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STANDARD

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

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Notes of the Month.

THE debate which took place between Messrs. Selby and Green on Secularism and Christianity during the month of November last, is instructive from many points. It is evident that Secularism (or as it should be properly called, Atheism) has not been able to manufacture any new weapons wherewith to continue its attacks against Christianity. It has still to do duty with the old-fashioned and now ineffective instruments which served it in the days of our forefathers. Christianity, on the other hand, has been strengthening its strongholds. Its bulwarks are more impregnable to-day than at any previous time in its history. Science, instead of disproving the existence of God, has so far conducted its researches as to make such an idea the only reasonable explanation of the origin of things. The discovery of old manuscripts, the explorations and excavations carried on in old biblical cities, have caused a flood of light to be poured upon the open page of God's word, and instead of revealing defects have only helped to substantiate the truthfulness of the sacred record. But more than this, Christianity has proved itself to be the most potent influence the world has known in the uplifting of the human race.

Mr. Selby, the Freethought lecturer, said that Christianity does not encourage science, and boldly claims for Secularism the wonderful achievements in the arts and sciences of the nineteenth century. Mr. Green very

properly pointed out that many of the men who have contributed to the knowledge and improvement of mankind in these respects, have been eminent for their Christianity—such as Isaac Newton, and others. But we go further and say, that without Christianity these things would not have been accomplished, for Secularism instead of inciting the mind and giving impulse to genius—paralyses and retards its progress. This statement is supported by M. de Candolle, in his “Histories of Sciences and Savants during two centuries,” where he abundantly demonstrates that the world is chiefly indebted to Christian thought for the wonderful progress which science has recently made. Speaking of Candolle's researches as set forth in this work, W. H. Larrabee, in the *Popular Science Monthly* for May, declares that “the non-Christian countries are completely foreign to the scientific movement;” that “the Christian religion has been favorable to science by its general influence upon civilisation. We can at least affirm that it has been, in the modern epoch, the only religion which has coincided with a real scientific development.” Carlyle, in speaking of France, during the time of the “Encyclopædists,” when it was sought to banish Christianity from the country, says in reference to invention and discovery generally, that it was the most “barren of all recorded ages.” Those who wish to know what Secularism can do of itself, can easily find out by reading the history of Rome during the first century; of which, says a writer whose leanings are certainly not unduly Christian—“In no period had brute force

more completely triumphed, in none was the thirst for material advancement more intense, in very few was vice more ostentatiously glorified.” This judgment is confirmed by their own contemporary writers. Juvenal says—“Vice has now attained its zenith; nothing is left for future times to discover or to add; the sons can but repeat the vices of their fathers.” In view therefore of these things, it is possible that sensible people will (if from no better motive than that of sound policy) retain Christianity as being, as no other religion has been, the very “salt of the earth.”

THOSE who have read Lord Tennyson's “Locksley-hall” will be pleased to hear, that he has written a sequel to it. We are informed by cable, that the poem has attracted much attention, and that the poet in surveying the march of modern progress, mourns over the immoral tendencies developed in literature. The following is one of the notable verses of the poem—

Feed the budding rose of boyhood
With the drainage of your sewer.
Send the drain into the fountain,
Lest the stream should issue pure.
Set the maiden fancies wallowing
In the trough of Zolaism.
Forward, forward—aye, and backward,
Downward, too, into the abysm.

The particular literature referred to in this verse as “Zolaism,” is we need scarcely say, the product of the Parisian press, and merits the condemnation bestowed upon it by the poet-laureate. It is another evidence of what we may regard as the legitimate result of Secularism. No God—means in the long run—no morality.

THE Salvation Army recruits its ranks from and carries on its operations chiefly amongst a class of people who are generally supposed to be extremely democratic; it is therefore remarkably strange, that they submit to be governed by an autocrat like General Booth, whose power seems to be almost unlimited. The latest development has assumed the form of making and enforcing certain rules in reference to marriage. A contemporary speaking of the same says:—

General Booth is a bold man. He has ventured to do many things which must have turned out utter failures in feebler hands. He knows his men, and has often been justified by success, but if he succeeds in enforcing the new rules as to marriage which have just been published, it will require the exercise of all his influence and authority. Human nature is human nature all the world over—even in the Salvation Army. Love-making and evangelising go on side by side. Lieutenants will fall in love, go a-courting, and expect to get married. "Their thoughts and attentions are directed to their sweethearts," as the General expresses it in very bad English, "instead of trying to qualify themselves for captains." This in the view of authority is fatal. The tendency is to be sternly repressed. In future a lieutenant must rise to captain's rank before courting or engagement, or "anything of the kind" (falling in love, we suppose) can be recognised. Captains must not only have served for two years, at least, before they may even expect permission to marry, but must also have proved themselves able and efficient officers, and must be backed by their divisional commander. Here is a perfect hedge of restrictions, and he must be an exceptional man who succeeds in satisfying all these various conditions. It is a bad system. Prudence and caution in marriage are admirable virtues, especially in those who have devoted themselves to religious work, but an iron tyranny like this treats men and women as if they were machines, and not living hearts and free minds.

THERE are some people who seem to think that those who oppose the drink trade as an evil to society are made up of a few temperance fanatics, who are very intemperate in their remarks regarding the evils arising from the drinking customs of society. Those who think this way

should be very careful how they express themselves before men of intelligence who are in the habit of reading. Nearly every judge in our courts of justice has found it necessary in the course of his official work to speak in the strongest terms of the deplorable effects of drink. The latest utterance under this head comes from Judge Dowling, of Sydney, who at a recent quarter-session said:—This abominable habit of "shouting" is the handmaid to all crime here. If I had my will, I would write these three words on every gaol-wall—'Drank! Drink! Drunk.' Then people might ask why the words are put there, and I would answer "Because all who go in there go in through drink." Those who want an argument in favor of total abstinence may find it, if they want it, in the solemn words of Judge Dowling.

AN incident during the Trades' Union Congress recently held at Hull says the *Sunday Magazine*, should not be overlooked or forgotten by those who are anxious about the religious condition of the working classes. In former years the members of the Congress have attended some ordinary place of worship and have been preached to, or at, with more or less effect. This year they determined to hold a service of their own and to have their own leaders to address them. Their President for the year was in the chair, and Mr. John Wilson, who sat in the last Parliament for one of the divisions of Durham, delivered the most important address. His words were perhaps not such as one would ordinarily hear in a sermon, but they were full of power, and showed that the speaker had a strong and living faith in Christ as the Lord and Saviour not of the past but of the present, and the vast gathering to which he appealed evidently shared his convictions. If the working classes have deserted the churches, they have not deserted Christ, and deep down in the hearts of the people the old faith still lives. If we had a Christian democracy resolute to rid the world of wrong and error, we might see wonderful progress even in our days.

GERMANY is witnessing most remarkable changes, both with reference to its educational and its religious life. Just notice these facts: There are 2,553 men studying theology in the Prussian universities alone. Of these 726 are at Berlin, 582 at Halle, 300 at Griefswalden, 240 at Konigs-

berg, 225 at Gottingen, 159 at Breslau, 159 at Marburg, 98 at Bonn and 84 at Kiel. Last year at these universities the entire number was 2,322; in 1883-4, 1,926; in 1882-3, 1,690, and in 1881-2 only 1,394. Thus four years have witnessed an increase of 1,159, or 83·9 per cent; and this increase is almost wholly along the line of evangelical instruction. Wellhausen's pupils have indeed jumped up from 7 to 16; but Dr. Franz Delitzsch now lectures to over 600 students. What is the cause of all this? The university professors, we are told, make the statement boldly before their audiences, that the day of wild radicalism in religious discussion is departing. Most noteworthy of Professor von Treitschke in his oration delivered in the university at the time of the celebration of the twenty-fifth anniversary of the rule of Kaiser Wilhelm as King of Prussia. Referring to the war times, he said:

"With the old Prussian loyalty, the Christian sentiment has also been newly strengthened through the experiences of these years. Necessity teaches prayer, says an old proverb. There is, however, also a fulness of prosperity and honors which disposes nations to piety. He who has seen how the flower of our youth sank like mown grass, on the battlefields beside the Moselle, and then has seen this divided people mount to the first place among the States of Europe, must feel his conscience touched, must feel himself convinced of the divine conduct of the destinies of man. However confusedly the battle of opinions, in our religious life, may ebb and flow, the time is past when it was considered clever to scoff at holy things."

Further, it is an undeniable fact that the General Government is putting forth strenuous efforts to confirm and strengthen the church. The stability of the state depends to no slight degree upon the authority of its spiritual ally. As a mere political measure it is considered a mark of wisdom in the Prussian Government that it seeks to promote a stricter piety among its subjects. Where the government reaches so far into the details of private life as this one does, it cannot afford as is said, to neglect so powerful an agent as religion for the conservation of private morals. German convictions, loose at one time, are crystallising around the central truths of a living Christianity. If the ripest scholarship of the world is to be found in the German university towns, it is certainly true that this scholarship is bringing richest and ripest fruits, and laying them at the foot of the Cross.

Hymn for the Month.

A NEW YEAR'S HYMN.

Praise ye the Lord our God!
O'er all the path we've trod
His loving hand hath been outstretched for good,
Like manna, blessings came,
Putting our doubts to shame,
While unseen angel bands our guardians stood.

Praise Him! though hopes have fled
And cherished joys are dead.
The stream that from the smitten Rock doth rise
Is full of water still,
And we may drink our fill,
And on the morrow come for fresh supplies.

Praise Him! the path untrod
Is fully known to God;
He taught that song, "Tis better on before."
O blessed coming days,
Freighted with food for praise,
Sent down to us from heaven's boundless store!

Praise Him! Time's years are few;
Then all thy pathway strew
With songs of praise, and tireless acts of love;
Then, as thy sun goes down,
A fadeless heavenly crown
Shall shine upon thy brow in worlds above.

Guide. ABBIE MILLS.

Lord's Day Meditations.

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.
—PSALM 119: 15.

January 2nd.

EBENEZER.

Y^{es}, "Hitherto the Lord hath helped us."

A YEAR has just passed away. We now stand in the opening light of a new year. What it will do for us or bring to us we know not. Enough to do, enough to bear, enough to suffer doubtless it will bring. Sorrow and joy, cloud and sunshine will fill this year as in the years that have preceded. But hitherto the Lord hath helped us, and he will help us still. He has not led

us on thus far to leave us now; he has not helped us all the years to leave us to our own weakness now. The fact that he *has* helped us is proof that he will continue to help. Let us press forward then with hope, with confidence, with songs of gratitude, and hearts filled with love. Note—

1. We shall need help.
2. Our God is able to help.
3. He helps those who put their trust in him.
4. It is *help* which he gives. We must do *our* part faithfully and bravely.
5. Victory is certain, for God is with us and for us.

January 9th.

"He hath said."—James.

UNKNOWN paths are anxious paths. We need a guide, we need a helper. Sweet is the word which our Lord has uttered, "I will never leave thee."

"He hath said" not only chases away doubts and fears, but it yields nourishment to all our graces. When Paul would make us contented he says, Be content with such things as ye have, for "He hath said" I will never leave thee, and when he would make us bold and courageous he does it in the same way. "He hath said," is food for every grace, and a death-blow for every sin. It is nourishment for all good, and destruction for all evil. Test God's promises for yourself. Grasp the lever God ordains to lift your cares and trials, and see if it possesses real power. Take this salt, and cast it into any of your bitter waters, and see if they be not thereby made sweet. Oh! taste and see that the Lord is good. He hath said, and shall he not make good what he says? Blessed are all they who trust him.—*C. H. Spurgeon.*

January 16th.

JESUS THE WONDERFUL.

"And His name shall be called Wonderful."
Isaiah 9: 6.

PRECIOUS indeed are the names given in holy scripture to our adorable Saviour. Isaiah presents us in this chapter with a series. They are significant, and full of inspiration. Here

is one: "His name shall be called 'WONDERFUL.'"

This is expressive of his character. He is the GOD-MAN, and this is wonderful. The apostle well says, "And without controversy great is the mystery of godliness." God was manifested in the flesh. The union of the *Divine* with the *human* in the person of Jesus is a great mystery. But it is a fact that in him dwelt "all the fullness of the Godhead bodily." Therefore when the Father brought His only-begotten Son into the world He said, "Let all the angels of God worship him!"

And now, as we read the story of his earthly life, at every step we are ready to exclaim, WONDERFUL! The contemplation is rapturous, and we long for the ability adequately to set it forth, crying with the poet,—

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
Or angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth!"

The record is sublime—it is unparalleled! His words, his miracles, his atoning sacrifice, his resurrection, his ascension, and now his all-prevalent mediation at the Father's throne—all, all, WONDERFUL!

Reader, adore the Lord's anointed,—join with the celestial host in crowning him "Lord of all." Let him have your heart's profoundest homage and love, and the full consecration of your life all this glad new year.

Guide. G. Hughes.

January 23rd.

JESUS THE COUNSELLOR.

"And his name shall be called . . . Counsellor."—Isaiah 9: 6.

HERE is another of the beautiful names ascribed to Jesus by the prophet, "COUNSELLOR." This relation which he sustains to his people is invaluable—it meets a felt want. In the affairs of life many perplexing questions arise, and we need counsel. Those around us, even our dearest friends, may not pronounce proper judgment

Under these circumstances the pressure upon us is often very severe.

Jesus is our "Counsellor." We may go to him with all our difficult questions and sore trials. He is ever accessible. He will listen to our story patiently, and make an adequate survey of our wants and circumstances.

And what is especially matter for joy is that OUR COUNSELLOR is able to give us *infallible* instruction, which is not the case with any mortal. He is the embodiment of infinite wisdom. "Christ, the wisdom," as well as "the power of God." "It hath pleased the Father that in him should all fullness dwell."

What a precious privilege it is, therefore, to be in the school of Christ! In all life's exigencies we may have the needed light, and be able wisely to pursue our course, waxing stronger and stronger in the Lord. We may discern the well-laid schemes of the great adversary and his agents, and escape them. May He be our counsellor in all the coming days.

Guide.

G. Hughes.

January 30th.

"Trust in the Lord and wait patiently for him."

WAITING times are times wherein God is pleased to give his people sweet revelations of his own love, and to lift up the light of his own countenance upon them. Waiting souls! God's promise to give is certain to you, but the time of giving is His. The jewel is yours, but the season for its being given to you is in his hands; the golden chain is yours, but the hour when your Father will put it about your neck is appointed by him. Wait on patiently, wait quietly, wait expectantly, believingly, affectionately; wait diligently and perseveringly, and you shall find at length that every word of the Lord shall be made good to you. "Yet a little while, and he that shall come will come, and will not tarry." The mercies of God are not called the swift, but "the sure mercies of David," therefore a gracious soul must wait patiently for them.

Thomas Brooks.

The Australian Christian Standard.

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PUBLISHER'S NOTICES.

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PURITY, PEACE, UNITY, LOVE, POWER.

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

A HAPPY NEW YEAR.



GAIN we stand on the threshold of the unknown future, marked by the advent of what we call the "New Year." Our first word must be one of greeting. With earnest sincerity, we wish you, dear reader,

A HAPPY NEW YEAR.

One of our deep thinkers has said that "If there be a God, He must delight in virtue, and that which He delights in must be happy." There is deep and earnest meaning in these words. Men are not happy because they are not what Jehovah would have them be. More than this, as George MacDonald puts it, they are not what God intends them to be, "for God has not yet finished making them."

The years we spend in this world of changing scenes and varied experiences, the lessons which we are learning, the dispensations through which we are daily passing, all tend to MAKE us better or worse. They raise us higher in virtue, bring us nearer to God, and hence make us better fitted

for true and lasting happiness; or they sink us lower day by day in the scale of being, and thus enlarge our capacity for lasting sorrow and hopeless despair.

There is a moral gravitation ever going on. Humanity is ever pressing to the dividing line. They are "going to their own company" with unerring precision.

What the future will be depends largely upon what the present is, far more so than we are always prepared to recognise.

We wish you happiness, dear reader, this year and all the years; but happiness springs from well-doing. Hence, our aim is, and we trust will ever be, to present to our readers, truth in such a way, as shall be helpful to them in their effort to

"Ring out the false,
Bring in the true."

There are sorrows to which "flesh is heir." The actions of those who have gone before us live in the present. We suffer or rejoice as those actions have been ill or good. We are not responsible for these sorrows through which we are often called to pass; but we *are* responsible for the sorrow or joy which will flow from our own actions, and which others who succeed us may have to suffer.

When all have learned to obey our Lord and Master, and imitate him fully, then we may hope for sorrow's gloomy clouds to flee away, never more to return. Not till then.

Looking backward upon the year that has gone away, we can see that shadow and sunshine has been the lot of most of us; but through all, "goodness and mercy has followed us all the days."

Wounds deep and keen have been made, death has been doing his dreary work, leaving hearts and homes cheerless, but He who is the God of all consolation has not failed those who have placed their trust in Him. He is still the unchangeable one, years tell not on his wondrous life. "The ancient of days" never grows old. Calmly and peacefully may we trust Him who ever lives and never changes.

