but it has not puckered itself into lines and wrinkles of discontent. Old men respect and admire her; young men are tempted to go to her with their hopes and anxieties; her own children idolise her; her husband's heart also trusteth in her. She is a sweet wholesome idealisation of two words—womanliness and motherhood. True, she is wearing away, but it is in the service of a loving life that spiritualises the decay. Heart and flesh may fail, but the better part in her is growing daily in all those graces which make her but a little lower, and a little less lovely than the angels. And it is in this conviction that we are growing better and nobler as we grow older that strips advancing age, both for men and women, of that sense of falling off, which is the bitterest thing about it. If we are going down hill one way, we are going up hill another. If we are growing less beautiful, we are growing wiser, we are gaining a greater insight into God's ways and dealings. He is better to us than ever before. We have proved Him through forty, fifty years; we know now in whom we have believed.—*Amelia E. Barr.*

HARRY AND WILL.

Harry was very angry. He ran up stairs, slammed his door and threw himself on the floor in a fit of ill temper.

"I'll do the same to Will—see if I don't!" he cried. "Mean fellow, to run off just when I wanted to play that game! On my birthday, too!"

Just then there was a knock at Harry's door. Will cried, "Come down, Harry, I have something for you."

Harry wondered how Will could have gotten back so quickly. He jumped up, though, and ran down, forgetting how angry he had been. There on the breakfast table was a vase of flowers. Father, Uncle Horace and Will were looking on with smiling faces.

"They are a birthday gift for you from Cousin Amy," said Will. "She sent for me to come quickly and get them, but not to let you know. That is why I could not play the game. But, Harry, old fellow, what is the matter?" for Harry had turned away, too much ashamed to say a word. "Never mind, Harry, it is all right now. Shake hands."

But Harry did not think it was all right till he had asked God to forgive his temper.

So it often is; while we are having hard thoughts of others they are having kind thoughts of us.

SELF-HUMBLING.

"Learn of Me, for I am meek and lowly in heart." Observe the argument here. Men are unwilling to come to Jesus, because it involves the self-humbling. They think they sacrifice their manhood by becoming meek and lowly; that is, by laying aside pride and self-sufficiency, and by becoming submissive to God in all things. Such Jesus addresses with an argument unanswerable.

He, the man Christ Jesus, was meek and lowly. Did *He* lack any element of true manhood? Nay, He was the truest specimen of man that ever trod the earth. Even infidels have confessed this, and admired this sole perfect specimen of humanity. To you, O proud man, Jesus speaks and says, "Come unto me and humble yourself. By doing so you will not lose, but gain, true manhood, for I am meek and lowly." Surely it is no mark of manhood to swear, to drink, to give way to passion, to live a selfish life. Any fool can do those things with as great a facility as you. It is no sign of manhood to swell with pride. Satan can beat you at that business. When you swell with pride you are most like the devil.—*H. M. Scudder.*

GENERAL EVANGELIST'S REPORT.

To the Missionary Committee.

Dear Brethren,—The wet weather that continued throughout the past month, with its local accompaniment of the stickiest kind of mud, has somewhat hindered us in our labour in sowing the good seed of the kingdom. The farmers and others are, however, jubilant at the prospect of a splendid season; and we trust they will show their gratitude to the Giver of all good by increased willingness to keep his commandments. Our only additions since I last wrote have been one young brother, whom we immersed at

Murtoa on June 13, and his father, who was "baptised into Christ" yesterday in the Wimmera, close to Horsham, in the presence of over 300 people. We first made Bro. Bunn's acquaintance at Gembrook West, where we preached some two or three times; and at the close of our first meeting in Horsham he came and reminded us of the fact. Since that time he has done all in his power to induce people to come and hear the things preached, and has been searching for the truth in the place where it may be found, and at length decided, in spite of long-standing ties of religious associations, to accept Christ in the way laid down by Himself. Though the assembly was so large and comprised all the young men of the town, the behaviour was good, and great attention was given to the address delivered. We are preaching in the gardens now on Sunday afternoons, and feel confident of having more additions immediately. There are sixteen disciples now breaking bread in Horsham itself. We have received a letter from Bro. Geo. Smith about the cause at Laen. They have good meetings; one has just made the good confession, and they think a fortnight's stay among them would result in a number of additions. As there are a brother and sister at Avon Plains, in the same direction, who have been holding a Sunday School in their house for some time, and who believe a visit from us will do good there, we shall try to make arrangements for carrying on the work at Horsham for a couple of weeks, and start on Monday, 18th instant, for those places, distant some sixty or seventy miles. Our health is not first-class; brethren, pray for us.

Yours in the love of Christ,
W. D. LITTLE.
HORSHAM, July 11, 1887.

Querist.

[This column is open to all brethren who are seeking for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the replies given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

APOSTASY (HEB. 6: 4-6.)

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

Will you kindly give us an explanation of Heb. 6: 4-6, and so oblige a few brethren in these parts.

R. THOMPSON.

Southland, N.Z.

