

Notes of the Month.

IT is a prudent if not very valiant proverb that those who live in glass houses should not throw stones, and one which Mr. Spurgeon has failed to observe in attacking the preachers of his own and other denominations, and therefore we are not surprised to find his critics retorting, that he is even more inconsistent in his attitude in connection with one doctrine at any rate, than the persons he brands as heretics. The *Christian Commonwealth* is one of the critics that discovers a "weak joint in the harness" of Mr. Spurgeon. It says:—

Another thing should be clearly understood. It is this: may a man be forgiven for neglecting some of the plainest teachings of the Word of God, simply because he agrees with us in some important matters of opinion? If we are not misinformed Mr. Spurgeon holds strongly to the notion that immersion only is baptism, and that believers only are proper subjects of baptism. We understand that he refuses to admit any persons to membership in his church who have not been baptised on a confession of their faith in the Lord Jesus Christ. And yet it is notorious that Mr. Spurgeon invites to his pulpit, as public teachers, those who hold to and practise infant sprinkling. In other words, he admits the Christian state and character of these men who have never been baptised themselves (according to Mr. Spurgeon's ideas), and who practically aid in perpetuating infant sprinkling, which from Mr. Spurgeon's standpoint is certainly one of the fundamental errors of Christendom. And yet we cannot help thinking that while he does it he should be slow to separate from those who practise believers' baptism, and hold firmly to the head, even Christ, but who do not accept of Mr. Spur-

geon's opinions as regards inspiration, future punishment, &c., &c. We do not say that his opinions are not correct, or that they are not important, but however correct, or however important, they can scarcely be set over against the importance of believer's baptism in the view of those who hold to it as commanded in the great commission, and everywhere practised by the apostles of Jesus Christ. If Mr. Spurgeon would include in his protest the common practice of infant baptism, and declare his unwillingness to be religiously associated with those who continue to defend it, then we should at any rate feel that he was consistent, however uncharitable his course might be regarded. But as the matter now stands, he seems to us to be magnifying philosophical speculations into matters of faith, while he is minimising matters of faith into mere matters of opinion. Here is where we should be pleased to have some additional light. If men, who neglect one of the plainest commands of our Divine Lord, are still to be regarded as worthy preachers of the Gospel of Christ, while others are to be rejected who simply hold to some opinions which were never submitted as a test to any persons seeking entrance into the Church during the Apostolic ministry, then surely we have fallen upon evil times, and possibly the day has come when disintegration should mean much more than even Mr. Spurgeon attaches to the word.

THIS enlightened age (says the *Apostolic Guide*) is as prolific of religious cranks and the crankiness of their cranky doings as, perhaps, any other age in the history of the church. From the Muggletonians to the Mormons and the Salvation Army, every conceivable form of religious eccentricity has been developed as an accompaniment to our boasted civilisation. The following clipping from the *Non-Conformist and Independent* shows us that the long-haired men and short-

haired women are still drawing upon their marvellous resources of invention for something new under the sun, if perchance they can find it:—

The eccentric founders and members of the new sect, which styles itself "The Army of the Lord," have to learn that if they are to be tolerated, they must themselves be tolerant. At present, this is far from being the case. The "Army" carries on its operations at Brighton, in what it calls "The Sanctuary of Jehovah." The "sanctuary," it seems, is divided into two parts, one known as "heaven" and the other as—well, the opposite. The principal religious exercise appears to be the dancing and hopping about of girls, worked up to an intense pitch of excitement, until they fall from exhaustion. Last week, Mr. W. R. Bradlaugh, the evangelist, brother of Mr. Charles Bradlaugh, who was on a visit to the town, noticed the "sanctuary," and entered, taking a seat in the place reserved for the unsaved. He had not been there long before a young woman danced up and denounced him and others as being "full of the devil." Mr. Bradlaugh protested, but individuals styling themselves King David, Elisha, etc., came up, and with great violence ejected him and several others from the place. This kind of thing has been going on for some time, and has naturally excited public hostility to the Army. On Monday, "Elisha" was fined 40s. for assaulting a clerk in the hall. He considers himself a martyr, but most people will think otherwise. The Army should find for itself a "lodge in some vast wilderness," if the presence of the unregenerate is so obnoxious to its members, who most certainly ought not to offer personal violence to those who are already sufficiently cursed by being possessed by the Evil One.

THE *Southern Cross* has the following:—Cardinal Moran reports a most alarming discovery. His Emin-

ence has at last found us all out, and reports to an astonished world that Protestantism and Nihilism are identical. It is our innocent church gatherings, too,—the Anglican Synod, the Congregational Union, &c.,—whose proceedings have lifted the mask off Protestantism, and revealed to the vigilant and shuddering Cardinal the grinning spectre of Nihilism beneath! Cardinal Moran's words are too amusing to be lost:—

When reading the discourses delivered at the conferences and synods referred to, he could not help being struck by the similarity of their aims and aspirations to those of the Nihilists. Both aimed at the same species of unity, the same uniformity, so to speak, of destruction—one in a social and political, and the other in a religious and moral sense. The aim of Nihilism was to bring all mankind to a common level, and to create uniformity in thought and action, which would overbear all the established laws of right and justice and order, and reduce the world to a general state of ruin and destruction. So, too, those religious communions which were apart from the Roman Catholic Church, by aspiring to this miscalled unity, this indiscriminate levelling of religious history, and by adopting this future policy of negation, casting aside the laws and teaching of Christ, were surely bringing about the wreck and ruin of what fraternity and principles of Christianity they possessed.

No doubt the Cardinal believes that Bishop Goe carries dynamite about with him, concealed, say, in his gaiters, when he goes on an Episcopal tour; and that Dr. Dale and Mr. Spicer hold midnight meetings of local petroleuses and dynamitards in each city they visit! In what a world must Cardinal Moran live, when all the Protestant clergymen in the land—good, honest house-fathers, every one of them—seem to him so many spiritual Nihilists!

A NEW London religious newspaper, *The British Weekly*, has undertaken a religious census of London by the process of counting the congregations of the places of worship as they went in or came out of the doors on Sunday, the 18th of September last. The *Daily News* says that as the result of statistics collected in the Scotch Presbyterian Church and

the English Established Church, the average attendance represents about one-third of the church-going population. If this reckoning is trustworthy, we may multiply the evening congregations of London on the day specified by three, which will give as the total of the church going population 1,489,683 out of 3,816,703. This gives the number of customary absentees of people who, though they may occasionally attend a service, cannot be described as church-goers or chapel-goers, as 2,327,020. In whatever way these figures may be regarded, they show an immense and startling alienation of the London public from the regular organisation of religious worship. It is in this aspect of the census that its true significance comes out. Either these figures are deficient and misleading, or the lesson they convey to all religious bodies is one of the most serious importance. They are losing their hold on the population. They are failing in the primary purpose of gathering the people together to public religious instruction and religious worship. In presence of this striking and significant inference from figures which show no sign of manipulation or incompleteness, the merely controversial aspects of the census fall into insignificance. If all the churches together are in a minority of less than one and a half to two and a quarter, it matters little whether, in the minority, Church or Dissent is represented most. As might perhaps have been expected in London, the church of England had a larger attendance than all the Nonconformist churches put together. The figures were in the morning, Established Church, 265,577; Nonconformists, 172,523; in the evening the disproportion was less, the Established Church being 264,752, and the Nonconformist churches 194,639. Of the Nonconformist bodies, the Congregationalists come first with 53,299 attendants in the morning, and 59,545 in the evening; the Baptists come close behind with 49,188, and 59,014; the Wesleyans follow with 32,942, and 36,996. Then come the Roman Catholics with 26,090 and 28,226. These are the highest figures. The Presbyterians numbered 14,867

and 15,503; the Methodists, 10,651 and 12,133; and the other denominations are classed together with a total of 11,576 and 11,448. The figures will bear and deserve much further analysis. But their chief interest is in their general bearing, as indicating a certain failure of religious organisations to keep their hold on the metropolis, and as suggesting very serious considerations as to the future of religion in London.

PROFESSOR Max Müller would scarcely be selected as a type of an evangelical thinker; his view of God is rather that of Pope's Universal Prayer. Yet, says the *Christian at Work*, addressing the British and Foreign Bible Society at its recent meeting, he made these very distinct utterances. Said Professor Müller:

“I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Buddhists, the one diapason, the one refrain that you will find through all, is salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole purchase money must be our own works and deservings. Our own holy bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true, and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred book which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians,—that Christ Jesus came into the world to save sinners.”

Hymn for the Month.

TRUST.

Immortal Love, within whose righteous
will
Is always peace;
O pity me, storm-tossed on waves of ill,
Let passion cease;
Come down in power within my heart to
reign,
For I am weak, and struggle has been vain,
The days are gone, when far and wide my
will
Drove me astray;
And now I fain would climb the arduous
hill,
That narrow way
Which leads through mist and rocks to
Thine abode;
Toiling for man and Thee, Almighty God.
Whate'er of pain Thy loving hand allot,
I gladly bear;
Only, O Lord, let peace be not forgot,
Nor yet Thy care,
Freedom from storms, and wild desires
within,
Peace from the fierce oppression of my sin.
So may I, far away, when evening falls
On life and love,
Arrive at last the holy, happy halls,
With Thee above,
Wounded yet healed, sin-laden yet for-
given,
And sure that goodness is my only heaven.

Lord's Day Meditations.

December 4th.

"If any man among you seem to be religious,
and bridleth not his tongue, but deceiveth
his own heart, this man's religion is vain."
—James 1 : 26.

HERE may be much zeal,
as in the case of the Phari-
sees; there may be much
apparent love of Chris-
tians, or much outward
benevolence: there may
be an uncommon gift in
prayer; there may be much self-denial,
as among those who withdraw from
the world in monasteries or nunneries;
or there may have been deep convic-
tion for sin, and much joy at the
time of the supposed conversion, and

still there be no true religion. Each
and all of these things may exist in the
heart where there is no true religion.
A single unsubdued sinful propensity
neutralises all these things, and shows
that there is no true religion. If the
tongue is not subdued; if any sin is
indulged, it will show that the seat of
the evil has not been reached, and that
the soul, as such, has never been
brought into subjection to the law of
God. For the very essence of all the
sin that there was in the soul may
have been concentrated on that one
propensity.—*Barnes.*

December 11th.

"For all they did cast in of their abundance;
but she of her want did cast in all that
she had, even all her living."—Mark 12 :
44.

How much do men give in propor-
tion to their means and their ability?
They were rich, and did not feel it;
she was poor, and felt it all. They
had enough left; she had nothing left.
They gave out of their abundance; she,
out of her poverty. They were rich
after they had given. She was poor
before she gave, and poorer after; yet
she gave, and gave not the least she
might have done, but two mites in-
stead of one. They encroached nothing
upon their living. She gave all her
living. Men often ask how little they
can give and get rid of an application,
creditably before men, or comfortably
to themselves. She asked how much
she could give to God. Female bene-
volence is honored in the Scrip-
tures: this widow—Mary with the
ointment—and the Marys at the
sepulchre with spices. And the money-
chests of the temple were in the
"Court of the Women."—*Jacobus.*

December 18th.

"Brethren, be not children in understanding;
howbeit in malice be ye children, but in
understanding be men."—1 Cor. 14 : 20

There are two characteristics of
children: the one a disposition to be
pleased with trifles, or to put a false
estimate on things; the other, com-
parative innocence. There is a great
difference as to everything evil be-
tween a little child and a full-grown
man. The former of these character-
istics the Apostle wished the Corin-

thians to lay aside. The latter he
wished them to cultivate. They had
displayed a childish disposition in esti-
mating the gift of tongues above more
useful gifts, and in using it when it
could answer no good purpose. A
little child, however, is something so
lovely, and is so often held up in
Scripture for imitation, that he could
not say, without qualification, Be not
children. He therefore says, Be not
children as to understanding; but as
to malice, a comprehensive word for
evil dispositions, be children. So our
Lord said, Except ye be converted,
and become as little children, ye shall
not enter into the kingdom of heaven.
—*Hodge.*

December 25th.

"Whether therefore ye eat, or drink, or what-
soever ye do, do all to the glory of God."
—1 Cor. 10 : 31.

It is by having the desire to promote
the glory of God as the governing
motive of our lives that order and
harmony are introduced into all our
actions. The sun is then the centre
of the system. Men of the world
have themselves for the end of their
actions. Philosophers tell us to make
the good of others the end, and thus
destroy the sentiment of religion by
merging it into philanthropy or be-
nevolence. The bible tells us to make
the glory of God the end. This
secures the other ends by making them
subordinate, while, at the same time,
it exalts the soul by placing before it
an infinite personal object. There is
all the differences between making the
glory of God (the personal Jehovah)
the end of our actions, and the good
of the universe, or of being in general,
that there is between the love of
Christ and the love of an abstract idea.
The one is religion, the other is mor-
ality.—*Hodge.*

MANY a man has never even begun to
learn the alphabet of a mother's love until
he was taken sick, or lost his property, or
was forsaken by his friends, or was in some
sort of trouble; then, beholding the con-
stancy of his mother's affection for him,
he began to pick out the letters, and for
the first time in his life spell the word
love.—*REV. G. R. ROBBINS.*

The Australian Christian Standard.

MELBOURNE, DECEMBER 1ST, 1887.

PUBLISHER'S NOTICES.

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

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M. McLELLAN,
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PURITY, PEACE, UNITY, LOVE, POWER.

DRIFTING.

MR. C. H. SPURGEON has withdrawn from the Baptist Union. The reason assigned for his taking this course is that some of the congregations or ministers, or both, in connection with the union have drifted or are drifting away from the orthodox moorings whereby they were formerly content to be held. As to whether the reason assigned is sufficient to justify the action he has taken is a question on which we are not called to pronounce an opinion. In order to our being in a position to arrive at a correct judgment on the question, we should require a larger amount of information than we as yet possess. Meanwhile, however, the bare fact, together with the reason assigned for its justification, are suggestive of some serious reflections, which, as a people, we should do well to lay to heart. Hitherto, without any ecclesiastical bond, as with an iron hoop binding us together, we have presented to the world a more perfect illustration of union than the world has ever witnessed since the apostolic age. We have demonstrated not only the possibility but the practicability of the followers of Christ finding in the bible alone, without any adjunct, a basis on which they can unite, so as to constitute one body, and as one body to fulfil

all the functions of the one catholic and apostolic church. As yet no great schism—that hydra-headed monster which during the past centuries of the Christian era has wrought such havoc in the church—has not appeared amongst us. As a church, we have our separate assemblies in great numbers in both the northern and the southern hemispheres, and every member of each separate assembly requires nothing more than the certification of the past of his or her membership to be admitted to all the rights and privileges common to the church as a whole. The union thus existing amongst us is due to two principles, which, although both alike essential elements of New Testament Christianity, are of entirely opposite tendencies. The one is conservative, the other diffusive; the former has its analogue in the centripetal, the latter in the centrifugal force. *Fidelity* to fundamental doctrines is the one principle, and *tolerance* in reference to matters not of fundamental importance is the other. On the even balancing of these two the whole question of union amongst Christians depends. On the one hand fidelity to fundamental principles is essential to the preservation of any basis at all on which Christians can unite so as to continue to be *Christians* in the only true sense of the word. There cannot be *Christian* union without a common understanding as to what the term *Christian* implies. Amongst the body to which we belong, the definition unanimously received as the scriptural one is that it implies faith, repentance, confession and immersion. This at the very least. It is true that there is no formulated definition to which adhesion is demanded as a *sine qua non* to admission to membership. It is, however, with unbroken unanimity assumed that these elements enter into and form essential constituents of Christianity, and that no individual can be called a *Christian* in the full sense of the word of whom they cannot all be predicated.

With equal unanimity, it is assumed that the Bible, and especially the New Testament, is the sole directory in all matters pertaining to religious worship,

and the only authoritative rule for our guidance in the affairs of daily life.

It is doubtless due to the fidelity with which these great fundamental principles have been maintained that our unity as a body has remained hitherto unbroken, and it is only by our continuing to be faithful to them that we can indulge any reasonable hope of our unity being preserved. The moment we relax our grip of the great fundamental principles which constitute our plea, that moment we shall undoubtedly begin to drift from our position. Our immediate danger, perhaps, of thus beginning to drift from any fundamental principle is scarcely such as to excite our fears. Considering, however, the tendency of the age, the tendency towards an excessive laxity of opinion on religious subjects, and the still more dangerous tendency towards absolute freedom from all religious restraints, and, last but not least the tendency to confound mere sensuous pleasure with true spiritual joy, there is danger to be apprehended on the side of excessive forbearance. Between those matters which are clearly and obviously matters of expediency, and those which are just as clearly and obviously matters of fundamental importance, there are others which are of a more doubtful character, and in regard to the proper management of which difficulty is at the present moment being encountered. The drifting process generally commences with matters of secondary importance. What is called the *thin end of the wedge* is not a fundamental principle, but some merely subordinate matter which it is assumed is worth nobody's while to safeguard. The thin end of the wedge, however, is invariably found to be fraught with much more serious consequences than the guard whose negligence allowed its insertion ever anticipated. It is not so much in the principle itself as in its application that its power for good or evil lies, and there is no mistake more common than that of confounding the application of a principle with something different altogether from the principle itself, and then treating the latter as a matter of far less importance than the

former. Hence the necessity of watching with argus-eyed vigilance everything in the shape of an innovation or a departure from the established order of things. Watch the *beginnings* and you may give yourself little anxiety as to the *endings*. Organs, brass bands, names and titles, collecting boxes for the reception of offerings from the world, bazaars, fancy fairs, &c., &c., may all look very harmless, yea very useful things in their way, but once open the door for these and then what follows? Let the Church of Rome and the other so-called churches tell. The Father's house is as in the days of our Saviour transferred from a temple into a "house of merchandise."

