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CHRISTIAN
STANDARD

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

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Notes of the Month.

SOME time ago, a writer in one of the leading English reviews, prophesied that the Church of Rome was destined to become the universal church. We do not know that any one outside the pale of the said church paid much attention to the prophecy, beyond thinking that the man who uttered it had entirely mistaken his vocation—that he was neither a prophet nor the son of one. It is well known, however, that the papacy makes no secret of its desire to regain its former supremacy—and we occasionally hear its roar—though the roar turns out to be like the bray of the ass covered by the lion's skin that we read of in *Æsop's fables*. Irrespective of the impious assumptions of the papacy, it is evident from the mere consideration of the statistics of crime, that the Church of Rome, according to the law of the survival of the fittest, is doomed to be left behind in the struggle for existence. Applying the principle "By their fruits ye shall know them," the Church of Rome is found to be a source of weakness to the state, inasmuch as instead of promoting righteousness, it furnishes the largest quota to the criminal classes. The *Age* writing on this subject says:—

But the fruit of education which the state demands is good citizenship, and when brought to this practical test the Roman Catholic system is found wanting. In all the colonies the statistics of crime tell an adverse story. Our own statistician, in his volume for 1884-85, affirms:—"In proportion to their numbers in the community the

Roman Catholics supplied nearly two and a half times as many arrested persons as the Protestants or the Jews, and about three and a half times as many as the Pagans" The Registrar-General of N. S. Wales, commenting on the statistics of his colony, remarks:—"By the above figures it will be seen that, while Protestants form nearly seven-tenths of the total population, they only contribute about one-half to the criminal class. The Roman Catholics, who comprise about three-tenths of the total population, contribute fully one-half to the criminal class." In a pamphlet on education published by the Premier of New Zealand, facts of a similarly damnatory character are furnished in respect to that colony. Everywhere the returns of the statistician demonstrate what a mere superficial glance at newspaper reports of crime would indicate, namely, that the church whose officials are strongest in their impeachment of secular education has the least reason to be satisfied with its own. The terrible outrage, the details of which have kept these communities in a condition of horror and indignant excitement for weeks past supplies the latest illustration of the same exposition.

These things considered, it is not at all probable, that the state will ever consent to subsidise the educational establishments of this religious society, on the contrary they will serve to form the strongest argument in favor of the perpetuation of the present system of secular instruction in state schools. Even those who desire to see the introduction of religious instruction, will cease to urge their claims when they understand that the carrying out of their ideas means the probability of the people's money being granted to assist in propagating a religion which has proved itself to be alike disastrous to liberty and morals.

THE secret of the failure of the Church of Rome to promote spiritual life, and cause its members to reach a higher standard of morals, is very graphically revealed by Professor Drummond in his celebrated book "Natural Law in the Spiritual World." In the chapter on Semi-Parasitism he says:—

No more perfect or more sad example of semi-parasitism exists than in the case of those illiterate thousands who, scattered everywhere throughout the habitable globe, swell the lower ranks of the Church of Rome. Had an organisation been specially designed, indeed, to induce the parasitic habit in the souls of men, nothing better fitted to its disastrous end could be established than the system of Roman Catholicism. Roman Catholicism refers to the masses a molluscan shell. They have simply to shelter themselves within its pale, and they are "safe." But what is this "safe?" It is an external safety—the safety of an institution. It is a salvation recommended to men by all that appeals to the motives in most common use with the vulgar and the superstitious, but which has as little vital connection with the individual soul as the dead whelk's shell with the living hermit. Salvation is a relation at once vital, personal, and spiritual. This is mechanical and purely external. And this is of the final secret of its marvellous success and world-wide power. A cheap religion is the desideratum of the human heart; and an assurance of salvation at the smallest possible cost forms the tempting bait held out to a conscience-stricken world by the Romish Church. Thousands, therefore, who have never been taught to use their faculties in "working out their own salvation," thousands who will not exercise themselves religiously, and who yet cannot be without the exercises of religion, intrust themselves in idle faith to that venerable

house of refuge which for centuries has stood between God and man. A church which has harboured generations of the elect, whose archives enshrine the names of saints whose foundations are consecrated with martyr's blood—shall it not afford a sure asylum still for any soul which would make its peace with God? So, as the hermit into the molluscan shell, creeps the poor soul within the pale of Rome, seeking, like Adam in the garden, to hide its nakedness from God.

Why does the true lover of men restrain not his lips in warning his fellows against this and all other priestly religions? It is not because he fails to see the prodigious energy of the Papal See, or to appreciate the many noble types of Christian manhood nurtured within its pale. Nor is it because its teachers are often corrupt and its system of doctrine inadequate as a representation of the Truth—charges which have to be made more or less against all religions. But it is because it ministers falsely to the deepest need of man, reduces the end of religion to selfishness, and offers safety without spirituality. That these theoretically, are its pretensions, we do not affirm; but that its practical working is to induce in man, and in its worst forms, the parasitic habit, is testified by results. No one who has studied the religion of the Continent upon the spot, has failed to be impressed with the appalling spectacle of tens of thousands of unregenerate men sheltering themselves, as they conceive it for Eternity, behind the Sacraments of Rome.

There is no stronger evidence of the inborn parasitic tendency in man in things religious than the absolute complacency with which even cultured men will hand over their eternal interests to the care of a Church. We can never dismiss from memory the sadness with which we once listened to the confession of certain foreign professor: "I used to be concerned about religion," he said in substance, "but religion is a great subject. I was very busy; there was little time to settle it for myself. A Protestant, my attention was called to the Roman Catholic religion. It suited my case. And instead of dabbling in religion for myself I put myself in its hands. Once a year," he concluded, "I go to mass." These were the words of one whose work will live in the history of his country, one, too, who knew all about parasitism. Yet, though he thought it not, this is parasitism in its worst and most degrading form. Nor, in spite of its intellectual, not to say moral sin, is this an extreme or exceptional case. It is a case, which is

being duplicated every day in our own country, only here the confession is expressed with a candour which is rare in company with actions betraying so signally the want of it.

VERY great interest has of late been manifested in opening up and civilising the country and people of Central Africa. Two agents are employed in this work—the trader and the missionary. The first of these, in instilling the rudiments of civilisations forces a trade upon the negro in rum, gin and gunpowder. The second of these—the missionary—while doing his work with self denial, attempts to force too much upon the mind of the untutored savage, and therefore fails to accomplish the desired end. An African traveller who has conducted three expeditions to the East Central part of that country says, that in certain parts where the negro had been in contact with semi-civilised people for five hundred years, there was no manifestation of a desire to imitate the more civilised life of their neighbours. The more I saw, he continues, of East Central Africa, the more I tended to take a despondent view of the future improvability of the negro, simply because I could not see how he was to be got at in such a way as to touch the depths of his soul, and light some spark which would give him new life. So far as I could judge, I had not as yet seen more than a semblance of something better—a sort of veneer of Christianity, which made a good show and looked satisfactory only when described in a *Missionary Magazine*. He however believes from recent observation, that there are infinite possibilities lying latent, incased in the low thick cranium of the negro, but that in order to develop these, it will be necessary to protect him from the *vices* of civilisation. For every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade. "The extent of the intercourse between a village and the European merchant is only too often gauged by the size of its pyramid of gin bottles." In some parts of Africa, Mohammedanism is

more effective as a civiliser than Christianity, and it is so, to a large extent, because it declares war upon our chief contribution to West Africa—the gin trade. We Christians, leave it to the despised Mohammedans, those professors of a "false religion," to attack the traffic and attempt to stem the tide of degradation, to sweep it away utterly if possible, as they have already done fetishism and cannibalism over enormous areas.

If mission work is to succeed in Africa, missionaries will have to adopt different methods of teaching, and also secure the prohibition of the drink trade in whatever district they carry on their work.

A very suggestive notice appears in the *Queensland Evangelist* of the one American University which forbids a minister of the gospel from entering its walls. Stephen Girard, its founder, was a secularist, who determined that his college should be freed from the defiling influence of a clergyman's presence, and inserted a clause to the effect that no clergyman should ever be allowed to cross its threshold. At first it appears that this rule was carried out under supervision of those who were of like mind with the founder, for as the story goes when one day a clerical looking stranger presented himself he was met by the warning, "you can't enter here, sir." The visitor stared and gave vent to a wrathful and highly profane expletive; "Oh, beg pardon, Sir," said the Janitor, "You can enter." But time has wrought changes. The foolish founder had a craze for clauses, and in his deed required that instruction "in the purest morality" should be given in his college. The American law courts have decided that the only instruction in pure morals in America is instruction in Christianity; hence it has come about that 1,050 boys are at present being taught, under a warm hearted Presbyterian vice president and matron of like spirit, the doctrines of Christianity. They are thus deriving "pure morals" at the fountain-head. No clergyman may enter, but wherever pure morals are taught, Christ must be preached by some one.