The letter is addressed to the Hebrews, from which we gather that the persons were Hebrews who had embraced Christianity. In doing this they had become separated from Judaism and its temple sacrifices. Judaism bestowed earthly prosperity upon its faithful worshippers; at least it was understood that he who was approved of God should have "long

life and see good days." But these Hebrews were "enduring a great fight of affliction." The question had been raised in their minds, Are we right in accepting this Jesus? And if so, why do we thus suffer? If God approves, why does He not prosper us? In such a state of mind there was great danger of their forsaking their new faith and returning to the religion of their fathers, which was a well-tryed one. The temple was still standing, the blood of its sacrifices still flowed. To comfort them in their affliction, and to urge them to "hold fast their begun confidence firm unto the end," and to warn them of the awful danger and sin of apostatizing, was the purpose of the writer. In this sixth chapter, the writer emphasises this last item, and urges them in tones of deep and earnest sympathy to press on and to become "Imitators of those who through faith and patience inherit the promises." There is no Saviour but Jesus, no other name under the heavens and no blood but His that can cleanse the heart and conscience.

The temple has fallen, its sacrifices have ceased to be offered, and so this particular form of temptation has passed away.

In view of the interest felt by all Christians in ascertaining the correct import of these verses, we give the following extract from Dales' "Jewish Temple and the Christian Church:"—

And why is he resolved to do all he can to transform their infantine feebleness into mature strength? Why does he insist so earnestly on the necessity of their advancing both in the mastery of truth, and in the development of the religious life to the fulness and perfection for which a richer knowledge of truth is indispensable? Why? Because if they do not go forward their feebleness will become feebler, and what little knowledge they have will dwindle away and disappear. The infant that ceases to grow will soon cease to live. Stagnation of religious life and thought was likely to end in death. There must be a change for the better, or all will be lost. Unless there is progress towards a higher condition, there will soon be apostasy from Christ altogether. If they continue to drift and to drift towards their former state, they will sink into irretrievable ruin and hopeless destruction. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them

again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

I know how this passage has made the heart of many a good man tremble; but I dare not pass it over for all that. It rises up in the New Testament with a gloomy grandeur,—stern, portentous, awful, sublime, as Mount Sinai when the Lord descended upon it in fire, and threatening storm-clouds were around Him, and thunderings and lightnings and unearthly voice, told that He was there. We too, like the ancient people, may well be filled with dread and "stand afar off," thankful that for us, not Moses, but Christ draws near to the thick darkness where God is; but the vision comes to us as it came to them, "that the fear of God may be upon us, and that we sin not."

Concerning whom is it that the writer affirms that "it is impossible to renew them again unto repentance?" I know not how he could have chosen expressions which more forcibly describe the possession of a real and genuine Christian life. Phrase is heaped upon phrase that there may be no misapprehension.

"Those who were once enlightened." "The god of this world hath blinded the minds of those that believe not;" "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4: 4, 6).

"And have tasted the heavenly gift." Christ spoke to the woman of Samaria of the "gift of God," which, if she had known she would have asked of Him, and He would have given her "living water." Paul speaks in the Epistle to the Romans of God's salvation, especially perhaps of justification, as "the free gift." "The gift of righteousness." Peter in his first Epistle, uses the word "gift" in connection with the manifold grace of God: and in the second Epistle to the Corinthians, Paul speaks, I think, of Christ Himself, in whom is included all that the bounty and mercy of God can confer upon mankind, as God's "unspeakable gift" (John 4: 10; Romans 5: 15-17; 1 Peter 4: 10; 2 Cor. 9: 15).

These persons had "tasted the heavenly gift," had not merely been offered it, had not merely looked at it, but had had personal experience of it, as the Christians to whom Peter wrote had "tasted that the Lord is gracious" (1 Peter 2: 3). There had been a real interior knowledge of what it is to receive the gift of mercy, the gift of life through the Lord Jesus Christ.

"And were made partakers of the Holy Ghost;" of whom it is said else-

where that He is the "earnest of our inheritance until the redemption of the purchased possession" (Ephes. 1:14). There is no hint that I see in the passage itself to justify for a moment the hypothesis that the reference is to mere miraculous gifts rather than to the indwelling of the Spirit in the heart.

"And have tasted the good word of God,"—had personal experience of how His promises can console the troubled heart, how the assurances of His mercy can loosen the burden of the guilty conscience, how the expressions of His love, the declaration of His will, can quicken and strengthen and exalt the spiritual life of man.

"And the powers of the world to come,"—foretastes of future glory, as some suppose; but I think that this phrase, "the world to come," is used here in another meaning. The new religious dispensation which was to follow the advent of the Messiah had received this name among the Jews, and it is often employed in the New Testament as equivalent to the "kingdom of Christ,"—the new state of things which resulted from His death for the sins of mankind, and His enthronement at the right hand of God. The revelation of God in Christ, His consummated atonement for sin, His sovereignty over heaven and earth, the mission of the Holy Ghost, were the shrines of mightier spiritual forces for the regenerating and perfecting of man's nature than had ever been known to the saints of the earlier faith. These "powers of the world to come" had been, not objects of belief, but of consciousness, to the persons here described.

Not only do the expressions themselves compel me to believe that the writer is thinking of those whose Christian life had been a reality—not a delusion—the *place of this passage in his appeal* confirms me in this persuasion. He is exhorting the people who are thus described to make progress in Christian knowledge and Christian character. Had they been self-deceived,—had they been hypocrites,—he would have charged them, not to "go on unto perfection," but, now at last, to begin a real and honest Christian life. He declares that he shall not "lay again the foundation of repentance from dead works and faith towards God." Had they never been true Christians at all, that was precisely what he ought to have done. He is warning them against "falling away." If their whole religious life had been a deception, it would have been impossible for them to fall away from Christ's service, for they would never have been truly in it. It is by appeal-

ing to the dreadful results of the apostasy into which they are drifting that he endeavors to raise them to intensest earnestness. Had he supposed they were hypocrites or self-deceived, he would have no need to tell them of the ruin which threatened them if they grew worse; he would have startled and terrified them by awful disclosures of their present guilt, their present dangers, and told them that they were condemned already.