We have no desire to raise a false alarm nor to meet trouble half way, nevertheless it is well for us to look at our present position and prospects, with a view of ascertaining if there be any tendency in us to forsake the "old paths" and wander into the bye-ways of error. This seems to be all the more necessary from the fact that as a body we are prospering—increasing rapidly in numbers and influence. The hired halls which formerly served our purpose are giving way to buildings of our own of a more or less elaborate character. Prosperity has dangers of a more subtle kind than adversity. As people get wealthy, they begin to ape the manners of their more fashionable neighbours, and the old proverb about "putting a beggar on horseback" is again verified. In religious matters we frequently find the same thing taking place—with prosperity there is an inclination to imitate—not that which is best in the religious bodies around us, but that which is most showy—to give up that which is simple and plain and adopt that which is complex and ornate. In order to avoid this danger, it is necessary for us to be continually reminded of the reason of our existence as a separate religious body, and of the principles which should guide us in all our efforts. Our strength lies in preserving unswerving loyalty to truth, and in unflinching allegiance to our motto—"the Bible and the Bible only our rule of faith and practice." It is true that this

motto is claimed by other religious bodies—but it is claimed, alas! only to be trailed in the dust and trodden under foot—let us see to it that this does not occur in our experience. It is loyalty to this motto that differentiates us from other bodies of professing Christians, and when we give up this great principle on which the restoration movement stands, we give up our sole reason for existing as a separate religious body. In order to be fashionable we must not drift from the New Testament plan of salvation, nor depart from the simplicity of apostolic worship. We have no right to relax in any way the conditions of pardon as given by Christ and his apostles, so that we may be agreeable to our neighbors, nor have we any warrant to adopt artificial and extraneous means to popularise our meetings for the worship of God. It is in this latter point that the danger of drifting appears to be most imminent, because it is the most easy and plausible, and seemingly of so little importance, and yet we venture to assert that laxity in worship is the inevitable forerunner of laxity in doctrine. We must safeguard the worship of the church if we desire to preserve purity of doctrine. And, let us say here in passing, that the worship of the church, as to its nature and character, is not to be settled by the vote of a congregation but by the explicit teaching of the word of God. It is *prima facie* evidence that the matter so decided upon is not in accordance with New Testament teaching if it requires to be settled in this way. It is a dangerous expediency, and, if allowed as a principle to guide us in our practice, would be practically setting aside the motto we have adopted.

Viewed as a tendency developing itself in the Baptist and other sectarian bodies, the tendency to drift is by no means an unmixed evil. From our point of view we do not wonder at it, and we do not with unmitigated sorrow deplore it. The sooner they drift away from a great many of their denominational "fundamentals" the better. Indeed, when we consider the unscripturalness and the inconsistency of many of their positions, we cannot

be surprised to find elements of a disruptive character amongst them. While professing to take the Bible and the Bible only as their rule of faith and practice, their disregard of its teaching and its authority, in respect of many particulars, is too notorious to admit of question. The main thing to be regretted is that, generally speaking, the drifting away from their old moorings does not seem to bring them nearer to the truth as it is in Jesus. Their departure from the mediæval notions of hell, from the *quid pro quo* theory of the atonement, or from the arbitrary and fatalistic theology of Hyper-Calvanism, or from the mystical pneumatology of Wesley, in too many instances it is to be feared really means their progress towards one or other of the forms of unbelief, whose only legitimate goal is the pessimistic agnosticism, at whose dark and empty shrine our modern philosophers present the offerings of which they call the only living and only true God. It is no doubt a feeling of dread arising from this fear that rouses the righteous soul of the distinguished preacher who has withdrawn from the union which shelters the heretics of the Baptist church, and certainly it is to be deplored that the drifting tendency should take such a godless course. Our only consolation arises from the hope that the loosing from the moorings in the harbor of sectarian Christianity may in course of time be followed by the drifting vessels finding their way into the haven of the one catholic apostolic church. Meanwhile it becomes us who profess to have entered that haven to be more careful than ever we have been to make good our profession by the exhibition of those excellencies which alone can justify our pretensions or commend our principles to the adoption of others. In order to this, while not insensible to the duty of "keeping abreast of the age," and in all matters of undoubted expediency adapting our methods to the times and circumstances in which we are placed, let us be careful to "hold fast that which we have," and "to contend earnestly for the faith once delivered to the saints."

Editorial Notes.

THIS being the last number of the present volume, subscribers will please renew their subscriptions; we will continue all those on our list unless specially instructed to discontinue. We would particularly remind those who have not yet paid for the closing volume that they are expected to send on their subscriptions at once; the better plan would be to remit the amount for the old year, and also the next year in advance. In the January issue subscribers will please look at the wrappers, and if they are *one year* in arrears they will find *one* cross; if *two years* in arrears *two* crosses. If the latter be not paid by the 20th January the paper will then be discontinued.

ANNUAL MISSIONARY COLLECTION.—Churches are reminded of the near approach of the day set apart for the annual collection in aid of the Victorian Missionary funds. In the two previous years, the first Lord's day in January was the day on which the collections were taken up, but at the last conference, the representatives thought it advisable to change the day to the Lord's day preceding Christmas Day, so that this year the collection will be taken up on the 18th December. The amount collected last year reached the respectable total of £108, and we sincerely hope to hear of a still greater amount being obtained on this occasion.

MISSIONARY COMMITTEE.—We are requested by the treasurer of the Victorian Missionary Committee to draw the attention of brethren to the empty state of the treasury. There are now two evangelists in the field, Brethren W. D. Little and D. A. Ewers. We are quite sure that brethren need only be told of the need of assistance for the grand work of evangelising the colony, when Bro. Thurgood (the treasurer) will be cheered by the receipt of contributions to the general fund.

THE new hymn books are now ready, and may be had on application to the Conference Secretary, M. McLellan, 180 Russell Street, at the following prices:—Bound in cloth 2s. 6d., in leather 3s. 6d., carriage added. Remittances to accompany orders. These books are suitable for use either at morning or evening services.

THE prizes offered by Bro. H. W. Crouch, of Doncaster, for the three best essays on the "Unscripturalness of those in Christ intermarrying with those out of Christ, with remarks on the impropriety of Christian evangelists assisting to consummate such marriages" have been awarded as follows:—First prize, "Berean at home"

(Bro. R. Lyall, Melbourne); second prize, "Amicus" (Bro. W. Wilson, Sydney); third prize, "X.Y.Z." (Bro. Cameron, Doncaster.) It may be remarked that a present and ex-member of the Lygon Street Adelphian Class take the first and second prizes. There were twenty-eight essays in all, most of which were well-written and worthy of a place in the columns of the *Standard*. It might be said of four or five of them that they were of nearly equal merit to those which obtained prizes. The essay taking the first prize will be found in another column.

BRO. W. D. LITTLE, general evangelist, at present laboring in the Wimmera district, whose health has not been good lately, has been seeking to recruit it by a visit to the salubrious heights of Gembrook, and we are happy to say has returned to the north much refreshed. The Lord's-day he spent at Gembrook was very wet, but a fair audience gathered to the preaching, at the close of which *one* came forward and was immersed in the creek. Bro. Little preached twice in the Tabernacle just purchased at North Williamstown, and speaks hopefully of the prospects of the cause there. Since last reports from the Wimmera there have been added at Minyip *one*, and at Laen *one* by faith and obedience, and at Horsham *three* by commendation.

BRETHREN are reminded now that Christmas is approaching that we have a mission school in Little Bourke Street, many of the children could do well with a little additional clothing, those most in need of help are boys and girls from six to twelve years of age. Assistance either in money or kind will be thankfully received by the teachers, and may be sent care of M. McLellan, 180 Russell Street, Melbourne.

WE understand that the church at Lygon Street, Carlton, have sent an invitation to Bro. Walden (formerly of South Australia) to labor with them in the preaching of the gospel. Bro. Walden has completed his educational course at one of the American colleges, and is highly spoken of by Bro. Haley. We trust he will accept the invitation, and prove himself to be an earnest and successful worker.

BERWICK.—A small brooch was found outside the chapel, November 1. Owner describing same may receive it by applying to T. Smith, 55 Russell Street.

BRO. STRANG having a free Sunday in October, placed his services for ten days at the disposal of the Missionary Committee. Acting under their advice, he visited Warragul, Sale, and Bairnsdale churches. He delivered one discourse at Warragul, two at Sale, and two at Bairnsdale. His visit to those young churches was timely

and very acceptable. Our brother visited nearly every member at the points mentioned at their houses, and expresses himself as being on the whole much pleased with what he saw and heard. Some have fallen away, but at all the three places there are some really noble brethren and sisters who are standing firm, bearing a faithful testimony to the ordinances of the Lord, and deserving all the consideration that can be given them. Bro. Strang predicts a bright future for the cause of New Testament Christianity in Gippsland eventually, although it may mean a hard uphill fight for some time to come. The church at Bairnsdale contemplates building a chapel soon, and he urges the Missionary Committee to hold themselves ready to make a vigorous and protracted effort to entrench ourselves strongly in North Gippsland after the opening of the new house.

THE brethren should exercise more care in giving letters of recommendation to persons and brethren of doubtful standing. During the past few weeks a number of our Melbourne people have been victimised by persons bearing letters from prominent brethren in neighboring colonies. If letters are given at all, they should contain the facts in the case, so that those to whom they are addressed may have a chance of protecting themselves as well as helping others. The well-known hospitality of our people will require some care if it is to be continued. Be careful to whom you are giving letters, and that they contain all the facts.

THE annual tea of the Improvement Society, Footscray, was held on October 27. Bro. Gilmour was elected president for the ensuing year, Bros. Wiseman and Warne vice-presidents, D. Hayes secretary. The society seems to be in a prosperous state and doing good work.

We are glad to be able to state that Bro. Dr. J. C. Verco, who for some time has been so dangerously ill, is now improving, and hopes soon to be in his usual state of good health. He was suffering from typhoid fever.

BRO. M. MORDAUNT, one of our Queensland preachers, paid a flying visit to Victoria during the past month. He is now located in Gympie, and is doing a good work in that city. He left Melbourne on November 9 for his home in the north.

THE opening tea at Brunswick was held November 8. There was not a very large attendance, but the meeting was a most enjoyable one. The speaking was good, and the singing by Bro. Tinkler and his choir was excellent. Bros. Strang, Goodacre, Moysey, Clapham, Warne and Illingworth addressed the meeting, while Bro.

Millicent presided. The church in Brunswick is now in fair way to prosper. With a nice neat chapel, and Bro. Illingworth to preach for them for a time, they ought to get on.

BRO. F. W. TROY, who left Victoria last February, is now preaching for the church in South Wigton, near Leicester, England. He seems well pleased with our English brethren, and is doing a good work. He had some fine meetings on board the steamer on his way home. Unfortunately he fell sick on reaching Aden, and was not enabled to carry them on. A letter addressed to Cambridge House, South Wigton, near Leicester, England, will find Bro. Troy.

BRO. and Sister C. L. Thurgood, at the request of the Missionary Committee, and with the sanction of the Ballarat Evangelistic Union, have gone to labor for two or three weeks with the church at Wedderburn. We have no doubt that much good will result from their brief visit. We think that great benefit to the cause would be the result if churches in other centres of population would spare their evangelists occasionally for a few weeks' visit to some of the country churches.

CHRISTIAN QUARTERLY.—In consequence of the numerous complaints of these not reaching their destinations, arrangements have been made to send the parcels on to Melbourne and repost there. Brethren desiring to take the *Quarterly* for 1888 will please send order and cash to F. Illingworth, 65 Swanston Street, Melbourne.

BRO. E. W. HERNDON, editor of the *Christian Quarterly Review*, writes as follows:—"Bro. C. A. Moore, of Australia, has been holding a meeting with me, and I expect him to-morrow at my house. I like him very much. He is looking for preachers to send to Australia. The right kind of men are scarce; I cannot find them to supply the home demand. Our bible colleges make machine 'pastors,' having their heads set on 'pastorates' and societies. I am sorry that you are trying to build such a college in Australia—it will build up a class of 'clergymen.'" With a proper basis to start on, and under right management, we think this danger might be considerably minimised; the danger will always exist, no matter what system of education is adopted. As to the effect which the proposed Bible College in South Australia is likely to have on the brethren educated therein, we must suspend judgment until we know what basis it is to be built upon, and the management which will control its efforts.

The Expositor.

THE SECOND ADVENT: WILL IT BE BEFORE THE MILLENNIUM?

NEGATIVE REPLY.—*Second Paper.*

BY

PROFESSOR JOSEPH AGAR BEET.



IN two former papers I have endeavored to show that we have no reason to expect a visible return of Christ to earth until He comes to close the present order of things, to raise the dead, and to bring in complete and final retribution. This result, however, is rather negative than positive, more like theoretical argument than profitable instruction. I wish now to say a few words about the practical significance of the Second Coming of Christ; to ask what this doctrine, so near to the thought of the early Christians, has to do with the actual thought and life of men living now.

It must be at once admitted that we cannot, with reasonable confidence, expect a return of Christ during the lifetime of men now living. Still less can we daily expect His immediate return.

Even in the days of the Apostles, our Lord's immediate return was not expected by His better-informed followers. The Christians at Jerusalem knew that He would not come until first their city had been surrounded by armies and laid waste. Consequently, until the dark clouds began to gather, they knew that the Master was not near. And the Christians at Thessalonica, who, like many others since, had misunderstood Paul to teach that the great day was close at hand, were told plainly that He would not come until an evil already at work secretly had burst forth in a new and tremendous and hitherto unseen form. This correction retains its full force for us. There is nothing now corresponding in the least degree to the tremendous antagonist of God and man described in 2 Thess. 2:4. Among us to-day there is no form of evil which has not existed in equal or greater force for 1,000 years. And the slow development in modern times of forces good and bad makes the sudden appearance of this unknown Evil in the last degree unlikely. Yet this hostile power, at present so far from our view, must precede the dawn of the Day of Days. The absence of even the faintest shadow of its

approach warns us that the Day is not near.

This decisive proof is confirmed by much else around us. The last century has been one of great progress, and of indisputable improvement, both in the churches and in society at large. Everywhere we see quickened spiritual life, greater effort to save the lost, and greater effort for the material, intellectual, and spiritual interests of all. To these must be added the many triumphs of the foreign mission-field. Before our eyes Christ is going forth conquering and to conquer. Moreover, we feel that the forces for good now at work have not accomplished all the good of which they are capable. The progress already made is an earnest of greater things to come. Terrible as are the evils of our day, they are not worse than those of days gone by; and are confronted by forces more numerous and powerful than before. It is very unlikely that this continuous victory, itself a victorious march of Christ, will be interrupted before it has run its course. No; the Master will arrest the wheels of time only when they are running not for good but for evil. This aspect of things around confirms strongly the plain teaching of the great apostle to his converts at Thessalonica.

Is, then, the visible return of Christ a matter of no moment to us? God forbid! To the early Christians, although the Day of Christ was known to be not close at hand, it was yet the goal of all their hopes. The conversion of the Thessalonians is described as a turning from idols to serve God and to wait for His Son from the heavens (1 Thess. 1:10). The Corinthians were waiting for the revelation of Christ (1 Cor. 1:7). And the Philippians were looking for a Saviour from heaven (Phil. 3:20). That which formed so important a part of the spiritual life of the early Christians must be an essential part of the good news proclaimed by Christ. And if so, it must have a practical bearing upon the thought and life of His servants in all ages.

The visible return of Christ is to-day, as it was 1800 years ago, the one goal of the Christian's hope. Not till that day shall we enter the full glory awaiting us. Consequently our eyes are fixed on that day as the complete realisation of our highest expectation. In all probability, long before Christ appears, we shall rest from the toil and battle of life. But even in that rest we shall, like the martyr spirits in Rev. 6:10, be waiting eagerly for complete triumph.

The rationale of this expectation we will further consider. Something about

the return of Christ, for which we are still waiting, we may learn from the historic return of His human spirit to the body laid in the grave. The death of Christ rent asunder the human spirit and body assumed by the Eternal Son that thus He might unite to Himself for ever the human race. The lips Divine which had spoken words of life lay silent in the grave. And the human spirit of the Son of God was banished from the world which He had created, and which He had entered in human form to save and to rule. Such banishment could be only for a time. On the first Easter morning the Son returned and claimed with royal power the bodily robe He had already worn as a man among men. This robe He bore from earth to heaven, transforming it with a glory surpassing that of the bright ones of heaven, and placed on the eternal throne. But by so doing He rent it from the race and from the world of which originally it had formed a part. And the Master hid Himself from His servant's eyes. In other words, He bore from earth a handful of human dust, because that dust had become divine, and hid it in the splendour of heaven.

Like the Master, also the servants will die. Death will silence lips which in defiance of death itself have confessed Him, and will hold captive hands and feet which gladly toiled and ran for Him. And the spirits which once moved these loyal lips and hands and feet will, like His spirit once, be banished from the world man was created to rule. But the fugitive spirits will be at rest, and with Christ.

These separations, so contrary to the aim of the creation of man, and of the Incarnation of the God-Man, cannot continue for ever. The handful of human dust, hidden now in the glory of heaven, will return to the planet of which it was originally a part. And the magic power of the reunion will transform earth into heaven. The prospect of His return and of that transformation gives dignity now to the material world around us. Even the soil beneath our feet, stained as it is by sin, is destined to be rescued and glorified.

And certainly when Christ returns, the spirits of His servants will return with Him to share His triumph. For they are His; and He is theirs, with all He has and is. The rent in their personality caused by death must be completely restored. Therefore, since spirit animating a material and visible form is the original constitution of man, the once-banished human spirits will again clothe themselves in bodies. And we can well believe that between

the bodies laid in the grave and the glorious bodies assumed at the resurrection there will be a very real, though to us inconceivable relation. Such a relation need not involve identity of even a single material atom. For such identity would have no bearing upon the reality of the triumph. All this assures us that the return of Christ will be at once followed by the resurrection of His servants.