Surely this is an instance in which we may see that God maketh even the wrath of man to praise Him, while the remainder thereof He can restrain. But for the intention of having a college in which no clergymen should ever be admitted, probably the Girard University had never been founded; now its walls are used for the propagation of those very truths which were so hated by its founder as to lead him to build.

In commenting on our Lord's course in cleansing the temple by driving out those who sold oxen and sheep and doves, and the changers of money, the *St. Louis Christian Advocate* says:

This is one of the severe acts of Christ; the evil demanded a sharp remedy and Christ gave it. The temple sacrifice demanded a supply of sheep oxen and doves, it demanded also that all foreign money should be changed into the Jewish coin before, as an offering, it could be accepted. The selling of victims for sacrifice and the establishment of money-changed aided the worship and enlarged the revenues of the temple. This doubtless had many apologists among the priests as among the people; but Christ gave no heed to the defenders of this custom which had grown up under the eye and under the license of the priests. But seized with an indignant and impetuous zeal he drove them out with relentless fury. The sanctity of the temple was continually profaned, and he avenged and arrested the profanation. The act was symbolical as well as typical. The sanctity is still attached to God's places, but in a larger measure to God's people, for his people in these latter days are his temple. If, using God's house or God's people to get up all manner of bazaars and fairs and for all forms, fair and unfair, of merchandise—if this is not the same profane principle which so incensed the Son of God, then there is neither likeness nor analogy anywhere. This modern method of making the house of God a house of merchandise and money-making, profanes the house of God and the people of God as well.

It may be safely affirmed that a church accustomed to these things will be cursed of God, cursed by his absence. The work of God can never go on hand in hand with this system of mercantile profanation.

We join with the *Advocate* in exhorting the churches to cleanse themselves from "this system of mercantile profanation."

Hymn for the Month.

HOME GOING.

Heimgang! So the German people
Whisper, when they hear the bell
Tolling from some grey old steeple,
Death's familiar tale to tell;
When they hear the organ dirges,
Swelling out from chapel dome
And the singers' chanting surges,
"Heimgang!" Always going home.

"Heimgang!" Quaint and tender saying
In the grand old German tongue,
That hath shaped Melancthon's praying
And the hymns that Luther sung.
Blessed be our loving Maker,
That where'er our feet shall roam,
Still we journey toward "God's acre,"
"Heimgang!" Always going home!

Selected.

Lord's Day Meditations.

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

February 6th.

HIGHER TEACHING.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. 6: 1.



Tis at once an argument and an exhortation, that the apostle uses with the Hebrews. He wanted to speak of the high and glorious truth of the priesthood of Christ, but they were babes in understanding, and by the very description of their state he seems to hope that they will be ashamed of it. "Let us cease to speak of the first principles,"—cease to teach you as though you were children—and press on unto those higher truths that you should be prepared to know, and that will do so much to satisfy you when you do fully know them.

I doubt not that the apostle included experience in his exhortation. His first thought was doctrine, but doctrine and experience are closely related. We are to be content neither with childhood's teaching, nor childhood's experience. Why be always talking of the evidences of Christianaity? Why not go on to expound Christianity? Why be always dwelling on conviction of sin, and conversion to God? Why not go on to union with Christ, and

experiences of a holy life? Let very shame keep us from lingering on the threshold of Christian knowledge or Christian experience—let us go on unto perfection. It is our privilege. We do no honour to the truth we have espoused unless we thus go on.

February 13th.

A BOLD RESOLUTION.

"And this will we do if God permit."—Heb. 6: 3.

There were two reasons why the apostle determined that he would not continue teaching the mere rudiments of the Christian faith.

First—It was unnecessary in the case of those who still held by those rudiments.

Second—It was useless in the case of those who had renounced them.

Therefore he resolved to go on and teach the highest truths that in Christ it is our privilege to rejoice in. "If God permit,"—if God would but give him the wisdom and the strength to do it, he would make clear all the advantages of being a Christian.

It is to be feared that Christian teachers do not with sufficient boldness strike out into the depths of God's holy truth. We too frequently expound, enforce, and illustrate the mereest elements of Christian truth and duty. It is highly necessary that all truth shall be honoured in our teaching, but let us imitate the apostle, and declare we will expound the highest verities in our holy religion. Some people never forgive a brother who makes them think. Let us earn their hatred. What have we to do with the will of a man. "If God permit" is in the heart and on the tongue of the true servant of Christ. I am not to ask, will this be acceptable? but, is this needful? is this what God would have me bring before others? Let us diligently labor to understand the truth, and then with holy boldness declare it.

February 20th.

A BLESSED PAST.

"Once enlightened."—Heb. 6: 4.

"Once enlightened" as to the nature and principles of the Christian faith.

"Tasted of the heavenly gift" of salvation—the living consciousness

that I am accepted by God as his child. It is this that is spoken of as God's "free gift."

"Tasted," relished, enjoyed, appreciated. So that the gospel's offer had been accepted, and those pleasurable sensations were experienced which the true enjoyment of its meaning implied. "O, taste, and see that the Lord is good."

"Partakers of the Holy Spirit,"—the gifts and graces of the Holy Spirit. He guides, and cheers, and sanctifies all true believers, and carries on all the work of grace in their hearts. Like as flowers partake of the sun, so does every Christian, in a greater or lesser degree, partake of the Holy Spirit.

"Tasted the good word of God," Personally experienced how the assurances of God's love can cheer the soul; how his rich and varied promises can quicken and sustain us; how His declaration of mercy can cheer all men; and how the revelation of His will can exalt the life of the man of God.

What a blessed experience to enjoy all this! Reader, is it your experience? Can you go over the list, and say, Yes, through mercy all these are mine?

February 27th.

THE AGE TO COME.

"And the powers of the world to come."—
Heb. 6: 5.

These powers are all the glorious facts which distinguish the present dispensation, and the tremendous influence which they are calculated to have over the mind and heart. They included the new and brighter revelation of the character of God as unfolded by Christ, the completed work of his atoning death, his intercession at the right hand of God, the mission of the Holy Spirit as the Comforter of the saints, the holy privileges of the saints in their union with Christ, the larger hope of a Divine scheme of religion being commended to all nations, and the clear truth respecting the grand realities of the future which peculiarly distinguish the teachings of Christ and His disciples; all these are included in "the powers to come."

What a significant experience to enjoy! How privileged are we who live to-day! How exalted should be our lives! How commanding our example!

It is very desirable that we should examine ourselves, and ask whether we have felt the power of these holy truths.

Guide.

W. G. Pasco.

The Australian Christian Standard.

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PUBLISHER'S NOTICES.

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PURITY, PEACE, UNITY, LOVE, POWER.

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

THE "VICTORIAN FREEMAN" AND THE DISCIPLES.



THE *Victorian Freeman* for January, has a short article on the Disciples, which we suppose is inserted for the purpose of showing how vastly they differ from the Baptists. We have no objection to let all the world know wherein we differ. Whatever we hold, we only hold until we can find something better, and if they can show us a more excellent way, we are ready to walk therein. We claim it however as a common act of justice that when they write of us, their statements shall not be misleading or untruthful. We regret to say that the following extract is both.

THE DISCIPLES.—The American correspondent of the *Freeman*, Rev. Harwood Pattison, a gentleman well qualified to write, thus formulates the peculiar tenets of the people known as "Disciples of Christ" or "Campbellites." "Like the Plymouth Brethren they grow chiefly from additions gained from other denominations, especially from the Baptists. Their

peculiar views are a dislike to all creeds and confessions of faith, an aversion to theological terms, which has led to some confusion as to what such words when used by them mean; a limiting of the agency of the Holy Spirit in conversion; a contempt for what we understand as a Christian experience; and an inordinate and superstitious estimate of the efficacy of baptism. Their views upon baptism, its efficacy and relative importance, give the touchstone by which they may be most readily detected. It will be seen that, upon the points which distinguish us from other denominations, the Campbellites have less in common with ourselves than they have with the Church of England, or the Church of Rome. They hold Baptismal Regeneration." It is well that the distinctions which characterise this sect and differentiate them from us should be clearly understood, more especially by outsiders, as some are fond of confounding us with them. It will be seen that the differences are too vital, to allow us to be regarded as identical.