No, this evasion will not bear looking into. The writer had present to his mind those who once gave earnest heed to the great salvation, but were now neglecting it, and for whom, if they neglected it altogether, there could be no escape; those who, like their fathers in the old time, had been delivered by the mighty hand of God from a life of miserable bondage, but who, through an evil heart of unbelief, were in danger of perishing in the midst of the hardships of the wilderness before they reached the promised land. He had before him men who, in former days and in the energy of their earlier devotion, had endured a great fight of afflictions for Christ's sake, but who had need of patience, who must still live by faith, who were half inclined to draw back, and if they did would draw back unto perdition. He had before him men who were in danger of sinning wilfully after receiving the knowledge of the truth, in danger of treading under foot the Son of God, in danger of counting the blood of the covenant, wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of Grace,—not by rejecting His outward appeals through Christian teachers and divine providences, but by expelling Him from the heart which had been His temple; men for whom there was the "sorer punishment," the "certain looking for of judgment," the "vengeance" which "belongeth to the Lord," the "fearful thing" of falling "into the hands of the living God."

They had begun to forsake the assemblies of the church; some of them were secretly thinking, perhaps, of the possibility of that silent secession from the church altogether to which all whose religious earnestness was sinking were likely at last to come. They were becoming weary of being Christians at so great a cost, and were fast drifting towards apostasy. Some of their old companions, perhaps, had already renounced their faith in Christ, and their troubles were over. Might it not be desirable to imitate their example? The writer meets them just in that condition, and he warns them that their feet are on the crumbling edge of an awful gulf, whose dark and

horrible depths no human line can fathom, and that if they sink they sink beyond the reach of hope. Once in that gulf no merciful hand can touch them, seeing that apostates are guilty of "*crucifying to themselves the Son of God afresh and putting Him to an open shame.*"

But perhaps he means to say that if they apostatize it will be impossible for man to renew them to repentance, although all things are possible to God. If he had meant that he would have said it. But what need could there be to say that at all? It is impossible for man to renew the soul that is freest from evil passions and from confirmed habits of sin; it is impossible for man to renew those who hear the gospel for the first time and have never hardened their hearts by rejecting it. The regeneration of the soul in every case is beyond human power: it would have been absurd for the writer to attempt to add solemnity to his warnings against the darkest crimes by saying that it would be impossible for man to do for those who sinned most daringly what man cannot do for those whose sins are lightest.

"It is impossible" not only with man, but impossible, according to the laws of the human spirit, which God established and which God respects,—impossible with God "to renew unto repentance" those who are in the condition here described. Having known so much of the glory and grace of the Lord Jesus Christ, apostasy with them is a "*crucifying of the Lord afresh, and a putting Him to an open shame.*" The thief that hangs on the neighbouring cross may repent and be forgiven, but if Lazarus whom He has raised from the dead, drives through His hands the cruel nails, and mocks Him in His dying agonies, who will not say that while committing such a crime his heart must be beyond the reach of the mightiest truths in the compass of Divine revelation, and that even the Spirit of all grace must retreat,—grieved, amazed, confounded,—by the unparalleled transgression?

And, I repeat, that according to the thought of the writer of this Epistle, if those who have been once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, fall away, they "*crucify the Lord afresh;*" and while the apostasy lasts the crime is prolonged. They are committing it still. They are in the very act, driving the nails, uttering words of scorn; and, while this continues, they are beyond the reach of human teaching and of Divine grace.

Do you ask me whether it is possible for a Christian man to commit a crime and to sink into a doom like

this? I dare not obliterate the tremendous force of this passage by denying the possibility. Far better leave it as it is—an awful hypothesis—to warn us against the danger and the guilt, than venture by fine-drawn speculations, to diminish its practical power. If you ask me how I can reconcile the possibility which seems implied in the passage as it stands with the merciful promises which assure us of God's keeping if we trust in Him, I answer that these promises are to those who trust, and continue to trust, in God,—not to those who trusted once, but whose trust has now perished: and I answer further, that I would rather be charged by a whole council of theologians with introducing scientific inconsistency into a theological system than dare to lessen the terror of a divinely-inspired warning, the undiminished awfulness of which may be needed to save some soul from death.

This, however, I will say—for this is in the passage itself—that the impossibility of renewing unto repentance is confined to those who *are* crucifying—not to those who have done it—but to those who *are* crucifying the Son of God afresh and putting Him to an open shame. If any who have reason to fear that once they did it, now abhor the crime, long to obtain pardon, and to be renewed unto repentance, let them come unto Him who prayed for forgiveness for His murderers, who “ever liveth to make intercession for us,” and in you, as the chief of sinners, He will show for an example and make known to the ages to come the “exceeding riches of His grace.”

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

Sirs,—I see in *Standard* of April that you kindly answered my questions, but I must candidly say that with regard to questions Nos. 2 and 3 my expectations are not fully satisfied, so I hope you will allow me a little space for the following:—

1st. To whom was Paul speaking when he quoted Gal. 3: 26, also verse 28. It is the *us* in verse 26 and the *ye* in verse 28 I want fully explained. Do they include the General Baptist?

2nd. Are we to recognise the General Baptist with us as the Church of Christ?