Our lives will not be free from disappointments and sorrows, but they

may be freed from anxious care ; for our Heavenly Father rules over all. Yes, over the powers of evil and the failures of our own or other lives. He will bring his children home, tired and weary it may be, but still home.

Let us then with cheerful step and buoyant hope enter upon the new year. Not heedlessly, not defiantly, but calmly trustful, ready to receive from our Father's hand, joy with thankfulness ; or sorrow with submission, "because He knoweth what is best."

Be it ours to do his will daily, so shall we secure lasting happiness ; and when our journey is ended, and years shall cease to roll, when we rest in view of the radiant throne. and sit beneath the shadows of the tree of life, and refresh ourselves with the water of the eternal river that flows from the throne of God and of the Lamb, then shall we be satisfied, and the happiness for which we sought and which our hearts longed to realise shall break in everlasting sweetness, and we shall no longer breathe the anxious prayer—May the Lord grant to you

"A HAPPY NEW YEAR !"

A LITERARY CURIOSITY.

SOME very strange statements have been made in reference to the practice of infant baptism ; but the strangest that we have met with, appears in the *Church News* (the Episcopalian organ of Tasmania). It is, indeed, so curious, that we think it worthy of preservation as a specimen of what may be said in support of infant baptism, by religious newspapers of some degree of importance, and which we presume are read by men of at any rate average intelligence. The precious production is headed, "Notes on Infant Baptism," and reads as follows :—

It is a mistake to regard the doctrine and practice of infant baptism as subject for apology. The Church of Christ has from the first always and everywhere baptised infants. Otherwise a date could be assigned as the commencement of such a custom ; and, since there cannot be an effect without a cause, some reasonable account must

be given for its origin and adoption without protest or objection. We know when the opposite course began to be taken. But confessedly this was a departure from *existing practice*. No voice had been raised against that practice as an innovation, nor any attempt made to prove it to be a mere recent introduction. Justin Martyr speaks of aged persons (60 and 70 years old) who had been baptised in their infancy. He wrote A.D. 148. Therefore they must have been baptised *while the Apostles (or at least some of them) were still alive*. Yet they were silent. But in these latter days the Church of Christ has been challenged to produce a text or precept from the New Testament enjoining the baptism of infants. It would be as reasonable to ask for a text commanding parents to love their children.

You might as well require an *audible* repetition of the Divine fiat commanding the light of each returning day to shine out of darkness, or light and heat to accompany the shining of the sun, or growth to follow the warmth and moisture of advancing spring,—or else refuse to believe that these are the acts and ordering of God.

Christian instinct as fitly and fully accounts for infant baptism, as natural instinct for the wild beast giving suck to its offspring, or the duck leading its first brood to the water to swim. The existence and expansion of Christianity are as essentially bound up with the *baptism*, as the existence and increase of the human race are with the *birth*, of infants. The one is as much the law of spiritual as the other of natural life.

It will be something new for our readers to learn that infant baptism has been practised from the first, *always* and *everywhere*, and that adult baptism is *the* innovation. We presume that the writer knew what he was saying when he made this remarkable statement ; if so, one of two conclusions is inevitable—either that nature denied him the gift of ordinary intelligence, or that he consciously desired to mislead his readers. We regret that either conclusion is possible in connection with any article appearing in a religious paper ; and were it not for the fact that we regard it as our duty in the interests of truth to expose such absurdities, we would gladly spare ourselves the pain of dealing with "literary curiosities" of this kind.

We have often admired the ingeni-

ous devices of our Pædo-baptist friends to smuggle infants into the cases of household baptisms mentioned in the New Testament ; but to be gravely informed, in effect, that the three thousand on the Day of Pentecost, and the subsequent cases, were all *infants*, provokes a feeling of profound astonishment at the simplicity (to use a very mild phrase) of the person making such a statement. Did the writer, we may fairly ask, ever read his New Testament ? If we are to judge by results we should say that he had not.

We should also judge that his acquaintance with church history was about as extended as his knowledge of the facts of the New Testament. He certainly speaks of Justin Martyr, whom he alleges, speaks of aged persons who were baptised in infancy, while some of the apostles were still alive.

But does Justin Martyr say anything of the sort ? He does not say anything which necessarily applies to infants. What he does say in his second apology, written about A.D. 160, is "There are many persons of both sexes, some sixty, some seventy, and some eighty years old, who were made disciples to Christ in their childhood." Of course with writers of this class, children are always *infants*. The Greek word *paidon* means "a child," whether an infant or not must be decided by the context or what the child is expected to do. The sort of children that Justin Martyr had in his mind may be gathered from his idea of those who were fit candidates for baptism. He says:—"As many as are persuaded and believe that the things which we teach and declare are true . . . We then lead them to a place where there is water, and then they are regenerated, in the same manner as we also were ; for they are then washed in that water in the name of God, the Father, and Lord of the universe, and of our Saviour, Jesus Christ, and of the Holy Spirit." *Infants* that could be "persuaded and believe" and be "lead" we have never heard of, but of *children* with whom these things were possible, we have heard of and have known many a score.

If infant baptism has been practised

"from the *first always* and *everywhere*," we should expect to find something about it in the last and perhaps most important discovery of recent years—the tractate known as the "Teaching of the Twelve Apostles." It belongs to the first half of the second century, and was intended by its author to be a brief compendium of the Christian religion. The author calls it "Teaching of the Lord delivered by the Twelve Apostles," and he intended it to comprise the essence of Christianity touching doctrine, worship, and church order. The work being so designed is remarkably instructive, and if it contains no illusion to infant baptism, its silence must be regarded as indicative of the fact that the apostles held and taught no such doctrine. Well, it does not allude in any shape or form to the practice of infant baptism, but by necessary inference, precludes the very idea of it, because it makes "teaching" the antecedent of baptism. The writer, in the section on baptism says, "Having taught all that goes before, baptise, &c." On this, Archdeacon Farrar comments, "Having given the preliminary instruction of the previous chapter." Giving instruction implies capacity to receive it, hence infants are not contemplated in this most important contribution to Christian literature. Infant baptism, therefore, is not taught, but on the contrary, is excluded by the teaching of Justin Martyr, "The Apostles Teaching," and by what is of more importance than either, by the New Testament itself, seeing that in each case the only persons regarded as proper subjects for baptism are those who are capable of being taught, and therefore able to believe and repent.

"But, says the *Church News*, in these latter days the Church of Christ has been challenged to produce a text or a precept from the New Testament enjoining the baptism of infants." That is quite true, and because it cannot be done, the *Church News* goes outside of it and finds the warrant for infant baptism in *Christian instinct*. We believe that we are Christians, and our "instinct" (our readers will please excuse the expression) tells us that it is wrong to baptise infants, the

"instinct" of the *Church News*, says it is right to do so, which then is the right "instinct?" or is it not true that in matters of doctrine we are not left to "instinct," but to divine commands, and where there is no divine command in matters of doctrine, it is presumptuous on our part to talk about "instinct;" but of course it is arrant nonsense to speak of instinct at all in this connection. We would recommend the writer of "Notes on Infant Baptism" to study the meaning of words and the relation of ideas to each other, before he again attempts to deal with a question of this kind. When he has done this he will find that instinct is an "involuntary or unreasoning prompting to action." It is a natural impulse, independent of knowledge or instruction. If the baptism of infants was a matter of instinct, it would be practised universally, alike by the heathen as by the Christian. The Christian parent only does it because he has been falsely taught in reference thereto, and carries out what he conceives to be a duty or a command. It is not a question of instinct at all, it is a question as to whether God requires it. Has He given us precept or example for it? We say no, and assert that baptism has no meaning at all unless preceded by an intelligent conception of the truth as it is in Jesus on the part of the subject to be baptised.

If the *Church News* wants to know about what time infant baptism made its appearance, we can tell him, it was shortly after the heresy of baptismal regeneration came to be accepted, or perhaps we should say that it was the false doctrine of original sin which led to the idea of baptismal regeneration; without these two factors, it is highly probable that infant baptism would never have been heard of. But if we admit that no specified date can be assigned as to the commencement of such a custom, the *Church News* would be no gainer by such an admission. Other innovations were introduced, to which no date can be assigned and against which a little protest was raised. "The introduction of infant baptism was not at all exceptional. It was simply one of numerous changes

accomplished in the same gradual and uncontested way. It is not all strange, in the light of facts, that such an innovation should have gained the hold which we know it did in the third century." But, nevertheless, the decision of the great church historian, Neander, that "Infant baptism was not derived from apostolical institution" has never been and will never be successfully assailed.

Editorial Notes.

WE wish all our readers a happy new year! Will those who have not yet paid for 1886 help our manager to spend the year happily by sending on their subscription at once, and also for 1887 if convenient. Our printer must be paid.

BRO. A. B. MASTON is conducting a month's services at North Fitzroy. The new chapel is progressing; will be opened this month.

BRO. THOS. PORTER is conducting a month's mission at Hotham. Several have made the good confession; others are enquiring.

BRO. STRANG is away in Sydney for his holiday.

BRO. EDWARDS has been doing good work at Langridge Street. Much regret is expressed at the prospect of his departure from our shores, but in the family trial which he is undergoing his departure seems inevitable.

LANGRIDGE STREET brethren are considering how best to carry on the work when Bro. Edward leaves. Several names have been mentioned. We hear that they have offered Bro. Porter an engagement, which it is likely he will accept. We are pleased that Bro. Porter should begin his work with us again in the same field from which he departed.

BRO. MACALLISTER has been creating a little stir in Sale by lecturing upon "Lost Israel restored." The local papers have spoken in high terms of Bro. MacAllister's abilities as a lecturer and elocutionist.

BRO. CAMERON has decided to leave Berwick, a little bird whispers "en route for Kentucky University." We hope the little bird is wrong, as we cannot spare Bro. Cameron, and he can obtain the needful additional education here. Don't go, Bro. Cameron.

BERWICK brethren will require a preacher. We have heard that an effort will be made to secure Bro. MacAllister for Berwick.

SOUTH MELBOURNE.—Bro. G. B. Moysey finished his work (for the present) at South Melbourne on Sunday, December 19th. Bro. MacAllister preached there on Sunday 26th; and on Wednesday 29th, Bro. Symons takes the South Melbourne platform during the month of January; Bro. Paterson takes February, and Bro. Irwin, March. Bro. Illingworth will conduct the Wednesday evening meetings during the three months, at the close of which time Bro. Moysey will return from Tasmania and take up the work for two months, to complete his engagement with the South Melbourne brethren. Beyond this, no arrangements have been made.

BRO. TROY, having visited Berwick, has gone on his country tour along the Sandhurst main line.

MISSION SUNDAY.—The usual contribution to the funds of the Missionary Committee will be made by most of our churches on the first Sunday in January. Last year the call was liberally responded to; we hope, however, that this year's contribution will far surpass last year. There is much to do, and money is needed to help do it.

BRO. DERBIN WILDER sends us a cheque for £2 2s. for the Missionary Fund, which we have handed to the treasurer, Bro. Thurgood. Bro. Wilder suggests an annual collection; as this was decided upon nearly two years ago, the suggestion comes late. He also suggests that a number of brethren should give two guineas a year. This is better. We are sure our good Bro. Thurgood will be pleased to have the names and cheques of about a thousand brethren who are willing to subscribe two guineas a year. Will all such send on at once. It will rejoice the treasurer's heart, and greatly encourage the Missionary Committee.

BRO. HENRY OAKLEY, of Christchurch, N. Z. has been in the city for the past week. He reports the little church in that city in good condition, and looking anxiously forward to the arrival of Bro. Edmonds from America whom they expect by the incoming mail from San Francisco.

WE ASK the special attention of our readers to the Trust Deed of the Bible College of South Australia. This Fund has been in existence for a number of years now, and we hope by the united efforts of the colonies that something practicable will be done. If you want to help to increase this fund send to either A. B. Maston, Sec. Com. Col. Com., or to F. G. Dunn, Treasurer. This is only a temporary arrangement as to officers till the churches can be consulted.

WE have to acknowledge receipt of a neat four page paper called "The Little Reaper." It is edited by Bro. C. T. For-

scutt, Enmore, N. S. W., and is no doubt intended for local circulation. We notice from its columns that the new chapel at Newtown is to be called The Tabernacle, we wish "The Little Reaper" every success.

It is our intention to publish in the next issue a complete list of the churches in Victoria, with the names and addresses of the secretaries. This will be found useful to the brotherhood in many ways. As a number of churches have been organised since last conference, would secretaries of such churches please send their names and addresses to M. McLellan, 180 Russell St., before the 15th of January; also any change in the names of secretaries that has taken place since last conference, so that the list may be as accurate as possible. We shall also be pleased to insert a similar list of all the Australian colonies, and no doubt the conference secretary of each colony could supply us with the particulars.

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

CHAPTER I.—THE INSTITUTION.

This is the institution (*e diatheke*) that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more (Heb. 10: 16, 17).



HIS word, used by the sacred penmen to characterise the dispensation of the grace of God, more properly signifies *institution* than *testament* or *covenant*. In one instance the writer of the letter to the Hebrews employs it in the sense of a *testamentary disposition*, (9: 15-20). But this he does in such a way as very expressly to confirm the idea which we wish to show is the radical conception of the term. Derived from the verb *tithemi*, to place, put, lay; to put or lay down, and hence to appoint or constitute; and prefixed, not with the preposition *sun*, (*with*) but *dia* (*by* or *through*), and so intimating *cause* or *authorship*, the critical reader cannot fail to appreciate the manifest distinction that there is between this *diatheke* which God has sovereignly appointed, and any *synthoke* of which men have been the covenanters and the covenantees. The most ordinary reader may perceive that in the one

case there is a sovereign disposer, himself instituting that which others, his subjects and dependents, are simply to obey and enjoy, and that in the other case there are equals arranging and contracting together, not as benefactor and beneficiary, but as partners, the one equally with the other.

2. The former, not the latter, is the express characteristic of the divine institutions with respect to man. God does not contract or covenant with his creatures as if they were his equals. He has ever reserved his sovereign and inalienable right of appointment, and however gracious he has proved himself in his institutions, we shall show that the most beneficent of them has this peculiarity, that man is a party to it in no higher sense than in implicitly submitting to its terms, and so thereby enjoying its exalted and eternal immunities and privileges.

3. The writers of the Christian Scriptures speak distinctively of but two institutions. They do not call the transactions of Eden a covenant; only in human writings are they called the covenant of works. The sacred penmen of the New Testament speak only of two divine institutions—the old and the new, the first and the second—the former as temporary, the latter as eternal; the one as preliminary, the other as final; the previous as abolished, the succeeding as remaining; the old as the ministration of condemnation and death, the new as that of righteousness and life.—See 2 Cor. 3 and Heb. 8, 9, and 10 throughout.

4. But however diverse in these and other respects, both institutions possess the cardinal characteristic of all sovereign appointments—imperative authority. The continually repeated formulas of enactment in the first institution—"Thus saith the Lord," and "As the Lord commanded," together with the enactments themselves, and the examples furnished in the history of the chosen people, when placed under the law, supply an amount of evidence that no jury will deny amounts to proof. That the apostles regarded the abolished economy in this light is abundantly proved by their manner of speech respecting it. The writer of the Epistle to the Hebrews speaks of it, not as a covenant whose terms had been in any part legislated by the beneficiaries, but expressly and alone by God. He declares it, "the institution which God had enjoined unto them" (Heb. 9: 20).

5. That the new institution is fundamentally the same in this respect is evidenced alike by the employment of the same designating term, and by the apostle's argumentation and phraseology in connection with it. In Heb.

8: 6-13 he says respecting the Messiah, "Now hath he obtained a more excellent ministry (than Moses), inasmuch as he is the mediator of an institution established upon better promises. For if that first institution had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, when *I will make* a new institution with the house of Israel and with the house of Judah: not according to the institution that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my institution, and I regarded them not, saith the Lord. For this is the institution that *I will make* with the house of Israel after those days, saith the Lord; *I will put* my laws into their mind, and write them in their hearts: and *I will be* to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For *I will be* merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new institution, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Thus alike, generally and particularly, this the doing of the Lord. He is the sole institutor; he makes the institution; he is the writer and depositor of its laws; he is the acknowledger of its people, and he it is who is merciful to them.

6. Not only so, but it is to be observed that all these prerogatives are God's by inalienable right. All will acknowledge the forgiveness of sin here spoken of to be the exclusive prerogative of God. For the creature to assume this prerogative were to arrogate the peculiar privilege of deity. But this is no more the exclusive right of the divine Being than is the acknowledgment and the giving of laws to his people. The giving of laws is as sacred a prerogative as the forgiveness of the transgression of them. The one implies the other. He who possesses the right to frame the law is the same as holds the right to forgive the transgression of it. The arrogance is the same in kind when men assume to forgive sin against God as when they presume to give laws to his people, and if there be any difference in degree, the assumption by which men have dared to frame religious laws is greater than the mere arrogating of power to forgive the breaking of them, for the former right includes the latter.