If the editor of the *Freeman* does not know that it is vulgar and ungentlemanly to call any party by a name they disown, it is time he learnt that fact. If he knows sufficient of the Disciples to write respecting them, he must know that they have persistently refused to be called by any human name. They neither wish to be called after Paul, Apollos nor Cephas, but after Christ, and it would be no less rude if we, when referring to our Baptist friends, were to designate them Spurgeonites or Chapmanites, than it is of him to use the term Campbellites to us. The extract above says, "Like the Plymouth Brethren, they grow chiefly from additions made from other denominations, especially from the Baptists." If this statement were true, we should be inclined to accept it as a compliment, but being untrue we have to contradict it. At the same time we may remark that we care very little where our additions come from; what interests us chiefly is, that they should be deeply in earnest as to where they are going. It is quite true that large numbers, weary of sectarianism and the trammels of human creeds, have thrown off the fetters that bound them, to enjoy the God given liberty and fellowship of the Disciples, but these do not consti-

tute the bulk of our membership. It is composed chiefly of those who have never been members of other churches, but who having been attracted by the simplicity of the primitive gospel, have yielded to its claims, and are now seeking for glory, honor, and immortality in God's appointed way. The *Freeman* is quite right, in saying we dislike all creeds, confessions of faith, and theological terms. The Bible and the Bible alone is our rule of faith and practice. We find it quite enough, but not too much. In speaking of scriptural subjects we like to use scriptural language. In the New Testament, we find no such term as baptismal regeneration, and we neither preach, nor hold any such doctrine. If the editor of the *Freeman* does not know this, his ignorance is inexcusable; if he does know it, his dishonesty renders him unfit for his position. That the mere immersion of any person in water can save their soul is a proposition too absurd for us to discuss. We are satisfied to take the Lord's commission as he gave it, when he said "Go ye therefore, and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The apostle Peter on the day of Pentecost set about the execution of this commission, and preached Christ to thousands, with what result we can see by turning to the 2nd of the Acts of the Apostles. At the 37th verse we read, "Now, when they heard they were pricked in their heart, and said unto Peter and the rest of the apostles—Brethren, what shall we do? And Peter said unto them—Repent ye, and be baptised every one of you in the name of Jesus Christ, unto the remission of your sins, and you shall receive the gift of the Holy Ghost." Now, will you have the goodness to note, Mr. Editor of the *Freeman*, that the Apostle Peter, when asked by these believing penitents what they should do, did not tell them to repent *only*, but to repent AND be baptised every one in the name of Jesus Christ, unto the remission of your sins. We find then, in the early days of the church, that faith, repentance, and

baptism, were preached in order to the remission of sins. When Jesus Christ sent Paul to Damascus to learn from Ananias all things that were appointed him to do, among the all things was this, "Arise and be baptised and wash away thy sins, calling on the name of the Lord." Did Jesus send Paul to Ananias in order that he might be taught to do something that was not essential for him to do? If baptism were essential then, and not now, can you tell us when it ceased to be so? If God thought fit to join faith, repentance, and baptism together in order to the remission of sins, what right have you or any other man to separate them? What right have you to charge us with having an inordinate and superstitious estimate of the efficacy of baptism? Your statement is utterly groundless and untrue, for we hold and preach that the New Testament teaches that faith and repentance *must* precede baptism, so that any baptism unaccompanied by faith and repentance could be nothing but an unauthorised mockery. What God has joined together we have no wish to separate. The Church of England and the Church of Rome may, if they please, call infant sprinkling baptism, and, following in the same track, the Baptists may be so afraid of offending some of their wealthy supporters as to tone down the very institution that gave them a plea for a separate existence into a non-essential, but the one has no more authority for doing so than the other.

The extract also charges us with limiting the agency of the Holy Spirit in conversion. This is rather a curious charge to meet, inasmuch as we cannot think that the writer would be so absurd as to state that there is no limit. If the Holy Spirit, without the aid of human agency, takes hold of sinners and converts them into saints, why should men waste their time and money in sending the gospel to the heathen. If the Holy Spirit influences one to become a saint and does not influence another, is that consistent with the statement that there is no respect of persons with God? The condemnation is, that men love darkness rather than light because

their deeds are evil. Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? There is no word here of the Holy Spirit being the preacher. The Holy Spirit has commissioned the saints to do the preaching, and we witness a grand display on that memorable occasion when Peter tells the astonished Jews that Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Peter had preached the gospel to these Jews. Paul tells us that the gospel is the power of God unto salvation to every one that believeth: he does not say the gospel and something else. After Peter had preached to them, they were pricked in their hearts, and said "Brethren, what shall we do?" The Holy Spirit had not told them, they had not received it, but it had revealed to Peter what they should do, and, as he had been commissioned, he told them, "Repent and be baptised every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." If we understand the teachings of God aright, the Holy Guest is to be the tenant of a holy temple. "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter that he may abide with you for ever, the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. We need scarcely write that it is self-evident that this language was addressed by Jesus Christ to his saints, and to them alone, and it is a terrible responsibility that those incur who lead sinners to expect that some mysterious influence will be sent by God (to force them to accept his offered mercy) other than that which comes through the gospel.

To travel over all the ground covered by the misleading and un-

truthful statements contained in the extract from the *Freeman* would take more space and time than we have at our disposal. We have said that his statement respecting our source of additions is untrue. That his statement respecting our inordinate and superstitious estimate of the efficacy of baptism is a shameful slander, and that the view we hold on that subject is that alone which the apostles taught. His statement that we have any sympathy with the Papal doctrine of baptismal regeneration is utterly false. As to the statement that we have less in common with the Baptists than we have with the Church of England or the Church of Rome, if the statement be at all true the Baptists must be much worse than we ever thought them to be.

We have before us a volume, on the first page of which we read "Baptist Worthies: a series of sketches of distinguished men who have held and advocated the principles of the Baptist denomination, by William Landels, D.D." We notice that President Garfield is amongst them. The Baptists knew him to be one of our leading preachers; we suppose they had not discovered then that they held less in common with him than with the Church of England or the Church of Rome. It must have been a very recent discovery, as the book was only published in 1884. A little more consistency would be an ornament that we should like to see adorn some of our Baptist friends.

PUBLIC PRAYER.—Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you. Adopt no fixed forms of expression, except such as you obtain from Scripture. Express your desires in the briefest simplest form, without circumlocution. Avoid the use of compound terms in place of imperfect tense. Hallow God's name by avoiding its unnecessary repetition. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects. Pray to God and not to man.—ADDISON ALEXANDER.

Editorial Notes.

THE holidays are over, and brethren have settled down to steady work again in fields secular and religious. Nearly all our Sunday schools held their usual annual pic-nics on New Year's day. The day was a lovely one, and the little folks (and for that matter, many of the big folks too) seemed to thoroughly enjoy themselves; all passed safely and happily. Thanks to our Father in heaven who loves the children.

BRO. BAGLEY was over from Sydney on a visit. He preached at Cheltenham and North Fitzroy. It seems that our Sydney brethren are not willing to part with Bro. Bagley, so the matter referred to in a previous issue concerning the probability of our brother taking up the work in the Melbourne district has fallen through for the present.

BRO. CAMERON writes from Berwick thus: "The little bird is wrong. I am not going to America, at least at present. I leave Berwick at the end of February, and will be open for an engagement after that date. If the Lord wills it so, I would prefer to labor with some suburban congregation so as to avail myself of some advantages for special study which only the city can give." Will the brethren please note.

BRO. MOYSEY has gone to Tasmania, carrying with him the earnest wishes of the brethren in South Melbourne for his welfare and usefulness in that field. Before leaving Victoria, he spent two weeks with his friends in the Berwick district preaching in the new chapel at Berwick. One decided to serve our blessed Redeemer. Berwick reports 23 additions for the year 1886.

BRO. GOODACRE has determined to leave Queensland, and has resigned his position in connection with the Queensland Evangelistic committee to take effect at the end of March. He will be ready to enter on a new field the first Lord's day in April. Churches desiring to communicate with him can address H. Goodacre, Warwick, Queensland.

BRO. TROY has been doing some real hard work amongst our weak churches in the Taradale and Newstead district. Our brother spent two weeks at Croydon, where seven confessed the Saviour. He has also paid a visit to Maldon, from whence he will probably be next heard of.

BRO. MASTON has completed his month's labor with the church in North Fitzroy, and now purposes, we are informed, exchanging with Bro. Strang for three months, so that during the next three months Bro. Strang will carry on the work at Hotham, and Bro. Maston will labor in

connection with the church in Lygon Street.