3rd. If so, why do the Baptists leave their denomination and become members with us? J. W.

Newtown, Sydney.

[A man may be a Christian plus a Rechabite, Oddfellow, or Forester. So a man may be a Christian plus a Wesleyan, Presbyterian, or a Baptist.

If there were none but “Sons of God in the Baptist church, and if *all* the sons of God were Baptists, then the Baptist church would be identical with the Church of Christ, and the term Baptist would be a misnomer. So with all other religious denominations. The name denotes not the Christianity of these various church members, but the points in which they differ from other religious bodies. A man may however be a Christian and a member of the Church of Christ without accepting any of these special ideas which divide the professedly Christian world; and all will admit that if he is a Christian his salvation is secure. If then a “General Baptist” is a Christian, he is so plus his Baptist views, and he would be a Christian minus those views. As such—that is as a Christian—he has the right of entry into any Church of Christ; and while he continues to walk worthily, he will we trust always find a hearty welcome. With these preliminary remarks, we may answer your questions in single sentences.

1. Paul was speaking to Christians, those who had been “Christed,” having placed their trust in Him as the “Christos,” and having “put on Christ in baptism.” The New Testament reveals no other way for men to become Christians. The “*us*” and the “*ye*” certainly relate to those who had thus become Christians, and the terms include *all* who have the scripture right to the name “Sons of God.”

2nd If the Baptists desired to be recognised as “The Church of Christ and *nothing more*,” we presume that they would cease to use the term “Baptist” as a distinctive appellation. It will therefore be time enough for us to discuss this question when they express this desire; and when they do this there will be little if any need to discuss the question at all.

3. We presume that Baptists leave their denomination and become members with us because they have determined to abandon the plus which makes them “Baptists,” still retaining their allegiance to Christ in all things which makes them “Christians.”

Our plea is that all should abandon the “plus” which *divides*, retaining the “Christianity” which *unites* us all, and so that good old Father Wesley's desire may be realised and the time come

“When names and sects and parties fall,
And God in Christ be all in all.”

EDS.

CARD PLAYING, &c.

Is it right for a member of the Church of Christ, a professing Christian, to allow such games, as card-

playing and draught-playing, or any similar games, to be played in his house on Lord's-day. Or if he persists in so doing, should the church from him withdraw. Yours in Christ,

ENQUIRER.

[No, it is not right. As to whether the church should withdraw from him or not, we do not presume to say here, as we make it a rule not to interfere with church discipline, especially on *ex parte* statements. If our correspondent will study Matthew 28th chapter, he will find his course clearly marked out. Christ there directs very plainly what should be done in cases of offences of this kind].

ELDERS AND DEACONS.

Will you kindly answer the two following questions in your next issue, or at convenience?

1. Is it anywhere taught in the Christian scriptures that the deacons of the Church of Christ are entrusted with the oversight or ruling of same when there are duly-appointed recognised elders?

2. Is it taught in the New Testament that elections to fill the offices of deacons and elders shall take place annually or triennially?

DISCIPLE.

[1. We understand that the New Testament teaches that “the oversight or ruling” of the church is entrusted to the elders, and that the deacons' duties are distinct from this, they therefore cannot claim to do the work of elders. In a church where elders and deacons are working together in harmony, we do not see how this question can arise. The law of love suggests that they should mutually assist each other; their work brings them so close together that at times the duties of each will so to speak overlap each other. In these cases the good of the church and not “official etiquette” should be the chief consideration. 2. It is not taught in the New Testament that elders and deacons are to be elected either annually or triennially. It is silent upon this question.—EDS.]

PRAYER.

Dear Editors,—It is a common practice with many to end a prayer with the words “For Jesus' sake.” Having of late heard this disputed, I should like to hear your opinion on the matter as to whether it is in keeping with holy writ or not. Awaiting your reply through the *A.C.S.*, I am yours in the one hope.

INQUIRER.

[It is always safest and best to do what our Lord tells us. Jesus said to

His disciples "that whatsoever ye shall ask of the Father in my name He may give it you." (John 15:16, see also John 16:23, 26.) From the consideration of these passages, we should say that it is scriptural to "end a prayer" with the statement that the things asked for are asked for "in the name of Jesus." We cannot say that it is scriptural to say "for Jesus' sake," neither can we say that it is wrong to use the expression, but wise men will take that which is certain rather than that which is doubtful.

New Books.

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Teachers will find this book helpful. Send money and order for a copy to the agent, Bro. H. Goodacre, Cheltenham, Victoria.

Loved Ones Gone Before.

CROWE.—On June 2nd, at East Oxford N.Z., my dear mother and sister in the Lord, after many years of "groaning and travelling together in pain" has fallen peacefully asleep in Jesus. She was led to yield herself to her Saviour, was united to Him by His own appointment, and for nine years those who knew her best can say that she walked by His side. She loved the Good Shepherd's voice and walked therein. Her precious (though almost worn-out) bible, was, (by the express wish of her husband, who, though not yet a christian), placed by her side in the coffin, and among her last words were the ones found in the latter portion of that book, "Come, Lord Jesus, come quickly," and being thus associated with Jesus and His life-giving words, she imitated in some measure His blessed character. She was therefore what was reasonably expected she should be in all her other relations in life. "Her children (10 in number) arise up and call her blessed, her husband also, and he praiseth her Prov. 31:28. While as a friend and neighbor she appears to have been respected, judging by the large and sympa-

thetic concourse of about 500 people who paid their last tribute of respect by following her body to the grave, and there we sung as best as we could one of her favorite hymns, No 124, after which a dear Bro. in the Lord spoke a few appropriate and solemn words, when we laid her safely by and returned with sorrow, yet with rejoicing, because of the words of Him who is the "Resurrection and the Life" assuring us that "she is not dead but sleepeth."