7. It is of the nature of a *diatheeke* to have laws peculiar to itself—to have an order essentially its own. It always implies an ordained code of laws—a prescribed order. It is an ordained institution. It is a thing having no existence but for the ordinances of the institutor. It consists in these ordinances. To this precise effect is the word of promise as we find it in 2 Sam. 23: 1-5, respecting the Messianic Institution. We quote Kennicott and De Rossi's critical text, as greatly more perspicuous than the common version.

Title—Now these are the last words of David.

Proem—The oracle of David, the son of Jesse,

Even the oracle of the man raised up on high;

The anointed of the God of Jacob, And the sweet psalmist of Israel.

The Spirit of YAHVEH* speaketh by me;

And his word is upon my tongue; YAHVEH, the God of Israel sayeth;

To me speaketh the Rock of Israel.

Song—The just one ruleth among men! He ruleth by the fear of God!

As the light of the morning ariseth YAHVEH;

A sun without clouds for brightness;

And as the grass from the earth after rain,

Verily thus is my house with God;

For an everlasting covenant hath he made with me,

Ordered in all things and sure.*

8. If it be said that an institution may allow those who are named to carry out its provisions to frame laws for that purpose, we answer, that in such a case it would form part of the constitution that the executors were to have such power. They could have no such authority except by express statement of the institutor, and if he did assign them such license, then it would so appear in the statute-book, and the powers so conferred would constitute an integral part of the disposition of the institutor. But apart from this expressly stated provision, it would be a departure from the very conception of a *diatheeke* for the executors to assume themselves to be its legislators. Their doing so were to follow their own will, and not that of the institutor; it were to make another institution than that ordained, so far as such a course was followed. When, then, God made promise, saying to the

* Hebrew scholars agree that this is the correct rendering of (Jehovah)—that it does not signify *self-existence*, as *I am*, but *future appearing*, as *He that will come*; that it is the equivalent of *O'Epomenos* (the Coming One of the N.T. Greek), and that it is fulfilled in Christ.

Messiah, "An everlasting covenant will I make with thee, *ordered in all things and sure*," the assumption that it has not a divinely-established order, or that its order is but partial in extent, and therefore, that those who take upon them to be its executors may disregard its provisions, alter and amend, or depart more or less from them, is all wild and baseless as ever was the maddest reverie of the lunatic, or the most reckless self-vengeance of the outlaw.

9. No argument in respect to change of circumstances or lapse of time can ever affect the determinations to which God has been pleased to come in the bestowment of the bounties of his grace. Having determined on a mediatorial system of bestowment, having appointed the Mediator, having founded in him one institution for the salvation of men, having fixed and promulgated its terms, and having pronounced it everlasting, and in all things well ordered and sure, no reason can there ever be for the suppositions that God will revoke his decisions, that because men neglect them he will overlook them, or that he will do this simply because men choose to be neglecters of the great salvation. If it could be shown that the divine arrangements were faulty, that God had not calculated on all the changes of circumstance through which they were to apply, that they had to become obsolete and inapplicable by change of time, or difference in the constitution of man, there were indeed a show of wisdom in that false teaching which would make it appear that God will not abide by the conditions, specified in the Scriptures of the New Institution, in the bestowment of those inefable benefits mediated to man therein. But as nothing of this kind ever can be shown, all such teaching is only that which causes to err.

10. This very question is for ever settled in Paul's letter to the disciples in Galatia, where he says, "Though it be but a man's covenant, yet if confirmed, no man annuls or adds thereto." He employs this argument to prove that God himself would not take it upon him to violate the institution of the promise. This noted, how overwhelmingly conclusive is his argument against the interference of man with that sacred institution. Even a man's covenant once confirmed is sacred; no man is to add or to diminish. God himself held the institution ratified by his promise to be inviolable. How then shall men, who may not with impunity, vitiate by the slightest alteration a human covenant, testament, or institution, presume without sin to alter the stipulated conditions of the

institution of which God is the author, and which stands confirmed in promise by his oath, and in fulfilment by the blood of his Son?

11. As the first institution consisted in what Moses received from God and delivered to the children of Israel, so the new institution consists in those deliverances which the apostles received from God by the Messiah, and handed down to the churches for faithful observance and preservation. And as in the first it is written of Israel, in respect not of their denying that Moses was mediator, but in regard to their unfaithfulness in observing what he had commanded, "They continued not in my covenant, and I regarded them not, saith the Lord;" so likewise now it is not by a general verbal denial of the mediatorship of Christ that the new institution is violated, but by a divergence from its stipulations. The Jews did not deny that Moses was mediator, but though they tenaciously acknowledged him as holder of that high office, yet they are declared to have broken the covenant instituted through him, and for that they suffered. Precisely so it is now. The mediatorship of Jesus is religiously held in theory, yet the ordinances which he ordained as mediator are departed from; those professing to regard him as the one mediator between God and men have not continued in his institution. Institutions of human arrangement have taken its place, the ordinances in which it consists have been supplanted by the dogmata of men, and it is as true of the generality of the professors of the Christian mediatorship as of those of the Mosaic, that they have not continued in the divine covenant, and that on this account God regards them not. "If," argues the apostle, "God spared not the natural branches, take heed lest also he spare not thee."

12. However merciful God is, and though it ever becomes us to rejoice that mercy is a principal feature of the Christian institution, yet says an apostle, "Our God is a consuming fire." He is still the jealous Lord God of Israel. Jealous as he ever must be for his honor,—his prerogative, his glory he will not give to another. There is forgiveness with him, but it is "that he may be feared;" there is redemption with him, but it is "that he may be sought unto." Never will he consent that the fear of the people toward him be taught by the precept of men. Be it never forgotten, then, that forgiveness of sins, and all the subsequent blessings of the reign of favour are conditional, economical, constitutional bestowments. Not one is given except on specified terms. Not a pas-

sage is there in all the Christian Scriptures that speaks of the bestowment of the divine favor through Christ but intimates this all-important but greatly neglected verity. Nothing but vengeance is promised to the unbelieving and disobedient. "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear (obey) in all things whatsoever he shall say unto you, and it shall come to pass that every soul who will not hear (obey) that prophet shall be destroyed from among the people" (Acts 3: 22, 23.) Of the priestly office of Christ it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all those who obey him" (Heb. 5: 8, 9).

13. What we have said receives the most substantial of support when we consider the exceeding carefulness of the Mediator and his apostles to carry up every item of their instructions to the authorship of God. The second institution, like the first, being a mediatorial one, the Messiah, not less than Moses, ever recurred in vindication of his authority and teaching to the supreme will of the Father. But for his being able to do so, we could have no well founded confidence in his teaching as being the will of God, nor of our obedience to him as acceptable to the Deity. Alike, therefore, for his own sake and for ours, it was needful that he be able to assure us that he was the apostle of God, that he spoke not of himself but as the Father commanded. Equally interesting and important, therefore, to us, as to those engaged in them, are all those occasions on which the Messiah's claims were discussed. Our eternal interest, as much as that of the parties immediately engaged in the controversy, is wrapt up in the question. Well, therefore, may we note the explicit testimony which is so wisely and graciously given us on this fundamental theme.

14. In the fifth chapter of John's testimony we have the case given thus. The Messiah says to his objectors, "I can of mine own self do nothing: as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of the Father, whose apostle I am. If I bear witness of myself alone, my testimony is not to be credited; but I have other witnesses. You sent to John, and he bore witness to the truth. But I have greater evidence than that of John; the works which the Father hath empowered me to perform, the very works that I do bear witness of me that I am the apostle of the Father.

And the Father himself who hath sent me hath borne witness of me. And lastly, those scriptures in which you think you have eternal life, they testify of me." With such argumentation as this in proof of his apostleship from the Father, and of the divine supremacy of his teachings and decisions, the Saviour successfully met all his opponents. He could refer to the testimony of the admittedly prophetic John, who confessed him as *O' Epomenos*—the coming one, *O' Christos*—the Messiah. He could refer to his almost countless miraculous works,—from his manifested power over all the elements of nature, to his authority over the unseen state—the dead coming forth at his call, and the demons obeying his high mandate, crying, "We know who thou art, Jesus of Nazareth, the Christ, the Son of God. He could refer to the Father's public annunciation of him when emerging from the waves of Jordan, when there came from the excellent glory the voice, saying, "This is my Son, the Beloved, in whom I delight." And he could refer to the long foregoing prophecies of the ancient scriptures, which in wondrous accordance proved him all he professed to be—the Messiah and the Son of God, the Mediator of the institution of the promise.

15. The Saviour by his resurrection from the dead, having fully vindicated his claim, being thereby so emphatically declared the Son of God with power, he now chose and commissioned his apostles. In commending them to God he said, "As thou hast sent me into the world, even so I also sent them into the world;" that is, as the Father had constituted him his apostle, so had he constituted them his apostles to the world (John 17: 18). Thus in his parting counsels to them, the Lord said, "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me" (John 13: 29). Jesus himself speaking not his own words, but those of him whose ambassador he was, and so delivering them to those whom he had chosen for the like office to the world, the apostles in their turn delivered simply what they had received of the Lord. In this way the institutes of the new economy were once for all delivered to the faithful, and the charges to the disciples to keep—to observe and conserve the ordinances as they had received them, were of the most explicit, obligatory, and solemn kind. "Be ye followers of me," said Paul, "even as I also am of Christ. Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered

them to you." "For I have received of the Lord that which also I delivered unto you" (1 Cor. 11:1, 2, 23). "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." "If any man obey not our word by this letter, note that man and have no company with him, that he may be ashamed" (2 Thess. 3:6, 14).

16. To readers ever ready to give a verbal admission of the claims of Jesus of Nazareth to the Messiahship, it may appear unnecessary that we seek to fix attention so immediately and closely to the proof. But since there are so many who confess him with the lips, while in deeds they deny him—so many who do not apprehend what is implied in the confession that Jesus of Nazareth is the Christ and Son of God—so many who do not see that this is the fundamental truth of the gospel system, the intelligent perception and confession of which lie at the very threshold of entrance into the enjoyment of the benefits of the new institution—so many who fail to apprehend that if it be the fact that Jesus is the Christ, an implicit submission to him becomes the unalterable requisite to participation in the blessings of that institution of which he is the mediator—there being so many who thus come short, it is imperatively advisable to urge attention to proof as we now do.

17. And this becomes the more needful when we consider that the *knowledge of the Lord* is an indispensable qualification to membership in the institution. Those in it "shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him from the least to the greatest." It was not so in the old administration. Its membership being composed of the lineal descendants of Abraham, it comprised multitudes who knew not the Lord—who required to be taught by their parents concerning him. But it is not so in the Christian institution. Christian parents have to teach their children to know the Lord before their offspring can enter the new institution. Mere birth of flesh gave admission into the old, but birth of spirit—birth of God—birth again, is an imperative necessity in order to entrance into the new. To this law there is no exception. "If any man be in Christ he is a new creature."

18. And it is not merely the knowledge of the Lord in the sense of being aware of his personal existence, but expressly in the experience of his relationship towards those who are his

people as the pardoner of their sins. It is that knowledge which carries with it the assurance that the Lord is ours, and that we are his, and that he graciously forgiven all our iniquities. It is an experience of that blessedness promised as the sure mercies of David, and of which he exultingly cries, "Blessed are they whose iniquities are forgiven, whose sins are covered; blessed is the man to whom the Lord will not impute sin."

19. Only by the distinct recognition of this great first principle is it possible for us to perceive the force and propriety of much of the apostolic Scriptures, and only by so doing can we occupy, in regard to this transcendent question, our own true position, or render to God the glory that is his by right. But with this thought fully before us, how significant are the apostle's words, when in the eleventh and twelfth of Romans he, quoting the words of the prophet of the Lord, says, "This is my covenant, when I shall take away sin," and immediately bursts into the rapturous eloquence of inspiration, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen." It is expressly in view of the man-humbling, but God-glorifying fact, that in the conception, arrangement, and development of the scheme of mercy, Jehovah had no counsellor, no prompter, none to whom he was indebted, none even who knew his mind, not one to whom his decisions were not inscrutable, not one to whom, except for revelation, his ways were not beyond discovery—it is, we say, expressly in contemplation of the magnificent consideration that thus the institution of the grace of God is in all things of him, through him, and to him, that in everything he is its author, its administrator, and its end—it is in view of this that the apostle ascribes glory to God for ever, and beseeches the brethren by the mercies of God to present their bodies living sacrifices, holy and acceptable to God. It is thus that he shows this consecration of their persons to be their reasonable service, and argues according to the divine favor bestowed upon himself, with every brother to think soberly of himself, his gifts and service, even as God has dealt to each.

20. In this way it comes out that the entire service of the christian in-

stitution is that which is reasonably to be expected of the participators in the grace and gifts of God, the rational service of all the members of the new economy. The specific character of the institution, in the particular aspect in which we have been viewing it determines the character of the service to be rendered under it. The apostle's argument is carried from the one to the other, as much as if he had said, Such being the character of the institution, let such be the nature of your service: God has founded the institution, made you participators in its mercies, and bestowed upon you suitable gifts for serving him under his Son, therefore we beseech you to the presentation of your persons a living, holy, and acceptable sacrifice to God, which is your reasonable service.

21. The chief wisdom and good of man therefore is, that he realize the clearly revealed certainty that God has established for the present and everlasting salvation of men an eternal Institution, in every item ordered well and sure, and that he submit himself implicitly to its every condition. Thus alone may any one expect for himself the fulfilment of the apostolic petition on behalf of the disciples of Christ, as when writing to the Hebrews, he prayed, "The God of peace who brought again from the dead the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen."

The Expositor

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

JOHN WHOSE SURNAME WAS MARK.

JOHN, whose surname was Mark, led an interesting and eventful life. To gather up the scattered references to him in the New Testament, as a Bible study and a source of instruction, is the object of the present paper.

The first glimpse we get of him is in a *Prayer Meeting*.

And when Peter had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together and were praying." Acts 12:12.

This is pleasant. It creates a favorable impression on our minds at the very start. We are naturally prepossessed in favour of one whose ac-

acquaintance we make at a prayer meeting. Young men! young women! let me express the hope that you love the prayer meeting. Select your companions, as far as possible, from those who frequent the place where prayer is wont to be made. As a rule, you will find the class whose sympathies gravitate thitherward, the devoutest in disposition, the purest in character, the truest in friendship, and the most helpful in Christian progress and labour for the Lord.

John, whose surname was Mark, appears to have been well connected socially. His mother had a good home. Mary was clearly an influential woman. Influential spiritually for certain. She appears to have been truly "a mother in Israel." But she was evidently influential socially as well. Mary occupied a good position in society. This may be fairly gathered from the connection in which the scripture just cited appears. Her home was a roomy, capacious one, beyond the ordinary. The prayer meeting spoken of was held there. And it was no mere gathering of a few friends. "Many were gathered together and were praying." The ample room afforded by the home, which rendered it a fit rendezvous for the brethren, and its spacious courtyard entered by a gate from without, indicate a family in easy worldly circumstances. This is further corroborated by the known circumstance that Barnabas, a man of property and education, was one of the family connections.

The prayer meeting has been the starting point from which many a young man has gone forth to public usefulness. He who is faithful here will grow in grace. The qualities of head and heart alike will develop in the sunny and genial atmosphere of the prayer meeting. And the capacity for service will often become apparent here, which under other and less favourable conditions, might remain dormant through life. The young man whose acquaintance we made at the prayer meeting, is next found going forth on a visit to the church at Antioch, as the companion of Paul and his cousin Barnabas.

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark." Acts 12: 25.

When Barnabas and Saul came to Jerusalem with the bounty of the church at Antioch, the former of the two, we may presume, repaired to the home of his aunt Mary; and both in all likelihood, found hospitality under her roof. Here they and John Mark would meet, and talk over the work of the Lord in other lands, till the soul

of the young man caught the glow of missionary enthusiasm. And they, recognising in him a brother of earnest piety and considerable aptitude for Christian work, took him with them on their return journey to Antioch.

Bye and bye, Barnabas and Saul by the direction of the Holy Spirit, were sent forth from Antioch on what is commonly known as Paul's first missionary tour. And once more John Mark appears upon the scene.

"So they, being sent forth by the Holy Spirit, went down to Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant." Acts. 13: 4, 5.

They needed someone to act in this capacity. One full of love for Christ and love for souls. One who could give special attention to the temporalities of the little company, who could assist in collecting the people to hear the word, attend to the baptizing of the new converts, and take a subordinate part in preaching and teaching as occasion offered. It was a fine opportunity for John to gain experience and render, meantime, valuable service. And so, accordingly, with the approval of the two great pioneers of missionary enterprise, he went forth as their attendant. But, as we shall presently see, the fervour of his zeal soon evaporated before the stern realities of the mission field.

"Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem." Acts 13: 13.