Again, at present, moral retribution is, in outward and visible form, strangely imperfect. As yet the exact and essential sequence of conduct and recompense is not manifest. Now the Eternal Son is the moral ruler of the race. His incarnation and death bore witness to the inviolability of the moral law. Consequently, His return and triumph will be accompanied by a complete and manifest vindication of that law. And good and evil, so mysteriously intermingled throughout the ages of the world, will be by His return absolutely and for ever separated. The day of His return is therefore the day of judgment.

Thus will the Day of Days unite whatever sin has separated, restore whatever sin has damaged, and bring in universal and eternal harmony. Thus will the original purpose of creation, apparently diverted for a time by sin, be fully attained. And in that glorious realisation all the faithful servants of Christ will share. On earth they accepted the hand reached out to save them. And that hand will rescue their spirits from the bondage of sin, their bodies from the bondage of the grave, and the very soil stained by their blood from the dissolution to which even nature is condemned.

For that day, and for that realisation of man's original destiny, we joyfully wait. Death will not bring us the triumph and the blessedness for which we long. For the hand of death cannot loosen a chain rivetted by sin. To us the chief significance of death is that it will on the one hand close the earthly seedtime for the eternal harvest, and on the other remove us in safety from the battle of life. But it cannot bring in the final victory. For that victory we await the footstep and the voice of the Great Conqueror.

This expectation is the Christian hope. We value life too much to long for death. We prize too highly the nearer presence of Christ which death will bring to shrink from it. We have no immediate prospect of the fulfilment of our hopes. But we wait cheerfully the Master's chosen time. Probably long before He comes our

weary bodies will lie down for our last sleep. But in our sleep we shall be with Him. And in our sleep we shall hear His welcome voice, and shall wake to sleep no more for ever.

Meanwhile we labor day by day for Him whose coming, distant as it may be, is yet each day nearer. Our hope stimulates our effort. And our ceaseless efforts save our hope from sinking into an empty dream.

Such then is the practical significance of the second coming of Christ. Not at death, but beyond it, there awaits us a full realisation of the purpose of our creation and redemption. And that purpose will be accomplished at once by the personal and bodily return of Christ to the world which He once entered as an infant, and to which His spirit returned after His sacred body and spirit had been violently torn asunder.

This return will be the last. For, just as the day will have no evening, so the return will have no subsequent departure. In a glorified and deathless human body, over a race whose spirits have been redeemed from sin and their bodies from the grave, and over a material world redeemed from corruption, Christ will reign for ever and ever. Even so come, Lord Jesus. We are weary of the turmoil around. We are weary of the conflict of life. Haste, glorious morning; dissipate the gloom of earth, and by thy brightness change this battlefield strewn with the corpses of its children into the Paradise of God.

THE ESCHATOLOGY OF THE BIBLE.

The substance of a speech delivered by J. K. Henshelwood on the opening of a debate on the above subject at a meeting of the Lygon Street Adelphean Society, October 5, 1887.

DO the souls of believers at death pass immediately into heaven, or do they pass into a place called Hades? I take the affirmative of the former proposition by affirming that the souls of believers pass immediately into heaven. I do not mean that they enter immediately after death into the full enjoyment of heavenly happiness, but that in so far as their relation to God and the state of blessedness denoted by the term heaven is concerned their condition is fixed and determined. If we contemplate heaven as a *place*, a definite locality, in contradistinction to a place called Hades, what I affirm is that they pass immediately into that place. From the fact that our souls are in this life confined to our bodies, and that our bodies occupy

space, and also from the fact that we can form no conception of a soul or spirit in itself and apart from some kind of body which occupies space, we are under the necessity of thinking and speaking of spiritual beings as existing in some locality. From this necessity arises the danger of our forming erroneous conceptions of the spirit world. We know that with God there can be no such thing as place or defined or circumscribed locality, and that He is as really present in Hades or hell as He is in heaven. But as to the relation which finite spirits may have to space, we have no knowledge and can form no conception. While therefore in the style of the sacred writers we speak of heaven and hell as localities, we shall do well to remember that it is only in the way of accommodation to our present limited capacities that such mode of speech is admissible. We shall do well, moreover, to bear in mind that by the term heaven or paradise, or any other employed to denote the scene or the locality appropriated to the blessed dead, the general idea intended to be conveyed is the means of personal enjoyment of such happiness as they are capable of. The general idea is really all that it is possible for us in our present state to acquire. It is no doubt allowable for us to particularise it, and to reduce the abstract idea to some concrete shapes and forms. We find this done for us indeed in the pages of the Bible, but we have all need to beware of the error of confounding such imaginary representations with the reality as it actually exists. Beyond the general idea that heaven is a place of happiness, and that hell is its opposite or a place of misery, all our knowledge is what logicians call *subjective*. That is to say, heaven is to us only what we imagine it to be, so that one man's heaven differs as widely from another's as a child's idea of the universe differs from that of a philosopher's. I am thus led to remark that heaven is to us a very different place from what it was to the ancients. Abraham and Moses, and David, and in a word all who lived previous to the resurrection and ascension of Christ, are like mere children compared with us. Not because they were not our equals in intellect, but simply because they lived in the infancy of the world. It was only by the resurrection of Jesus from the dead that life and immortality were brought to light. Until that event took place, the spirit world lay wrapped in darkness. The patriarchs believed that the soul at death would go to Sheol, to a place in which they would enjoy some measure of hap-

pinness—where the wicked would cease from troubling, and the weary would be a rest, but which at best was an obscure and shadowy region—that is to say it was so in their apprehension, and this arose from the necessity of their environment, if I may be pardoned the use of a term in vogue with our modern philosophers.

The typical system under which they lived being a mere shadow of the good things to come, and not the good things themselves, concealed the very things which they revealed. The object to be served by the system, moreover, being to prepare the world for the inauguration of another, and a better, necessitated that the former should be of a disciplinary character. Hence, the sombre hue of the Old Testament conceptions of the future state. It was not until Jesus burst asunder the gate of death and left it ajar that the light of heaven streamed forth upon the world dispelling the darkness in which it had previously been wrapped. The light thus illuminating the earth, at the same time lightens up hades as well. And viewing hades now in the light of resurrection of Christ, we discover that it is to all the saved who have entered it the very paradise of God, the city which the patriarchs sought, the New Jerusalem, the heaven of heavens, the palace and the home of God.

It will be observed that the view I am here setting forth, while implying that the Old Testament saints at death passed immediately into heaven, at the same time admits that in their estimation heaven was to them merely a sheol, or hades, an invisible region, an underworld, a land of shades, where good spirits enjoyed a moderate measure of happiness, and the wicked confined to another region, separated from the former by a great gulf, were shut up like captives in a prison.

In so far as the *realities* of the case are concerned, the souls of the good were just as really in heaven as the souls of the apostles and New Testament saints are there now. That is to say, they were in the very same sense, in the presence of God, and in the enjoyment of all the happiness of which they were capable, as can be predicated of those who under the present dispensation fall asleep in Jesus. While therefore I hold that in so far as the righteous dead were concerned hades was abolished at the resurrection of Christ, I at the same time maintain that the abolishment was a subjective and not an objective fact. It was not abolished from the *divine* stand point, but only from the *human*. If there is no hades no sheol, to us, the reason simply is that fuller

light has been thrown on the future and spirit world by Him who hath brought to light, life and immortality.

To God, there is no hades, no invisible world, for all things to Him are naked and open, and as in His judgment there are two and only two classes of human beings on the face of the earth, so there are by His appointment only two kinds of destiny awaiting them. For the righteous there is heaven, and for the wicked there is hell. "These shall go away into everlasting punishment, but the righteous into everlasting life."

The arguments in favour of the proposition are derived from the general scope of Bible teaching on the subject. The four last things, death, judgment, heaven and hell, are largely treated of both in the Old and in the New Testaments, and especially in the New, and there can be no question that the first impression which acquaintance with the teaching of the Scriptures, concerning them is fitted to produce is, that as there are only two distinct classes of character acknowledged in the word of God, so there are only two distinct destinies awaiting them.

Of particular texts in proof of the doctrine, there are so many that we can find space for only a few of them.

In Gen. 37:35, Jacob speaks of death as going to sheol, and that he associated happiness with his going there seems evident from his dying ejaculations as recorded in Gen. 49:20—"I have waited for Thy salvation, O Lord." In 1 Sam. 28 chapter we have an account of a necromantic feat performed by the so-called witch of Endor, in which she pretends to bring up the prophet Samuel from the dead, that Saul might consult him. Now, whatever opinion we may hold on the general question involved in the narrative, it is evident that at the time was written it was the current belief among the Jews that there was a spirit world, and that in that world the souls of the righteous were in the enjoyment of a certain amount of happiness. This appears from what Samuel is represented as having said when he came up from the underworld, "Why," said the prophet, "hast thou *disquieted* me to bring me up." To him the spirit world was a scene of tranquil and undisturbed repose.

From a remarkable passage which occurs in the book of Job (Job. 19:24), it is evident that even at as early a period as that in which this wonderful life drama was composed, the conceptions entertained regarding the future state were associated with a high degree of felicity. The tried and sorely perplexed patriarch is repre-

sented as consoling himself amidst his troubles with the hope of a glorious vindication and recompense awaiting him in the future. "But I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and after my skin hath been thus destroyed, yet from my flesh shall I see God."

The book of Psalms abounds with passages which can be understood only when interpreted in the light of a blessed future state into which the righteous enter at death, and so also of many passages in the books of the Prophets. Time, however, forbids that I should quote any of these. So complete is the proof in the New Testament, that the most able opponents of the doctrine now admit that while there was an intermediate state—or Hades, a *limbus patrum*, into which the Old Testament saints went at death—there is no such state now. We need not therefore adduce proof texts to demonstrate what few will now deny.

I can only notice in conclusion two objections which have been urged against the position I have here set forth. 1.—It is objected, that under the pre-Christian dispensations, no provision was made for the complete and absolute forgiveness of sins. A statement so startling as this, and which at the first blush seems contrary to the whole doctrine of the bible, would require to be supported by a powerful array of proof texts. Instead of this, however, we find that no more than one, and that too a text of doubtful interpretation can be adduced in its favour.

In the passage referred to Heb. 10: 11, the writer is contrasting the shadowy, typical, and temporary sacrifices offered under the Mosaic economy with the sacrifice of Christ, of which they were the types, and from which they derived all the virtue they possessed. As types they possessed all the virtue of the antitype—they were God's promissory notes, and as such they were as good as gold. To deny this would be to deny that they were of divine appointment; but if this be admitted, then it is as clear as day that they must have been perfectly efficacious for the ends for which they were appointed, for God is not a man that He should lie, nor a son of man that He should repent. That the sacrifices of bulls and goats were appointed to be offered in order to the remission of sins, is simply impossible to deny without denying the express testimony of God Himself. It follows, therefore, that the words relied on as proving that these sacrifices could not take away sin must be

taken in a different sense from that which Mr. Allen and other writers put on them, otherwise Scripture would be made to contradict Scripture, and endless confusion would be the result. The writer, it seems to be forgotten, is arguing with those who held that the Mosaic system was *perfect*, that it was not merely a temporary or typical one, and who consequently maintained that the sacrifices were perfect, perfect in themselves apart from their reference to anything else. Now, it is this error that the writer is combatting and exposing. He would never for a moment think of denying that the blood of bulls and goats *viewed as types of the blood of Christ* had efficacy to take away sins, but what he does deny is that viewed in themselves, as the Jews insisted on doing, they could have any such efficacy. In so far then as the forgiveness of sins is concerned, it appears to me that the righteous under the preceding dispensations were in the same position as that which we occupy under the gospel dispensation. The conditions were different, but the ground on which forgiveness was bestowed was the same.

The other objection is that on the supposition of the souls of the righteous going immediately to heaven, there would in that case be no need of a day of judgment. This objection arises from confounding two things which are entirely different from each other. On the one hand, there is the separation of the righteous and wicked, and on the other there is consequent thereon the distribution to every individual of an appropriate award. The separation takes place here on earth. This is the probationary scene, and as we pass from time into eternity, we pass either as justified or condemned. As we die so we shall be raised from the dead—if righteous, to everlasting life, if wicked to condemnation. But then as righteous we shall not all be equally rewarded. To some five cities will be given, to others ten. To every man will be rendered according to his deeds.

Let him who would envy John the pleasant task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's:—"Whoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother."—KRUMMACHER.

THE colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common unpoetic life.—FREDERICK W. FABER.

Open Column.

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

THE OLD DISPENSATION AND THE NEW DURING THE APOSTOLIC AGE.



CERTAIN Judaizing sect known as "The Seventh Day Adventists," appears to have an undue advantage over the Disciples of Christ on account of a general haziness of belief prevailing on the above subject. It is very commonly held that the old dispensation was wholly abolished and made void on the Day of Pentecost, when the new dispensation began, and that the apostles observed the Sabbath and other ordinances of the old dispensation merely to avoid offending Jewish prejudices. This is a belief so incredible that it is easy for the sectaries above named to combat it, and to persuade others that they (the apostles) observed the Sabbath because it was to remain a part of the new institution. They also maintain that the abolition of the Sabbath and the use of the first day of the week as a rest day belongs to a post-apostolic age, and is therefore a mere human device. On the hypothesis referred to (that the old dispensation was abolished at Pentecost) this contention can neither be denied nor satisfactorily explained. Now, when any hypothesis does not sufficiently account for the facts which it should explain, it is conclusive evidence that it is false. I propose to show that it is false, and, further, to show how a right conception of the relation of the apostles to the old dispensation removes all difficulties, and satisfactorily explains their conduct in reference to it, wholly acquitting them of any mere attempt to conciliate Jewish prejudices, and removing any apparent discrepancy between their teaching and their practice.

In Matt. 17: 15 we have a most unmistakable intimation that Jesus the Christ was to be the only lawgiver of the new institution, and that henceforth men must look to Him for guidance—"This is my beloved Son, hear Him." While He was on earth He was "a minister of the circumcision," but at His entrance into the heavens, as the High Priest of the new dispensation, "there was made of necessity a change of the law" (Heb. 7: 12.) Accordingly before His as-

ension He promised His apostles divine aid in proclaiming His authority and making known His will, in this manner constituting them infallible teachers of His followers. This promised aid came on the Day of Pentecost, and the new dispensation began, but it does not follow that the old was therefore necessarily abolished. Two reasons may be given why it certainly was not. 1st. When the epistle to the Hebrews was written, it is spoken of as "becoming old, and nigh unto vanishing away" Heb. 8:13. 2nd. If it had been abolished, the revelation abolishing it must have come through the apostles; and that no such revelation had come is certain, for about the year 60 (nearly 30 years after Pentecost) we find all the apostles (including Paul) acting upon the belief that it was still in force, for in Acts 21 we find Paul at the suggestion of the apostles and elders at Jerusalem adopting measures to prove that the charge of "teaching the Jews to forsake Moses" was a false one, but that he himself "walked orderly, *keeping the law.*" This sufficiently accounts for their recognition and observance of the Sabbath day as a part of the old dispensation.

On the other hand, we find apostolic teaching exceedingly emphatic in denouncing any attempt to impose these things on *Gentile believers* (see Col. 2:16, 17.) We find also that it is taught that the new dispensation was complete and perfect in itself, and that any attempt to bring into it any of the observances of the old dispensation made it "another gospel," and those who taught it were pronounced "accursed." For what purpose then did the old dispensation remain? It was the *basis of Israel's nationality*—their CONSTITUTION—as really so as that set of regulations under which the government of this colony is carried is the constitution of Victoria. To have taken it away would have been to break up the Jewish polity—to destroy the nation. The time for this had not yet arrived, and it must be borne in mind that no other basis or constitution had then (or has yet) been given. The new covenant which God promised to Israel has not yet been divinely established. The present dispensation is not (and cannot be) a national covenant. Had the Jewish nation accepted the Christ (even after His ascension) there is no doubt but the new covenant would then have been given them. This seems necessarily implied in Acts 3:19-21. But they would not accept Him, yet divine forbearance was extended to them for about forty years, during which time the old dispensation

remained as the basis of their national polity, but "ready to vanish away." At the end of this time the "wrath came on them to the uttermost"—their city, temple, altar and priesthood disappeared, and to this day has been fulfilled the prophecy of Hosea 3:4, "For the children of Israel shall abide many days without king, and without priest, and without sacrifice."

Thus we find during the apostolic age the Mosaic and Christian dispensations going on together, yet perfectly distinct—the latter as the way of salvation and approach to God for both Jew and Gentile, and designed to remain to the "end of the age;" the former a national constitution for the Jews only, to last only for the little remaining time of divine forbearance toward that rebellious people. The apostles as *Jews* were therefore bound to recognise and observe it as the basis of their nationality, but were equally bound to teach that none of these things belonged to the new institution, and were not to be enforced on Gentiles. And thus the Sabbath (equally with the rest of the old dispensation) vanished away after the destruction of the holy city by Titus. The argument adduced by the sectaries above alluded to, that the Sabbath was a divine institution from the beginning is of no force at all, for so also were sacrifices. After the destruction of Jerusalem there remained no divine institution on earth except that introduced at Pentecost, and the first day of the week was henceforth the only day to which any special act of worship (divinely ordained) belonged.

Thus the allegation that Constantine changed the day is certainly not correct, for the Sabbath, along with all the old dispensation, had passed away a century or two before. No doubt he was the first to give liberty to Christians to observe it (the first day of the week) as a rest day, which they would greatly desire to do, for the fact (recognised by the Creator in the primitive institution of the Sabbath) that man needs a rest day, both for physical and moral reasons, would doubtless be as fully apparent then as it is now. This evident human need, and the equally evident divine intention to meet that need, forms quite sufficient authority for its observance, and also fully justifies the civil government in securing to its subjects the right to its use as a rest day.

W. W. D.

THE proud man hath no God, the envious man hath no neighbor, the angry man hath not himself. What good, then, in being a man, if one has neither himself nor a neighbour nor God?—BISHOP HALL

The Sunday School.