BRO. ALFRED SHAW has returned from England. He was present at the annual meeting of the churches in Great Britain, where as usual his presence manifested itself in a practical manner.

BRO. JOINER has been laboring in the Castlemaine district with cheering results. He writes to say that his engagement with the brethren at Castlemaine will terminate shortly. He is therefore open for another field. Will brethren needing a laborer take notice. His address is W. Joiner, Moyston Street, Castlemaine.

BRO. WATT is getting a fair hearing at Sandhurst. He has been handling the Secularists somewhat severely.

BRO. and SISTER THURGOOD have returned from their holiday trip and are now hard at work in Ballarat.

THE new meeting house at Ringwood was opened for worship on Lord's-day, January 9. On Monday 10th, the opening tea meeting was held, when most of the city churches were represented.

A. B. MASTON's address is now Chetwynd Street, Hotham (almost opposite the chapel).

WE are glad to hear of the successful meeting of delegates of Churches of Christ in Tasmania. A report appears in another part of the *Standard*. We hope that something practical will grow out of this meeting.

WE have been shown a beautiful steel engraving entitled "Pioneers in the great Religious Reformation of the Nineteenth Century." This is a group of four of the great men of the early struggles in the restoration: Thomas Campbell, B. W. Stone, Walter Scott, and Alex. Campbell. A. B. Maston has ten only of these pictures for sale, at the low price of 10s. each, at which price he will send them post paid to any part of the colonies.

WE hear that Bro. Goodacre will leave Queensland in March, but do not know as to his future intentions.

NORTH FITZROY.—As we go to press, we hear that the brethren at North Fitzroy purpose opening their new building on Lord's day, January 30th. There is to be a fasting prayer meeting at 7 (this is a good beginning.) Bro. Edwards is to preach in the afternoon, and Bro. Illingworth in the evening. The opening tea meeting will be held on Tuesday, February 1st, when a large gathering from all parts is expected. The building is a most handsome one, and will seat five hundred.

WE find that the promised list of churches and secretaries will have to be postponed till next issue. This is owing to our list not being quite complete, but it will be published next month.

MISSION SUNDAY.—We are pleased to note that the annual collection in aid of the mission fund has this year been a decided success, the sum of £92 12s. 10d. having been forwarded to the treasurer up to this date. The church at Swanston Street heads the list with £21.

CROYDON.—The new chapel was opened on Lord's day, January 9th. The services, tea, and also the special meetings have proved a great success. Seven have made the good confession, and put on Christ.

HAWTHORN has been waiting patiently for a promised visit from Bro. Illingworth, but Footscray has been unwilling to part with him. We are informed that arrangements are about completed, and that after taking part in the opening services at North Fitzroy, and spending a Lord's day with the brethren at Croydon, it is expected that Bro. Illingworth will take up the work at Hawthorn, where there is an "open door" although surrounded with some adversaries.

FOOTSCRAY has been in communication with Bro. Bagley, but has not succeeded in securing his services. It is however expected that a brother will be secured for this field to follow up the work after Bro. Illingworth leaves.

The suggestion thrown out by Bro. Willder in last month's *Standard*, that a number of brethren should contribute two guineas annually to the Missionary Fund, has been adopted by Bro. W. Winter, of N.S.W., who sends on his first year's contribution. We are sure that Bro. Thurgood will be highly delighted if others would go and do likewise.

"**THE YANKEE REPUBLIC**" is the title of a most interesting lecture prepared by Bro. Edwards. The lecture was delivered in the Langridge Street chapel on Tuesday evening, January 18th, to a large and highly appreciative audience. The lecturer deserves great praise for his able effort. A collection was made at the close of the lecture in aid of the Sunday school. We do not know if the said collection was made by consent of Bro. Edwards and the officers of the church; we however desire to enter a distinct protest against this practice, which has only very recently been introduced. Our Sunday schools are often conducted by young and most enthusiastic workers, who deserve every praise for their earnest endeavors, but in their zeal they are apt to forget that great principles oftentimes lie behind apparently trivial things. We, as a people do not take money for church purposes from those whom we are not prepared to invite to the Lord's table and to every other privilege of the house of God. The Sunday school is a distinctly church work, or ought to be so considered. To take up an indiscriminate collection for

the support of the Sunday school is the same in principle as the taking up of such a collection for the preaching of the gospel, or any other church work, and is an act that we cannot possibly approve. No doubt these things are done without thought, but it is an old proverb, that "more ills are wrought for want of thought than for want of heart." A word to the wise is enough.

BRO. MATTHEW KER.—As we go to press, word comes from Sydney that our esteemed Bro. Ker has "fallen asleep in Jesus." Our brother is far better known in England than in Australia, but our readers will remember the able expositions coming from his pen which have appeared in our columns, and which they will no doubt read again with renewed interest now that the writer has gone from us. "He rests from his labors, and his works do follow him."

CHELTENHAM.—Bro. Clapham has completed his second year in this field. The brethren desired him to continue longer, but he has determined otherwise. The church is now in communication with Bro. Colbourne of Unley, with a view of securing him as their evangelist.

BRO. C. L. THURGOOD writes, "by private letter from Bro. Collis, I learn that Bro. P. A. Dickson, formerly of Lygon-st. will be graduated in the Bible College this June, and is willing to return. Bro. Collis gives an excellent report of Brethren Black, Porter, Rankine and Ahles, as well as of the other students."

SWEET MINDED WOMEN.—So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in season of sorrow and sickness for help and comfort. One soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as the balm of Gilead to his wounded spirit. We all are wearied with combatting the stern realities of life. The rough schoolboy flies in a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest in its mother's breast; and so one might go on with instances of the influences that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

The Exhorter.

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

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

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

GOOD CHEER FROM PAST AND FUTURE SERVICE.

By C. H. SPURGEON.

"And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy."—Acts 23 : 10-13.



FROM the midnight whisper of the Lord to Paul we may draw forth sweet encouragement. Those of the Lord's children who have been engaged in his work and are called to suffer in it have here a special word of consolation.

Paul had been in a great tumult, and had been roughly rescued from the wrath of the people by the chief captain, who saw that otherwise he would be pulled in pieces. Paul was like the rest of us, made of flesh and blood, and therefore liable to be cast down: he had kept himself calm at first; but, still, the strong excitement of the day had no doubt operated upon his mind, and when he was lying in prison all alone, thinking upon the perils which surrounded him, he needed *good cheer*, and he received it. The bravest man may find his spirit sinking after the battle, and so perhaps it was with the apostle.

In these words let the reader note the Good Cheer that came to Paul in the dungeon. This consisted, first, in *his Master's presence*: "The Lord stood by him." If all else forsook him, Jesus was company enough; if all despised him, Jesus' smile was patronage

enough; if the good cause seemed in danger, in the presence of his Master victory was sure. The Lord who had stood for him at the cross, now stood by him in prison: the Lord, who had called to him out of heaven, who had washed him in his blood, who had commissioned him to be his servant, who had sustained him in labors and trials oft, now visited him in his solitary cell. It was a dungeon, but the Lord was there; it was dark, but the glory of the Lord lit it up with heaven's own splendour. Better to be in a gaol with the Lord than to be in heaven without him. The harps above could make no heavenly place without Jesus; and Jesus being there, the clanking fetters and the cold pavement of the stony cell could not suggest a sorrow.

"The Lord stood by him." This shall be said of all who diligently serve God. Dear friend, if you are a worker for the Lord Jesus, depend upon it he will not desert you. If in the course of your endeavors you are brought into sadness and depression, you shall then find it sweetly true that the Lord stands by you. Did you ever forsake a friend who was spending his strength for you? If you have done so, you ought to be ashamed of yourself; but I think I hear you say, indignantly, "No, I have always been faithful to my faithful friend." Do not, therefore, suspect your Lord of treating you ungenerously, for he is faithful and true. All your former helpers may desert you; Sadducees, Pharisees, and scribes may all set themselves to oppose you; but with the Lord at your right hand you shall not be moved. Cheer up, desponding brother,

"God is near thee, therefore cheer thee,
Sad soul!

He'll defend thee when around thee
Billows roll."