W. C.

CLAPHAM.—Bro. and Sister Clapham have had their infant son taken from them by Him who lent him to them. After a short period of suffering, the little one entered the haven of peace and rest on Tuesday, July 5th. There was a most happy smile on the dear little fellow's face as if he had seen the Saviour and knew that all pain and sorrow were over. This is the third child our brother and sister have had called from them, but they know they are safe in the arms of Jesus.—W.F.

HUTCHINSON.—Few men have passed through the waters of affliction more frequently than our Bro. Hutchinson. In June number we announced the death of his wife, which took place on the 15th May. In the ensuing month his infant child was taken from him, making the eighth death our brother has had in his family. One only remains to him. God only can give sustaining power to endure such a series of bereavements, and we trust that our brother will obtain all needful grace to help him to bear with submission the trials which have come upon him. W.F.

MCALPINE.—Our Sister McAlpine, formerly of the church at Taradale, but for some time a member with the church at North Fitzroy, and whose husband was killed about 18 months ago, has had to yield her daughter (aged 10) to the Saviour, who called the little one to Himself, Monday July 27th. Although so young she was peculiarly interested in matters of salvation. She understood the nature of the Saviour's mission, and desired to obey Him in the ordinance of baptism, but owing to her delicate health the ordinance was not administered. The little one had been a sufferer from rheumatic fever and its after effects for fully 12 months, when death delivered her from her pain and translated her to the presence of her Saviour. Sister McAlpine has had much affliction and trial, and we trust that these things will not be regarded by her as other than intended for drawing her and those she has left closer to the Saviour, and from these tribulations may come the glory which is promised them who prove faithful to Christ through all chastening. W.F.

PECK.—On the 30th June, our Sister Peck, the wife of Bro. H. Peck fell asleep in Jesus, leaving her husband and seven children to mourn the loss of a loving wife and mother. Our sister was one of those who entered the church during the labours of Bro. Earl in St. George's Hall, and when the church met for worship and breaking of bread in Russell St., Sister Peck showed her interest in the work of the gospel by taking the position of teacher in the Sunday School. She and Bro. Dunn were the first two teachers who were enrolled in the Sunday school just then started. When the church settled down in Lygon Street, she was a useful member of the choir. With her husband she was amongst the first to start the cause at Fitzroy North, and continued steadfast in the faith. Of an unobtrusive and quiet disposition, she

was firm in her convictions and practice of the truths of the gospel. Her manner was so amiable and kind that it was a pleasure to speak with her. Her conversation exercised a peculiarly soothing power over those who listened to her. That her religion was a part of her being was shown by her life and by her written thoughts. We had the privilege of looking over a diary she kept; a few extracts will show the bent of her mind. In commencing her diary she says: "I will write in red ink, because red signifies blood, and the blood of Christ cleanses me from all sin." "A disciple of Christ, I ask no greater honor." In commenting on the passage—"But Jerusalem which is above is free," she says "What makes Jerusalem free? Is it not the blood of Christ?" "She has taken for the subject of her thoughts the words "That ye present your bodies a living sacrifice," and asks, "How am I going to do this? Thy word O God shall be a lamp to my feet and a light to my path, and that Word is Christ; He shall lead me." The last entry is so pathetically humble that we give it in full—"I have over and over again consecrated myself to the service of God, but oh how miserable an attempt I make to serve Him who has given me all things richly to enjoy. Once again, weary and tired of the things of time and sense, I turn to Thee, O Lord. Weak, ungrateful heart, only to think of Thee when tired of everything else; but I thank the Saviour of the world that Thou hast bid me come just now." As the days of her pilgrimage drew near, she said to her husband with reference to her probable departure "the Lord knows best." Bro. Peck has the deep sympathy of his brethren in his great bereavement, and we pray that the God of all comfort will bestow his peace on him and his motherless children. W.F.

RUDDIMAN.—Thomas Ruddiman, son of Thomas and Mary Ruddiman, aged five years and nine months, was taken from his parents on June 23rd, 1887, and his body was laid away to await the resurrection day. The death of this bright little boy, the eldest child, was a severe trial to our Bro. and Sister Ruddiman, but by the strength of the Lord who loved little children and will save them, they are able to become reconciled to the will of Providence. They mourn as those who fully expect a re-union in a far better world than this. J. F. FLOYD.

The Harvest Field.

Summary of additions by baptism reported in July Standard:—Victoria, 18; New South Wales, 13; Queensland, 8; New Zealand, 8; Tasmania, 6; South Australia, 2. Total, 55. A decrease of 27 from last month. If brethren, in writing reports for this column will specify the number added, it will be a matter of interest. A. B. Maston, Chetwyd street, Hotham.

VICTORIA.

HOTHAM.—Since the report in last (July) Standard, we have to report an addition of eight to our numbers, seven by the obedience of faith and one by letter. We seem to be moving on harmoniously. A. B. MASTON.