HABITS.

EXTRACT FROM LECTURES ON THE ADVANCEMENT OF PIETY IN EARLY LIFE
BY G. B. M.

Early Piety secures the blessing of Good, and saves from the curse of Bad Habits.

HABIT is that condition of mind in which there is a constant tendency to perform a certain act, produced by frequent and long continued repetition of that act; and so strong is the disposition to do that to which we have been long accustomed, that the phrase which expresses it "force of habit" has become a proverb. By habit, we perform with ease and pleasure that which without it we accomplish with pain and difficulty. By habit, we view with complacency and approbation that which without it we regard with horror or disgust.

"Vice is a monster of such frightful mien,
That to be dreaded needs but to be seen,
But seen too oft, familiar with its face,
We first endure, then love, and then embrace."

Look at the confirmed opium eater or smoker! This yellow jaundiced, emaciated and emoluted specimen of humanity. When first he tasted the baneful drug, a sensation of unmitigated disgust pervaded his entire system; a few repetitions of the act, and disgust is succeeded by toleration; a little more persistence, and toleration is transmuted into pleasure; a little further perseverance, and the gentle stream of pleasure is deepened to a roaring cataract of passion, before the resistless force of which, too often, everything pure and good and noble is ruthlessly swept away. And the same remarks are true in greater or lesser degree of dram and laudanum drinking, and tobacco smoking. A man's life and character depends to an immense extent on the habits he forms, and those which cling to him longest and affect him most are such as he forms in youth. Passing through Launceston on my return from Tasmania, I had the pleasure of inspecting a large iron foundry just at the moment when a number of castings were about to be made. With the greatest interest I watched the operation of pouring out the glowing iron into the moulds prepared for its reception, and in the course of a few minutes, what had been a molten mass of liquid fire became perfectly rigid in permanent forms of beauty and utility. Habits are the soft sand moulds into which under the influence of good or evil, the youthful soul, with all its hot desires, imperious appetites, and glowing passions is cast, and whether it is to be moulded into forms of immortal beauty and utility, or images of deformity and instruments of iniquity depends immeasurably on the nature of those moulds. And so permanent is the impression thus received that in ten thousand cases, not until the broken castings of decaying nature are thrown into the great furnace of death, do they change their form or diminish their strength. How true it is—

"Our earliest are our most important years,

The mind impressible and soft, with ease
Imbibe and copies what she sees and
hears,

And through life's labyrinth holds fast
the clue

That "*habit*" gives her false or true."

Ancient Grecian legends tells us that the Centaur Nessus, when adying, gave of his blood to Deianira fair, wife of Hercules, as a charm to keep his love. Occasion having come, she determined to test the merit of the charm to influence his affection. Being recently victorious, Hercules was about to offer sacrifice to the gods, out of gratitude, and sent to his wife for a pure white garment in which to appear before the altar. Deianira steeped the robe in Nessus' magic blood, and sent it by a messenger. Immediately however, that Hercules arranged himself for sacrifice, a poison, causing him an agony unspeakable, penetrated his body through every pore, while the sacred robe grew to his body as the skin to his flesh. Fiercely desperate, the hero tore the garment off, but with it came great masses of his flesh. Unhappy Deianira, when she saw the fearful ending of her rash experiment, in her grief destroyed herself by hanging, while grim Hercules, in an agony of desperation, reared an enormous pyre on Ætna's brow, applied the torch, then laid himself thereon and perished mid the flames.

Bad habits acquired in youth are robes steeped in the blood of Nessus. They poison the whole moral and spiritual system, they cling to the naked soul like the skin to the body, and when at length the soul awakes to her fatal enswathement, and frantically attempts to tear off its garment of death, it finds its removal like rending the flesh from the bones, and, not infrequently, maddened at its own folly, in a desperation of hopeless wickedness, it rushes madly forward and casts itself headlong over the dread cliffs of suicide into the fathomless abyss below! How fearful the curse of evil habits! Invisible and intangible in their beginnings, like the silken filaments in the spider's web—in their endings like cables of wire, or fetters of triple steel. Now these very peculiarities which make bad habits such an unmitigated curse, are at the same time the very things which constitute good habits such an unspeakable blessing. Through their benign and celestial influence, holy living—pure thinking and right acting, become a second nature. The narrow way becomes a well-worn path—the footsteps suit the way and the way the footsteps. While the multitude, drunk with sin's intoxicating cup, reel to and fro upon the broad and crooked road, the soul habituated to holy living, with ease and deepest satisfaction walks the straight and narrow way. Good habits are golden lines laid by the celestial engineer on the King's highway of life that leads from earth to heaven. On them, the precious locomotive of the human spirit can run with safety, ease, and pleasure; to the goal of all its hopes, the terminus of all its journeyings, the city of God, Jerusalem above. On the other hand, bad habits are lines on a down grade, laid on either side of the broad and crooked way, under the

immediate supervision of the devil, and whose terminus is hell. Once fairly started on these lines, such is the increasing darkness of the way, such is the momentarily increasing moral impetus, imparted by the downward gradient, such the frightful and accelerated pace, that no brake of mortal make can check it, till in that "lone land of dark despair" the city of destruction is reached. Most certainly, whether our soul cars are at last to glide serenely, swiftly, and triumphantly through the flashing gates of pearl to the city of our God, or downward through the portals of despair to the abodes of endless woe, depends much, *very* much upon the habits we form in youth. Now, Christ in us in our early life will save from the disaster of evil habits. Instead of a robe of Nessus, He will clothe us in a garb of light—a mail proof coat, on which the fiery darts of the wicked one shall fall as harmlessly as pellets from a popgun on the sides of an iron ship, or flakes of snow on a granite rock. He will run the molten metal of our ardent souls into the moulds of truth and purity, making them instruments of use, ornaments of beauty, or vessels of honour fit for His gracious use. May every reader of this, being born again of water and the Spirit, seek assiduously to cultivate his *second nature*, and encased in a mail proof suit of holy habits, may he run with speed, ease, and joy, the way to heaven.

The Essayist.

COMPETITIVE ESSAY. FIRST PRIZE.

THE UNSCRIPTURALNESS OF THOSE IN CHRIST INTERMARRYING WITH THOSE OUT OF CHRIST,

WITH REMARKS ON THE IMPROPRIETY OF
CHRISTIAN EVANGELISTS ASSISTING TO
CONSUMMATE SUCH MARRIAGES.

THE language of the first part of our subject limits the source whence all our proof must be derived.

For guidance as to the duties imposed upon those "in Christ," we are confined to the New Testament, seeing that the words allude to a state belonging solely to the New Dispensation—the religion of Christ as taught by its founder and His apostles. We take it therefore that all proof which can be properly submitted must be found here, and any reference to Old Testament writings or productions of men serve only for purposes of illustration.

The paucity of reference to the subject of marriage in the New Testament is remarkable, and this absence seems to favour the idea that in our Saviour's time, the existing knowledge upon the subject was fairly comprehensive and complete, and that the prevailing customs observed under the Mosaic economy, were proper and right in the main, and fit to be continued. Thus we find that allusions made in the teaching of Jesus and His apostles relating to marriage, were mostly to guide Christians to a

proper observance of the duties pertaining to the institution, so as to be in keeping with all other appointments and requirements of the Christian religion.

Some of these precepts were designed to regulate the conduct of those already in the marriage state when they embraced the Saviour, and others to indicate the course of the unmarried. It is gratifying that there is some special teaching upon that phase of the question alluded to in the heading of our paper, and this helps to make the inspired Word all the more complete as a guide to the Christian in the things of this life.

Whilst imitating some of the usages common to mankind in entering into the marriage relation, the follower of Jesus is subject to the teachings of the New Testament in all the circumstances whether leading up to, or in consummating the union, and especially so with regard to the selection of a partner, the point most interesting to us at this juncture. If the Scriptures teach that those "in Christ" are only to unite with others in the same state, it is evident that a contrary course would be unscriptural. We therefore assent to the proposition—"That it is unscriptural for those in Christ to intermarry with those out of Christ."

In order to prove this, perhaps our best plan will be to take the teaching on the matter and deal with each reference as it occurs. It is however necessary to say that the inspired words relied upon as proof were written to, and intended for, the practical use of the early Christians, people who were in Christ, and who came into that state through obedience to the preaching of the apostles. To be "in Christ" implies a state of rest, or privilege, subsequent to conversion, regeneration, and putting on Christ. In that position they were considered to be pardoned, justified, adopted into the family of God, and saved.

In primitive days persons came "into Christ" by believing on Him, repenting of their past sins, confessing His name and being immersed into His name. It is abundantly clear that the Christians at Corinth were brought into Christ by obeying these requirements of the gospel, from the following scriptures—Acts 18: 8; 1 Cor. 1: 2, 3; 3: 5; 4: 15; 2 Cor. 5: 15 to 17 and many other references in the epistle. It is then equally plain that those who did not receive and obey the gospel, must have been "in their sins, unpardoned, unholy, alien," (Mark 16: 16; Eph. 2: 1 to 12; Eph. 4: 17, 18; 1 Cor. 6: 10, 11; Col. 1: 21; Gal. 4: 8 &c.)

This being agreed to, the first injunction that we shall notice is given by Paul to guide those "in Christ," as to whom they should unite with in marriage, contained in 1 Cor. 7: 39—"A wife is bound for so long time as her husband liveth, but if the husband be dead, she is free to be married to whom she will; *only in the Lord.*" We also give Conybeare and Howson's translation of this verse taken from their work, "Life and Epistle of St. Paul."—"The wife is bound so long as her husband lives, by the law of wedlock, but after his death, she is free to marry whom she will, provided that she choose one of the brethren in the Lord." (Lit. "*provided it be in the Lord.*") We might here say that this verse is part of the reply to the enquiries made by the Corinthian church in a letter to the apostle Paul. We learn this from the 1st verse of 7th chapter, and the tenor of the whole

chapter shows that some of the questions related to celibacy and marriage, whether the second marriage of widows or widowers was permissible, and also on the matter of mixed marriages with the heathen or unbeliever. Taking the 39th verse as the apostle's answer to the enquiry as to mixed marriages, we are here taught that the believing widow is free from the law of wedlock, because of the death of her husband; being free then to marry whomsoever she will, she is nevertheless restricted in a most important point, she is free to unite *only with a Christian*, "with a proper sense of her obligations to Christ, and so as to promote His glory." The apostle evidently thought it impossible to maintain a proper sense of duty to Christ if a believing woman united with a pagan. As Barnes remarks "It was Paul's intention undoubtedly, to affirm that it was proper for a Christian *not* to marry one who was not a Christian for obvious reasons:—1st, That such unions would place the Christian where there was no mutual sympathy on the subject dearest to the Christian heart, viz: Christ and His religion. 2nd, If she should marry an unbeliever would it not show that she was not as deeply convicted of the importance and truth of her religion, as she ought to be? 3rd, Would she not place herself under the control of one who had no respect for her religion and who would demand her time and attention? 4th, If Christians are to be 'separate' (2 Cor. 6: 17) 'a peculiar people' or a 'people for Christ's own possession' (Titus 2: 14), 'not fashioning themselves according to this world,' (Romans 12: 2); how could these injunctions be obeyed if the society of a heathen or unbeliever were voluntarily chosen? If these things are so, does not this verse prove that all such marriages are a violation of the New Testament and contrary to the law of Christ? If so, they should not on any plea be entered into, and it will perhaps, in nearly all instances, be found that they are disastrous to the piety of the married Christian, the occasion of ultimate regret, and the cause of a loss of comfort, peace, and usefulness in the married life." In these views we heartily agree, and the ideas being so much to the point, we have pleasure in making a free rendering of the sense of this commentator's remarks upon this verse. We take it of course that the injunction given by the apostle here applies with equal force to men and maidens, or as the latter are called in the 7th chap. "virgins." The men are included just as in the commission Christ does not exclude the women when he says, "He that believeth"—and the state implied in the language of the apostolic precept "free to be married to whomsoever she will" clearly shows that widowers or unmarried persons of either sex are within the scope.

The next passage usually taken to refer to the subject of mixed marriages, is that contained in Paul's 2nd letter to the Corinthians 6: 14—"Be not unequally yoked together with unbelievers."

Another rendering is (Conybeare and Howson's) "cease to yoke yourselves unequally in ill matched intercourse with unbelievers." Some commentators associate this verse particularly with marriage, but in the context itself no such special limitation is placed, and we think if we take the teaching with those contained in the succeeding verses together, and say that the apostle enjoins a complete abstinence from all unholy and improper

alliances between Christians and unbelievers, from participation in social connections. "The radical idea is that Christians were to abstain from all connections with unbelievers, infidels, heathens and those who were not Christians, which would identify them with such; to partake in nothing peculiar to such, not to be united in any sense where it would be understood that they were partakers with them in the things enumerated." The practice of those in Christ intermarrying with those out of Christ is forbidden in this apostolic precept and all of the remarks made in dealing with 1 Cor. 7: 39 may be here reiterated.

We would next call attention to Paul's letter to the Ephesians 5 chap. 22 to 33. The apostle deals with the duties of wives and husbands to each other, and alludes to the marriage relation as a type of that mysterious union between Christ and His church, and the relation of each to the other. Such exhortations and comparisons were useless, unless the husbands and wives addressed were both in Christ and members of His church. If either the husband or wife were "out of Christ," the same grounds for the proper performance of the duties one to the other could not be urged, but a simple reading of Paul's words makes the presumption that both were members of the body of Christ almost a certainty, and this precludes the idea of a member of that body being united to one without its pale. Neither could Paul's likeness of the marriage institution to the union of Christ and His church have any force unless both parties were united in Christ, in faith, in fellowship, in hope and in love. The same reasoning would apply to a reference made in Paul's letter to the Colossians chap. 3: 18 and 19 verses.

We think that sufficient has been said to prove from the inspired word, the position taken up in our paper. Should Christians be so unhappily placed as to have their affections set upon those opposite in religious belief, their duty is plainly taught. The scriptural course is—"Those in Christ should not intermarry with those out of Christ."

By way of illustration it may be interesting to give some historical information outside of the scriptures to show the effect of the apostolic teaching as evidenced in the practice of the early Christians, and testified to in the writings of those known as the Apostolical Fathers. The extract is from Coleman's Ancient Christianity exemplified.—"The primitive Christians observed with great care the rule of the apostle forbidding unequal marriages with unbelievers. Tertullian declares such marriages to be an offence inconsistent with the Christian profession, the punishment of which should be excommunication. Cyprian, Augustine, Ambrose, and Jerome are almost equally severe against such marriages. They were also frequently the subject of censure by councils, under different penalties of suspension or excommunication;" but the marriage relation between believers was honoured as the means of mutual edification and happiness. 'How intimate,' exclaims Tertullian, 'the union of believers! their hopes, their aspirations, their desires, all the same. They are one in faith and in the service of the Lord, as they are also in flesh and in heart. In mutual concord they read the scriptures, and fast and pray together, aiding, sustaining each other by mutual instruction and encouragement. They go in company to

the house of the Lord; they sit together at His table. In persecution and in want they bear their mutual burdens, and participate in each other's joys. They live together in mutual confidence, they administer to the sick, relieve the needy, distribute their alms, and each freely engages in all religious duties without concealment from the other. Unitedly they offer their prayers to God and sing His praise, knowing no rivalry but in these acts of devotion. In such scenes of domestic bliss, Christ rejoices and adds His peace. To two so united He adds His presence; and where He is no evil can abide. Such scenes of domestic enjoyment were the result only of Christian union and fellowship unknown to Pagan families, neither could such purity, peace and joy be expected to result from the union of believers with unbelievers."

An illustration is also afforded in the law given by God to His chosen people on the subject. They were forbidden to make marriages with other nations, (Deut. 7: 3, 4; Josh. 23: 12, 13; Ezra 9: 11, 12;) and as the Jewish dispensation typifies the Christian in so many particulars, their practice in this matter is instructive, especially when we remember that on the occasions the Jews neglected this law of uniting in marriage with the surrounding idolatrous people, the results were mostly disastrous.

This concludes our effort to prove our proposition, and to support the same by illustration; and we fancy we hear some one say, "We concur entirely in what you advance as being the teachings of scripture in respect to the duty of a Christian on the subject of marriage with those out of Christ. In primitive times it could not possibly be allowed, as the latter would be in most cases pagans, heathens, idolaters, or Jews. But in our day it is different. Few Christians would dream of uniting with an infidel or heathen, but we are surrounded by people numerous as the sand on the sea shore, lovers of Christ our Lord, professing to serve and worship Him as the Messiah: remarkable for their moral worth and character, and eminent for deeds of piety and charity, but yet who worship Christ and unite themselves with various religious bodies wearing human names and whom we cannot say came "into Christ" in the way taught by the inspired apostles, and observed by the first obedient hearers of the gospel. They do not follow all the apostolic requirements of faith, repentance, confession and baptism, living the Christian life and remembering the Lord in the ordinances of His house as taught in the divine record. Millions of our fellow-men observe the greater number of the laws of Jesus here named, but regard some as "non-essential," although to our minds they are "essentials."

Then, again, there are others who, although not united with the Church of Christ nor the religious bodies around, yet intellectually believe in Christ as the Messiah, and live exemplary moral lives, but have not accepted Him. Speaking outside of scripture altogether, our experience in the world is, that it seems the best thing for persons of like faith, or of no faith at all, to marry among themselves, as far as earthly happiness is concerned. In the marriage state, unity of religious belief whatever it may be is almost demanded to secure any degree of enjoyment, and when we have seen a Catholic marry a Protestant, or a Wesleyan unite with a Presbyterian, we do not remember

very complete harmony, but have known of many conflicts. We have also seen a Disciple of Christ unite with one of a different mind in religious matters, and sometimes to those making no profession whatever, many cases can be recalled to mind where anything but beneficent results accrued to the first named, but the contrary was a frequent occurrence.