The next comfort for Paul was the reflection that *the Lord's standing by him proved that he knew where he was, and was aware of his condition.* The Lord had not lost sight of Paul because he was shut up in the common prison. One is reminded of the Quaker who came to see John Bunyan in prison, and said to him, "Friend, the Lord sent me to thee, and I have been seeking thee in half the prisons in England." "Nay, verily," said John, "that cannot be; for if the Lord had sent thee to me, thou wouldst have come here at once, for he knows I have been here for years." God has not a single jewel laid by and forgotten. "Thou God seest me" is a great consolation to one who delights himself in the Lord. Many and diverse are the

prisons of affliction in which the Lord's servants are shut up: it may be that the reader is lying in the prison of pain, chained by the leg or by the hand, through accident or disease; or perhaps he is shut up in the narrow cell of poverty, or in the dark room of bereavement, or in the dungeon of mental depression; but the Lord knows in what ward his servant is shut up, and he will not leave him to pine away forgotten, "as a dead man out of mind."

The Lord stood by Paul despite doors and locks: he asked no warder's leave to enter, nor did he stir bolt or bar; but there he was, the companion of his humble servant. The Lord can visit his chosen when nobody else could be allowed to do so, because of contagion, or from fear of exciting the fevered brain. If we come into such a peculiar position that no friend knows our experience, none having been tempted as we are, yet the Lord Jesus can enter into our special trial and sympathise in our peculiar grief. Jesus can stand side by side with us, for he has been afflicted in all our afflictions.

What is more, that part of our circumstances which we do not know ourselves, Jesus knows, and in these he stands by us; for Paul was not aware of the danger to which he was exposed, he did not know that certain Jews, to the number of forty, had banded together to kill him; but he who was his shield and his exceeding great reward had heard the cruel oath, and arranged to disappoint the blood-thirsty ones. Reader, the Lord knows your troubles before they come to you; he anticipates them by his tender foresight. Before Satan can draw the bow the Preserver of men will put his beloved beyond the reach of the arrow. Before the weapon is forged in the furnace, and fashioned on the anvil, he knows how to provide us with armour of proof which shall turn the edge of the sword and break the point of the spear. Let us therefore sing with holy boldness,—*"In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."* How safe we are, for Jehovah hath said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." With joy let us draw water out of these two wells of salvation: the Lord is present with us, and he knows us altogether. Putting the two thoughts together, we may hear him say to our inmost souls,—

"I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand.
Onward then, and fear not,
Children of the day!
For his word shall never,
Never pass away."

When the Lord Jesus came to Paul he gave him a third reason for courage. He said, "Be of good cheer, Paul: for thou hast testified of me in Jerusalem." *There was much comfort in this assurance that his work was accepted of his Master.* We dare not look for much joy in any thing that we have done, for our poor works are all imperfect; and yet the Lord sometimes gives his servants honey in the carcasses of lions which they have themselves slain, by pouring into their souls a sweet sense of having walked in integrity before him. Before the great day of reward the Lord whispers into the ear, "Well done, good and faithful servant;" or he says openly before all men, "She hath done what she could." Herein is good cheer; for if the Lord accepts, it is a small matter if men condemn. The Lord says to Paul, "Thou hast testified of me in Jerusalem." The apostle had done so but he was too humble to console himself with that fact till his Lord gave him leave to do so by acknowledging the brave deed. Perhaps, dear friend, by this writing you shall be made to remember that you have borne witness for Jesus, and that your life has not been altogether in vain. It may be that your conscience makes you more familiar with your faults than with your services, and you rather sigh than sing as you look back upon your Christian career; yet your loving Lord covers all your failures, and commends you for what his grace has enabled you to do in the way of witness-bearing. It must be sweet to you to hear him say, "I know thy works; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Be faithful to your Lord, dear reader, if you are now in prosperity; for thus you will be laying up a store of cheering memories for years to come. To look back upon a well-spent life will not cause an atom of legal boasting to an experienced believer, but it will justly create much holy rejoicing. Paul was able to rejoice that he had not run in vain, neither labored in vain, and happy are we if we can do the same. If it be right for us to chasten our conscience on account of omissions, it must be lawful ground

for thankful joy that our heart condemns us not, for then have we confidence towards God. If we fall into straitened circumstances it will be a comfort to be able to say, "When I was rich I freely used my wealth for my Lord." If we are ill it will be a satisfaction to remember that when we were in health we used our strength for Jesus. These are reflections which give light in the shade, and make music at midnight. It is not out of our own reflections that the joy arises, but out of the witness of the Holy Spirit that the Lord is not unrighteousness to forget our work of faith and labor of love.

A fourth comfort remained for Paul in the words, "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The Lord would have us take comfort from the prospect of future service and usefulness. We are not done with yet, and thrown aside as vessels in which the Lord hath no more pleasure. This is the chief point of comfort in our Lord's word to the apostle. Be of good courage, *there is more for you to do*, Paul; they cannot kill you at Jerusalem, for you must bear witness also at Rome.

Brace yourself up, O weary, working brother, for your day's work is not over yet, and your sun cannot go down till, like Joshua, you have finished your conflict with Amalek. The old saying is true "You are immortal till your work is done. Possibly not one-half of your work is even begun, and therefore you will rise again from sickness, you will soar above depression, and you will do more for the Lord than ever. It will yet be said of you as of the church in Thyatira, "I know thy works, and the last to be more than the first." Wycliffe could not die though the malicious monks favored him with their best wishes in that direction. "Nay," said the reformer, "I shall not die, but live, and declare all the evil deeds of the friars." The sight of rogues to be exposed roused his flickering life, and revived its flame. Disease could not carry off Melancthon because he had eminent service yet to do, side by side with Luther. I have admired the way in which the great Reformer dragged his coadjutor back to life by assuring him that the great work needed him, and he must recover. "He devoutly prayed, 'We implore thee, O Lord our God, we cast all our burdens on thee; and will cry till thou hearest us, pleading all the promises which can be found in the Holy Scriptures respecting thy hearing prayer, so that thou must indeed hear us to

preserve at all future periods our entire confidence in thine own promises.' After this, he seized hold of Melancthon's hand, and said, 'Be of courage, Philip YOU SHALL NOT DIE.'" He prayed his friend back from the mouth of the grave, and sent him on his way comforted with the truthful prediction that he had yet to bear more testimony for the truth. Surely there is no restorative from sickness, and no insurance for continued life, like the confidence that our task is not done, and our race is not ended.

Godly Whitefield, when smitten with a dangerous illness, rose again to renew his seraphic activities after his death had become matter of daily expectation. It is said, in connection with this event, that shortly after his recovery a poor colored woman insisted on having an interview with him. On being admitted, she sat down upon the ground, and, looking earnestly into his face, said to him in broken language, "Massa, you just go to heaven's gate, but Jesus Christ said, Get you down; you must not come here yet, but go first and call some more poor negroes." And who would not be willing to tarry here to win more poor negroes for Jesus? Even heaven may be cheerfully postponed for such a gain.

Come, then, ailing and desponding one, there is no use in lying down in despair; for a life of usefulness is still in reserve for you. Up, Elijah, and no more ask to die; for God has further errands for his servant. Neither the lion nor the bear can kill thee, O David, for thou hast yet to fight a giant and cut off his head! Be not fearful, O Daniel, of the rage of Babylon's drunken king, for thou art yet to oulve the rage of hungry lions. Courage, O thou mistrustful spirit; thou hast only run with the footmen as yet, thou shalt yet contend with horses and prove more than a match for them, wherefore lift up the hands that hang down. "Thou *must* stand before Cæsar;" a divine decree ordains for thee greater and more trying service than as yet thou hast seen. A future awaits thee, and no power on the earth or under the earth can rob thee of it; therefore BE OF GOOD CHEER. (*Sword and Trowel*).

WELL-DOING.—One thing at a time, and do it well—yea, as well as you can. "Billy Gray, what do you presume to scold me for? You are a rich man, it is true, but didn't I know you when you were nothing but a drummer?" "Well," said Mr. Gray, "didn't I drum well, eh? didn't I drum well?" The men who have risen from the ranks have all done their drumming well.—Smiles.

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

CHAPTER II.—THE REIGN.

"In those days appeared John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the reign (*Basileia*) of heaven is at hand," (Matt. 3: 1-2.)



NIFORMLY in the one hundred and sixty-two occurrences of *Basilia*, the common version of the New Testament gives the word *kingdom*. According to the etymology of the English term, this is undoubtedly correct, as the word *kingdom* simply signifies *the power of a king*. But now, popularly, this idea is merged considerably in that of *realm* or *territory*, whereas in the language of the Saviour and his apostles, so far as they spoke of the christian administration, the conception of realm is not adverted to, while the idea of rule, sovereignty, or reign is manifestly the thought held forth. When they proclaimed the approach of the kingdom, they did not mean a movement of country or territory, but the onward advance of a divine government or administration. The word *reign*, therefore, as preferred by Dr. G. Campbell and other translators, is certainly more perspicuous.