It is said that distance lends enchantment to the view. It cannot be doubted that many things, contemplated from a distance, are invested with a charm to the imagination which a closer acquaintanceship speedily, perhaps rudely dispels. So it seems to have been with John. To listen to the two heroes of the cross recounting the triumphs of the Saviour's cause in other countries, as they sat together by his mother's fireside in Jerusalem, to picture them in imagination gathering in the golden sheaves, and happy in the ardent attachment of their converts, all this was very fine. And to his youthful mind, there may have been just a dash of romance attaching to a life, which involved travels so extensive. To behold distant cities and strange peoples, to gaze on the ever varying scenery of nature as they journeyed by sea and land, and to return to Jerusalem in process of time a widely travelled man, there is a poetry about all this which to some natures is as deceptive as it is irresistible. Whether John was influenced by such considerations we know not.

But one thing is clear; his motives were lacking either in singleness or depth. He had looked too much at the bright side of mission life, and overlooked the crosses and losses to be endured. Hence no sooner did he begin to feel the difficulties and hardships of the work than he grew discouraged. Before the stern experiences of the mission field, the poetry and romance of the dreamer were reduced to prose, and very hard prose that—too hard for John whose surname was Mark. The well brought up city youth took ill with this rough life, and began to pine for the old home, and the dear mother's care. The longing grew on him till it became so strong that he could not resist it. And so when Paul and his company came to Perga in Pamphylia, "John departed from them and returned to Jerusalem."

To any one reading the thirteenth chapter of the Acts in a merely cursory way, the statement that "John departed from them and returned to Jerusalem," may appear to be a very small matter. But that defection, trifling as it may seem to the ordinary reader, led afterwards to very grave and serious consequences.

"And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord." Acts 15: 36-40.

John made a mistake when he left Paul and Barnabas at Pamphylia. It was a wrong step and he suffered for it. If we do wrong we must suffer. We lose the Divine favour, we lose in our own sense of self-respect, we go down in our own manhood or womanhood, as the case may be, and we lose the confidence of our fellows. All these personal consequences may follow our wrong doing. And, too often, others become involved in the sad consequences of our sin. It was so in this case.

Paul and Barnabas had been bosom friends till now. The quarrel that took place even now was over no personal matter. It was over John Mark, and the false step he took at Pamphylia. Paul said—"No! I object to John going with us, after deserting us as he did on our last tour. Let us have no unstable men in the company. Let us have tried and true

men only. Men on whom we can depend." But "blood," we are told "is thicker than water." Barnabas and John Mark were *cousins*. On this account, perhaps, he was disposed to deal gently with him. Besides, we know that Barnabas was of a softer and kindlier nature than Paul. He may also, being a kinsman, have understood Mark better than Paul did. He may also have had opportunities of learning how sincerely sorry Mark was for the wrong he had done them both, in forsaking them at a time when he must have known that it was next to impossible to get anyone else to supply his place. The result was that a complete rupture took place between those two grand men. Barnabas, with John Mark, struck off in one direction, Paul, with Silas, struck off in another. We know not that the two great-souled heroic missionaries ever met again till they met in heaven.

The consequences of a false step do not always end with the wrong-doer. This, as we have seen, is an instance in point. The history of almost every church of any standing supplies other examples. One brother does something amiss. Some take his part and want to condone the matter. This is too often the signal for some to take the other side and refuse to let it be condoned. Thus life-long friends have been torn asunder, families existing on terms of the closest intimacy have been separated as if by an impassible gulf, and whole churches have been well nigh rent in twain. How necessary for our own sakes, for the sake of our friends, and for the honour of the Saviour's cause, that we should ponder well our goings, and never flinch from the path of duty, however discouraging the circumstances through which that path may lead.

What a pity it would be if the curtain dropped on John Mark just here. Happily it does not. We pass on now to the epistle to Philemon.

"Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers." See verses 23, 24.

This passage points to a reconciliation between Paul and his young friend of earlier days. While a reference to the epistle to the Colossians will shew that it was no mere formal agreement to let "by-gones be by-gones."

"Aristarchus my fellow-prisoner saluteth you, and Mark the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, who is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me." See Col. 4: 7-11.

John Mark, after all, was something

better than the mere smooth water sailor that Paul, somewhat hastily, had set him down for. There was a substratum of genuine stuff in him. He made a mistake at Pamphylia, but subsequent facts prove that he had more moral fibre in him than Paul had given him credit for. And after that sad, humiliating quarrel at Antioch, he applied himself like a man to retrieve the past. And by diligent, devoted, self-denying labour, he succeeded. Paul, if sometimes severe in his judgment of the delinquencies of others, was yet just, and could be nobly generous. The references, in his letters to Philemon and the Colossians, are sufficient to show that John had fully redeemed his character in Paul's estimation. In the Colossians, he appears in the centre of a bright galaxy of Christian workers whom the apostle not only enumerates, but highly commends, as his "*fellow-workers*," and men that had "*been a comfort*" unto him. It is proper to add that this same Mark, the cousin of Barnabas, afterwards conferred a permanent benefit on the Church of God, as the writer of the *second gospel*.

There is one more allusion to John Mark, in Paul's epistles, to which we must briefly advert.

"Take Mark, and bring him with thee: for he is useful to me for ministering." 2 Tim. 4: 11.

This reference also shows how completely John Mark had regained his old place in the confidence of the apostle. Paul is now an old man. He is writing his last letter. The time of his martyrdom is close at hand. And it is exceedingly instructive, as well as exceedingly gratifying and beautiful to find, among his last words, a testimony which reveals so clearly his appreciative and affectionate regard for "John whose surname was Mark." The cloud which at one time hung so ominously over their mutual relations had passed away, and been forgotten.

This article may have fallen into the hands of some person who has made a false step, and deserted the path of duty: one who has by unfaithfulness lost the confidence of those who once trusted him. Brother! do not lose heart and give up. Instead of giving way to discouragement, go to God in humble confession of your sin, and ask Him for pardon and help to do better. Begin again. Determine, the Lord helping you, that you will redeem your lost prestige, that you will win the victory over your lower nature, and at least deserve to be trusted and esteemed. Do this, and you will succeed. Remember John whose surname was Mark.

The reader may belong to another class. You have stood firm perhaps. Praise God for that. But you are inclined to deal hardly with a brother, or a sister, who has done wrong. Let me affectionately entreat you to err on the side of charity. Think on how the Lord has overlooked your mistakes. The brother on whom you frown, and from whom you turn away, may be made of the true metal although he has failed where you have stood firm. Give him another chance. The sister who has grieved, and perhaps, deeply injured you, may have the noblest qualities of womanhood in her for all that, if you will only give her another chance. Be generous. Keep your heart open. Remember PAUL, and John whose surname was MARK.

Carlton.

JOHN STRANG.

The Exhorter.

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

But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—HEBREWS 3: 13.

He that exhorteth on exhortation.—ROM. 12: 8.

THE HARVEST.

"Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest." John 4: 35.



O construct a work such as the Panama canal requires a De Lesseps to organize a company, to provide the means, and to arrange for workmen. This end, so important to the commerce of the world, will not accomplish itself. Commerce between nations, necessary for the welfare of all the people of the world, will not do itself. Railroads must be constructed and operated, ships must be built and navigated, etc., etc., and these enterprises must be continually pushed.

Intelligent, persistent work is the price which men pay for the successful accomplishment of every enterprise.

There is a sowing time—the time when the soil is to be prepared, the seed to be selected, and the soil to be impregnated with the seed. There is likewise a time for cultivation—a time when the little plants are to be carefully watched, the condition of the soil to be looked after, and every noxious weed to be exterminated. And then, there is a harvest time—the time

when the reapers go forth, when the hot sun scorches with his heat, and the weariness seems more than can be endured. But all this work is wholly incompetent to do itself. No matter how valuable and necessary to the saving of the life of the people a harvest may be, it will not cut, gather and prepare itself.

There are two classes of people in the world: 1. the indolent, 2. the alert. What are the indolent saying? Listen to it: "There are *four months*, and then cometh the harvest." We can lie by for a long time, we may take our ease yet, and avoid the distress of the labor in the field." But it is not so with the alert. With aroused interest, they are saying: "Lift up your eyes, look on the fields, that they are white *already* unto harvest." The field must be gone into to save the grain." With these, there are no four months to be trifled away as with the former,—the harvest must be saved *now*, if it is saved at all.

Work, for it to be valuable, must be done at the time it is needed—not at some other time.

When the grain of the harvest-field becomes ripe, promptness is required. The instruments of the harvest must be gotten in readiness; the grain must be taken care of, no matter if the sun is hot and there are no shady spots in the field. It must be done. Now, it cannot be left off until next year, nor until next month, nor until next week. If there is procrastination at the harvest time, the loss of the harvest is inevitable.

There are some conditions which must prevail among the harvester. The laborers must be *in earnest*, they must be willing to work and even to endure great inconveniences,—parching thirst, gnawing hunger, and unseemly perspiration. They must *want* to save the grain. How much is a laborer worth who takes no heart in what he is doing? He who gives such a laborer a scant board pays dear for his work. Owners of grain-fields do not want such harvesters. The laborers must cut loose from every restraining cause, enter the field with a sincere *desire* to save the grain; and then labor with earnestness, spirit and zeal, not to-morrow, but *to-day*. Once a friend of mine, a good brother in the church, a farmer, was absent from his usual place at the service of the sanctuary on the Lord's day. Enquiring the cause of his absence, he promptly answered: "I was in my harvest-field; the grain was wasting and must be saved." I do not chide him. A long season of rainy unfavorable weather had prevented going into the field before. "The grain was wasting, and

it must be saved," rang in my ears; and it seemed excuse enough.

But there is a greater and more important harvest than that of all the golden fields of grain. This harvest is always ripe, and the harvesters have but one season in which to gather it; and that is the NOW. Men are born; they grow fresh and green, making great promise of the harvest to come—maturing with heads erect. A storm comes, and they fall. Like the full-headed grain, once prostrate, they have no power of their own to rise again. The storm of sin has prostrated men, the harvest is fully ripe; who will be the harvesters? Reader, this harvest includes your own neighbors, and your neighbors' children; and, it may be, *your own children!* Can it be that you can rest supine and forgetful, and allow this precious harvest to become a waste, though the labor to secure it be a sacrifice and the sun bear down with unwonted power. If we are in earnest about this harvest, as much so as the owners of the grainfields are about theirs, then the whirl of our heavenly Harvester will not be mistaken, as it is sometimes, for the insignificant rattle of children's playings.

The harvest-fields of the world are now taken possession of by the magnificent machines—not by the reap-hook, as formerly. Heaven anticipated the inventions of men and gave to the world a great Harvester, the harvester of human souls. This machine is not of the invention of men. Skilled as they become in some things, it is beyond their power to invent a machine which will harvest the golden grain of human souls and garner them into the granary of heaven. The Harvester for this is heaven-made—it came down from heaven; it is the Truth of God in the gospel of His Son. It is beautiful as the sunlight; and it is made glorious, as it goes out into the harvest-field of the world, by the effulgence which rests upon it like the haloes about the throne of God. This is the great Harvester. But harvesters, no matter how perfect they are, will not work themselves; they must have their operators. And so this one. The operators of this Harvester is the church of Christ, the willing workers in the harvest-field of souls.

Grand and perfect as it is, the heavenly Harvester is powerless to operate itself. If its operators do not attend it, the harvest of the world of souls will lie in its waste and desolation ungathered. In giving this attendance, every one has a work which he can do; and this he must do, or the master of the harvest will demand an account. Some can draw the machine; some can drive,

some can bind up the sheaves; some can gather them in; some can carry the water; and all can enjoy the "harvest home." But suppose that the reapers, instead of falling into the line of work and each one taking his place, should fall out with one another and begin the unheavenly work of a harvest-field fight; and that in this fight, they tread all over the field and stamp the grain into the ground, as they fight round after round. Can the gospel of the grace of God, the magnificent Harvester of the souls of men, accomplish the work of securing this ruined harvest? Is it wonderful that, under conditions like these, many of the most promising fields of the world's harvest are utterly ruined? To properly secure this harvest, the reapers should be in perfect accord. But being simply in accord will not secure the result; there must be a disposition and an enterprise to operate the Harvester.

The Church has had committed to it the most important and honorable work possible for men to accomplish. To save men it has had given to it the Gospel of Christ, the Truth of God. Of all people, readers of *The Standard*, ours ought to be the most willing to dispose of their energies and resources in such a way as that the purposes of the Gospel may be accomplished in the salvation of men; that we ourselves may not be imperiled, the world unharvested, and God dishonoured. In the field of work, like a well-organized band of harvesters, the church should go to the labor willingly, earnestly, and with perseverance. The public services of the church should never be neglected: every one should be in his place; should enter into its spirit; should join in its songs and prayers; and thus contribute to make them what they ought to be. Its prayer-meetings, its Sunday-schools, its private and social work, and its enterprises, should never be neglected, if the souls of men are to be saved. This makes labor, and toil, and struggle; it involves endurance, and sacrifice, and inconvenience; it demands energy, and persistence, and unconquerable courage; but the end to be attained justifies it all. That end is the glorious Harvest Home: "He that reapeth receiveth wages, and gathereth fruit unto eternal life; that he that soweth and he that reapeth may rejoice together". John 4:36.

Now the foregoing has been written as reflections growing out of a statement in the last No of *The Standard*, relating to the condition of the missionary Treasury—*Eighty Pounds overdrawn!* What does this mean? Is this work in the harvest-field to cease? What is the cause of this condition?

Have some of the operators quit the field and gone to the shade trees? How many are quietly sitting by and looking on? Shall not the Heavenly Harvester be pushed with increased energy? Oh, yes; and let us up and at it!


J. H. EDWARDS.

Open Column.

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

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

FAITH AND REPENTANCE.

 I would simplify discussions very greatly, and save much of the valuable time and space of editors and their journals respectively, if reviewers would master the articles they criticize, and quote them correctly. When these conditions are not complied with, I think editors would be justified in referring the review to its author, pointing out wherein he had failed to understand and quote correctly, and requesting him to be kind enough to make the necessary corrections. Had this been done in the present instance, Bro. Watt's reply would have been almost reduced to an "Amen," I would have been spared the trouble of replying, and the readers of the *Standard* would not have had their patience tried by reading or seeing a discussion. My main positions are all reiterated by Bro. Watt; if we differ at all, it is on one or two unimportant points. It must have been noticed by those who have read both articles, that most of Bro. Watt's consists in demolishing a man of straw of his own manufacture—in fact a lifeless, heartless effigy of one of my men. I said "repentance is not a step distinct from believing *with the heart*, but included in it." In Bro. Watt's effigy of this, *the heart* is left out, and he is quite welcome to behead, burn, or in any other way destroy it, only he should not try to make his readers believe that he is roasting either me or one of my men. "Belief with the heart" is a scriptural metaphorical expression, intended by those who used it to indicate repentance. I am sure no one will deny this after reading Acts 8:37 and context, and Rom. 10:10, 11.

Having thus disposed of the substance of the review, I proceed to

notice the details. But first of all, I desire cordially to thank Bro. Watt for the clear statement in his first paragraph of the position held by the Church of Christ, viz., that the fact of any new theory (that is, new to the hearers or readers) being a departure from the generally accepted teaching of the Disciples would constitute no valid reason for its rejection. So long as we are true to that position we are all right, because free from a human creed; any departure from it would put us altogether wrong. Our watchword is *an infallible book*, not *an infallible church*. Our history already shows some bold departures from teaching formerly generally accepted by the church. For example, I suppose the doctrine in A. C.'s sermons on "Life and Death" and "The Law" were at one time generally accepted, but I venture to say that very few now believe the theory of punishment in the former or the hyper-Calvinism of the latter.

Bro. Watt takes John 3:5 and Mark 16:16, and says "the former numbers the steps—water 1, the spirit 2; while the latter places them—the spirit 1, water 2; and I am asked to point out the flaw in the reasoning which, following my example with regard to faith and repentance, would draw the conclusion "therefore these two (water and spirit) are one!!" Well, in the first place, I may say that I never dreamed of drawing the conclusion "faith and repentance are one." I showed that they could not be two distinct steps which must be taken in one particular order. Again, to make the two cases at all parallel he will require to prove that "belief" in Mark and spirit in John mean exactly the same thing. If, however, he will find two admittedly genuine passages of scripture, one of which says "He that believeth and is baptised shall be saved," and the other, "he that is baptised and afterwards believeth shall be saved," then I shall have no hesitation in drawing the conclusion, not that belief and baptism are one and the same thing, but that they are not two distinct steps which must be taken in one particular order.

I am not aware that I "dodged" Acts 2:38: I trust I reverence every sentence of God's word too highly for that. I only mentioned it as an instance of faith and repentance coming in that particular order. It does not affect any position that I took up, unless it can be proved that "pierced to the heart" and "believe with the heart" mean exactly the same thing. I think the demons who believe and tremble are very probably pierced to the heart. Before leaving this verse

there are one or two ideas I cannot resist throwing out, though their truth or falsity does not affect the present discussion. Is it not probable that there were in that audience some who had repented under John's preaching, and had been baptised by him; and others from distant lands who had repented as regards sin, but that Peter (after the manner of preachers generally) addressed the mass as a whole, without thinking or taking notice of the special cases. But even in these cases the command "repent" would be quite appropriate, for as I showed before, repentance has many objects, and those who had repented under John's preaching or independently of it had now to change their minds as to Christ, and even those who had changed their minds so far as to cry out "What are we to do?" had to change their minds still further, so that even in their case the command to change their minds was quite appropriate. And he did not leave them without cause to do so, for with many other words did he *fully* bear witness, and kept beseeching them, saying: Be saved from this perverse generation! Fully bearing witness would be suitable for those at one stage, and beseeching for those at another stage.