Again we know of members of the Church of Christ marrying those of no religious profession, and by the walk and conversation of the former, their light has so shined, that the partner has been led to glorify God and obey Christ in his appointments. A same satisfactory result has been attained in the case of a union with one attached to those wearing sectarian names. The latter has been led to know the way of the Lord more perfectly, and a great increase of happiness has been caused by this gain of united religious sentiment. As Paul foreshadowed what might be in the Corinthian church if the believing husband or wife remained with their unbelieving partner, the result in our day has been the salvation of the non-believing one in these cases.

The New Testament knows, however, only two classes, those "in Christ," and those "out of Christ," and we must leave the matter rest here. Let us act up to the precepts of our Lord's inspired apostles, and strive to carry out all the injunctions imposed upon those who profess to have taken Christ as their Prophet, Priest, and King.

But to conclude,—Our essay can only affect persons not yet in the marriage state, and we think that we have shown that all unions between the believer and the unbeliever are not in accord with the will of Christ. The duty of those "in Christ"—those who have been introduced into that blessed state in the manner appointed by our Saviour,—is to unite only with those who in like manner to themselves have believed on Jesus, repented of their sins, confessed His holy name, and immersed into His death, have risen to walk in newness of life; who are not idle or unfruitful unto the knowledge of our Lord Jesus Christ, but who give diligence to make their calling and election sure, and have the promise to be richly supplied with an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

PART II.

Our remarks on the "Impropriety of Christian Evangelists assisting to consummate such marriages," viz.—between those "in Christ" and those "out of Christ" will be on a subject more in the region of opinion than on the certain ground of scripture revelation. Not a single word is said in the New Testament (nor in the whole Bible, that we remember) about the person who shall perform the ceremony. As Campbell says "That 'marriage is honorable in all' is clearly taught; but whoever read a verse on the manner in which this most important of all social institutions is to be performed? No age is fixed at which the covenant shall be made or ratified; no time of life prescribed for its consummation; nothing is said about who shall perform the service, the formula, the witnesses, the record," etc. Taking things as we find them at the present day, without seeking to show how and when they originated, the position of an evangelist seems to be, primarily, that of an official authorised by the Crown before whom a marriage can be celebrated, who is to certify to the contract being made and

witnessed in accordance to the law of the land, and to register such contract with the Government officer appointed, so that the same may be duly recorded, and secure to each of its parties all legitimate civil rights. Provided that all requirements of the law are complied with, any person, evangelist or otherwise, sanctioned by the Crown, may celebrate the marriage, and no religious ceremony is made necessary by law, but the legal provisions are incumbent upon all. Our judgment approves of it being so, for if otherwise there would not be sufficient security for the civil rights and privileges of parties entering the marriage state. All other religious accompaniments to the ceremony are according to the different usages of religious bodies, suggested as appropriate by the scripture teaching as to the holiness of the marriage state, and the law allows each absolute freedom for exercising his individual convictions on this point. If an evangelist be called upon to perform the ceremony and the parties have different religious sentiments—one is "in Christ" and the other not in that state, we take it to be a matter resting with himself as to whether he should assist in the consummating act. If he unite them, and a Christian is commanded to marry "only in the Lord" would the evangelist be a contributing party to a sin being committed? In his capacity as an officer of the Government, the religious aspect would have no weight, but his responsibility as a Christian is present in every act of his life. For every sin he commits, or for being connected with the committal of a sin, to his Master he standeth or falleth. There will be widely different opinions as to the duty of an evangelist in these cases, each surrounded perhaps with peculiar circumstances, but not much discussion of the matter would be required if all those in Christ remember that in the choice of a husband or wife it should be "only in the Lord" and the evangelist would then have but a clear and pleasant duty, approved by God and man, to perform,—viz: that of assisting a couple to enter into a state declared by Scripture "to be had in honour among all."

BEREAN AT HOME.

"HOW CAN WE BEST ADVANCE THE CAUSE THROUGHOUT THE COLONY?"

An Essay read before the Conference of Churches of Christ in South Australia by Thos. H. Bates, September 13th, 1887.

(Continued from page 263.)

2. ITS PRACTICABILITY AS TO MEANS.—This is undoubtedly the most difficult part of the question. How are they to be supported? Money is wanted and money is scarce. But surely it ought not to be a difficult matter for 1300 brethren to support two in addition to those already in the field. The aggregate financial capacity to give should be in proportion to the aggregate wealth of the brotherhood, and even though all did not give as God had prospered them, there should be sufficient to provide for the wants of two more.

Of this I feel pretty certain, that if once two earnest and powerful speakers were put into the field, and the brethren saw the glorious results, which I imagine would

follow their labors, the matter of their future support might safely be left to take care of itself. The demand for their labors would soon create a supply of funds wherewith to support them. Now, my scheme you will remember provides for the first year's support, and all therefore, that I have now to do is to devise a plan to get that ready.

One penny per week from 1200 brethren would in 2 years provide the handsome sum of £500. Twopence per week would see the whole sum collected in a single year, and this without generous donations from wealthy brethren, who would be sure to encourage the work if they saw the whole brotherhood had their heart in it. What we want therefore is united action in a system of collecting small sums weekly from individual brethren, and these laid by for a year or two, and we could put in motion one of the most, if not the most effective agency for advancing the cause throughout the colony that it has ever had. Of course, a shorter way still would be for 20 brethren to contribute £25 each, and the matter would be settled at once, but inasmuch as I disclaim all right to make such an appeal, I place the practicability of my scheme on the action of a united brotherhood. Let them only determine to carry out my suggestion, and they will find, "That where there's a will, there's a way."

3. ITS HARMONY WITH SCRIPTURE.—That "two are better than one," is a declaration of Solomon, who though not so great as Christ is acknowledged to be the wise man of history, and in evangelistic operations, the principle of a plurality operating together is endorsed by the Master Himself. When He sent out the Seventy, He sent them out two by two, and doubtless they thus returned. The apostles remained together in Jerusalem, when all other teachers were scattered abroad. But though scattered, they rejoined their companions whenever they could, as for instance in the case of the "men of Cyprus and Cyrene, who, when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed, and turned unto the Lord." "Separate me Paul and Barnabas," said the Spirit, "for the work whereunto I have called them," and together they set out from Antioch for the conquest of the Gentile world, and notwithstanding John, whose surname was Mark, abandoned the enterprise, these two faithful souls kept together, preaching at Salamis, and throughout Cyprus, thence to Perga in Pamphylia, Antioch in Pisidia, to Iconium, to Lystra, to Derbe and to Attalia: ere they returned to the Antioch whence they set out. So subsequently, Paul chose Silas and departed going through Syria and Cilicia, confirming the churches, while Barnabas and Mark took the route previously gone over when the former was the companion of Paul. I am aware that there are instances of individual preachers found alone in the Scriptures, as when Philip went down to Samaria, and on his return preaching in all the cities till he came to Cesarea. Paul also in Damascus and subsequently in Arabia, so that we cannot condemn the action of anyone who either volunteers or from force of circumstances is compelled to take the field alone. But again I would remind my hearers, that it is not merely a good way but the best way to advance the cause throughout the colony that I have to show, and if my opinion is worth anything, I shall endorse

the wisdom of Solomon, and the examples of Christ and His Apostles, who in most cases are found with companions in their fields of labor.

4. In addition to this, the successful experiments of a like nature go far towards pointing out the path of duty for ourselves. We should learn from experience as well as from Scripture as to the best method of carrying out our duty in preaching the gospel. Not to refer to other cases, it is sufficient to mention the marvellous effects which followed the preaching of Moody and Sankey, whose example has since been followed by hundreds of others. Going together they acquired such an extensive fame in America, that wherever they went subsequently there was no difficulty experienced in getting audiences. Thousands were waiting for them. A crowd will draw a crowd. Doubtless other considerations besides their companionship must be taken into the account when all the causes which led to their success are fully made out, but I very much doubt whether these secondary causes would have been called into existence at all, if the two had not been together. Yes, two are better than one. There is a certain prestige in numbers which does not attach to single individuals. The public recognise this and readily respond to it. If one is unable to preach there is the other, and in social life how much more impressive is a visit from two than from one! If therefore we could secure the services of two such evangelists as I hope soon to see in this wide field of South Australia they would in every particular be able to meet the wants of the three classes whom we wish to benefit. (1). The country churches especially would be greatly assisted. With two such able brethren to visit and preach among them for three weeks or a month at a time, every family almost might be seen and encouraged. This would insure their attendance at the meetings, and also attract strangers, who could not fail to be impressed with such an earnest method of carrying on the work. (2). Inquirers among them, who are not far from the kingdom, would thereby be emboldened to press into it. It is a well known fact that a preacher's efforts in a new field are generally more successful in winning converts than later on. I account for this by supposing that new faces, and new and more powerful methods of presenting the truth have overcome the natural modesty of those who without these things would have continued to shrink from the duty of confessing Christ. Some men are bolder in the presence of strangers than in that of familiar acquaintances. (3). The teachers and workers of the church could not fail to gain knowledge, and catch fresh inspiration for future labor from the presence of cultured brethren, who both by nature and by grace are fitted to teach and preach the glorious gospel of the ever blessed God. (4). While the unconverted and hardened sinner would be warned and entreated to repent in such a way as perhaps he had never been before. His rock of defence would be stormed and taken by the united efforts of our Jonathan and his armour-bearer. (5). In planting new churches in new localities, no one will question the greater likelihood of success where two begin the work, than when a solitary and perhaps unknown individual essays the task. Hitherto, this matter of planting new churches has received but scant attention in South Australia. We have generally trusted to the

removals of brethren from one locality to another to effect this for us. But you must allow me to say that I do not think this is always the best way to advance the cause. For, in the first place, we have no control in the case. And secondly, it is much too slow a method in these last days of the world. Nor is it in harmony with the commission. "Go ye into all the world," &c. To carry that out, we must *move*, preachers must *go*, and in some such way as I am now suggesting, or else at their own charges which a certain New Testament authority seems to think unreasonable.

Believing therefore in the feasibility of my scheme, and having shown its harmony with apostolic practice, and with the successful efforts of a like nature in modern times, I have much pleasure in presenting it to the Conference of 1887. That it will require both patience and determination in carrying it out I freely admit, but I have confidence that the Christian men in this colony, the colony which was first to send a band of explorers' right across the continent, and afterward stretched the electric wire from shore to shore, thereby giving to and receiving from all parts of the world that intelligence which though so useful and interesting refers only to the affairs of this life, will not be backward in the much more important duty of bearing the messages of heaven to a lost and guilty world. Christ has given us His word, and we have received it, freely received it, and now it is our duty to freely give it to others. The only question is, are we willing to make the necessary sacrifices? Are we willing to use the means which God places in our power for His own glory in the salvation of sinners? If so, the best means for advancing the cause throughout the colony can be carried out.

Finally.—There are three or four suggestions, without which I feel that my Essay would be woefully incomplete.

1st. WE MUST PRAY FOR THE SUCCESS OF OUR PLAN.—"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Jesus taught us to pray, "Thy will be done on earth as it is done in heaven," and God's will is that all men should be saved and come unto the knowledge of the truth. The church in Jerusalem amid great persecution prayed that God's servants might speak His word with boldness. Paul also entreated his brethren to pray for him, that a door of utterance might be opened for him, and that he might speak boldly as he ought. "Pray for us" was a desire he frequently expressed to the churches. The fervent and effectual prayer of a righteous man availeth much. It was to his own disciples that Christ addressed Himself, when He said "Pray ye the Lord of the harvest to send forth laborers into His harvest. Let us not forget that it is His harvest, that He is its Lord, and must give the increase if there ever is any."

2nd. WE MUST WORK FOR IT.—Prayer alone will not do. I have no doubt that in almost every service in every church in the land, as well as in every Christian family, the prayer is offered that God's will might be done, that His kingdom might come or be extended. But prayer must be united with effort if it is to be of any avail. God helps them who help themselves. We are workers together with God. And whenever we are straightened we are not straightened in Him, but in ourselves. His hand is not shortened that

it cannot save, nor His ear heavy that it cannot hear. Let us then work while it is called to-day, for the night is coming when we cannot work.

3rd. I would also suggest that in dealing with those whom we wish to teach the way of the Lord more perfectly, that we always give them credit for the virtues they possess. This has not always been done. We have been quick to mark their errors, but very slow in acknowledging the good that is in them. If we are right, it is no business of ours to denounce and speak scornfully of those whose misfortune it was to be born in the ranks of denominationalism. Because a man has a sectarian sore or two about him, that is no reason why we should shun him as if he were a moral leper, as if the *whole* head was sick and the *whole* heart faint, and he *full* of wounds, and bruises and putrifying sores. Much less should we say that there is no spiritual life in him whatever. We should put a little of the mollifying ointment of Christian charity upon him, when perhaps he will get better. Many excellent men, true lovers of Christ, are found in the ranks of the sects, whose co-operation would greatly benefit us in our work if we could secure it, and we might secure it if we gave them credit for the faith and hope and love which they undoubtedly possess. *We need not give up one particle of truth. That we must never do, but instead of presenting ourselves in the attitude of ecclesiastical Ishmaelites, let us show a gentler spirit.* Let us not forget that one part of our grand plea is for Christian Union, and that that cannot be accomplished by denunciation. Let us love all men, and then perhaps more of them will love us.

4th. It would be well also if we were a little more careful in observing our own defects. That man I think is in a sad case, who imagines himself perfect, and no matter whether he be or be not a preacher his work in this life will most certainly end in failure, if with a self-sufficiency, born of presumption, he endeavours to teach others the imitation of the perfect Christ. The Master was humble and gave us an example to do to others as He Himself has done to us. God resisteth the proud, but giveth grace unto the humble. "Not with excellency of speech or of wisdom, came I to you," said a once proud Pharisee. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." 1st Cor. 2: 1, 4, 5. And though we speak with the tongues of men and of angels and have not love, we shall be only as sounding brass and tinkling cymbals. We must beseech men with the meekness and gentleness of Christ—if we are going to do them any good. Let us go to the people in the same spirit of humility, and then with our grand plea for Primitive Christianity, wisely and earnestly advocated, backed up as it will be by a good, a Christ-like example, we shall obtain the blessing of God, and practically demonstrate the best way to advance the cause throughout the colony.

Be not diverted from your duty by any reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—EPICTETUS.

Gleanings.

CHEERFULNESS.

THERE'S light amid life's darkest gloom,
There's joy amid its deepest sorrow,
There's hope unclouded by the tomb,
There's smiles to soothen every furrow.
A garland formed of choicest flowers,
Of rainbow hues for every weather,
Which fancy culls from her own bowers,
While love entwines the wreath together.

BEAUTY is only skin deep, and sometimes it is only as deep as the powder and paint.

BEWARE OF THESE THIRTEEN MISTAKES.

- To yield to immaterial trifles.
- To look for perfection in our own actions.
- To endeavor to mould all dispositions alike.
- To expect uniformity of opinion in this world.
- To measure the enjoyment of others by our own.
- To expect to be able to understand everything.
- To believe only what our finite minds can grasp.
- To look for judgment and experience in youth.
- Not to make allowances for the infirmities of others.
- To worry ourselves and others with what cannot be remedied.
- To consider everything impossible that we cannot perform.
- Not to alleviate all that needs alleviating as far as lies in our power.
- It is a grand mistake to set up your own standard of right and wrong, and judge people accordingly.

FRAGMENTS OF EMERSON.

- Practice is nine-tenths.
- Discontent is infirmity of will.
- Insist on yourself; never imitate.
- Stick to one business, young man.
- Life only avails, not the having lived.
- Concentration is the secret of strength.
- Always scorn appearances, and you always may.
- Trust thyself; every heart vibrates to that iron string.
- Your goodness must have some edge to it—else it is none.
- Nothing is at last sacred but the integrity of your own mind.
- Let a man know his worth, and keep things under his feet.
- A true man belongs to no other time or place, but is the centre of things.
- It is as easy for the strong man to be strong as it is for the weak to be weak.

To have what we want is riches, but to be able to do without is power.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.

How easy it is to be open-handed when it involves no self-denial. When people wish they had wealth in order to be good with it, they commonly mean they would like to have so much money that they could give freely without feeling it. But what generosity is there in that? The true measure of our devotion to any object is what we are ready to give up for it. Until we make sacrifices for a cause, we furnish no proof that the cause has our heart.

MODESTY IN WORDS.

Many really worthy Christians get inflated with the notion of their own usefulness. They think that nothing can be done without them. They are the magna pars of every enterprise. They claim the paternity of every plan, insist on a foreman's place in every movement, and appropriate the glory of every success. They are ever ready to tell you how much they have given and how much they have done, and insist that their services must be amply recognised. It is their right hand that wins the victory. And no head so richly deserves a crown as theirs. If not consulted they feel insulted, and if not toasted or flattered, they roll into a dreadful tantrum. This is a pity. The Lord's children should not boast. Their finest ornament is a meek spirit. We mildly drop these simple hints to the servants of our King. Work, brethren; that is right. There is work for you to do, but be careful of your spirit. You need grace in work, as well as in worship. Let those who work remember that they must pray as well as work.

LITTLE THINGS.

BY SELMA CLARE.

It is true although trite, that life is made up of little things. It is the little pleasures, the kind words from our loved ones, the thousand and one nameless, but thoughtful acts that show their love, that make up the sum of happiness. And just so it is the petty worries of every-day existence that makes us miserable. We may bear great trials like a hero, and yet worn and fretted by the minor cares, we may fall by the wayside. If one has that loving faith which will enable him to cast all his cares on Him who is always ready and willing to help us to bear our crosses, he needs no other consolation, but we must not forget that "Providence helps those who help themselves."

A MOTHER'S WORTH.

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she had not spent an idle moment since she

rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother! you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.

WE need to learn the lesson that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it we are aghast and terrified.—FULLER.

SHORT SUMMER SERMONS.

BY BROTHER GARDNER.

GIN a man credit if you want to start him on de road to de poon' house.