CARLTON.—Since the report in June Standard, thirteen have been received into the Church here,—ten by faith and baptism

one formerly immersed, and two by letter. The work in all its branches is prospering, and we have observed for the last few months a gratifying increase in the attendance at the preaching of the gospel. On June 8th an exceedingly interesting Sunday School Teachers' social was held in the chapel. At this meeting we were glad to see Bro. B. J. Kemp, President of the Sunday School Union and several others, besides the teachers of the Lygon-street school. In the course of the evening our highly esteemed superintendent (Bro. W. C. Thurgood) was presented with a large wall album in a handsome frame, containing portraits of many of his associates in Sunday School work. A cabinet picture of Bro. Thurgood's genial and familiar presence occupies the centre; while around him are arranged most tastefully the photos of sixty of his past and present co-labourers in the noble work of teaching the young. As a work of art it is very striking, and altogether the finest specimen of the kind we have ever seen. Bro. Strang, on behalf of the teachers, made the presentation. In doing so he paid a high tribute to the character of Bro. Thurgood, stating that he had stood by the school in all its ups and downs for twenty years, first as a teacher and then as superintendent. He had never faltered in the work; and by his deep earnestness, his untiring zeal, his unwearied devotion to duty, and his large-hearted and noble liberality from first to last, he had won for himself the affection and the admiration of all whose privilege it had been to be associated with him. Bro. Thurgood responded in a feeling address. He expressed his gratitude for the very beautiful testimonial which he had received, and which had dropped upon him as a complete surprise. He would preserve it as amongst the most valuable of his possessions, and hand it down as an heirloom to his children. He had sometimes felt discouraged in his work, but never once had he thought of giving it up. And this assurance of appreciation on the part of the teachers would only have the effect of inspiring him with fresh courage in the service of the Master. The company then joined in various festivities becoming the occasion, till eleven o'clock striking admonished them that it was time for all good people to be wending their way home; and thus terminated one of the happiest and most memorable social evenings held in Lygon-street for many a year.

J. S.

SOUTH MELBOURNE.—In June *Standard* we wrote that well attended meetings were the rule, and that some hearers were not far from the kingdom. We now report that under our Bro. Moysey's earnest discourses *three* have been added by faith and baptism; we have also received one by commendation. The work of the Church still moves on in peace and harmony, one department—the Dorcas Society—doing specially good work. During this excessively severe, and consequently trying winter, there has been an unusually large amount of sickness and privation in this city, some of which exists in the families of those who are of "the household of faith." It is gratifying to know that no case has gone unprovided for, the sisters being indefatigable in their efforts to alleviate the sufferings of the sick and afflicted, and lessen the difficulties, trials, and necessities of the poor. Go on, sisters, *Jehovah Jireh*. In yet another direction has there been suffering and anguish, in

that quite a number of our brethren have been called upon to part with those who were both near and dear to them. We thank God that all have been able to say—"His will, not ours, be done." Amen.

T. S.

NORTH FITZROY.—Brethren Spurr and Clapham have been delivering gospel addresses during the past six or eight weeks. We are glad to report *three* additions by faith and baptism during that period.

W. F.

MELBOURNE (Swanston Street).—As intimated in our last report, Bro. W. S. Houchins of Dunedin, had entered on a short season of labour with the church here, and since writing then we are pleased to say that our brother has entered very heartily into the work, and so far his efforts have not been in vain. The meetings have continued to improve, and a very fair number now assemble, including a sprinkling of strangers, the latter evidently having accepted the invitations given on the handbills, setting forth the topics of the discourses proposed to be given. Up to the present, *four* have made the good confession, and we trust that by next month a better account may be given. Bro. Houchins conducts a week-night service in addition to the Sunday evening meeting, which is doing good; indeed all of his discourses have been of a sound, scriptural character, such as could not fail to be instructive and beneficial to those already in the church, while at the same time they convey clearly and forcibly to those outside the advantages and requirements of the Christian's position. We look for good results from his visit.

R. L.

WEDDERBURN.—We have to report an addition of *one* to our number, an occasion of more than ordinary interest. The convert being the daughter of our esteemed Bro. and Sister Winter, of Moree, N.S.W., on a visit to this town, and completing just the hundred on the church roll. We thank God and take courage. The church has also to rejoice on account of an opportune acquisition in the persons of Bro. and Sister Lee who have come to reside among us; they are earnest workers. Sister Lee has already organised the sisters for action and established a Dorcas movement, and otherwise made it apparent that she is no idler in the field. With such helpers we may hope by the blessing of the Lord better times await us.

R. TWIDDY.

SANDHURST.—Since my last, we have had a members' social, which proved a very enjoyable and interesting gathering. Bro. Watt has been delivering a series of discourses on subjects of vital importance to large and attentive audiences. We trust the seed sown may bring forth abundant harvest. We have to report that *two* more have been added to our number by faith and obedience.

G. HINTON, Sec.

SOUTH AUSTRALIA.

The general meeting of the delegates from the Churches of Christ associated in the Evangelistic Union in South Australia will be held this year on Tuesday, the 13th September, being the day before the Agricultural Society's Show. It will be opened by devotional engagements at ten o'clock a.m., at the Grote-street Chapel, Adelaide. Bro. David Gall, of North Adelaide, is the appointed Chairman. The main purpose of the gathering is to report what has been done by the Union during the year, and to confer together upon the further extension of the Saviour's cause by united

efforts as a people. Bro. T. H. Bates will assist the deliberations by reading a paper on "How can we best advance the cause of Christ throughout the colony?" Matters of general interest will be discussed. The meeting is open to all members of the Church of Christ, and it is hoped both town and country members will make an effort to be there. The seeing each other face to face kindles and warms the love which the children of God bear to one another.