It is always wise to take the simple English meaning of a biblical word, provided the meaning of the English word has not changed since the translation was made. Such words as "prevent," "let," and the expression "take no thought" have changed their meanings and now require explanation, but I have never heard it hinted that the expression "change of mind" has changed its meaning. Just as those to whom the subject of baptism is new will find it useful always to substitute "dip" for "baptise," so those who have not clear views on the subject of "repentance" will receive much light by always substituting "change of mind" for that term. To those who may have got into the habit of regarding the mind as nothing more than the intellect, this translation of repentance would be misleading. Such would get more light by substituting the expression "change of heart," for though the heart is not the whole of the mind it is the part with which repentance has principally to do with. In no case would it be correct to substitute "change of conduct" for repentance. Change of conduct is the fruit of "change of mind." McGarvey on Acts 3:19 says:—The terms *repent* and *turn* express two distinct changes which take place in the order of the words. Their relative meaning is well expressed by Dr. Bloomfield, who says that the former denotes "a

change of mind," the latter a change of conduct." John the Baptist makes the same distinction when he says "bring forth fruits meet for repentance." McGarvey defines repentance as *a change of the will, produced by sorrow for sin, and leading to reformation.* While this definition seems to me to be too narrow, inasmuch as it restricts the change to one part of the mind—the will, and does not mention the goodness of God as leading into repentance (though perhaps it is understood that godly sorrow is brought about by the goodness of God), Milligan's definition, by including change of conduct is undoubtedly too wide. McGarvey's definition is valuable as containing the great truth that repentance leads to reformation. Yes, "change of mind" on such subjects as the character of God, the claims of Christ, the nature of sin, etc., must result in a "change of conduct." The absence of the latter would indicate either that there had been no real change of mind, or that there had been a speedy change back again, but I cannot venture to say which.

In the first half of Bro. Watt's article it would appear as if he and I were hopelessly at variance, but he seems to *change his mind* as he proceeds, and I have now the pleasure of arriving at two paragraphs in which he avows his belief in my main positions. He says I am manifestly wrong in one of my conclusions, but I have already dealt with that, and shown that what he condemns is an effigy of his own manufacture, and not one of my positions at all. Here are two of my positions stated by Bro. Watt: "This first link, then (change of the understanding), may and doubtless does precede faith, and, being a stage of repentance, would sufficiently account for the word being in some instances placed first in order. When, therefore, J.E.L. says that faith is included in repentance he is right."

Again, after criticising me at great length on the case of Cornelius, he concludes by boldly taking my position that repentance may precede faith in Christ. He says, "While the apostle did not preach repentance, as the will of Cornelius was already changed, he enjoined believing on Jesus." Something similar to this sometimes takes place in parliament—a member harangues with the "noes" and then votes with the "ayes," or *vice versa.*

Here is another summing up in my favor: "We have seen that in one sense the term 'repentance' is generic, and includes all the stages, from the first feeling of godly sorrow right on to reformation, and that faith is one

of the steps, and occupies a place about the middle of the chain of causation."

Bro. Watt would think it hard treatment if from the preceding extract he were to be charged with saying that faith and repentance are one and the same thing, yet on no stronger grounds, in fact for holding the very conclusions he himself has drawn, he charges me with saying so.

With regard to that misty sentence at the close of my article, I have a remark to offer. I have often heard preachers and leading brethren in the churches lament (and my own experience agrees with them) that many young converts seem to think everything has been done when they enter the church. I am sure the great majority of those who have fallen away had this idea, and it must be confessed that we have a sadly high percentage of defections to mourn over. The mechanical process of conversion as laid down by some of our preachers and tracts is to blame for this. It finds a particular niche for repentance instead of placing it *everywhere.* I hope, however, that Bro. Watt's conclusions as contained in the foregoing extracts will dispel much of the prevailing misimpression on this important subject, and bring about the rejection of the mechanical process which is such a prolific source of evil.

The relationship of faith and repentance to each other is undoubtedly a difficult one to grasp, and still more difficult to state clearly, but I think it may be briefly summed up thus:—The mind may be said to consist of two parts popularly known as head and heart—"head" meaning the intellect, and "heart" meaning the desires, affections, and will. This is not to be regarded as scientifically correct, but I believe it corresponds with the scriptural idea of "heart." Now, faith is the act of the mind in receiving on what is regarded as sufficient evidence some statement as true. This implies a change of mind, but not necessarily of more than one part of the mind—the intellect. Repentance on the other hand is a change of the mind without any limitation—a change of the whole mind. This explains why Bro. Watt and I say that faith is included in repentance, for the part must be contained in the whole. It also explains why the expression "belief with the heart" includes repentance, for it points to change of both head and heart. Now when only one part of the mind, say the intellect, is changed, it is still quite appropriate to say "change your mind." When the desires, affections,

and will are changed, and a change of the intellect on some particular point is required, the most appropriate command is "believe." This corresponds with the case of Cornelius. This new act of faith will probably lead to a further change of the affections and will, and so faith and repentance keep acting and re-acting on each other. To one who had come forward, and whose confession that he believed with all his heart he had just taken, I have heard an evangelist say, now the next thing you have to do is to repent. This is the natural outcome of a mechanical system, but it is not scriptural. Such a one was entitled (according to the scripture) to baptism as the next step.

Almost the only difference between Bro. Watt and myself is on the prayer "against thee, thee only have I sinned," etc. I put it in the mouth of a penitent; Bro. Watt puts it before repentance, or, in other words in the mouth of an impenitent person! I should like very much to say a good deal on Bro. Watt's misleading translation of Acts 2:38, but the editors would doubtless object to the introduction of new matter into the discussion, and this reply is already too long, though to be anything like complete it could not well be shorter.

J.E.L.

CONFERENCE

College Committee.



MEETING of the above committee was held on December 14th. Since last meeting, the secretary had been in communication with the trustees of "The Bible College Trust" in South Australia. An answer was received, containing among other things the following resolution: "That a copy of the Trust Deed of 'The Bible College' be made out and forwarded to Mr. Maston, with a request that he should seek to have the same published in the *Christian Standard* (Australia), for the general information of the brotherhood." The committee decided in accordance with the above resolution, to request the editors of the *Standard* to publish the same. According to the Schedule of Capital forwarded with the Trust Deed, this fund now amounts to £2,341 1s. 6d.

A. B. MASTON,
Sec. Con. Col. Com.

TRUST DEED OF BIBLE COLLEGE.
To all to whom these presents shall come,
Thomas Magarey, of Adelaide, in the Province of South Australia, Esquire, and

the Honorable Philip Santo, of Adelaide, aforesaid, Member of the Legislative Council, Alexander Thomas Magarey, of the same place, gentleman, and Sylvanus James Magarey, of the same place, Bachelor of Medicine, severally send greeting—

Whereas an educational enterprise has been undertaken at Adelaide, in the Province of South Australia, by certain Christians of the Church of God in that Province, the special design of which enterprise is to assist in the education of young persons who, believing that Jesus is the Christ, the Son of the living God, are desirous of teaching and preaching repentance towards God and faith towards our Lord Jesus Christ, but not excluding others from the benefit of the institution who, with a less definite intention as to teaching and preaching, may still wish for assistance in the study of the word of God. And it is intended that such enterprise or institution shall be called or known as "The Bible College."

And whereas the said Thomas Magarey hath for some time past acted as treasurer for the said educational enterprise, and hath as such treasurer received from various friends of the said enterprise, the total sum of eight hundred and seventy eight pounds four shillings and nine pence; and whereas the said Thomas Magarey having determined to supplement such sum so received by him, as aforesaid, with a further like sum of eight hundred and seventy eight pounds four shillings and nine pence out of his own private means, did appropriate and set apart such last mentioned sum of money accordingly; and whereas interest has accrued upon the said first mentioned sum of money in the hands of the said Thomas Magarey, and such interest amounted to the sum of five hundred and eighty four pounds, twelve shilling.

And whereas the said Thomas Magarey has lately paid over to the said Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey, the said three several before-mentioned sums of money, making together the total fund or sum of two thousand three hundred and forty one pounds one shilling and sixpence, to be held by them in trust for the said Bible College, and at the time of the payment to them of such last mentioned sum of money, it was agreed by and between the several parties hereto that the said Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey should make and execute the Declaration of Trust respecting the said trust fund and respecting the object and purpose of the said Bible College in manner hereinafter contained;

Now therefore these presents witness that we the said Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey (by the direction and at the request and desire of the said Thomas Magarey, testified by his being a party to and executing these presents) do and each of us for himself severally and respectively doth by these presents testify, acknowledge and declare that we the said Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey, and our successors and assigns do and shall and will hold the said Trust Fund or sum of two thou-

sand three hundred and forty one pounds one shilling and sixpence, as also all further and other sums of money, property, and effects which shall at any time or times hereafter be paid, transferred or conveyed to us or into our joint names for the benefit of the said educational enterprise in trust for the said Bible College. And that the same shall from time to time as the same shall be so paid, transferred or conveyed stand and remain in our joint names and be held by us together with all dividends, interest, rents, and yearly and other income and proceeds thereof, in trust only and to and for the sole use and benefit and advantage of the said Bible College in manner hereinafter particularly mentioned and set forth, and to and for no other use trust or purpose whatsoever.

And these presents further witness, that in further pursuance of the premises (and by the like direction, and at the like request and desire of the said Thomas Magarey, as aforesaid, testified as aforesaid), we, the said Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey, do, and each of us, for himself, severally and respectively, doth by these presents further declare as follows, that is to say:

1. The name of the said Educational Enterprise or Institution is and shall be "The Bible College."

2. The object or purpose of the said College or Institution is, to educate or assist in the education of young persons who, believing that Jesus is the Christ, the Son of the Living God, are desirous of teaching and preaching repentance towards God and faith towards our Lord Jesus Christ. But no humanly devised theological system, nor any denominational creed or system may be taught, except so far as it may be necessary to refer to such creeds and systems in order to avoid them.

3. Other young persons however who may not have any definite intention as to teaching and preaching, and who may yet wish for assistance in the study of the word of God, are not to be excluded from the benefits of the said college.

4. Nor are females to be excluded from the benefits of the said college, it being understood that if they are educated therein, it is with a view to their teaching their own sex, or members of the male sex of tender years.

5. The course of instruction in the said college shall consist of Sacred History, Biblical Literature, Evidences of Christianity, Ecclesiastical History and Moral Philosophy, together with instruction in the Hebrew and Greek languages, and in any modern spoken language or languages.

6. The trustees of the said college are the said Philip Santo, Alexander Thomas Magarey and Sylvanus James Magarey, and they, and all other, the trustees for the time being of the said college are hereinafter named or referred to as "the Trustees," and whenever the number of trustees shall fall below the number of three, a new appointment of trustee or trustees is to be forthwith made as hereinafter provided

7. There shall be a Committee of Management of the said college to consist of not more than seven members, and the trustees shall be *ex-officio* members of

such committee of seven. The present Trustees also shall have the appointment of the other members of committee to make up the necessary number, But until the present Trustees shall think it expedient to appoint additional members of committee, they, the said present trustees shall be, and act as the committee. And the right and duty of appointment of committee men in future to fill up vacancies whenever such vacancies may occur shall be with the committee for the time being.

8. The operations of the said college shall be carried on, in Adelaide, South Australia, and in such other place or places, as the committee shall from time to time think proper.

9. The said college and the instruction given therein, and the appointment and removal of professors, teachers and other officers, shall (subject to the directions in these presents contained) be under the entire control and management of the committee. And all property belonging, or to belong to the said college, shall be vested in the trustees, but the committee shall have the entire control and management thereof, and of the income derivable therefrom.

10. The committee shall forthwith and from time to time hereafter, whenever occasion shall require, appoint one of their number to be chairman of their meetings, whose duty it shall be to convene meetings of the committee, by notice in writing to the other members of the committee, and to preside at such meetings. And each chairman shall continue in office for two years, unless he shall sooner resign or cease to be on the committee, but any chairman shall be eligible for re-election. And the chairman shall at any time call a meeting of the committee at the request in writing of any two or more of the members of the committee.

11. The committee shall keep a minute book, in which shall be entered minutes of proceedings at their meetings, and minutes of all matters of importance connected with the affairs of the said college, and the property thereof, and with the management of such property.

12. The committee shall employ for the said college such professors and teachers only as are of good, moral and religious character, and who believe in the fullest sense that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

13. Every candidate for admission as a student into the said college, shall be approved of by the committee before admission, and no candidate is to be admitted as a student, or if admitted to be allowed to remain as a student, unless of good moral character.

14. The committee may (subject to the directions contained in these presents) at any time, and from time to time, make and alter, revoke and remake any by-laws, rules and regulations, relative to the business of their own meetings, and as to a quorum thereof, and relative to the said college, and the carrying on of the operations thereof, the course and times of

study, the fees (if any) to be charged to students, the employment of Professors, Teachers, and other Officers, the conduct of and the management of any college building or school-house hereafter, to become the property of, or occupied for the purposes of the said college or institution, and respecting all such other matters and things, as the committee may from time to time think it advisable.

15. The committee shall make and keep a distinction between capital and income belonging to the said college. And the said sum of two thousand three hundred and forty one pounds one shilling and sixpence, shall form part of the capital thereof; and the same, together with all such additions as shall from time to time be made thereto, shall be invested, in the names of the trustees, in or upon Government or real securities, at interest, or in the purchase of freehold lands and hereditaments in Australia, with power to alter, vary and transpose the securities from time to time for other securities of a similar nature.

16. The committee may from time to time accept gifts of money and property either to increase the capital fund of the said college or towards the annual income of such college. And all sums of money and property specially given or devised for the augmentation of the capital of the said college shall be so applied to capital as aforesaid, and particulars of the name of the donor, the amount or description of the gift or devise, and the date of the receipt thereof shall be entered in the schedule for that purpose contained at the end of these presents, and each such entry shall be initialled by the trustees.

17. The income of the said college shall consist of interest of money and of rents of lands and hereditaments now or hereafter belonging to the said college, and of gifts of money and personality not specially given for purposes of capital, and of fees (if any) to be charged to students. And the general annual working expenses of the said college shall be paid out of income only. The committee shall however be at liberty, if they shall think proper, to appropriate any sum of money or property of the value of fifty pounds and upwards coming to them at any one time, or any overplus of any year's income or part thereof, as an increase of capital, by entering the particulars thereof in the said schedule as aforesaid.

18. The committee may rent any house, school, or other suitable place or places for carrying on the work of instruction of the said college.

19. The committee may whenever the capital shall have so increased as in their judgment to warrant the outlay, purchase thereout in the name of the trustees any freehold land as a site or sites for a college or colleges, and may erect any buildings thereon for any such college or colleges, as aforesaid, or may out of the capital erect any buildings for any such purposes upon any site or sites which may have been given or devised for the purposes of the said college.

20. The trustees, by direction of the committee, shall have power from time to time, to lease or demise any lands and hereditaments given or devised to them,

or held by them, for the purposes of the said college for any number of years not exceeding twenty one years in possession at the best rent that can be reasonably obtained, and that either on building lease or leases, or otherwise, as they may think proper.

21. Whenever any member of the committee shall die or shall absent himself from three successive meetings of the committee, duly convened, without assigning a sufficient reason, the other members of committee shall have power at a subsequent meeting, by entry on their minutes, to declare his seat vacant, and proceed to the election of a new committee man to supply such vacancy.

22. Whenever any trustee shall be desirous of resigning the said trusts, or shall die, or shall go to reside out of South Australia, or whenever a trustee shall cease to be a member of the Committee, or whenever the office of any trustee shall be declared vacant as herein provided, then, and in any or either of such cases the committee shall forthwith appoint one or more of their number to be a new trustee or new trustees as the case may require, and thereupon the trust property, monies, and effects of the said college shall thereupon, with all convenient speed, be conveyed, transferred, and assigned so and in such manner that the same may be legally and effectually vested in such new trustee or trustees jointly with the continuing trustee or trustees or solely as the case shall require upon the same trusts as are hereinbefore declared concerning the same or such of them as shall be then subsisting and capable of taking effect.

23. But no person shall be appointed new trustee or trustees as aforesaid, or a member of the committee as aforesaid, unless he or they is or are known to profess their belief that Jesus is the Christ the Son of God, and that all scripture is given by inspiration of God, and whose lives are in accordance with such profession of belief.

24. Every trustee so to be appointed as aforesaid shall and may (as well before as after the said trust premises shall have been so vested as aforesaid) act or assist in the execution of the trusts of these presents as fully and effectually and shall have such and the same powers to all intents and purposes whatsoever as if he had been originally appointed a trustee and had been party to these presents.