As it am de roughness of de grindstun which sharpens de axe, so it am the troubles of life which aige up de human mind.

Grey ha'rs am entitled to respect only when de owners of grey-heads respects deirselves.

De pussen who judges of de speed of a mule by his bray musn't complain if ebrybody passes him on de road.

De pussen who am nebber tempted deserves no pertikler credit fur obeyin' de law.

De less advice you gin widout pay de mo' credit you will receive fur bein' chuck-full o' wisdom.

Men who expect to be treated jist as you treat dem will neither slander nor abuse you.

Between readin' a man's character by his bumps or goin' on a picnic wid him, take de picnic.

What we calkerlate on doin' fur to-morrer won't pay de grocer fur taters nor de butcher fur soup-bone.

De man who aims to elevate his fellow-men can't be too keerful to prevent de nayburs from oberhearin' his fam'ly riots.

Doan' be too hard on human natur'. De man who kin sot down an' tell you exactly what dis kentry needs to make her great, an' glorious may have no ideah whar' his nex' bar'l of flour am comin' from.

A religion which can't stand befo' de sight of a circus purceshun or de sound of a fiddle am not wurf luggin' aroun' de kentry.

When you flatter yerself dat de majority of people doan' know de difference between de roar of a lion an' de bray of an ass you have struck a banana-peel which will bring ye down kerflop.

Hearth and Home.

EPITHALMIUM.

Cana of Galilee, name ever dear to me,
Sweet hallowed shrine!
I would thy praises sing, and my best
wreath would bring
Round thee to twine.

Here Hymen's altar stands, circled by
joyous bands;
Jesus divine
Joins in the nuptial song, chanted by choral
throng
Over the wine.

Here bride and bridegroom meet, at the
Creator's feet,
Twain to be one.

Here the best friends are found, here the
best joys abound
Under the sun.

Here is domestic life, remnant of Paradise
Saved from the fall;
Under thy hallowed dome, true love hath
here her home
Unmixed with gall.

Here all is bright and gay; pleasures like
flowers in May
Spring into birth.

Hence care and sorrow fly, and every love-
lit eye
Sparkles with mirth.

Jesus, our heavenly Friend, still Thou dost
condescend
Marriage to bless.

All now assembled here breathe forth our
earnest prayer,
Smile Thou on this.

Let bride and bridegroom be evermore one
in Thee,
Long may they live.

Bless them with daily food, all that is for
their good
Graciously give.

Then when from earth they pass—for death
is here alas!—
May it be given
To their great joy to find they are together
joined
With Thee in heaven.

J. K. HENSELWOOD.
Melbourne, Nov., 1887.

PAUL DARST;

OR,

A CONFLICT BETWEEN LOVE AND
INFIDELITY.

BY D. R. LUCAS.

CHAPTER V.—PAUL DARST'S EXPERIENCE.

(Continued from page 265).

WHO can analyse an active human mind? Who can tell his own actual experience? It were as difficult almost as to sketch the Infinite. Why is it that hope and despair, faith and doubt, though utterly antipodal, dwell ever together in the same habitation? I fear we do not know now; we may know by and by. But on what is that very *may* based? Is it not akin to both faith and doubt? May we not often ascribe to doubt and despair, the convic-

tion that is the offspring of faith and hope? Truly faith must be natural for it is universal. A child believes. Until deceived it never doubts. Doubt is begotten of deception. Faith is the parent, the strength of possibility. Skepticism is unnatural. Nature is progressive. Progression is the result of anticipated possibilities. Possibilities dwell but little beyond the realm of probabilities. The probable and the possible can only be reached by faith. Faith is, therefore, an essential element of every natural mind. A religion of faith is, therefore, the only religion in harmony with nature, the only religion possible to man, the only reasonable religion. Reason is an important faculty of the mind. By it we distinguish truth and falsehood. True knowledge is thus possible. But reason can only act on the material that memory furnishes. The knowledge that memory possesses in the broad sense is the result of testimony. Testimony can only reach the mind through the instrumentality of faith. This is the order of nature and in harmony with reason. Faith is, therefore, reasonable and natural, and a religion of faith is the only rational religion. How strange then the operations of a strong, earnest mind like that of Paul Darst. The metaphysical philosopher says, "I think so;" the common expressions of Paul were "I do not believe," "I doubt." Our readers are already aware that his father had an uncertain religious status among his neighbors. Job usually put the question in this way: "If Albert Darst isn't a Christian, what's the reason he's always doin' Christian acts, I'd like for some scripitions person to explain." He did not belong to the church or make a public confession of religion. He always attended the various churches, though he heard many things he thought entirely wrong. He said the preaching was much of it too "mystical" for him, and had too little sympathy in it for the great crowd of humanity. He never attempted to force his opinions upon his children, his only precept to them being, "to get all the information and light you can upon all subjects, and then act as your own better judgment shall dictate, and in all things be honest," for honesty with him was a cardinal virtue.

Reader, I hope it is with you!

The mother of Paul had been carried to the grave a few years before, and her memory in its sweet, unchanging sadness, was a fountain of freshness, everfilling the soul of her son. She had been a deeply religious woman, and though she had implicit confidence in, and love for, her husband, she still felt that the rich, fallow nature of her son Paul needed more religious instruction than it received from the father. In this she was undoubtedly right, for it is better to form the character right at first, than to be compelled to reform it when once the wrong path had been taken. A new stocking can be knit from the raveled yarn of an old one, but the kinks will never entirely disappear. Doubtless we are all more or less kinky. But we will let Paul give a little of his philosophy and experience in his own words. It may assist us in the analysis of his character. With a few of his class-

mates and friends around him, one evening, he gave them the following:

"My mother was a truly devoted and pious woman. She seemed to grasp questions presented to the mind by a peculiar intuition that I did not understand. I ascribed it at first to her religion, but I am now satisfied that it is only one of the peculiarities of women, nature having endowed them with clearer intuitive perceptions than men. The power to love, the realm of the affections, seems more intense with them, and love is the intuitive faculty. I know it is said that 'love is blind,' but I doubt it, for I think love has the clearest intuitive conception. But if it is 'blind,' it can only move by intuition and not by reason or sense, so the proposition is still true. I was not at the time able to analyse my own mind, but was conscious of an intense desire to be religious, and sought every opportunity to attend meetings where religious people gathered to worship, and were there anything tangible I should now be a Christian. When quite young I determined to turn my attention to religion, and seek for that which I regarded as necessary to my present and future happiness. I had thought much upon the subject, and heard many preachers, but everything seemed intangible to my mind. As a specimen, that you may see my difficulty, I will give you an instance: When the Rev. Mr. Fate came here to preach, I went to hear him. His first sermon, on the necessity of escaping the just judgments of God, was clear, and if I had never been inclined to seek the salvation of my soul, that sermon would have impressed me with its importance. He announced the theme of "Conversion," for his next discourse. I was early at the meeting, to learn how I was to be converted, for I then felt the utmost interest in the absorbing question. The text was, "No man can come unto me except the Father that hath sent me draw him." He first said the text stated a fact, which seemed clear to my mind, although he proceeded to argue the question. His second proposition was the, to me, important question, "How does the Father that sent Jesus draw men unto Him?" I was at once completely absorbed in the subject. He proceeded to show that the Holy Spirit was the agent of the Father in the drawing, and that he performed the work by creating a new spirit within the man, as he was totally depraved and spiritually dead, so that he resistlessly gave himself up to the Saviour. Man was a wholly passive being in the hand of God, who alone had the converting and sanctifying power, which He executed according to the counsels of His own will, without any merit or demerit on the part of the creature. He closed with the text "Stand still and see the salvation of the Lord," and I obeyed the injunction. I attended all the meetings and waited patiently for some power or impulse to move me to become a Christian, but none has ever yet visited me. I was told that if I joined the church, and put myself in the way of the Spirit, I might be called. Not desiring to take so important a step without proper information, I determined to examine the

Presbyterian Confession of Faith. Here I found that the minister had been faithful to the tenets of his church. I found, as you are aware, Wingood, the germ of all the teachings of your church on the subject, on the 20th page:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These men and angels thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

"At the same time it teaches that it was without any foresight of faith and good works or perseverance in either of them, or anything in the creature as conditions or causes moving him thereunto; and all to the praise of His glorious grace."

"There was something in my nature that seemed to revolt at this idea, but such was the impression on my mind that I waited for a long time for the moving of the Spirit, oftentimes weighed down with the fear that I was one of the non-elect. Once I heard of a celebrated Methodist preacher, who had a great reputation as a revivalist, under whose ministry it was said that thousands had been converted. The first sermon made a profound impression on my heart, as with an eloquent tongue he portrayed the feelings of the sinful heart, and the awful condition of those who rejected the gospel and resisted the Holy Spirit. This I could see clearly and plainly, but when he came to an explanation of how a man was to escape from that condition, all was dark as erebus. The invitation was given for all who desired to escape to come to Jesus, that they might be "born again," that they might enter the kingdom of God. Many went forward to try and seek religion, and I among the number. I say *try*, for I now see it was only a trial, and was so regarded by those who invited us, for I remember the hymn they sung when they gave the invitation:

"*Perhaps He will accept my plea,
Perhaps will hear my prayer,
And if I perish I will pray,
And perish only there.*"

"They seemed to *know* that a sinner would be lost, but were doubtful about his salvation; for the last verse of the hymn expressed it:

"*I can but perish if I go,
I am resolved to try,
For if I stay away I know
I must forever die.*"

"I went to the altar of prayer, and with full purpose of heart, did everything the preachers told me, for I had perfect confidence in their word. I was first told to pray to God for pardon, to exercise faith in Christ, to give myself entirely up, and the Lord would speak peace to my soul. I prayed earnestly; I listened nightly to the experiences of those who had 'found religion,' but could not find it myself. I now see the reason, though I did not then; I was not so easily duped as the rest. Sometime I will tell you some of the

'experiences' I then heard. I looked upon them as all true then, but alas! none of them corresponded with mine, so I sought on and on, fully determined to find the Lord, but I was finally compelled to give up in despair. I see now how foolish I acted, for the whole thing is so inconsistent when a man comes to exercise his reason. I would not say anything to wound your feelings, but just look at the proceedings, and you have all seen many of them. Twenty-five persons go forward to the altar of prayer, all seemingly alike honest. Some are almost immediately converted, others at a later period, and others not at all. I will admit now, for the sake of illustration, that all this is the work of God, that He gives to those who are converted the evidence of their acceptance with Him. But just here is my difficulty; He gives to one a brighter, clearer evidence than He does to another. To one He gives an evidence or impression clear as the noonday sun, to another it is like the twilight ray. Now, with me that is just as absurd as the fore-ordination of the Calvinists. It is partiality, making the very best of it. It will not do to say that the difference is in the persons themselves, for if both are expected, and all the preachers I know anything about say they are, there can be no difference in the sight of God without partiality; and if God gives one more light than He does another, or a clearer knowledge of His acceptance, it is partiality. If God would make known some absolute condition on which He would accept and pardon sinners, there might be some sense in it, and I might have been a Christian. If He had treated us like He did Adam, for even that apocryphal story has some sense in it, we might understand it. He told Adam the day he ate of a certain tree death should be made certain to him, and when he ate, God's word became an evidence to him, and the conviction reached his heart that he was a sinner; but I have talked with preachers of all denominations, and they are all in doubt and mystery about the evidence of man's acceptance with God. If it were a physical sensation, tangible to the touch, or mental, do this and be saved, I might understand it, but they say it is a miraculous operation on the heart, and I confess I cannot comprehend it, and if there is any man living who has anything comprehensible on the subject, I confess I have not the honor of his acquaintance. Christianity may do for those who can understand it, but for me it is the veriest nonsense. I have lately read Paine's Age of Reason, Volney's Ruins of Empires, Renan's Life of Jesus, and Darwin's Origin of the Species; and I can begin to see something tangible on which my mind may rest."

His companions listened silently until he closed. Wingood was the first to speak, and he concluded Paul was one of the non-elect, though he might yet be called. Lanire and Belcamp thought he had too much reason and not enough faith, while Harvey told him it made no great difference what a man believed so he was honest. All felt however, a great interest in his welfare, and, at the suggestion of Lanire, resolved, that as "God must give

the increase," they must depend on the power of prayer. To this all assented except Job, who was not much in the habit of praying, and closed the interview with what he called his "hoss sense philosophy," for everybody allowed Job to say what he pleased. Straightening himself up, he commenced:

"Feller travelers, let me give you my opinion on that passage of Scripture, if it ain't worth much. It says, 'Paul may plant' and its my mind that's the fust thing to be done. It says, also, likewise, that 'Apollos may water,' and I reckon that's the next thing to do. And when Paul's planted and Apollos has watered, then it are a reasonable conclusion that God'll do the increasin.' But if Paul don't plant, and Apollos don't water, I'm of the opinion the Lord ain't under any particular obligation to do any increasin.' So, likewise, finally, if you want to see Paul soundly converted, I allow you'd better try and plant the truth into his mind, and water it with a little evidence, and then you can ask the good Lord to give it increase, otherways I'm of a doubtful unsettlement on the result of the issue."

(To be continued).

Correspondence.

A PRACTICAL SCHEME.

I have been watching the progress of "Marvellous Melbourne," and I have worked out the following scheme. My object is twofold—First to secure a permanent fund for "Mission work in Victoria;" second, to provide a superannuation fund for aged and infirm preachers who have become disabled in the Master's service.

Briefly, I propose that some of our wealthy brethren use a little forethought as to what is going on in this city in reference to land, and secure suitable sites for a meeting-house in the newly-formed districts at the first land sale, when an allotment can be bought for a few pounds. Let them invest the property in the Conference Executive Committee, under a permanent trust deed for the purposes above named. The Committee now have land. It is only a matter of time when a few of our brethren will be located in these new districts. They will require a meeting place, but land may then be worth £2, £3, or £4 per foot, under which circumstances it becomes a serious undertaking to think of a building. If, however, the committee had land, they could at once erect a suitable building, borrowing the money upon the land from some building society. The brethren in the district could and would gladly rent the building from the committee, paying all the building society calls and perhaps leaving a surplus for immedi-

ate use in mission work. In any case, at the end of the term the committee would be the owners (in trust) of a building bringing in a revenue for all future time and constantly increasing in value. I will close by giving a practical illustration of my meaning. Take Maidstone. We have a church at Footscray, some of its members reside at Maidstone. Meetings were held, and seed sown in that district by brethren Service, Webb, and others 30 years ago. The land is now being sold. An allotment can be secured for £20, (perhaps less.) We have brethren of sufficient judgment to make a suitable selection, and with sufficient money at their disposal to buy it. Let them do so, and hand it over in trust to the committee on say two-thirds proceeds for the mission fund, and one-third proceeds for the superannuation fund. In a few years, a revenue will be available from this property, and so for all time. When they are themselves "Asleep in Jesus," they by their good deed which they thus do will be preaching the ancient gospel to "nations yet unborn;" and the seed they thus sow shall keep their memory green. "and deck their graves with amaranthine flowers," which shall continue to bloom when heaven and earth has fled away, and when the sea is no more. Take one more illustration. We have a meeting at Williamstown. Some of these brethren reside far along on the western beach on the way to the new settlement known as Laverton. A church will in a few years be needed at Laverton. Land there can now be got from £10 to £15 an allotment of 50 feet. A large working population will be there in the course of a few years; we ought to be ready to preach the gospel to them. To give the thing a start, I am prepared to hand over an allotment in either of these districts as soon as the matter is heartily taken up. Other brethren could select other suitable districts, and those who could not buy an allotment themselves, could send on their subscriptions to the committee for this purpose, so every brother and sister could join in the work to the extent of their ability and inclination. What say you, brethren. Shall it be done. Yours in Christ.

IOTA.

SINGING.

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

Dear Brethren,—I should like to call the attention of our brethren to the necessity of doing all in their power to improve the vocal music of our churches. I do not think that sufficient attention is given to this matter by our people, and in bringing it under

notice, have no desire to indulge in any grumbling about the existing state of affairs, but in the hope that an improvement is possible, and very easily attainable. The present time seems to be appropriate to bring the subject up, because we have now got a good proportion of young people in the membership of the churches who are generally speaking in a sufficient leisure to obtain suitable instruction and what is of quite equal importance the means of obtaining this instruction are within their reach. There are numbers of singing classes in existence, where proper teaching is given, and most, if not all our young members could devote an hour or two per week to getting a correct knowledge of the theory of music and to putting the principles they taught are into practice, which would most decidedly have a beneficial effect on our church singing. At present some of the churches have a night for practice, but then to my mind there is a want of proper teaching of the principles of singing, and consequently deficient practice results. It is one thing to sing a tune as we do generally, a different matter altogether to sing it in proper time and with proper expression, and the effect on the ear is just as distinct in each case. Those who lead the singing in our churches we will grant do their best, their very best we hope, but it cannot be expected that in the majority of cases they have the time, even supposing their willingness, to get the young people together to give them correct and proper training. What I think would be a mode in the right direction is, that the officers of the various churches encourage the formation of classes where efficient instruction could be given and of course urge all their young members to attend with the laudable desire to improve their vocal gifts with a view to a useful employment of such talents in the church. It would not be a difficult matter to get a first-class instructor, one of the very best is a member of one of our churches, and at present doing a good work, which could be extended. In this matter united action could succeed where individual effort might fail. It would be possible for the officers of each of the larger churches to take steps to form a separate instruction class for their district to meet as often as practicable, and in the case of smaller churches at convenient distances from each other, they might unite and have a class that could be attended by some from each of those who chose to so go together, and on different nights in the week for the different districts, the one instructor would be able to

attend to all.