2. John was he of whom Isaiah spoke as "The voice of one proclaiming in the wilderness, Prepare a way for the Lord (Jehovah); make for him a straight passage." He was herald of the Messiah, and in this his official capacity proclaimed the approach of the sovereign and his reign. When John was imprisoned, Jesus himself became proclaimer, crying, as his harbingers had done, "Reform, for the reign of heaven approacheth," (Matt. 4: 17.) Besides him, and holding his commission, went first the twelve, and afterwards the seventy, to proclaim the reign of God, (Luke 9: 1, 2; 10: 6-12.) Eight days after the ascension of the Lord, Peter, to whom, as the first of the apostolic confessors of the Messiahship, Jesus had given the keys of the kingdom, opened it by announcing the exaltation, glorification, and enthronement of Jesus as "both Lord and Christ." From that day onwards, the authorised preachings or proclamations combined "the things concerning the kingdom of God and the

name of Jesus Christ." The ministry which Paul had received of the Lord Jesus was, "to testify the gospel of the grace of God," and this he puts in the equivalent phrase of "preaching the kingdom of God." He occupied himself in preaching the kingdom of God, in teaching those things which concern the Lord Jesus Christ. So read we in Acts 8: 12; 22: 24, 25; 18: 31.

3. The most magnificent intimations are given in the Scripture of the universality, dignity, and stability of the empire of the Messiah. Peter, in his first address to the Gentiles, pronounced him "Lord of all." The Lord himself, in giving his final commission to his apostles to convert the nations to him, prefaced it with the solemn declaration, "All authority in heaven and on earth is given to me." Paul writes to the disciples in Ephesus of "the energy of the mighty power of God which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all under his feet and made him head over all to the church, which is his body, the fulness of him that filleth all in all." And writing to those in Colosse, he exhorts to thanksgiving to the Father, "who had made them meet to be partakers of the inheritance of the saints in light, who had delivered them from the power of darkness, and had translated them into the kingdom of the Son of his love, in whom they had redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church—the beginning, the first-born from the dead; that in all he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." In such abundant language as this is it declared to us that the sovereignty of the Messiah is established over the universe of being, over all worlds and all their inhabitants, over every creature, from the infinitesimal infusoria to the mightiest of the mighty of the angelic and archangelic hierarchies, over the visible and the invisible, the present and the future.

4. A more real and actual monarchy never existed. Raised to the highest

place of supremest honor in the universe, the right hand of the majesty in the heavens, he is there expressly for governmental purposes. His position is not a merely honorary one. His honors consist in the substantial holding of the regal authority of the kingdom of God. By him all things hold together; he upholds all things by the word of his power; all things are put under his feet; all things are made subject to him.

5. The reign of Jesus is not the less real that his power is hid. The reign of Victoria is as substantial in Shetland as in Middlesex, though not by any means so visible. As regards the present administration of the kingdom of God, the Saviour intimated its non-visible character. When asked when the kingdom which he had proclaimed would appear, his answer was, that its coming was not with *observation*; it was not to be observable. Literally, as Sheldon Green's critical grammar of the New Testament renders it, "The kingdom of God is not coming in connection with watching." The sense of the entire passage being given thus, "The kingdom of God which you are expecting will at no future time be found to be coming, for all the watching that may be employed to note its approach; nor shall it ever be said of it, Lo here, or Lo there; for this reason, that it is already in the midst of you" (Luke 17: 20, 21.)

6. That there will be a glorious manifestation of the reign of the Messiah beyond all human calculation and expectation is indubitable. But this shall not be in connection or in accordance with any watching that human curiosity and speculativeness may prompt. Much as all ages have seen of these humanly excited expectations, all of them have been disappointed, and in their disappointment have verified the above given words of the Messiah. Yet it is reserved for him, as the revealer of God, to bring to light that which is hidden, not only of things of men, but of God. It was his prerogative as the Son of God to reveal God to man as the Father, and it is equally his privilege as the Lord Messiah to manifest God in his sovereignty and glory. Till this further and ultimate revelation take place great must be the "mystery of godliness." For, "Who by searching can find out God? Who can find out the Almighty unto perfection?" Reason is powerless here; and well had it been for many had they restrained reason from venturing on the province of faith; had they been content with the revelation already given; had they acted upon this most reasonable of conclusions, that God must be the revealer of himself

to man; and had they in this mind waited for the "appearing of our Lord Jesus Christ, who in *his* times shall show the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen. (1 Tim. 6: 14-16.)

7. It is not for us to know the times or the seasons which God has kept in his own power; the revealed alone is ours. And in our present investigation, it is sufficient that we note the fact of the reign of God as already established in the person of the Messiah; assured that under whatever phases and fortunes it may be destined to pass, every word of promise shall be fulfilled, and the everlasting stability of the kingdom be demonstrated. Unto the Son, Jehovah saith, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore O God, thy God had anointed thee with the oil of gladness above thy fellows; and thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

8. Expressly for the subjection of the universe to the rule of God is the Messiah exalted and enthroned. The word of enthronement reads, "Sit thou on my right hand until I make thine enemies thy footstool." So it is also written, "He must reign till he hath put all enemies under his feet." We offer no speculations as to the number, character, rank, and power of the foes of God. It is enough to know that whoever and whatever they be their subjugation is certain. And our especial business is to realise the solemn fact that man is among them, and that of him, as of all others, submission to the King eternal, immortal, invisible, is now demanded, and shall ultimately one way or other be secured. For mark the words, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore, God also hath highly exalted him, and

given him a name which is above every name, that in the name of Jesus every knee should bow, in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Saviour's doctrine when on earth was "that all men should honor the Son even as they honor the Father;" "that the Father judgeth no man, but hath committed all judgment into the hands of the Son." So in the passages quoted above from the Pauline letters, the exaltation of the Messiah to the imperial crown of the universe, and the giving to him of the supreme and sovereign name, have had for their express object the securing of the homage of the whole intelligent orders of the creation of God. Every knee above, around, and beneath, must bow, and every tongue must confess. "To this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living." "Therefore shall we all stand before the judgment seat of Christ; for it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Our translators have rendered the words (*en to onomati*) of Phil. 2:10 at instead of *in the name*, losing sight of the idea of authority—that which was principally before the mind of the apostle, and which is so clearly expressed by the well-known governmental phrase *in the name*. The apostle's meaning evidently is, that God has given Jesus the pre-eminent place and the superlative name, that by his authority every knee should bow, and every tongue confess his sovereignty to the glory of God the Father.

9. The divine royalty, government, or administration being thus vested in Christ, it is to be observed that God has no commands for men but through him. "We have not followed cunningly devised fables," said Peter, "when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased." On the august and ever memorable occasion here referred to, Peter, James, and John were present as witnesses on the mount on which Jesus was transfigured. With him appeared Moses, the mediator of the first institution, and Elijah, its zealous restorer. As the three held converse, a bright cloud overshadowed the mountain, and the disciples, in amazement at the surpassing glory, exclaimed, "Lord, it

is good for us to be here; let us make three tabernacles, one for thee, one for Moses, and one for Elijah." But instantly on the mention of the names of others beside that of Jesus, the two messengers were withdrawn, Jesus was left alone before the three witnesses, and there came a voice from heaven, saying, "This is my Son, the Beloved, in whom I delight; *hear ye him*." Here with all the significance that expressive action can give to the word of command, those who had formerly and rightly been the disciples of Moses and Elijah were taught to regard none as master or leader save the Messiah. Were this single but sublime episode but borne in mind as it ought, how clear were the way to the apostolic conclusion—"With us there is one God, the Father; and one Lord, Jesus the Christ." How short and free the path from the dominion of mistaken and designing men! How simple the method of release from the bondage of an abolished and burdensome law, added for the time only because of transgressions, and from the worse slavery of mere human traditional impositions, that bear no relation to God, except that they are under his ban, and prevent that free obedience to him which his Son was given to secure! The law of God can only be fulfilled by keeping the commandments of Jesus. The laws of Christ are the sum of the will of God. "Hear ye him" is the Father's last word of command.