25. The trustees and each and every of them, and each member of the committee, shall be at liberty from and out of the trust funds, or any part thereof, to reimburse and deduct for his and their own proper use all sums of money, costs, charges, damages, and expenses which he or they or any or either of them may reasonably incur or be put into by reason or on account of the trusts hereinbefore declared.

26. The committee may at any time hereafter procure the said Bible College to be incorporated under any laws for the time being in force in South Australia relating to the incorporation of similar institutions.

In witness whereof the said parties of these presents (made in duplicate, and one of which duplicates is intended to be

forthwith deposited at the registry office in Adelaide) have hereunto set their hands and seals the third day of March in the year of our Lord one thousand eight hundred and seventy nine.

THOS. MAGAREY.
PHILIP SANTO.
A. T. MAGAREY.
S. J. MAGAREY.

Signed, sealed, and delivered by the said Thomas Magarey, Philip Santo, Alexander Thomas Magarey, and Sylvanus James Magarey in the presence of

W. M. SANDFORD,
Solicitor, Adelaide.

Poetry.

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

THE CONSCIENCE AND FUTURE JUDGMENT

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things,

Were alive with a terrible might.
And the vision of all my past life,
Was an awful thing to face—
Along with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking,
Of the judgment day to be ;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there be a future
To this land beyond the grave ;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away.
And I knew the far away warning
Was a warning of yesterday—
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

And so I have learned a lesson,
Which I ought to have known before,
And which though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease.
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

Gleanings.

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

THE evidences of a man's Christianity (if he is a Christian) are not so difficult and serious a matter as men think. Why, anyone who has sense sufficient to judge whether he is a good citizen or not, or whether he is the affectionate son of his own parents, can tell whether he is a child of God. "If ye love me, ye will keep my commandments." "Ah!" you sigh, "but I don't always keep them." Well, ask that little child how he knows that he loves his parents; he will answer you, "Because I love to do what they want me to do." "Why, my dear child, you are always doing what they *don't* want you to do. You can't prove your love to them by that rule." The poor child hangs its head, and says, "I don't know as I can." He cannot answer you. You ask again, "My child, how do you *know* that you love your parents?" "Why, why I *do* love to please them better than anything else in the world." "Ah! but I have just shown you that you do not always try to please them; how can you say that *this* is your proof of love to them?" The child is silenced; but in his little heart he knows that in spite of his disobedience he does desire to do his parents' will; and that he *does* love them, whether he perfectly obeys them or not. He thinks, perhaps, "I am a poor child, a hard child to manage; I give them a great deal of trouble, but I love them; I am their own child after all. They would never give me up; and nothing on earth could take me from them." Faith is the life of a child, and that is why the Saviour declares, "Except ye become as little children, ye shall not enter the kingdom of heaven." When, therefore, you examine yourself by the rule of obedience, and find that you are not perfect there, see if it is your greatest desire to honor Christ by keeping His commandments, and if you are trying to do so, and if it is the grief and pain of your life that you fail as you do. If you wish, more than anything else, to be His, if you yearn to have Him for your friend, if you feel that *you must and will belong to Him or to nobody*, you need no more remarkable "witness." If you were not His before, you are so now: so enjoy Him afresh—'tis *sweet making love again*.—BEECHER.

Suppose one of the sheep in a fold were to go to the shepherd, and say, "I think I'm your sheep, because you get six pounds of wool off me;" and another should say, "And I think I'm your sheep, because you get four pounds of wool from me;" and a third, "I hope I am your sheep, but I don't know, for you only get three pounds of wool from me; and sometimes it is but two." Finally, suppose one poor scraggy fellow comes who don't know whether he is a sheep or a goat, and makes his complaint; the shepherd would say, "I know who are the best sheep, and who are the

worst. I wish you could all give me ten pounds of wool; but whether you give me ten pounds or one, you are all mine. I bought you, and paid for you, and you are all in my fold, and you every one belong to me." It is not how much a sheep brings his owner which proves him his. The proof that the sheep belongs to the shepherd is, that the shepherd bought him and takes care of him.—BEECHER.

ANGELS—THEIR CARE FOR GOD'S CHILDREN.—Lot's guests were his best friends; he had entertained angels, and they now deliver him; he would have preserved them, and they did preserve him. Where should the angels lodge, but with Lot? The houses of holy men are full of those heavenly spirits, though they be not seen; their protection is comfortable, though not visible. In our tents they pitch their tents; and when devils would mischief us, they turn them out of doors. It is the honor of God's saints to be attended by angels while in life, and to be exalted by angels when they die. Lazarus was "carried by angels into Abraham's bosom." As, in a family, the greater children carry the less, so God has charged His elder sons, the angels, to bear up our souls.—ADAMS.

ANGELS—THEIR JOY IN THE CONVERSION OF SINNERS.—"A child lost in the forest!" Such was the cry which startled the inhabitants of a remote and thinly-populated district in the wilderness. After a search of three days, the child was found, faint and famished, and well-nigh dead with weariness and terror. With songs and shouts they bore him back in their arms, swift runners going before, and crying "Found, Found!" The entire hamlet was stirred by the tidings, and broke forth into thanksgiving. All participated in the happiness of the parents; and though there were a hundred children in the settlement, more joy was felt that night over the one little wanderer rescued from death, than over the ninety and nine that had been exposed to no danger.

This touching incident well illustrates the joy of angels over the repentant sinner—that thrill of rapture every conversion sends through all the ranks of the blessed. And why do they so rejoice? Conversion brings a new servant to their Lord. It is the accession of a new individual to that holy kingdom of which God and His Christ are the head. Satan loses a vassal, and God reclaims a subject. In every individual converted and saved, they also behold a living manifestation of divine mercy, a new trophy in the temple of Christ's praise, a new jewel added to his crown, a new star lighted up in the firmament of his glory. And then, as they reflect on the misery he escapes, the gloom, and the flame, and the groans of the prison-house from which he has been delivered, and think of the overflowing glories and transports of a blessed immortality awaiting him in their happy society, is it any wonder that they should burst forth in triumphant hosannas, and make all heaven ring with this outgushing joy?

We may illustrate this by an incident

which occurred in connection with the wreck of the ill-fated steamer *Central America*. A few days after that startling event, which sent hundreds to a watery grave, and plunged the nation in grief, a pilot-boat was seen, on a fair, breezy morning, sailing up the bay of New York. The very appearance of the vessel gave token that she was freighted with tidings of no common interest. With every sail set, and streamers flying, she leaped along the waters as if buoyant with some great joy; while the glad winds that swelled her canvas, and the sparkling waves that kissed her sides, and urged her way, seemed to laugh with conscious delight. As she drew nearer an unusual excitement was visible on her deck; and her captain, running out to the extreme point of the bowsprit, and swinging his cap, appeared to be shouting something with intense earnestness and animation. At first, the distance prevented his being distinctly understood. But soon, as the vessel came farther into the harbour, the words, "*Three more saved! Three more saved!*" reached the nearest listeners. They were caught up by the crews of the multitudinous ships that lay anchored around, and sailors sprang wildly into the rigging and shouted, "*Three more saved!*" They were heard on the wharves; and the porter threw down his load, and the drayman stopped his noisy cart, and shouted, "*Three more saved!*" The tidings ran along the streets; and the newsboys left off crying the last murder, and shouted, "*Three more saved!*" Busy salesmen dropped their goods, book-keepers their pens, bankers their discounts, tellers their gold, and merchants, hurrying on the stroke of the last hour of grace to pay their notes, posed in their headlong haste, and shouted, "*Three more saved!*" Louder and louder grew the cry—fast and faster it spread—along the crowded piers of the Hudson and East River—up by the graves of Trinity, the hotels of Broadway, the marble palaces of the Fifth Avenue—over the heights of Brooklyn—across to Hoboken and Jersey City—away, away, beyond tower and pinnacle, beyond mansion and temple, beyond suburb and hamlet—till a million hearts pulsed with its thrill, and above all the sounds of the vast metropolis, mightier than all, hushing all, rose the great, exultant shout, "*Three more saved! Three more saved!*"

If cold and selfish men will thus stop short in eager quest of gain or of pleasure, to let the voice of humanity speak out, and to express their joy that three fellow-beings have been rescued from the ocean depths, shall we deem it an incredible thing that the holy and loving denizens of heaven should rejoice when a sinner repents, and is delivered from the abyss of hell?—*Ida*.

MATERIALISM.—"What is the world that science reveals to us as the reality of the world we see? A world dark as the grave, silent as a stone, and shaking like a jelly. That the ultimate fact of this glorious world? Why you might as well say that the ultimate fact of one of Beethoven's violin quartettes is the scraping of the tails of horses on the intestines of cats."

Our Sisters' Column.

DEAR SISTERS IN VICTORIA.—By the kindness of our Evangelistic Committee, we have been given a four-weeks holiday, and away from the heat and bustle of the busy cities, out into the fresh rich country air, of our sweet "Bethany Home" the thought comes to us, oh! that all tired ones had such a lovely retreat! As we look out in the morning at the dark blue mountain range, spread out as a picture before us, like David we exclaim—"I lifted up mine eyes unto the hills from whence cometh my help." Avenues of richly laden fruit-trees, and fragrant flowers, cause our invalid to say "everything to delight the eye, and cheer the heart," beauty and abundance all around! Our hearts go out in loving gratitude to our Heavenly Father for His goodness and mercy to the children of men. Our first holiday thought is—What can we do for our Master's cause, while resting—and the rusty pen is brightened, as we send a loving message to our sister workers. In the second epistle of Peter 1st chapter, and 5th to 8th verses is a pleasant, suggestive study for the new year. "And beside this, giving all diligence (that word has in it the idea of love, DOING because we LOVE, to DO), add to your faith, virtue (courage), and to virtue knowledge (the only reason we say, *we can't*, when asked to do this or that, is because *we don't know how*—when we are diligent, and courageous, eager to do, then will come such a desire to know more, that every opportunity to improve will be gladly received, and we willingly add—KNOWLEDGE) to knowledge, temperance (self control guard our lips, our life, our eyes, our ears, our heart, so that every action of our life may be as God would have it), to temperance, patience (to understand that word, one must have the harrow of sorrow, or pass through tribulation—to tenderly care for a loved sick one, without hope of recovery, to watch the fleeting breath of the dying will teach us the meaning of patience) and to patience, godliness (or piety—the ancient use of that word had reference to devotion to father and mother: home goodliness, as seen in the worship around the family altar, which is, alas, too often sadly neglected), to godliness, brotherly kindness. ("Bear ye one another's burdens, and so fulfil the law of Christ)," and to brotherly kindness, charity (Love, "against which there is no law). For if these things be in you and abound, they make you to be *not idle* nor unfruitful in the knowledge of our Lord, Jesus Christ." Dear Sisters, let us think, and study over these verses, that we may prove our discipleship by bearing much fruit to the honor and glory of God. I am writing this in the early morning, breathing the perfumed air of God's "goodness and mercy," that "has followed us all the days of our life"—verily, we "will dwell in the house of the Lord for ever." Yours in Christian love,

MRS. C. L. THURGOOD.

"Bethany Home," Ringwood.

Hearth and Home.

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

THE DEACON'S WEEK.

It has long been the custom for Christians throughout the world to hold special New Year's prayer meetings. With this we have every sympathy; but just here, we would like to commend to our readers the following about

"A WEEK OF PRACTICE."

The communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table and looked about on his church. He was a man of simplicity and sincerity, fully in earnest to do his Lord's work, and to do it with all his might, but he did, sometimes, feel discouraged. His congregation was a mixture of farmers and mechanics. So he had to contend with the keen brain and sceptical comment of the men who piqued themselves on power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while, perhaps, he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hillside and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity. The minister spoke: "My dear friends," he said, "you all know, though I did not give you any notice to that effect, that this week is the Week of Prayer. I have a mind to ask you to make it, for this once, a week of practice instead. Perhaps you will find work that ye knew not of, lying in your midst. And let us all, on Saturday evening, meet here again, and choose some one brother to relate his experience of the week. You, who are willing to try this method, please to rise." Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzled head and sat immovable.

On Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box for ballots was passed about, each one tore a piece of paper from the sheet placed in the hymn books for the purpose, and wrote on it a name. The pastor said, after he had counted them, "Deacon Emmons, the lot has fallen on you."

"I am sorry for it," said the deacon, rising, and taking off his overcoat. "I hav'n't got the best of records, Mr. Parkes." "Well brethren; I am pretty well ashamed of myself, and may be I shall profit by what I have found out these six days back. I'll tell you just as it came. On Monday I looked about me to begin with. I'm very fond of coffee; the doctor says it isn't good for me, so I thought I'd dry on that

first. I tell you it came hard! I hankered after that drink of coffee dreadfully! It seemed as if I couldn't eat my breakfast without it. I can pity a man who loves liquor more than ever I did in my life before, but I feel sure they can stop if they try, for I've stopped; and I'm going to stay stopped.

"Well, come to dinner, there was another fight. I like pie better than anything. I was brought up on pie, you may say; our folks always had it three times a day; but the doctor has been talking and talking to me about eating it. I have the dyspepsia like everything, and it makes me useless sometimes, and untrustworthy as a weather cock; and Dr. Drake says that nothing will do me good but being careful about my diet. I was reading the Bible that morning while I was waiting for breakfast, for my wife was rather late with washing and all. I came across that part where it says that the bodies of Christians are the temples of the Holy Ghost. Well, I think we ought to take care of them if they are, and see that they're kept clean and pleasant, and nobody can be clean and pleasant that has dyspepsia. But come to pie! I felt as if I couldn't give it up! And I didn't! I eat a piece right agai at my conscience—in spite of what I knew I ought to do, I went and did what I ought not to do. My conscience accused me considerably, and I said then that I would not sneer at a drunken man any more when he slipped; I'd feel for him and help him, for I knew just how it was. So that day's practice was a failure, but it taught me a good deal more than I knew before.

"I set out next morning to look up my Bible Class. I found one real sick—had been in bed for three weeks, and was so glad to see me that I felt fairly ashamed. Then another man's old mother says to me, before he came in from the shed—says she 'he's been saying that if folks practise what they preach, you'd have come round to look him up before now, but he thought you rather looked down upon mill hands; I'm awful glad you're come! Brethren, so was I. I tell you, that day's work did me good. I got a poor opinion of Josiah Emmons, but I learnt more of the Lord's wisdom than a month of Sundays ever showed me.

"Now came 'fellowship day.' I thought that would be all plain sailing, and that I was warmed up, till I felt pleasant to everybody; so I went about seeing neighbors, and it was easy; but when I came home at noon, Philura says, 'Squire Tucker's bull is in the orchard, tearing round, and he has knock'd down two lengths of fence, flat.' Well, the old Adam rose up then! That black bull has been breaking into my fields ever since we got in the aftermath, and its Squire Tucker's fence, and he won't make it strong, as he ought, and that orchard was a young one, just coming to bear; and the new wood as crisp as crackling with frost. You may think I hadn't much fellow-feeling with Amos Tucker. I just went over to his house, and spoke pretty freely to him, when he looked up and said, 'Fellowship meeting day, isn't it, deacon?' I'd rather he had slapped my face. I felt as though

I should like to slip behind the door. I see pretty distinctly what sort of life I'd been living all the years I'd been a professor, when I could not hold on to my tongue and temper one day!"

"Brethren," interrupted a slow harsh voice, somewhat broken with emotion, "I'll tell the rest of it. Josiah Emmons came round like a man and a Christian, right here. He asked me to forgive him, and not think it was the fault of his religion, because it was his own, and nothing else. I think more of him to-day than I ever did before. I was the one that wouldn't say I'd practise with the rest of you. I thought it was everlasting nonsense. I'd rather go to forty-nine prayer meetings than work at being good a week. I believe my hope has been one of them that perish. It has not worked, and I leave it behind to-day. I mean to begin honest, and it was seeing one Christian man that has brought me round to it."

Amos Tucker sat down, and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man, from a far corner of the house, and many a glistening eye gave silent response. "Go on, Brother Emmons," said the minister.

"Well, when the next day came, I got up to make the fire, and my boy Joe had forgotten the kindlings. I opened my mouth to give it to him, when it came over me sudden that this was the day of prayer for the family relation. I thought I would say nothing—I just fetched in the kindlings myself, and when the fire burned up good, I called my wife. 'Dear me,' said she 'I've got such a headache, 'Siah, but I'll come in a minute.' I didn't mind that; for women are always having aches, and I was just going to say so, when I remembered the text about not being bitter against them, so I said, 'Philura, you stay in bed, I expect Emmy and I can get the victuals to-day.' I declare she turned over, and gave me such a look—why it struck right in. There was my wife, that had worked for and waited on me for twenty odd years, almost scared because I spoke kind of feelingly to her. I went out and fetched in the pail of water she always drew herself, and then I milked the cow. When I came in Philura was up frying the potatoes, and the tears shining on her white face. She said nothing—she's quiet; but she had no need. I felt a little meaner than I did the day before; but it was nothing to my condition when I was going, at night, down the cellar stairs for some apples, so that the children could have a roast, I heard Joe in the kitchen say to Emily, 'I do believe, Em, father's going to die.' 'Why Josiah Emmons, how you talk!' 'Well! I do; he's so pleasant and good-natured, I can't but think he's struck by death.'