If say 12 churches would subscribe about £125 per annum, and another £75 could be made up in fees, a good instructor could be obtained, and I am certain that if such a scheme as indicated be workable, which to me appears quite so, I am confident that in a year or two the improvement in the vocal music of our churches would be apparent and be quite worth any reasonable efforts that would be necessary to achieve the object. If churches with their other engagements should think they are unable to spare much money for such a venture as this, perhaps they could give a little, and some of our wealthier brethren become alive to the importance of the matter, and make a good donation to a fund which had for its object the attainment of the good results I hope would accrue to our churches if these ideas were carried out. I trust that others may express themselves on this subject so that in the multitude of counsellors there may be wisdom as well as safety. I remain dear Editors, yours faithfully,

HYMN BOOK.

21st Sept., 1887.

SPIRITISM.

Dear Bro. Editors,—Would you kindly insert this short article. Spiritualism is not of God. Read Deut. 18:9-14. We find in these verses that consulting with familiar spirits is an abomination to the Lord. The children of Israel were commanded not to have any among them, such as charmers, consultants with familiar spirits, necromancers, etc. Read in connection 1 Cor. 10:6-11, 2 Peter 1:6. O Christian, beware of those things which are an abomination to God (Eph. 3:17-19. UNION.

THE CHURCH AT GYMPIE, QUEENSLAND.

Dear Editor,—The church in Queensland requires some help from Victoria, as in many instances it is struggling for life, and beset with many difficulties. Among those who are in such trying circumstances is the church at Gympie. About 300 men have been discharged from the mines, among them being many brethren. A number of sisters are in the church who are not yet joined by their husbands, the latter being still outside the fold. These circumstances have a very depressing effect on the brethren generally. To add to their troubles, the meeting house which was built by a saw mill proprietor, has a debt of £63 on it, which is past due, and which if not paid, will have to be sold and the

church closed. If this liability to the builder was paid off, the church could then pay the principal and interest of what was remaining. Bro. Mordaunt has collected £20 15s. 6d. towards this amount, and I have much pleasure in enclosing my cheque for £5 towards the same. If you, Mr. Editor, will receive and acknowledge contributions for this pressing case, I shall feel obliged. I shall also be most happy to receive donations for so good a cause. If we cannot afford it in the usual way, let us deprive ourselves of some luxury in order to show our love for the Master who has done so much for us. We are only trustees of what we have, it is not our own, let us then reduce this to a practical form, for the liberal soul shall be made fat, etc., etc. We lose what we spend on ourselves, but we have an everlasting treasure when we spend it in the Lord's service. While we live, let us use our means for God, and He will take care of us and ours. £38 is still required, and I am sure it will be supplied. May He who enriches all humble souls, so influence the hearts of His people that we may like Moses, say "We have enough, bring no more."

I am yours very faithfully,
DERBIN WILLDER,
 Narbythong, North Brighton,
 November 10th, 1887.

[We have received Bro. Willder's cheque, which we have handed to one of the collectors appointed by Bro. Mordaunt when he was in Melbourne lately. We recommend this and Bro. Mordaunt's appeal to the sympathies and help of the brethren. As will be noticed, subscriptions may be sent either to Bro. A. B. Maston, Bro. W. C. Thurgood, or Bro. Willder, and we shall be pleased to acknowledge any subscriptions sent to these brethren.—Eds.]

Dear Brethren.—Kindly permit me through the columns of the *Standard* to make known unto our brethren and sisters in other parts the state of affairs in Gympie, (Queensland.) Gympie, as most of your readers are aware, is a gold mining district, hundreds of men being employed on the various claims, and our brethren with three exceptions are all miners. About two months ago, a panic occurred in the mining, and over 300 men were dismissed from the various claims. Among this number were many of our brethren, who for a time, waited, hoping that things would brighten up, and they would once more obtain work. Things, however, gradually grew worse, and they were at last compelled to seek other fields. Some have been successful in obtaining work elsewhere, others are still unemployed, some others are still at Gympie unem-

ployed. Out of a church membership of 70, we have only about 30 to break the loaf with us, and the majority of these are sisters whose husbands are not members in the church. Besides our current expenses, we have a deficit of £63 to meet. When we erected our chapel, we found it necessary to have gas laid on, which cost over £20. It was also necessary to construct a baptistry, and to provide a tank to supply water for church and Sunday school purposes. These things were not provided for in the estimates when erecting the building, and the balance of the £63 is swallowed up in incidental expenses. It is not possible for the few who are left to wipe off this deficit, and meet current expenses also. The brethren view this incubus with alarm and fear, that they will have to sacrifice their place of worship. This would mean ruin to the cause. Who will help us to avert such a dire calamity? I beg to acknowledge with thanks the following donations to the Gympie Fund:—

Bro. Derham, Brisbane	£1 0 0
Bro. Parker, South Melbourne	2 0 0
Sister Pye, do. do.	1 0 0
A Brother, Swanston Street	0 10 0
Bro. Lyall, do. do.	1 0 0
Bro. Lawson, do. do.	0 10 0
Per Bro. Kemp—	
Bro Shaw, £1; Bro. Lyall, 5s.	
Bro. B. J. Kemp, £5.	6 5 0
Bro. Ed. Penny, Cheltenham	1 0 0
Bro. Earnest Penny, do.	1 0 0
Bro. Sears, do.	2 5 0
Bro. Keir, do.	1 0 0
Bro. Hoff, do.	1 0 0
Bro. Monk, do.	0 10 0
Bro. Le Page, do.	0 10 0
Bro. Wm. Organ, do.	0 3 6
Bro. Jos. Organ, do.	0 2 0
Bro. W. C. Thurgood, Lygon St.	1 0 0
Total	£20 15 6

Will brethren desirous to assist the above fund, kindly forward their donations to either Bro. A. B. Maston, Chetwynd Street, North Melbourne, or to Bro. W. C. Thurgood, 209 Swanston Street, Melbourne.

"He that giveth to the poor, lendeth to the Lord."

Yours in the gospel
AUSTIN MORDAUNT.

Querist.

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

THE DEATH OF LOVED ONES.

Is it right to say when our loved ones die that "it is God takes them for reasons which we cannot see or understand," irrespective of cause and effect, such as consumption or other fatal maladies, as has been said in the

cases of our late lamented Bros. Cheek and Geeslin. J. J.

[This question, entering as it does into matters which are beyond our ken, does not appear to be one to which we can give a definite answer. To refer the death of loved ones to purely physical causes, without reference to God as the superintending power of the universe, does not commend itself to our judgment. We can quite understand using the words "God has taken them for reasons which we cannot now see or understand" as simply expressing merely a human feeling of wonder that oftentimes the good and useful workers of society are "cut down" while the bad and useless remain.—Eds.]

SPIRITUALISTIC MEETINGS.

Is it consistent for members of the Church of Christ to attend spiritualistic meetings and still hold fellowship with the church. UNION.

[If by attending spiritualistic meetings it is meant that those who do so take part therein, or by attending neglect the meetings of the church, we should say that those so doing are "walking disorderly," and that the church should deal with such offenders. Spiritism is either of the devil, or it is a fraud. In either case, members of the Church of Christ can have no part or lot in the matter.—Eds.]

THE CHURCH OF JESUS CHRIST.

Would you please answer the following in your next issue of the *A. C. Standard*:—As the "Church of Jesus Christ" has existed unbroken from its inception, "in what succession has it come down to our times."

Yours fraternally,
J. RANKINE.

[In the October *Standard* we answered a query from Bro. Rankine, in which we said that the "Church of Jesus Christ has not ceased to exist since its inception." Bro. Rankine will please notice that we did not use the word "unbroken." We hold ourselves responsible for what we have said, not for what we have not said. The Church of Jesus Christ has, alas, been broken by schism, but it has never ceased to exist. By the term "Church of Jesus Christ" we do not mean any ecclesiastical body or separate religious organisation, but "the faithful" wherever found, and that there have been such even in the darkest ages of papal dominion the pages of history verify.—Eds.]

MEMBERS BRANCHING OFF INTO SEPARATE CONGREGATIONS.

Will you be good enough to answer the following in your next issue, and oblige,
IGNORAMUS.

1st. A few brethren, members of a given congregation, desire to form themselves into a separate church in their more immediate neighbourhood. What is the proper course for them to take?

2nd. Should the present congregation grant such brethren letters of commendation before they have organised themselves into a church?

3rd. Would the congregation be justified in granting them letters of commendation if they persisted in receiving into their fellowship one whom the parent congregation had withdrawn from?

[1. When a few brethren, members of a given congregation desire to form themselves into a separate congregation, they should seek the advice and obtain the consent of the congregation with which they are identified, and such consent should not be withheld if the members applying present good and valid reasons for the step they propose taking.

2. We are of opinion that the letters should be obtained before they have organised themselves into a church.

3. The last question we do not deem it wise to answer, as we are not in possession of all the facts of the case.]
Eds.

Educational.

VICTORIAN BIBLICAL TRAINING INSTITUTE.

With a view to supply a long felt want, the brethren in Swanston Street, have made arrangements for the holding of classes in the premises connected with the chapel, which shall be under the presidency of Bro. J. K. Henshelwood, and shall have for their object, the training of young men for active usefulness in the Master's service. Bro. Henshelwood will be assisted by Brethren Maston and Moysey and others. The course of instruction will include, English grammar, logic, elocution, Bible history and criticism, exegesis and homiletics. Lessons in biblical languages may also be obtained by private arrangement with the president.

The Institute will be opened by an address from Bro. Henshelwood on the 9th of January next, on or before which date, intending students are

requested to have their names placed on the register, in the hands of the hon. secretary, to whom all communications relative to the Institute are to be addressed.

The Institute will be free to all members of the Church of Christ.

With a view to facilitate arrangements, early registration is requested, together with notification of the classes which applicants may wish to attend. Syllabuses may be obtained on application to the hon. secretary, F. Illingworth, 65 Swanston-st, Melbourne.

TRAINING CLASSES.

I am glad to see a tendency on the part of our churches to forward the best interests of the churches by making some provision for the better education of the young men, and for the better preparation of speakers who may from time to time teach the church. As a people we have concluded from the teaching of the New Testament that the edification of the church should not depend on one man, but that brethren who can speak acceptably should be encouraged to do so. There can, I think, be no reasonable doubt that it is best for the interests of the church, best for the growth of zeal and spirituality, when brethren take that part in its worship which they are qualified to take, and to which God calls them. It is not needful to discuss this proposition here at length. In these colonies, it is pleasurable to think, we have so many noble and excellent brethren who in their younger days exercised the gifts God had given them, and thus became honored instruments in doing a good work for the Master. We may look back along the line of the history of many of our churches, and find that they were begun by the self-denying labors and modest efforts of brethren who, amid the cares and anxieties of business life, did what they could in the matter of public speaking. All honor to these men. We cannot treat too kindly these heroes in the battle of life and in the victories they gained and in which we share. It is very evident that much blessing has come through the interest taken by the many in the preaching of the gospel, and the teaching of the church.

It is also very self-evident that it is necessary to make our own efforts from the public platform as useful and acceptable as possible. It seems to me that every church should do its utmost to have its teaching as good as it is possible to make it. No church can afford to meet on Lord's day morning to have its time wasted, and

sometimes, perhaps worse than wasted. All speakers who appear before the people to speak on the most important and solemn of all subjects should strive to the uttermost to have something to say that will be of use to those who hear. All addresses should be well prepared. He who presides at the Lord's table should not attempt to speak without preparation of mind and heart. In view of these facts it is the duty of every church, in so far as lies in its power, to use every effort whereby its speakers should be able and efficient. To this end the young men should, if possible, have some special instruction and training. I believe we have many young men in our churches who would become useful in the church if they had some instruction which it is in the power of the church to give. The church must have officers, elders and deacons. It must have evangelists. From whence are all these to come? They must, in coming years, be taken from among those who to-day are young men. It is very plain that one of the greatest needs of our churches at present is an efficient eldership. Some churches have an excellent eldership, but many churches have no elders, there can be no question that Primitive Apostolic Christianity contemplated elders in every church. Why are there not elders in every church? The answer almost universally given is, we have none suitable for the office. It seems to be a self-evident proposition that an intelligent brotherhood should look these matters over carefully, and boldly face any difficulties in the way. There are young men in all our churches of good minds and excellent hearts who would like to aspire to positions of usefulness in the church. It is needful that all such young men should have every possible encouragement. It is not necessary nor is it possible that every young man of good parts should become an evangelist. Our young men should be as well prepared as possible for other positions of usefulness in the church. I am glad to find as I have before stated, that our preaching brethren are taking hold of this matter. They are establishing training or instruction classes. Let me urge upon young brethren everywhere, who have the time and desire, to avail themselves of the benefits of these classes. From the pages of the *Standard* it appears that brethren Henshelwood, Maston, Moysey, of Melbourne, Bro. Thurgood of Ballarat, and Bro. McAllister of Berwick, are doing something in this work. It is my earnest hope, as well as my firm faith that we shall see in the future much good fruit from this effort on

behalf of our young men.

These classes will in nowise interfere with our proposed Bible School. They will be great helps to such school. It is hardly necessary for me to say that when it is decided that a young man is to devote his life to the office of evangelist, that it becomes him to obtain as much education as he possibly can in order the more effective to make proof of his ministry. It would be well if we had some central institution to which young men of approved abilities, and good recommendations, from the various training classes throughout the colonies could come. These training classes can in the nature of the case meet only one or two nights in the week, whereas a young man studying to be an evangelist should have three or four hours every day with the teacher. We should like, in the best interests of our churches throughout the colonies, to see training classes established wherever the services of a good teacher can be obtained. Then we should like to see a good Bible School, where our young men, who have it in their hearts to devote themselves entirely to the ministry of the word, might have the opportunity to obtain such an education as would help them to a noble and successful life. It is a pity our young men should go to a far off land, and there remain for some years, and perhaps altogether. The time has come when we should provide something for them nearer home. If after we have an institution they still go, then we cannot help it. They go now from necessity. Then some might go—but it would be of choice. Let us have many training classes. Let us have one Bible School. T. J. GORE.

GENERAL EVANGELIST'S REPORT.

The Missionary Committee.

Dear Brethren,—I commenced my labors with the committee, on the 25th October, on which date I arrived here, and at once set to work. I had hand bills printed, and left at all the houses in the town, and also freely advertised in both the local papers. On the following Sunday, several brethren were present from Tatura, Toolamba and St. Germain's. A meeting of brethren was held in the afternoon, and a committee appointed to assist me. Bro. Moore of Tatura, was appointed secretary and treasurer; he will correspond with isolated brethren in various parts of this large district and collect funds for assisting the work. It was the unanimous idea that for the first few weeks I should devote my labors to Shepparton. The church in this town is very small, there not being more than fourteen or fifteen resident members. Including our visitors about 25 broke bread the first Sunday. The meeting at night was disappointingly

small, only eight or nine strangers being present. The week following was wet, and the Sunday showery, and meetings consequently smaller than before. Yesterday however showed a marked improvement, the little chapel being nearly full at night. The severely wet weather and flooded state of the country has been so far against us, added to this is a strong prejudice in the people's minds. I do not anticipate much success in the town of Shepparton for some time, although the outlook is decidedly more hopeful now than at first. Until harvest is over I shall not be able to do much in the country, as it will be difficult to get up meetings. I hope next month's report will be more cheery, but at present I can report no decisions or even enquirers. We have two week night meetings, also Sunday school of 16 scholars and an adult's Bible class.

D. A. EWERS.

Shepparton, 14th November, 1887.

Loved Ones Gone Before.

HILLIAR.—At Mount View, Garfield, on the 21st ult., Sarah, wife of Henry Hilliar, surrounded by those she loved, departed to be with Christ. Her sufferings had been severe and protracted; her end was peace. Death had done his work; done it cruelly too, but victory was with the victim. The sufferer was at rest. The weary one had gone to be with Jesus. Hallelujah! Thus her record reads:—Baptised April 3rd, 1859, in the waters of the bay at Beaumaris by Bro. Picton. Her place at the Lord's table was only vacant when she was confined to her bed by sickness. A good wife, a fond and indulgent mother, a respected neighbour, a true friend. She gave of her bread to the needy. We are looking forward "the little while" when the whole anthem shall be sung—"O death where is thy sting? O grave where is thy victory?" H. H.

OWEN.—On Tuesday, November 1st, our Sister Owen departed to be with Christ. It was our painful duty to record the death of Bro. Owen only a few months ago, now we have to record the death of Sister Owen. Our sister never rallied after her husband's death. She was a disciple of Jesus of many years standing. She trusted in her Redeemer and sincerely loved Him. All through her affliction she was supported by the grace of God, and died in the assured hope of a blessed immortality.

JOHN STRANG.

RODGERS.—The church at Warrnambool has sustained a severe loss in the removal from our midst of our highly esteemed Bro. Edwin Rodgers, who departed this life on the 20th day of September, after a severe illness of only four days. Our deceased brother was 57 years of age, and was a disciple of many years' standing, having broke bread in his own house for several years before the church was started at this place. He had gained an extensive knowledge of the bible, and was guided by its instruction in his walk and conversation. He has left a widowed sister and five children to mourn his loss. He lived to see four of the eldest brought into the church. This is the oft-repeated warning to each of us, "Be ye also ready."

J. THOMPSON.

The Harvest Field.

SUMMARY of additions reported in November Standard:—South Australia, 24; Victoria, 14; Queensland 13. Total, 51. A decrease of 22 from last month.

A. B. MASTON.

81 Chetwynd-st., North Melbourne.

VICTORIA.

MELBOURNE (Swanston Street).—During the month our meetings on the whole have been fairly attended. The morning meetings have been very good and enjoyable, while at the evening services, Bro. Henshelwood is making an effort which we hope will result in success. One has made the good confession.

R. LYALL, Sec.

HAWTHORN.—The annual picnic in connection with the Sunday School was held on the 9th November at a very suitable spot some distance beyond Camberwell. In addition to a full muster of teachers and scholars, there was also a good attendance of the members of the church. The superintendent (Bro. Hardie) and his staff spared no exertions to make the outing a thorough treat to all present, and they were eminently successful in their endeavors. Competitions for prizes, the usual games, swinging and due attention to the excellent eatables provided, filled up the day in a very enjoyable manner. During the afternoon, Mr. Alfred Smith photographed the group, and succeeded in producing a good picture. The pleasant return ride in the cool of the evening brought the days proceedings to a close.