10. In him are fulfilled the words of the Lord by Isaiah, "Behold my servant whom I have chosen, my Beloved in whom my soul is well pleased; I will put my Spirit upon him, and *he shall give laws to the nations*. He will not contend, nor clamour, nor cause his voice to be heard in the streets; a bruised reed he will not break, and a dimly burning taper he will not quench, *till he render his laws victorious*." So Dr. G. Campbell and other translators render Matt. 12:18. The magisterial, legislative, governmental, and regal functions are summed up in the giving of laws and the carrying of them into effect. This is what was predicted of the Messiah, and what the Evangelist affirms is fulfilled in the Lord Jesus. He is as truly a lawgiver as was Moses. His form of legislation differs, but not a whit less certain, distinct, and binding are his laws. A foolish notion pervades many minds that because the gospel administration is one of grace, it is therefore one of licence; that unlike the first institution, it has no explicitly declared and obligatory laws. It is imagined that well defined laws are incompatible with mercy, as if the grace of God were another word for

lawlessness, or as if that grace were not manifested on principles of the strictest governmental integrity, and were not enjoyed on the most clearly expressed and irrevocable terms. It is forgotten that the gospel has its laws, its privileges and promises, pains and penalties, as unmistakably recorded as were those of Moses. Less lawyer-like, indeed, is the record, but not one jot or tittle less solemn and certain are its enactments. Indeed, its sanctions, like its blessings, are immensely more grand and awful than were those of the legal institution. Note one single apostolic argument on this very point. The writer of the letter to the believing Hebrews urges them to hold fast the confession of the hope (*ten omologian elpidos*); to incite one another to love and to good works; and not to forsake the assembling of themselves together; "for," adds he, "if we sin wilfully (in the respects indicated) after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and of fiery indignation which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the institution wherewith he was sanctified common blood, and hath done despite to the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Such dreadfully solemn language as this were utterly irrelevant if the notions of many respecting the essentiality and obligatoriness of the Messianic laws were correct. On no other hypothesis than that of their essential inviolability could such a dread catastrophe be urged as the ultimate of the non-confession of the hope, the forsaking of the fraternal assembly, and the non-exhortation of the brotherhood.

11. But it has become the fashion to magnify one principle of the gospel at the expense of others. And this fashion is carried to the extreme of the entire ignoring of not a few of the most solemn records of scripture. The grace of God in Christ is spoken of as if it were incompatible with retribution, or as if love were the only attribute of the divine character, or as if benevolence could not use severity, or as if the love and kindness of God our Saviour were an easy indifference to his own Son's requirements. By this

one-sided process the apostolic interrogatories would seem to call for inverted answers—"Shall we continue in sin that grace may abound?" Yes!!! "Is God unrighteous in taking vengeance?" Yes!!! So men, in fact, reply; for under the teaching of the day the positive enactments of the Messiah are held to carry no more sanction than do those of a past and powerless dynasty. They are slighted as much in professedly Christian churches as they are in Jewish synagogues or infidel clubs. They are regarded as dead letters, and departure from them is publicly preached and justified. They are defamed as obsolete and unworkable by those who vainly style themselves ambassadors of Christ.

12. Thus blindness in part has happened, and the strong delusion in which a lie is believed has come as the apostle predicted. Conveniently to a state of defection, the grace of God is extolled to perversion, while those scriptures of warning and judgment are overlooked and forgotten. It is not seen that the reign of the Messiah is one of vengeance as well as one of grace. Yet how plain is scripture in declaration of this, and how loud the voice of history, alike in the case of individuals, of churches, and of nations, in verification of it! Take as example the second Psalm—"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision; then shall he speak to them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my son, this day have I begotten thee; ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.* Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, while his wrath is kindled but a little. Blessed are all they that put their trust in him." When we carry forward the words of the coronation decree, "Thou art my Son, to-day have I begotten thee," and hear them declared by Peter to be fulfilled in the ascension of Jesus, and hear him giving, as likewise fulfilled, the prediction of

110 Psalm, "Jehovah said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool (Acts 2: 34-36; 13: 32-41); when we do this, and note at same time universal ecclesiastical defection from the faith, the opposition of governments and nations to the gospel, and the almost unceasing religious and political convulsions and overturnings that fill up the page of history since the day of the Messiah's exaltation, one who will may see in verification the prophetic oracle, declaring that under the reign of the Anointed the nations would be broken and dashed in pieces. Such is the fact. The most powerful communities and governments, peoples and dynasties, that have stood in hostile attitude to the laws of Christ, have fallen as by the crushing stroke of an iron rod; and those that have risen upon the ruins of the fallen, and still with blind infatuation follow the mad course of their predecessors, give just such evidence of insecurity and instability as puts it beyond all doubt that they too shall be as Messiah said, crushed to powder when the headstone rejected by men, but exalted by God, falls upon them. The unbeliever may see little or no connection between the fall of antichristian nations and churches, and the sure word of prophecy, which centuries past foretold their overthrow; but with the believer in the sacred record it is far otherwise. On the page of sacred writ he reads the sure word, and on that of history he scans its fulfilment. The facts none can deny. There it is written that the nation and people who will not serve the Messiah shall perish; here are perished and perishing those who refuse to serve him. So it must be, for, said he whose word is law, "Heaven and earth shall pass away, but my words shall never pass away." "Every plant that my heavenly Father hath not planted shall be rooted up."

13. The reign of Christ is a royal theocracy; it is the kingdom of God on earth; it is the divinely imperial administration; it is a government which combines the two grand ideas of divinity and royalty. The two highest conceptions possible to man are its principal attributes. We have no higher idea of government than the imperial, and there is no loftier conception possible of imperial rule than the divine. Such is the rule of the Lord Messiah. This being so, it transcends all other forms of government; it over-rules every other existing power; it supersedes without exception each existent authority. It is a sufficient answer to any tribunal that dares presume to interfere with our submission to the commands of Jesus—"We

ought to obey God rather than men." In it are fulfilled the ecstatic strains of Judah's prophetic bard. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Father of the everlasting age, The Prince of Peace; Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

(To be continued).

Correspondence.

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

Dear brethren of the A.C.S.—I have much pleasure in telling you that I have accepted a call from the Elizabeth Street Church of Christ, Sydney, so that I will be closer to you in the near future. I hope to leave Wellington for my new field of labor about the last of January, 1887. My stay here has proved a pleasant one to me, and the church is prospering. But I think a change at the close of my second year will do me good, and so I have concluded to make one. I am glad to see our paper prospering, but I think if some of the contributors would *boil down* a little it would be better.

Yours truly and fraternally,

J. F. FLOYD.

Oregon House, Normamby Terrace,
Wellington, N.Z.,
December 10th, 1886.

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

Dear Bro. Editors,—It has occurred to me that there may be amongst the suburban congregations of the Church of Christ, some who, while unable to sustain a preacher for a lengthened period, would be glad of the services of a man for, say, two or three months. Should there be any such, if they will communicate with me *at once*, I shall be happy to arrange with them, for a season of special work, after the end of February next.

Yours in the Master's service,

R. G. CAMERON.

Berwick, 17th January, 1886.

Gleanings.

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

THE LOVING CHRIST.—“If sin were better known, Christ would be better thought of.”—MASON.

“PRESUMPTION abuses Christ—despair refuses Him.”

“It is not so much great talents that God blesses as great likeness to Jesus.”—MCCHEYNE.

CREATURE COMFORTS.—Luther used to say,—“The greatest temptation the devil has for the Christian is *comfort*.”

“Trust not so much to the comforts of God as to the God of comforts.”—MASON.

“How kindly has God thwarted me in every instance where I sought to enslave myself. I will learn at last to glory in disappointments.”—MCCHEYNE.

SPIRITUAL DWARFS.—A church composed mainly of spiritual dwarfs, instead of “perfect men,” must be a dwarfish, ineffective church.

We have thousands of dwarfish Christians who are sharp enough during six days in the week in their various departments of business.

We need to be rid of human inventions and get back to the doctrines, principles, precedents, and methods so clearly delineated in God's plain Book of Instructions.

“OUR union with Christ is the union of the covenant, and therefore not dependent upon frames and feelings.”

“THE Scriptures are a *letter* from the “Father of mercies” to His children at school.”

THE LAST ENEMY.—This last enemy strikes the body unexpectedly, as a robber forces open the door of a house in order to reach the treasure that lies within. If the soul's life has been hid with Christ in God before that last assault, the spoiler will be disappointed of his prey.—ARNOT.

OPPORTUNITY.—Many do with opportunities as children do at the seashore; they fill their little hands with sand, and then let the grains fall through, one by one, till all are gone.—REV. T. JONES.

HOPE.—“Hope is like the sun, which, as we journey towards it, casts the shadow of our burdens behind us.”

“Hope is the lighthouse which sheds its rays upon the ocean of life—the rainbow in the cloud of trouble—the ruddy ray of morning—the blossom upon the tree of promise.”

“No cloud can overshadow the Christian but hope can see a rainbow through it.”