"I tell ye, brethren, I sat right down on those cellar stairs, and cried. I did really. Seemed as though the Lord had turned and looked at me just as He did at Peter. Why there were my own children had never seen me act fatherly and pretty in all their lives. I'd growled and scolded and prayed at them, and tried to bring them up, 'just as the twig is bent, the tree's inclined,' you know; but I had never

thought that they had reason to expect that I would do my part as well as they do theirs. It seemed as though I was finding out more about Josiah Emmons' short-comings than was at all agreeable.

"When Friday came round I got back to the store. I had left it rather to the boys the early part of the week, and things were out of order a little, but I had sense not to tear round and use sharp words so much as common. I began to think it was getting easy to practise after five days, when in comes Judge Herrick's wife for some curtain calico. I had a handsome piece, covered with roses and things, but there was a fault in the weaving—every now and then a thin streak. She did not notice it, but was pleased with the figures on it, and said she would take the whole piece. Well just as I was wrapping it up, what Mr. Parkes here said about trying to act just as the Lord would in our place, came across me. I turned as red as a beet; I know I did. I felt all of a tremble. There was I, 'a door-keeper in the tents of my God,' as David says, really cheating, and cheating a woman. I tell you, brethren, I was all of a sweat. 'Mrs. Herrick,' I said, 'I don't believe you've looked close at this piece of goods. Its not through woven,'—I said. So she didn't take it; but what grieved me was to think how many times before I'd done such mean, untrustworthy little things to turn a penny, and all the time saying and praying that I wanted to be like Christ. I kept tripping myself up all day just in the ordinary way of business, and I was a peg lower down when night came than I was on Thursday. I'd rather, as far as the hard work is concerned, lay a mile of four foot stone wall than undertake to do a man's living Christian duty for twelve working hours, and the trouble of that is, it's because I'm not used to it, and I ought to be.

"So this morning came round and I felt a little more bright. It was missionary morning, and it seemed a great deal easier to preach than to practise. I thought I'd begin at old Mrs. Vedder's. So I put a Testament in my pocket, and knocked at her door. I said 'Good morning,' then stopped. Words didn't seem to come, somehow. I didn't want to say right out that I had come to try to convert her folks. I hemmed a little, and then I said, 'We don't see you at meeting very often Mrs. Vedder.'

"'No you don't!' says she, as quick as a wink. 'I stay at home, and mind my business.'

"'Well, we should like to have you with us, and to do you good,' I said, trying to conciliate her.

"'Look here, deacon!' she snapped, 'I've lived along side of you fifteen years, and you knew I never went to meeting; we arn't a pious lot, and you knew it, we're poorer than death, and uglier than sin. Jim drinks and swears, and Malvina doesn't know her letters. She knows a heap she ought not, besides. Now, what are you coming here to-day for, and talking so gib about the meeting? I'll go or come just as I please, for you. Now get out of this.' She came at me with a broomstick. There was no need of it, what she said was enough. I had never asked her nor

hers so much as to think of goodness before. Then I went to another place just like that—I will mention no more names, and sure enough, there were ten children all in rags, and the man half drunk. He gave it me too, and I don't wonder. I'd never lifted a hand to serve or save them before in all these years. I'd said plenty about the heathen in foreign parts, and given some little to convert them, but I had looked right over the heads of those that were next door. It seemed as if I could hear the words, 'This ought ye to have done, and not have left the other undone.' I could not face another soul to-day, brethren. I came home, and here I am. I've been searched through and through, and found wanting. God be merciful to me a sinner!"

He dropped into his seat, and bowed his head, and many others bent too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he had never prayed before; the week of practice had fired his heart too. And it began a memorable year for the Church in Sugar Hollow—not a year of excitement and enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward;" and they obeyed His voice. The Sunday school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect, perhaps, as new growths are, but still an offshoot of the "peace which passeth understanding."

And another year they will keep another week of practice, by common consent.—*Adapted from the "Congregationalist."*

ROSE TERRY COOKE.

GENERAL EVANGELISTS' REPORTS.

Murtoa, 10th December, 1886.

To the Missionary Committee.

Dear Brethren.—According to our intention as last month expressed, we have visited Wondah and Laen and preached again in those places. Reached the former place on 10th November. The brethren here are zealously endeavoring to exhibit and spread primitive Christianity. The opposition to the doctrine is very bitter, and very abusive language is used by some who claim to have been baptised with the Holy Ghost. But the truth still prevails, and on the afternoon of Tuesday, Nov. 16th, there was a nice little gathering on the banks of the creek, when seven persons, having made the good confession, went down into the water, and were "baptised into Christ." The church at Wondah now numbers 25. We also preached out at Dollin and Burnt Creek. Came back to Murtoa on 24th, and remained for Lord's day 28th, when we received one from the Baptists. The week following went out to Laen, where preaching is now regularly carried on by Bro. Geo. Smith with the assistance of brethren from Murtoa. At this place the audiences are always good, and many seem interested. Several Baptist friends are living about, and although rather prejudiced against us at first, are

beginning to know us better and to recognise that they are one with us in Christ. We met at Bro. Smith's dam on Tuesday, Dec. 7th, and two persons "put on Christ" in the appointed way. The preaching here has had the effect of producing an announcement of a lecture on "Infant Baptism" by the Presbyterian minister. My prior engagements will prevent my attendance; but we endeavored to clear the way for it by an address on "Household Conversion; with a special view of the babies connected with them." To day, we go to Polkemmet, where as yet there is no church, but some baptised believers, who have written and asked for our assistance. We thank our Heavenly Father for His goodness and grace unto us in the past, and look forward with assurance that He will still bless all efforts for His glory both yours and ours.

Yours in the love of Christ,
W. D. LITTLE.

NEWSTEAD.—Since last report our work has been uphill, delving in strong patches. I have spent three Lord's-days with the brethren in Newstead. I purpose speaking about the work in Newstead in a future report. I commence to-day (D.V.) in Taradale. Since last report five have obeyed Christ, two others have decided.—F. W. TROY.

SOUTH AUSTRALIA.—EVANGELISTIC UNION.

We are thankful to report that God has blessed the seed sown at Lochiel and Alma. May the converts glorify God by bearing much fruit. Bro. W. Judd's engagement with the committee ceases at the end of the year. He has labored in the colony many years, and is a beloved brother and faithful minister. God bless him and make him a blessing to all amongst whom he may labor. Being informed that Bro. Maston will shortly be free to leave Hotham, the committee have invited him to visit South Australia for two months. The churches here will be pleased to see, hear and work with Bro. Maston. We do hope he will be able to come.
JAS MANNING, Sec.

New Books.

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

"ATOMS, APES AND MEN," by Samuel Wainwright, D.D., is the title of a new book just published, obtainable at Dunn & Collins, Bourke St. E st.

The writer reviews the current theories concerning atoms, apes, and men in a masterly manner: proves evolution to be "a house of cards," which falls to pieces at the first breath of clear scientific criticism. The book is worthy of a careful reading. Space forbids further notice. Get the book and read it for yourselves.

"THE TRINITY OF EVIL," by

This is a masterly little book, in which the writer shows that "Infidelity, Impurity, and Intemperance" are a trinity of

evil forces, which all who love liberty, truth, purity, and real prosperity should band themselves together to resist even to the death. These papers first appeared in the *Commonwealth*, and have been published by special request. The book cannot fail to be useful. If statesmen, teachers, and preachers could only be imbued with its spirit we should speedily see a revolution in the civil, social, and religious world that would work a change that would seem almost miraculous. We recommend our readers to get this book. Dunn & Collins, Booksellers, Bourke St. East.

The *Christian Quarterly* for October is to hand, and as usual contains a full quantity of important and thoughtful articles. This number completes the year for 1886. Brethren desirous of subscribing for 1887 will please forward their subscription with name and address to F. Illingworth, 65 Swanston Street, Melbourne. All thoughtful brethren who can should take the *Quarterly*. Price, 10s. per annum.

"ORTHODOXY IN THE CIVIL COURTS," or a history of a case tried in the Noble County, Indiana, Circuit Court, June 19th to 21st, 1883, and in which was involved the orthodoxy of the Church of Christ, embracing a verbatim report of testimony in the case; edited by J. H. Edwards. Australasian Edition.—Published by A. B. Maston, Hotham, for "The Christian Sower Tract Fund." Price (postage paid) 3s. Can be obtained also from Dunn & Collins, 34 Bourke Street East.

This is a book of surpassing interest to all classes of readers. Nothing like it in all the literature of the world. In religious circles, and others as well, the question of orthodoxy is an important one. But who is orthodox? is the question. Each of the religious parties proclaims its own orthodoxy; but will these claims made stand the test?

A unique case in the practice of the civil courts has recently been upon the docket and tried at the bar of the court in the United States, in which the orthodoxy of the large body in that country known as the "Church of Christ" was called in question. This trial took place in the Circuit Court of Noble County, Indiana, June 19th to 21st, 1883. The case was hotly contested on both sides. Able attorneys were engaged upon it.—Hon. W. D. Owen, attorney for the plaintiff, is now, and Hon. John H. Baker, attorney for the defendant, has been a member of the American Congress. These and other able legal gentlemen sifted the question of orthodoxy as only able attorneys can; and that, too, before a tribunal where neither side was permitted an undue advantage. Hence, this was the fairest test of the question of orthodoxy which the century has seen; and, therefore, it cannot but be of the deepest interest to all classes of readers.

The following well-known Australian brethren have written in the highest terms of praise of this book:—John Straug, F.

G. Dunn, D. A. Ewers G. B. Moysey, F. Illingworth, John Verco, M. W. Green, C. L. Thurgood, C. T. Forscutt, and W. Wilson. This is an unabridged edition of the American book, nicely bound in black cloth, and gold title. Sixteen thousand have been sold in America at 4s. 2d.

"SECULARISM VERSUS CHRISTIANITY, being a full report of eight night's debate in the Academy of Music, Adelaide, S.A., in the month of Nov., 1886, between Isaac Selby, Freethought lecturer, and M. Wood Green, Christian minister. 159 p.p. 2s. Carey, Page & Co., Adelaide, or Dunn & Collins, Bourke Street East, Melbourne.

Three propositions are discussed in this volume:—1st. Is Secularism superior to Christianity as an ameliorator of mankind. 2nd. The Divine origin of Christianity. 3rd. Is there a God, and is the portraiture given of Him in the bible a rational one. The debate is of an interesting character, and serves to show that Mr. Selby's freethought does not permit him to accept well recognised facts, or else he would not be so foolish as to question the genuineness of the books of the New Testament, or to support the exploded theory of spontaneous generation.

THE DISCIPLE, a monthly magazine of Christian literature, edited by B. J. Radford and Jessie H. Brown. Standard Publishing Company, Cincinnati, U.S.A.

The above periodical is a high-class magazine, more general in its character than the usual run of such publications emanating from the brotherhood. The October part is embellished with a well executed engraving of the late Judge Richard Reid.

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11:25, 26.

KEMP.—On the 28th November, at Brougham Street, Hotham, Jessie Ann, the wife of Bro. E. H. Kemp, and daughter of Bro. and Sister Lawson, suddenly fell asleep in Jesus. In her 26th year, and the full bloom of strong womanhood, our sister succumbed to the fell power of peritonitis, induced during childbirth, and taking effect nine days afterwards. She had only been married two years and a half, during which time she had enjoyed almost perfect health, and attended to her duties with the utmost activity. She now leaves behind her a baby girl (for whom she gave her life), her husband, two boys, to whom she faithfully filled a mother's place, as well as a large circle of relatives and friends. Our sister was for many years a teacher in the Swanston Street Sunday school, which position she maintained for some time after her marriage, an able singer in the choir, and a member of the Sister's Sewing Society, and was forward in everything

wherein she saw her duty. It is therefore an intense satisfaction to the bereaved to be assured of her eternal welfare on the evidence of a consistent Christian life. While young in years she accepted the offered salvation, and by devoted attention to the commands of the Saviour, as regarded her duty in every sphere of life, she left behind her a record of the living power of Christianity. Though unwittingly on her death-bed, while expressing strong hopes of recovery and a happy earthly future, she said it would have been a "bad thing if she had to seek the Saviour then;" and when she realised the near approach of death, she had no qualms, but in her fast-expiring breath, spoke of Jesus being near her, of his precious promises, and sung of the eternal future "when the king in his glory shall appear," as well as putting the vital question to one as yet unsaved—"which road are you going?" after which she calmly fell asleep, to wake again at the resurrection of the just. This is the second time our brother has been bereaved of a young wife, and much Christian sympathy has been expressed to him and Bro. and Sister Lawson in their unexpected trouble by the brotherhood generally.

PETTY.—On the 20th November, our Sister J. Petty and her partner were bereaved of their child, after the little thing had suffered much from vaccination. May the sorrow be sanctified to them, and God glorified in our prayer. God desires us all to be his, and He takes some early. This may teach us that we have not much time to call our own. H. FULLWOOD.

Nov. 25th.

PITCHFORTH.—We regret to have to write of another of our loved ones who departed this life to be with Christ; our dear Sister Pitchforth, aged 22, daughter of our esteemed Bro. and Sister Evered, fell asleep in Jesus, on Lord's day the 21st Nov. Our sister was a very great sufferer, being laid by on a bed of pain and suffering for some 33 weeks. But which was borne with Christian fortitude, never murmuring at her affliction, nor doubting a Saviour's love for her, but giving great assurance to those around her of her faith in Christ Jesus. We mourn for her loss, but not as those without hope, as we are sure that she has gone to dwell in those heavenly mansions prepared by Christ himself for those who love and serve him. We feel for her afflicted parents; it was sad to part with their dear one, but God thought fit to take her unto himself. We pray that they with us may ever remain faithful to him who died for us, that we may have eternal life, when God shall call us away from this world of sin and sorrow. May it be our lot to be welcomed home into the heavenly courts by our dear Sister, who has only gone a short time before us. Oh! what a glorious meeting that will be, when we shall all be gathered around the great white throne; there will be no more pain or anguish, and all tears shall be wiped from our eyes, and we shall sing praises unto the Lamb for evermore.

J. SEMKEN.

EMOTIONAL CURES (Physical).—"I am becoming more and more convinced of the reality and multitude of emotional cures. People won't hear of a feeling in the mind curing a disease, and so opinion oscillates from the extremity of credulity to that of scepticism."

The Harvest Field.

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

SUMMARY of additions by baptism reported in the December *Standard*: Victoria, 51; South Australia, 33; New Zealand, 16; New South Wales, 11, with "several" decisions at Petersham, but with our well known national proclivity for guessing, we could not make out how many "several" means. May be somebody will have the kindness to inform us in the next *Standard*; Queensland, 7; Tasmania, 4. Total 118. A decrease from last month of 9.

A. B. MASTON.

Molesworth-st., Hotham.

ANNUAL SUMMARY.—The last twelve numbers contains following reports of additions by baptism:—Victoria, 394; New Zealand, 282; South Australia, 160; New South Wales, 95; Queensland, 57; Tasmania, 22. Total, 1010. We are confident that not more than two-thirds of the additions to the churches are ever reported; but suppose that this is all, if they only prove faithful, it will be a source of great joy when thee get home to heaven—"Stand fast." We hope that every disciple of Jesus will work earnestly during the coming year to largely increase this number, remembering that there is "Joy in the presence of the angels" over every returning prodigal. To secretaries, and others, we say, don't forget the "Harvest Field" department of the *Standard*.

VICTORIA.

BRUNSWICK.—Since our last report, we have added sixteen to our fellowship; eight by letter, and eight by faith and obedience. The latter number are the fruits of the earnest and faithful labor of Bros. Millis and Lovell, who for sometime have devoted their Lord's day evenings to the proclamation of the gospel in Brunswick; we hope this is but the earnest of the reward due them for their untiring efforts in the Master's cause here. We have not yet started to build our chapel, I need not state the reason, but will just tell the brethren, they still have an opportunity of contributing to our building fund. S. S.

BRIGHTON.—We seldom report ourselves to the *Standard*, because we have no good news to cheer, but we can say this of ourselves, we are about our Father's business, laboring as those who have to give an account. Our spiritual appetite is not so keen as desirable, possibly it is owing to the want of godly exercise in the work of faith and labor of love, had we to partake more frequently of the good words of faith and good doctrine of Christ, we might have been nearer the measure of the stature of the fulness of Christ. We have had the services of Bro. Lewis, evangelist, on Wednesday evenings for two months, whose addresses have been interesting and profitable to those who came. We are thankful to Bro. Lewis for his timely and kind regards for our spiritual need, especially under the absence of such encouragement. We have not any increase by obedience to report, but we rejoice we have had some by letter, among the number we have Bro.

and Sister Groom from Fitzroy, who has rendered us some assistance. J. C.

DONCASTER.—Good interest taken in the meetings; the Lord's children here, turn out well to carry on the work of the Lord, constantly attending to the apostles' doctrine, the fellowship, the breaking of the bread and the prayers, Act 2: 42. Gospel meetings, well attended, and the people give great attention to the telling of that old tale, which is still the latest news of the day, Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the scriptures, 1st Cor. 15: 3-4. Some are near the kingdom; I believe Doncaster will yet show greater evidence of God's power unto salvation. Any brother coming to Doncaster, will look for the Christians' meeting house, instead of the Christian chapel. Yours in the love of the old story. H. FULLWOOD.