GROTE-STREET, ADELAIDE.—At the quarterly meeting on July 13, *eight* additions were reported, three removals, one death. There are 332 members, of whom 225 are in South Adelaide, 107 in suburbs and country; attendance on Lord's Day morning averages 155, having raised from 100 on two very inclement days to 200 on one occasion. 176 is a fairer average, but our winter has been unusually wet and sunshine scarce. Bro. M. Wood Green having gone on behalf of the Bible College to America and England, Bro. T. J. Gore fills the position of evangelist in his absence. He has started a training class, for young brethren to prepare themselves, by systematic Bible study, for future positions of usefulness in Church work. Twenty-four have already joined, five churches being represented. This will be a grand work, and will help to fit younger brethren to fitly fill the place of those who, in the natural order of things, must one day cease their labours. No better training and no better trainer can be desired, and our young growing Christians will find their faith strengthened and their happiness increased. The Treasurer's report was as good as could be expected from the hard times we have experienced, current charges being just met, £220 having passed through his hands during the half-year. The Sunday School has 309 on the roll: average attendance, 209; teachers 15, average 12. Bro. Gore takes the Bible Class. A large number of scholars have entered for competition in an examination on the Life of Joseph, in connection with the Sunday School Union; and a singing exhibition entitled "Frozen to Death" is being arranged under the able conductorship of Bro. G. W. Trott, who will no doubt warm them to their efforts. The Dorcas Society steadily pursues its good work. Sister Beddome, a Bible Reader and general visitor, is actively engaged; funds are lacking for this matter. The Tract Society rendered no report. The Young Men's Society numbers 27, and the past quarter's session had been successful, especially in regard to a demonstration at which the young brethren gave evidence of progress in public speaking.

BRETHREN VISITING ADELAIDE will please note that special reference was made to the probability of brethren from other colonies coming during the exhibition, and the duty of welcoming them enjoined. We have already had the pleasure of seeing several, who have been delighted with our city and its surroundings, and will doubtless urge others to come. September and October will be the most lovely months, and those who may wish to get out of the way of the "Cup Carnival" will do well to come in November. As the cheap express trains arrive at the rather inconvenient hour of 7.30 a.m., allow me to advise brethren to leave their luggage at the station cloak room for a small fee, and go up to Sister Howe's refreshment rooms, 73 and 75 Hindley Street, four minutes' walk,

taking narrow lane just opposite the station and turning to the right on the main street. They can there get temporary rest, and be advised where to seek permanent and suitable accommodation. I say this for the benefit of brethren, as I have witnessed much discomfort among strangers so arriving. It will be well for brethren or sisters to bring letters from their own churches, and to present them at Grote Street a little before service time—11 a.m., 6-30 p.m. on Sunday, 7-30 p.m. on Wednesday—so that the deacons may make their acquaintance, and give suggestions to make their visit pleasurable. D.G.

NEW ZEALAND.

THE TABERNACLE (Dunedin).—We have had five additions this month, all by primitive obedience, and we having good meetings. All the branch Sunday schools are in first-class working order. We have a tea meeting this week, given by the Tract Society, which we expect to be a great success. O. G.

NOTES FROM SYDNEY.

The Church of Christ, which we have recently planted in the flourishing suburb of Balmain, has been turned over to the Conference Committee of New South Wales, and our Bro. E. Bagley has been transferred from Rookwood to this new and promising field of labour. On last Tuesday evening, the 12th instant, the several Churches of Christ in Sydney gave a very successful opening tea and public meeting in the Oddfellow's Hall. The sisters from the Elizabeth Street and Balmain deserve much credit for the excellent tea they provided, the tasteful arrangement of the tables, and the pleasant manner in which they served the people. The public meeting was presided over by Bro. Thomas Morrison, of Balmain, and addresses setting our purpose on leading principles as a people were given by Brethren J. F. Lloyd, Wm. Wilson, C. T. Forscutt, and E. Bagley. The Oddfellow's Hall has been engaged for the regular meetings, being one of the principal halls of the city, and a Sunday School is announced for next Sunday. Some of the papers of the city have made favourable mention of the work, and altogether Bro. Bagley opens out in this new field of labour with promising prospects.

The Sunday School Children's Demonstration in Sydney on Saturday, June 25, passed off very successfully. Some ten thousand children assembled in Hyde Park at one o'clock in the afternoon, and marched to the Agricultural Grounds, where the principal part of the demonstration took place. The Sunday Schools from the Churches of Christ marched in one body under appropriate banners, each scholar carrying a small flag or banneret. It was a very pretty sight, and altogether very appropriate for the occasion. Suitable hymns were sung, and an address from the children was presented to Her Majesty the Queen. J. F. FLOYD.