A. STAGGARD, Sec.

SUNDAY SCHOOL UNION PICNIC.—This event took place at Elsternwick beach on 9th November, Prince of Wales Birthday, and attracted a large number of brethren and friends, and more members of the various Sunday schools than have attended any previous picnic. The number on the ground must have been about 500, and favored by exquisite weather, a most enjoyable day was spent. These gatherings are becoming more popular, and achieve one of the objects of the union, viz., that of bringing together teachers and scholars in a social capacity, so as to lead to a better personal acquaintance and to mutual encouragement in the work in which we are engaged.

R. LYALL, Sec.

WEDDERBURN.—Since last report, one has been added to our number by baptism.

R. TWIDDY.

CHELTHENHAM.—During the month one has been added to the saved, and a lively interest is taken in all meetings. The church has just secured the services of Bro. Goodacre for another term of 12 months. There is some talk of erecting a house for the Sunday school; it is badly needed, we hope it will soon be commenced.

SALE.—As it is now some time since I sent you a few lines as to how we are getting on since Bro. Macallister left us, I may inform you that we arranged to hold our usual meetings and thus keep the cause together, believing that we would receive help in due time, though we knew not from whence it would come. Bro. Bowman from the Tabernacle, (Collingwood), came amongst us, who has taken a deep interest in the work, and has been acting as our evangelist for over three months, and has received no remuneration whatever. I am also pleased to inform you we have had

one addition by baptism since my last to you, and have now started a bible class which meets on Tuesdays at 7:30 p.m. The church has had two flying visits of our dear Bro. Strang. Bairnsdale and Warragul were also favored by having him at their meetings. JOHN SHANKLY, Sec.

November 10th, 1887.

BALLARAT.—The annual meeting of Ballarat District Evangelistic Union was held in the Dawson Street Chapel on Nov. 9th. After the usual business was transacted, it was unanimously resolved that the "Union" disband, as the congregations of Dawson Street, Peel Street, Mt. Clear, and Buninyong, who comprised the "Union," had agreed to be known as the "Ballarat District Church of Christ," and work under one officership, thus doing away with the necessity for a union for evangelistic purposes. This step has given much satisfaction, and confidence was expressed that much good would result. A tea and public meeting was held in the evening, addresses were delivered by Bros. Burt, Morris, and Thurgood. The intervals were enlivened by pieces of music. A very pleasant and profitable evening was spent. Correspondents will please note that the Secretary of the Church of Christ, Ballarat district, is Mr. A. Davey, Ripon Street, Ballarat West, to whom all communications should be sent.

MARYBOROUGH.—The church and school anniversary of the above was celebrated on Wednesday evening by a tea and public meeting which, (considering the shortness of notice given), was very well attended, about 150 sitting down to partake of the good things supplied and prepared by Mrs. Jordan Banks. The decorations were very elaborate, and called forth tributes of praise on all sides. Over the platform, artistically worked in English ivy by Mesdames Dillar and Christie, was the text, "One Lord, one Faith, one Baptism," forming a circle, centred by the words, "One God and Father of all." On either end two baskets (also of leaves) filled with flowers, while wreaths and garlands, real and artificial, surrounded the whole, made by Miss Christie and the school children. On either wall, and in the porch (also worked in ivy and everlasting flowers, by Misses M. and F. Banks), were the texts and mottoes, "Seek ye a crown of glory," "No cross, no crown," "Christ for me."

After tea a public meeting was held, presided over by Mr. Jenkins, who in his address spoke very feelingly of the progress of the church since its establishment in Maryborough, over 25 years ago, of which he was one of the pioneers, all of whom had gone to their long home, and he was the only one left, exhorting each and all to live up to their privileges, that they may die in the sure and certain hope of seeing each other again, as he was of seeing his old fellow-workers of the past.

C. L. Thurgood, of Ballarat, then addressed the meeting on "President Garfield's Religious Position; or the Light in Log Cabin and the White House," which was both instructive and interesting. As showing how a man by taking the bible as his light could, no matter what his position was, either high or low, in private or political life, by the grace of God adorn the gospel of Christ.

A. B. Maston, of Hotham, also gave an address.

During the evening the proceedings were enlivened by some choice selections of music rendered very creditably by the choir

and children. The following recitations also being well rendered, and very favorably received:—"The soldier's return," Henry Banks; "What is death" (dialogue), Miss Fanny and Emma Banks; "The perplexed housekeeper," Miss Christie; "A mother's recompense," Alice Symonds; "Somebody's Mother," George Banks; "The gambler's wife," Miss Fanny Banks; "Keep nothing from mother," Miss Emma Banks. The prizes were distributed by Mr. Maston, each scholar being awarded one for good attendance and verses. Votes of thanks, the doxology and benediction brought a most enjoyable meeting to a close.—*Maryborough Times.*

TASMANIA.

LATROBE.—The regular quarterly social tea was held last night, 3rd inst., in the chapel, Gilbert Street west. About 20 members sat down to an excellent spread, and ample justice was done to the good things provided. The tables, besides being adorned with tempting viands, were also rendered pleasing to the eye by a tasteful arrangement of vases of floral beauty. This tea is regarded as being identical with the *agape*, or love feast, in the early Christian church, and as such is, to all intents and purposes, a member's tea, towards the getting up of which all contribute according to their ability. But it is not absolutely restricted to members, non-members sometimes being invited. The object of this feast is that Christians may meet and pass a sociable evening together, nothing being calculated better to promote sociability than meeting around the festive board. After tea a little speaking was indulged in. Stephen Piper, an aged and esteemed brother, presided, and opened the meeting with an earnest exhortation to the brethren to remain steadfast, explaining what the gospel was, and what was expected of those who believed it; while R. C. Fairlam followed with a few practical remarks as to the necessity of preaching the gospel. T. O. Mann spoke on the pre-eminence of charity, the distinguishing characteristic of the Christian. A pleasant and profitable evening, during which several selections from Sankey's Songs and Solos were sung, terminated at an early hour.—*Latrobe Chronicle*

SOUTH AUSTRALIA.

S.A. EVANGELISTIC UNION.—The church at Unley having desired Bro. Colbourne to devote the whole of his time to its interests: he terminates his engagement with the union in September. The committee have now arranged to sustain Bro. D. McCrackett, intending that he shall labor chiefly at Stirling East for the present. The church there has been in existence about 22 years. It has had a varied experience, and has been in a low state lately. There are many reasons which warrant an effort being made to revive the cause there. Bro. McCrackett's labors so far, are appreciated and enjoyed by the brethren. Several who had grown careless have taken their place in the church again, and additions have been made by faith and baptism. Bro. McCrackett joined us from the Presbyterians about four months ago. Bro. Colbourne had a long conversation with him some time ago, which led him to look into the Scriptures, resulting, as it usually does, in his determination to have no rule of faith and practice but the word of God. He was

known as an earnest, godly young man, always endeavoring to do good, working especially in connection with Blue Ribbon and Gospel meetings. His talent seems considerable, and now he has learned to read the bible for himself, we look for him to become very useful amongst us. Churches and brethren who are disposed to contribute to the funds of the union, will please remember that help is needed.

NORTH ADELAIDE.—I have much pleasure in stating that since my last report, five have made the good confession, three of whom are from the Sunday school, and two (husband and wife) are from the country. They have long been lovers of the Saviour, but through the agency of one of our energetic brethren, by the use of suitable literature, correspondence and conversation, they have come into clearer light, and to perceive the way of the Lord more perfectly. Our Bro. Colbourne has been laboring with us very acceptably and successfully during the past three weeks. Special interest attached itself to the meeting last Sunday evening, for at its close, the husband of one of our sisters and also their little daughter went forward and confessed their faith in Christ, and their determination to live unto Him who died for them. It will be a source of pleasure to your readers, and more particularly to those who have an intimate acquaintance with Bro. Dr. Verce, to know that though he has been sick nigh unto death, yet God has been pleased in His providence and mercy to spare him, and he is now recovering his usual health and strength. His was considered an almost hopeless case, but the prayers of the brotherhood were offered up continually on his behalf, and not only by those with whom he was connected, but also by the various religious bodies around. We trust now that his useful life will be spared for still greater usefulness.

W. S. L.

ALMA.—The annual tea meeting in connection with the church at Alma was held on October 4th. Bro. Colbourne took the services on the Lord's-day previously, but the wet weather prevented large gatherings, and consequently, the tea meeting was not so largely attended as the Alma tea meetings usually are. At the public meeting, Bro. D. Gall presided, and gave some good talk. Addresses were also given by Breth. J. Colbourne, T. J. Gore, and W. Judd. The choir and friends gave some nice singing, and the people seemed to be all well pleased. The church at Long Plain had Bro. H. D. Smith preaching for them on October 30th, when they had immense congregations, afternoon and evening. The services were in reference to the Sunday school anniversary. The next day, October 31st, the tea meeting was held, although a great many were busy hay-making, yet they had a fine gathering and a splendid day. The large barn where the church meets was crowded to excess at night, Bro. W. Marshman presided. Addresses were given by Messrs. A. W. Wellington, H. D. Smith, and W. Judd. Bro. R. Daniel gave the report. Some excellent singing was also rendered. Recently, we baptised another believer who has united with the church at Long Plains. We trust that others will soon follow who we believe are convinced, but lack decision. May they decide and act ere it is too late.

WM. JUDD.

The second annual Floral and Industrial Exhibition of the Unley Christian Sunday school, Park Street, was held on Tuesday,

October 25th and the two following two days. The exhibits of the children were more numerous than the previous year. The walls of the chapel were nicely decorated with evergreens, drawings, painting, cone work, while over the platform stood the new banner belonging to the school. The centre of the chapel tables were arranged with the various work of the scholars. Wax flowers, leather work, crewel and crotchet work, poonah painting, plain and fancy sewing, dressed dolls, &c. The collections were divided into three sections, but the scholars from 11 to 18 showed some specimens of skill and ingenuity which would be a credit to persons more advanced in years. In the cookery department, there was a display of such a character as to tempt even the most fastidious epicure. There were cakes, tarts, pies, jellies, Canadian puddings, blanchmanges, and boiled potatoes. There was also a fine show of bouquets, cut flowers, button holes, and pot plants. The following are the principal prize takers:—Senior Division—Misses Mary Mearherel, Albertina Greer, Alice Colbourne, Gertie Newman, May Smith, Allen and Johnson, Mrs. Willoughby; Masters F. and B. Burford, A. Mearherel, H. Morris, A. Munns. Middle Division—Misses Eva and Lillian Burford, May Mearherel, Rush Wilkins, Carrie Campbell, Eva Yates, Florence Newman, May West; Masters David Ross, Herbert Richards, Thomas Fisher, Edgar Ralph. Junior Division—Agnes Guthrie, Nellie and Laura Greer, Maureil Charlick, Nellie Rose, Gertie Sempers, Emma Burford, May Angel, Alice Freeman, Ruby Yates, Laura Brown, Alice Matthews; Masters Harry Reynolds, Charles Eastick, Edwin Dorg, and John Mearherel. On Wednesday evening, Mr. Watt of Victoria, who is now on a visit to us, gave a short but instructive address, chiefly for the encouragement of the scholars, and stated that he looked upon an audience of children with profound respect, for they are to take the places of those who are continually passing away, after which the competition in reading took place. Senior Division—Eva Burford 1st, Lillian Burford 2nd, Laura Dorg 3rd. Junior Division—Alfred Crang 1st, Harry McGowan 2nd; Emmie Burford 1st, Mabel Fisher 2nd. And on Thursday evening the audience was amused with a few examples of mesmerism by Mr. F. H. Derrington. Then followed the music competition. Senior Division—Eva Burford 1st, Alice Colbourne 2nd, Lillian Burford 3rd. Junior Division—Lillian Crang 1st, Adelaide Ralph 2nd. Singing competition. Senior division—Albertina Greer 1st, Harriet Hartell 2nd, May Smith 3rd. Juniors—Eva Burford 1st, Lillian Burford 2nd, Lilly Greer 3rd. The following ladies and gentlemen acted as judges for the general exhibits:—Mesdames Gore, Messant, Fox, Forsythe, Weeks, and Miss E. Santo, and Messrs. T. J. Gore, T. Bates. For the reading competition, Mr. Watt and Mrs. Guthrie. Singing and music, Mr. and Mrs. Leake. The annual picnic of the school was held on the 9th November on the grounds of Mr. Howell, Unley Park. The school now numbers over 300 scholars, excluding the branch school.

THOS. G. STOREE, Sec.

A service of song entitled the "River Singers" was given by the scholars of the Unley Christian Sunday School on Sunday October 30th. There was a large attendance. The service was rendered with credit under the leadership of Mr. Wm.

Guthrie, and the solos, duets, and quartettes were expressively given by Mesdames Burford, Glover, Guthrie and Lindquist; Misses Emma Badman, L. and E. Burford, F. and L. Greer, A. George, H. and K. Hartell, M. Ross, L. Turner; Messrs. B. Burford, J. Cheeseman, and W. Williamson. Mr. J. Colbourne gave the connective readings. Miss Alice Colbourne ably presided at the organ, while Miss Eva Burford played the accompaniments on the piano.

THOS. G. STOREE, Sec.

NEW SOUTH WALES.

DUBBO.—A social tea meeting was held last Wednesday evening, in connection with the above church, in the Oxford Hall, to welcome Mr. R. C. Gilmour and his family to Dubbo, he having been appointed permanently to this district. The tables were very tastefully arranged, and were well provided with the good things which tempt the appetite and tend to make such gatherings enjoyable. About 100 persons sat down to tea, and after the cravings of the inner man had been fully satisfied, the tables were cleared away, and the public meeting commenced, the chair being occupied by Mr. W. R. Rowles. The attendance was much larger than at the tea, and after the company had joined in singing the Old Hundred, Mr. Gilmour briefly engaged in prayer. The chairman explained the object of the meeting, and read a short report, which showed that the cause in Dubbo was progressing most satisfactorily. The church was first organised here about seven months ago, since which time the report showed that 22 persons had been added to the church, which was very encouraging, considering that on the threshold stood a cross—a test of faith—which every person was expected to take up before they were regarded as members of the church. The attendances at the services was also gradually improving, and many now came who previously were not in the habit of attending either of the churches in the town. Mr. Rowles concluded his remarks by referring to the praiseworthy self-denial exhibited by Mr. Gilmour in refusing a more remunerative appointment elsewhere, and had decided to remain in the district, although the church was not in a position to pay him his usual salary. He had decided to forego half of it, and labor during the week with his family on a farm, which he has purchased near the town, and preach the gospel every Sunday in Dubbo. We feel sure that Mr. Gilmour's conscientiousness and courage will commend themselves to all our readers. Several songs and recitations were rendered by various ladies and gentlemen. An address of welcome on behalf of the Good Templars was delivered by Mr. Lambert, Mr. Gilmour being a member of the Order. The chairman then extended a formal welcome to Mr. Gilmour, who was well received, and delivered an eloquent and stirring address, which was listened to with marked attention, in which he endeavored to remove several of the erroneous impressions which had been put in circulation by those who were opposed to his teaching. After the usual votes of thanks had been passed to those ladies who had assisted at the tea, and also to those ladies and gentlemen who had so materially assisted in making the after-meeting enjoyable, the meeting terminated by all joining in singing the doxology.

We must congratulate the members of the Church of Christ, although at present they are few in number, on the success of their first effort at a tea meeting, as all present seemed to enjoy themselves thoroughly.—*Dubbo Dispatch.*

WAGGA WAGGA.—The meetings in the Temperance Hall are well attended. We have started a course of addresses on "The Church for the People," illustrating each address on the blackboard, and thus we are now attracting a number of people that did not formerly attend our meetings. We have had two additions during the last fortnight, and we are expecting more.

F. G.

VICTORIAN MISSION FUND.

RECEIPTS FOR NOVEMBER, 1887.

Church at Wedderburn	...	£3	0	0
" Croydon	...	0	18	0
" Belfast	...	0	11	0
" St. Kilda (collected by Sisters Misses Hill and Lee)	...	1	6	0
" Hotham (collected by sisters)	...	4	9	2
" Hawthorn (collected by Sister Butchers)	...	1	10	0
Bro. B. Hill, St. Kilda	...	1	0	0
" Bell, Terang	...	0	11	0
		£13	5	2

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

It will be seen from above receipts that the contributions are coming in very slowly, and at the present time the balance is unfortunately on the wrong side of the accounts. The Missionary Committee have now two evangelists in the field, and entered into arrangements for a third to commence shortly, they therefore appeal to the brethren for financial help to enable them to meet their increased responsibilities.

M. McLELLAN, Secretary.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FOR NOVEMBER, 1887.

Church at Sydney	...	£4	15	5
" Newtown	...	2	15	0
" Rookwood	...	8	9	9
" Balmain	...	1	11	4
" South Sydney (annual fee)	...	0	10	0
Bro. Edward Winter, Moree	...	1	0	0
" W. H. Winter	...	1	0	0
" Peter Winter	...	1	0	0
" Alfred Winter	...	1	0	0
Sister A. F. Winter	...	1	0	0
		£23	1	6

Hay St., Sydney. Wm. WILSON, Treas.

SUBSCRIPTIONS RECEIVED.

8s. Colvin, Storer, Leversha, Roberts, and Gray; 40s. Heron, 9s. 8d. Swan, 11s. Simpson, 9s. Blackwell, 10s. Mrs. Keith, 1s. Horne, 78s. 6d. Crawford, 64s. McMillan, 4s. Laing, Potter, Crossman, and Latter, £9 Kingsbury, £5 13s. 4d. J. Verco (as per list of subscribers), 2s. Mordaunt, 3s. 6d. Jones, 5s. 9d. Geddes, 5s. Megus.

M. McLELLAN, Manager.

180 Russell St., Melbourne.