PRAHRAN.—The church in this place is steadily, increasing during the last month, three have confessed and obeyed Christ, and two received by letter of commendation; we have good attendances at all our meetings, the brethren working away with all their might to further the gospel of Christ Jesus, we pray that the efforts put forth may be blessed, and that many more may feel constrained to follow Jesus and serve him. We have also to report the death and loss from our midst of Sister Pitchforth, (notice of which will be found in another column), also our Bro. and Sister Newham have been bereaved of the little one on Thursday, 9th December. We trust that we may be all prepared to meet our dear Lord for we know not the hour he may call us unto himself. J. SEMKEN.

SOUTH MELBOURNE.—As a finish to the year's work, we notify having received additions to our membership of six, one of these being from the people known as the Brethren, the remainder by faith and baptism. The last mentioned are a married couple who had for some time been active workers in an organisation bearing the somewhat euphonious cognomen of the "Christian Crusaders," but having learned the way of the Lord more perfectly under the preaching of our Bro. Moysey, decided to be immersed into the ever blessed name—Jesus, and to work with the disciples for the rest of their days. During our evangelist's three months' sojourn in Tasmania, the preaching platform will be occupied by brethren on the South Melbourne roll, and Bro. Illingworth has in the kindest manner consented to take the Wednesday evening lectures. As a church we have had a prosperous—and, like all its predecessors—a peaceful year; one thing we have not seen,—a *crochet*, and woe betide the brother who should attempt to introduce one. We thank God for the past, and take courage for the future. T. S.

CHELLENHAM.—Since our last report, our hearts have been made glad, by seeing three more added to our number by faith and obedience. Bro. Clapham is still laboring very earnestly, and is drawing good audiences. Our heavenly Father is owing and blessing him by giving him fruit for his labors. Bro. Porter spent one Lord's day with us, and we were glad to see his familiar face among us again. We have in contemplation the erection of a Sunday school, but have not yet decided definitely as to how and when it is to be commenced.

but we hope before long to be able to give further particulars. W. H. B.

South Brighton, December 14th, 1886.

WEDDERBURN.—During the past week, Bro. Park has spent a few days with us, and delivered three discourses. Four have been added to the Lord and the church by faith and baptism. We pray they may be kept faithful unto the end.

R. TWIDDY.

CARLTON (Lygon St.)—Since last report three have been received by letter from sister churches. Three have also been immersed on a confession of faith. Two of these have been received into fellowship with us, the other takes his place among the isolated brethren, being a resident of Redhill, near Dromana.

J. STRANG.

SOUTH AUSTRALIA.

UNLEY.—My last communication gave particulars to the 10th. Oct. when Bro. Colbourne immersed three on the confession of their faith in Christ, and four others came out boldly and also confessed Christ. Since that date these four and eighteen others have been added to Christ and His Church. This gives us much joy and greatly encourages us in the Master's work. The first Monday of last month saw started amongst us "A young peoples union" for the express purpose of further instructing the Sunday-school children who are over twelve years of age. The result of this first meeting talk was that six of the older ones decided for Christ, and were among the eighteen immersed mentioned above. Since the 16th Nov., Bro. Colbourne has been away in the South-east, information of same you no doubt will get from the proper source. We miss him very much, and shall be heartily glad when he again returns. During his absence supplies have been appreciated from the Grote and Hindmarsh St. churches and from the brethren meeting at Zion Chapel, Pultney St., City.

Dec. 7th, 1886. W. B.

MILLCENT.—We have had Bro. Colbourne here during the last four weeks, preaching on each Lord's Day evening and on Tuesdays and Fridays. So far we have no additions to report, which Bro. C. says is unprecedented during his career as an evangelist; but many of the hearers have been led to think and search the scriptures to see whether these things are so. This district is a splendid field for our committee to bestow the labour of an evangelist upon, for two or three years, and would well repay the time and trouble taken up in working it. Here we have five places viz. Mt. Gambier, Millicent, Beachport, Rendelham and Santamoola all connected by rail, and within easy access to one another, which as I have said before would be a splendid field and each have a few brethren to start with. The two first meet together on the first day of the week. If those who can afford it and desire to see the cause prosper their portion would be well spent in supporting an evangelist in this field.

13th Dec., 1886. R. C.

ALMA.—Since report last month, eleven more have yielded themselves in obedience to the Lord. I have been visiting again my old field of labor, Lochiel, and was pleased to see such large gatherings, and I had the pleasure of baptising five more believers who came out on the Lord's side. Six more have also been immersed at Alma. So the Lord's work is still prospering in these parts as well as in others.

Dec. 10, 1886. WM. JUDD.

THE Church of Christ, Grote Street, Adelaide, was formed in 1868. From that time till 1885, seventeen years, 1017 names had been placed on its roll, of whom 711 had ceased to be such through removals (so usual in colonial communities) by transfers to churches, which have formed during the interval; and by death, leaving, in October, 1885, 306 on the roll, of whom 218 were in regular or occasional attendance, the balance of 88 being scattered in country districts. There have been 74 additions during the thirteen months. A small loss has since resulted from removals, transfers, and discipline. The average attendance on Lord's day morning is now 170. Bro. M. W. Green commenced his work as evangelist in September, 1885. His preaching attracts large audiences every evening; the number of additions during the year, testify to the effectiveness of the truth, when ably put, to draw men to the Master. The Sunday school, under the able superintendence of Bro. Dr. S. J. Magarey is a great power for good in the neighborhood and ranks high among other schools in the city for order and management. Steady additions to the membership of the church from the ranks of the school denote that the teaching is of the right class. The Bible classes under Bro. M. Wood Green and Sister Albertina Santo are efficient. The Young Men's Mutual Improvement Society is scarcely so strong as it might be, but after the summer recess will doubtless revive again. The Band of Hope is efficient, and has been favorably reported on by visitors appointed by the Temperance organisation. The Dorcas Society is doing a useful work among the poor of the portion of the city in which its labors are carried on. The officers of the church are Elders, Philip Santo, Robert Lawrie, Dr. S. J. Magarey; evangelist, M. Wood Green; deacons, H. Fullen, David Gale, R. Morphet, R. Verco, W. Verco.

TASMANIA.

HOBART.—The annual pic-nic of the Sunday school was held on the 9th inst., and was a great success. Nearly the whole church present; glorious weather, and everybody happy. Some of the children from forty years upwards, seemed to enjoy the fun as much as the younger ones. Since the report in December *Standard* was written, we have been favored by seven additions by faith and baptism. There seems to be quite an awakening here. May it continue is our fervent prayer. Next month I will try to give you some account of our opening services at the new chapel.

S.

NEW SOUTH WALES.

NEWTOWN.—The quarterly Teachers' Tea Meeting in connection with Sydney, Myrtle St., Petersham and Newtown schools was held on Friday evening Nov. 12th. in the new school-room at Enmore. After Tea addresses were delivered by Brethren from the above school on S. S. Work. A short report was read by the Secretary of the Newtown school showing the state of that school. The report showed a falling off in point of attendance, but as we have had no settled home the last nine months, the attendance could not be expected to be as well as it would otherwise have been. The number on roll was 110 scholars and 16 visitors. Ten visits had been made to the

school by brethren and friends. One scholar made the good confession. The balance sheet showed £10 18s. 1d. to the credit of the school, the whole amount being contributed by the scholars. The meeting which was attended by about 60 persons was brought to a close at 10 p. m. The annual picnic of the Newtown School was held at Parramatta Park on Thursday Nov. 25th. The picnic was attended by 250 scholars, teachers, and friends, every one as usual making the most of the day and enjoying the outing. Since writing the foregoing, our hearts have been gladdened by seven of the scholars putting on the Lord Jesus in his own appointed way.

C. A. R.

NEWTOWN.—It is our pleasing duty to report an increasing interest in the Lord's day services; during the last month thirteen have been added unto the church, having put on the Lord Jesus Christ by faith and baptism, and we are glad to hear that others are not far from the Kingdom. All this is cheering to the brethren, and our Bro. Forscutt, who is much appreciated by all. The new building (which by the way has been named The Tabernacle) is not large enough on some occasions to hold comfortably all who come to hear the gospel preached.

I. H.

WAGGA WAGGA.—It is now sometime since I gave you a report of the work in this district, not that we have been idle, but that until lately we have had very little results from our labors, owing principally to the opposition of the clergy, both R. C. and Protestant, and of the circulation by them of slanderous statements concerning us; however we can now report, that the meetings are improving and that we have had the pleasure during the last three Lord's day evenings of hearing the good confession made. Bro. Goode has just completed a course of addresses on "The Tabernacle" and has now commenced a series of addresses on the "Conversions recorded in Acts." Our additions since last report are four; three by faith and baptism and one from the Baptists.

H. J. WILKINS, Sec.

15th Dec. 1886.

QUEENSLAND NOTES AND NEWS.

Mt. Walker is looking up; within the past two months or so, nine have been immersed.

Bro. Goodacre is about to labor in Toowoomba for three months. He will be missed greatly by the Warwick church.

At Ma Ma Creek the brethren have had great encouragement of late, eight have been recently baptised; the last two by Bro. Goodacre.

The anniversary tea and pic-nic in connection with the Sunday school and Band of Hope at Zillman's Waterholes was held on the 10th December, and was a great success. There were two meals, and three sittings at each. The public meeting at night was uncomfortably crowded, and many outside. Bro. Fischer presided, and Brethren Goodacre and Ewers gave addresses. Hymns were sung and recitations given by the children, to whom at the close prizes were distributed.

I notice that about 1,300 additions (including those received by letter) have been reported in our paper during the past twelve months, and probably a great number have not been reported.

In Brisbane we have had five additions during the month, four by faith and obedience and one formerly immersed. Our Tract Society has recently got 10,000 tracts, and 14,000 more are on the way.

The work goes on at Harrisville, I have paid two or three visits, and Bro. Mordant is working away there and at Mt. Walker with a will. Since last report, three more have been immersed, and at least three or four more have decided. There is an open door in this district, but there are many adversaries.

The tracts from the "Sower Tract Fund" have done no end of good in this colony, and especially about Harrisville. The preacher who goes into a new district with an unlimited supply of these excellent tracts has only half the usual work in establishing a cause there. Had it not been for *Pioneer* and tracts, we could never have got so firm a footing in Queensland. I speak that which I know.

Here is an interesting item from Peak Crossing (Harrisville district):—A deacon of the Congregational church there has recently been immersed. He is a well-known and respected resident, and has been for several years the treasurer of the church. He is a Justice of the Peace. Well, on Sunday morning, the 5th December, our brother went to hear a second sermon from the minister on "Baptism" (four or five of his flock have recently been immersed.) At the close of the sermon, which was miserably weak, and after the benediction had been pronounced, our brother stood up and respectfully asked permission to just read two or three verses of scripture. The minister peremptorily forbade him. An excited lady (a deacon's wife) cried "Turn him out," and quite a scene ensued. Of course he was not turned out, though some seriously spoke of using force. And what was his crime: simply that he asked permission on the Lord's day, in the Lord's house, to read three verses of the Lord's word, which was forbidden by the Lord's minister.

An editorial note in last *Standard* gives the impression that my health is not so good of late, on the contrary I am much better now than I was a year or two years ago, and though I still have an occasional touch of asthma, I think I am growing out of it. The meetings in Brisbane are fair, but not so "large" as they might be and would be if the country work did not claim so large a share of my time. E.

December, 12.

NEW ZEALAND.

OAMARU.—For several years past the Church of Christ here may be said to have had little more than a nominal existence. Ten or a dozen disciples met together in a small rented hall every Sunday morning to break bread, and the work of Sunday school teaching was carried on by several of the members, who along with Bro. Cunningham, the indefatigable superintendent, charged themselves with the religious instruction of the young. From a variety of causes, but chiefly from the paucity of evangelists available for the field, no vigorous or sustained effort had been put forth for the enlargement of the church; at length however, the opportune moment for making such an effort arrived, and in answer to the earnest request of the two or three tried and faithful brethren and sisters, who

had remained steadfast to the good cause, Brethren Moore, Houchins, and Henshelwood appeared upon the scene. It was arranged that a series of gospel meetings should be held every day of the week, the week-day meetings in St. George's Hall, and the Sunday meetings in the drill shed. Bro. Houchins opened the campaign, and for three weeks was the principle speaker. Bro. Moore answered questions and Bro. Henshelwood, besides giving occasional addresses and attending to matters of detail, usually opened the meetings and attended to the devotional part of the service. For the first two or three weeks little impression seemed to have been made, but the effort of Bro. Houchin's earnest and forcible appeals became apparent soon after he had left the field. Only two baptisms took place during the period alluded to, but during the next four weeks about forty candidates were baptised. The ordinance was administered in the public baths, generally at night, after the gospel meeting was over. Large numbers assembled to witness the ceremony, and there can be no doubt that the effect of their presence was to excite interest in the labors of the evangelist, and to spread abroad the tidings of their success. The interest moreover seems well sustained by the press. In the two local papers (morning and evening) reports of the meetings and an abstract of the addresses duly appeared. By-and-bye, too, as members of the various churches became detached from their former connection, the clergy, taking alarm, bestirred themselves into earnest activity, and by their active and, in some cases, almost frantic efforts to recall their wandering sheep, did a good deal to deepen the interest and to spread the conflagration they were attempting to extinguish. Means the most despicable were resorted to, and, in the absence of ammunition from the arsenal of scripture truth, some of the clerical opponents set the example to their followers of trying to overwhelm the "water salvation" preachers with the mud of slander, misrepresentation, and abuse. In spite of all opposition, however, the word of the Lord mightily prevailed, and as a result of the seven weeks' effort a congregation numbering nearly seventy members now meet to break bread where only ten or eleven met before the effort was undertaken. The Sunday school, too, has been vastly enlarged, and altogether the Church of Christ here is in such a promising condition as to render the question of its future growth and permanence a matter of certainty. Bro. Moore, the state of whose health had rendered it necessary for him to seek the recuperation of his energies by a season of repose, seemed as if supernaturally strengthened for the work; rising to the occasion he labored with a degree of energy which was perfectly surprising, until he had the satisfaction of seeing the church here fairly established, organised, and equipped. He returns to Dunedin for the present, but with so many urgent calls coming to him for help from many quarters, it is doubtful as to whether he will be allowed to take the rest he so much requires. Bro. Henshelwood by the appointment of the Missionary Committee, remains in charge of the work here. J. H.

Nov. 29th, 1886.

SPRING GROVE.—We have had a grand time here this month, our Bro. Floyd having paid us a visit from Wellington. He preached for five successive evenings upon themes that could not but awaken the

interest of those asleep, and stimulate those who have been made alive in Christ Jesus. Truthfully he told "the grand old story of unseen things above." "On the last day of his mission, we were rejoiced by witnessing the good confession of six young members of our Sunday school. God bless the young ones, we say, and their teachers, God bless and reward them too. A few days prior to Bro. Floyd's arrival amongst us, two good sisters went down into the water and rose to walk in newness of life.

It was with great regret that we said good-bye to our Bro. and Sister Floyd, though we fully realised that wherever he may be he would be faithful, and that by-and-bye we shall meet him on a better, a happier shore.

Nov. 24, 1886.

H. L.

VICTORIAN MISSION FUND.

RECEIPTS FOR DECEMBER.

Church at Footscray	...	£1 3 9
" Murtoa and district	...	5 0 0
" Fernhurst	...	3 16 6
Bro. Flood	...	1 0 0
" H.N.J.	...	1 1 0
" C. Scott	...	5 0 0
" E. B.	...	0 11 0
" D. Willder	...	2 2 0
" T. McCallum	...	1 0 0
" A. Boak	...	0 12 0
A Brother	...	0 2 6
Sister Le Hurey	...	0 10 0
		£21 18 9

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FROM 17TH NOVEMBER TO 17TH

DECEMBER, 1886.

Church at Petersham	...	£10 10 3
" Sydney	...	4 9 0
" Newtown	...	2 19 0
" Rookwood	...	2 4 6
Total	...	£20 2 9

WM. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from McDowall, Agnew, Miss McLeland, Mrs. Christian, Kean, Flood, Jackson, G. Templeman, H. Templeman, Dickinson, Taylor, Hall, Shreeve, Sheriff, Mrs. Le Hurey, Syme, Dicker, Mrs. Forsyth, Mrs. Anderson, Baird, and Munsie. 18s. from John Smyth, £2 3s. 10d. Payne, 5s. 8d. Quilliam, Turner, Marsh, Beid, McBain, and Bowman. 20s. Oldfield and Rogers, 8s. Boak and Kinghott, 2s. Mrs. Miller, Mrs. MacKay and Mrs. Hagan, 11s. 6d. Greenshields, 14s. 2d. Gemmell, 7s. 2d. Treble, 16s. W. Winter, 60s. McMillan and Jordan.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.