NOTES OF A VISIT TO ADELAIDE.—Having decided to go over and see Adelaide at Exhibition time, Bro. Bardsley and I left Sydney by train on the evening of 16th ultimo, reached Melbourne at 10 the next day, Saturday, and met with the brethren at South Melbourne on Lord's day morning. Starting from Melbourne on Monday morning, we arrived at Adelaide on Tuesday, after 24 hours train, and found the city crowded with people, waiting for the open-

ing ceremonies of the Jubilee Exhibition. Although not ready for opening, the show was creditable, and when completed, will I am sure, be highly attractive. Apart from the Exhibition, Adelaide has much to delight the visitor in the wide, clean, well-kept streets, broad park lands, gardens, and squares, together with the beautiful surroundings and clear fresh atmosphere. We were warmly greeted by the brethren on our arrival, and were not long in learning that they were a people given to hospitality. We shall not forget the kindnesses, evident fruit of brotherly love, that we received at the hands of brethren Santo, Gore, Verco, and Gall. Bro. Gall has edited a very useful work called "Scrymgeour's Guide to Adelaide." To the brethren going to see South Australia, let me say,—Get the guide and make the acquaintance of its enthusiastic editor, and you will learn more of Adelaide in a week than you would in a month otherwise. On Lord's day morning, 26th June, I had the pleasure of meeting with and addressing the brethren of Grote Street. In the afternoon I visited the school which is under the management of Dr. Magarey. The building is a good one, the children are under good control, and as a whole it struck me as one of the few Lord's day schools that are a real blessing to the church. In connection with it, Bro. Gore has a large class of young men, many of whom, I doubt not, will become pillars in the church in years to come. On the following Tuesday morning we left for home, regretting that we had not longer time to see the sights and become better acquainted with the warm-hearted brotherhood of South Australia. Fifty years ago Australia had not an advocate for return to the pure, simple principles of Christianity; to-day, landing at any one of the capitals of our colonies, the Disciple is greeted by those who, with him, profess the one Lord and the one faith. Ought not this to cheer our hearts and lead us to make greater efforts that soon the world may be won for our blessed Redeemer?
Darlington, Sydney, J. SAXBY.

QUEENSLAND NOTES AND NEWS.

The Master's work is progressing. Bro. Tillock recently visited Killarney and held some meetings. The Sunday School and prayer meetings were reorganised. A tea was held, and prospects are brighter.

Brisbane has had six additions—two by faith and baptism, three from the Church in Copenhagen, Denmark, and one from the Baptists. The latter is a young man named Anderson, who was lately engaged by the Baptists as a bush missionary around Toowoomba, but having grown in knowledge he has united with us.

Gympie continues to prosper. Bro. Mordaunt's preaching has created quite a stir, and he has had crowded meetings. Seven have been immersed in the river; 1500 were present on one occasion and over 2000 on another. A brisk newspaper controversy has been conducted between Bro. Mordaunt and the Primitive Methodist Minister and others. Bro. Mordaunt more than held his own.

Bro. Anderson and self have been holding a week's meetings in Marburg, the result being that Bro. Tilcock had the pleasure of immersing two, and two Baptists also decided to unite with the Church.

On Lord's Day, the 3rd July, Bro. Anderson started a week's meetings at Zillmere (formerly Zillman's Waterhole.) I assisted

him three nights; seven young men came out on the Lord's side, and were immersed into Him. Bro. Fischer was much cheered at our reaping a portion of the crop he has been sowing for years.

Bro. and Sister Denham started a Sunday School at Taringa, a rising suburb of Brisbane, a few months ago. It has lately been held in my house, but a hall being built in Taringa, it has been rented for Sundays for a term for Sunday School and Gospel preaching. We commenced there yesterday, when over fifty children were at the school. Bro. Anderson preached at night to an attentive audience. I may mention that the rent of the hall is being paid by a brother now on a visit from Victoria.

Bro. Ewers starts to-morrow for Charters Towers, over 800 miles north, to assist the brave little church there for a month or two in Gospel work. He purposes leaving Queensland by or before the end of this year. Taringa, July 11. E.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FOR JULY, 1887.	
Church at Newtown	£1 17 0
Do. Petersham	... 0 10 0
Do. Rookwood	... 3 8 0
Bro. Rowles, Dubbo	... 4 0 0
Bro. W. C. Thurgood (Melbourne)	1 0 0
Sale Conference Essay	... 1 12 9
	£12 7 9

Hay St., Sydney. Wm. Wilson, Treas.
July 18th, 1887.

VICTORIAN MISSION FUND.

CONTRIBUTIONS FOR JULY 1887.	
Oliver Trust Fund per Bro. Harding	... £50 0 0
Church at Footscray	... 1 12 3
Do. Yarragon	... 1 10 0
Do. Bet Bet	... 1 10 0
Do. Daylesford	... 1 12 6
Do. Wedderburn	... 3 0 0
Do. Belfast	... 0 16 0
Do. Castlemaine District	2 0 0
Do. Beechworth	... 0 10 0
Do. Cheltenham, collected by Sister Gouldthorpe	... 2 2 6
Church North Brighton, collected by Sister Wiltshire	... 0 18 6
Church Ballarat West, collected by Sister Lilburne	... 1 0 0
Church Ballarat East, collected by Sister J. Crump	... 1 0 0

£67 11 9
W. C. THURGOOD, Treas.
209 Swanston St., Melb.

QUEENSLAND MISSION FUND.

Received by Bro. Thurgood—S.B.	£0 6 0
Mission Box, Sisters Sewing Meeting Church at North Adelaide	1 3 0
	£1 9 0

SUBSCRIPTIONS RECEIVED.
4s. from W. C. Cook, Kittle, Ingram, Miss Kelly, Collis, Miss Griffin, and Prytherick; 5s. 8d. from Kerr, Mrs. Mitchell, Miss Mitchell, Mrs. Crump, and Crain; 40s. from E. A. Stubbs; 26s. G. Horley; 71s. 6d. Stimson; 73s. 6d. Payne; 2s. Skelton; 8s. Curtis; 24s. T. H. Smith and Miss W. Smith; 50s. Heron.

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