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice

still; but expose it to the beams of the Sun of Righteousness, and then it will melt.

It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the gospel or re-crucify Christ. It is a proud, sensuous, luxurious, church-going, hollow-hearted prosperity.—BISHOP HUNTINGTON.

WHEN God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him; and sometimes it is so long continued that there seems to be but little time left for work.

THERE is often much of cold formality, and even listlessness, among professing Christians in their devotional exercises. Thousands never engage otherwise than mechanically; while others, not content with anything less than strong excitements, depend for these upon external circumstances rather than upon heart-communion with God. If the place, the attendance, the singing, the praying, the preaching be to their liking, their interest is manifest and their participation earnest; but if these conditions be wanting, their whole countenance and manner betray their indifference, if not positive dissatisfaction. The bane of the church to-day is the large proportion of such mercurial worshippers.

“THE PATIENCE OF THE LORD.”—You are tender-hearted, and you want to be true, and you are trying to be—learn these two things. Never to be discouraged because good things go on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into the great web, though the pattern shows it not yet. When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day; the grand harvest of all the ages shall come to its reaping; and the day shall broaden itself to a thousand years.

STEADFASTNESS.—Never forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try true friendship. They who turn from the scene of distress, betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who have never loved a friend, or labored to make one happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly influence.—*Ex.*

PRAYER THAT IS NO PRAYER.—If a little child should come up to its father and commence addressing him thus: “O father, I acknowledge thee to be my parent—very strong, exceedingly wise, and wondrously good; thou ownest all this house, and rulest thy family with equity; thou hast brought me up from my infancy, furnished my food and clothing,” etc.; and finally after going on thus, telling his father what he was and what he had done, could do and would do, to the extent of about ten minutes or more, would end by asking for a penny, that child would be very likely to have its ears boxed. And it can be nothing but the infinite grace and long-suffering of our Father in heaven that saves some of the long-winded, pompous theological propounders of prayers, that are so frequently heard in pulpit and pew, from receiving merited rebuke and chastisement from Him. It can be nothing else. Therefore, when you pray, do not air your theology, do not display your oratory, do not do anything else than pray.—MORAVIAN.

AN OLD-FASHIONED NEW HAMPSHIRE JUDGE.

DANIEL WEBSTER used sometimes to read the conclusion of a charge by Judge Dudley, a trader and a farmer, a manuscript copy of which he had for many years in his desk. It was a treat to hear him read it in pure and undefiled English, as it doubtless came from Judge Dudley's lips:

“You have heard gentlemen of the jury what has been said in this case by the lawyers, the rascals! but, no, I will not abuse them. It is their business to make a good cause for their clients; they are paid for it, and they have done in this case well enough: but you and I, gentlemen, have something else to consider. They talk of law. Why, gentlemen, it is not law that we want, but justice. They would govern us by the common law of England. Trust me, gentlemen, common sense is a much safer guard for us; the common sense of Raymond, Epping, Exeter, and the other towns which have sent us here to try this case between two of our neighbours. A clear head and an honest heart are worth more than all the law of all the lawyers. There was one good thing said at the Bar. It was from one Shakespeare, an English player, I believe. No matter; it is good enough almost to be in the Bible. It is this: ‘Be just and fear not.’ It is our business to do justice between the parties, not by any quirks of the law out of Coke or Blackstone, books that I have never read and never will, but by common sense and common honesty, as between man and man. That is our business, and the curse of God is upon us if we neglect, or evade or turn aside from it. And now, Mr. Sheriff, take out the jury, and you, Mr. Foreman, do not keep us waiting with idle talk, of which there has been too much already about matters which have nothing to do with the merits of the case. Give us an honest verdict, of which, as plain common-sense men, you need not be ashamed.”—BEN PERLEY POORE, in *Boston Budget*.

Hearth and Home.

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

TOM, DICK AND HARRY.

BY MAY CORNELL.

Poor old Father Eldergood disastrously had failed.
Dear old Mother Eldergood! her gentle spirit quailed
When, after all their life of toil, so hard with them it fared
Tom, Dick and Harry Eldergood were all the Sheriff spared.
Their Tom, a sort of farmer boy, was nothing very great;
Their Dick, a rising lawyer, made their loving hearts elate;
Their Harry was a minister, the darling of them all,
For whom the greatest they could do had always seemed too small.
Dick said the law was very hard, when worst had come to worst,
And told them how he longed to see the harsh decree reversed.
And Harry said the Lord of Hosts would keep them in his care:
And he knelt with them and offered up a very touching prayer.
But farmer Tom by steady work, had gained a bit of land,
And now he offered them a home with open heart and hand.
His daily fare was very plain; his house was rough and small,
But heartily he welcomed them and bade them share it all.
And Tom toiled hard upon the farm, but prices oft were down
And crops were clipped by frost and drouth that do no harm in town.
While Dick and Harry gained in wealth, as some men always will,
Tom's best endeavour barely reached to meet the grocer's bill.
At last his farm was mortgaged; his strength was like to fail;
He turned reluctantly to them and told his simple tale.
They praised his noble efforts; to ease his load of care
They gave their tender sympathy; 'twas all they had to spare.
But Harry wrote long letters to his parents well-beloved,
So full of holy faith and prayer their hearts were always moved.
And Dick sent dainty gifts to them, so rich and bright I ween
It made their daily fare with Tom seem rather coarse and mean.
The father felt that debts and dues could never come so thick,
If only Tom had been as shrewd a business man as Dick.

And when o'er Harry's messages the mother's eyes grew dim,
She wished that Tom had saving grace to trust and pray like him.

Dear old Mother Eldergood failed more and more in health;
Poor old Father Eldergood pined for his scattered wealth;
And so it came to pass one day they sought a better home,
Where sickness and financial griefs are not supposed to come.

Poor Tom had fee'd the doctor and paid the faithful nurse;
But Lawyer Dick arrived in time to hire a splendid hearse;
And Harry knelt devoutly, in sight of all to pray,
And preached their funeral sermon in a most impressive way.

Tom humbly stood beside the grave with these distinguished men;
His shoulders ne'er had seemed so stooped or garb as rough as then;
And all the neighbours thought it showed nobility and grace
That they should own relationship with one so common-place.

And Mrs. Grundy whispered round among the people there,
While dwelling on the trials that beset the aged pair:
"How different might have been their lot"—God knows her words were true!
If only Tom had been a man to match the other two!"

OLD FASHIONED FOLKS.

The longer I live and the more I see of men and woman, the stronger is my feeling to exclaim: "What shams we both have come to be!"

I've grown to be an old woman, I don't claim that I was ever handsome or graceful or angelic, but the fact remains that I've been married, and you must take it for granted that my John loved me. I look back to my courting days and am amazed at the change which has come over the world. My John saw me in a plain calico dress, without false teeth, false hair, or padding. He was an honest sun-browned lad who parted his hair on the side, wore boots large enough for his feet, and had no money to spend at dancing school. I had not learned how to lace my waist until my heels were lifted off the floor, and as for paints and powders they were unknown. My John never asked me if I could bake, wash, iron, sew and be a helpmeet to him. He knew I could. He had eaten of my bread and pies, and had found me at the wash tub. I never had a fear that he would be out of work half the year and be compelled to live on his father-in-law. "Playing a father-in-law" was not known in these days. If he had no clean starched cuffs, neither did he smoke. If he had no stand-up collars, neither did he know the interior of saloons. If he sported no cane, neither did he know of poker, faro and old sledge. If he had no Alaska diamond to act as headlight on his shirt-front, neither had he tailors' bills to worry over.

There was nothing said about a pony-phaeton, piano, hired girl, bridal tour and the like when we were married. John had 200 dol. saved up, and I had bedding and a set of old-fashioned dishes, and we went to keeping house in a log cabin with bare floors, and had no envy of even John Jacob Astor. There was a funeral now and then in those olden days, but never a divorce. Women fell sick, but they never eloped. Men were lost in the wilderness, but men never left wife and children to run away with a painted face and a treacherous heart. Neighbours were not enemies—social gatherings were not slandering societies—worth was not boiled down into a silk dress or a swallow-tailed coat.

John brought up his boys to believe that no man need be ashamed of honest toil. I brought up my girls to believe that it was a wife's duty to know how to manage a house from cellar to garret. Alas! They have come to be ashamed of it! Honest toil is no longer the thing for men, and the woman who admits that she knows how to dye, quilt, patch, bake and iron is lost to society. Their children call me grandma when nobody is about. When they have company I am supposed to be out of the way upstairs. Grandpas and grandmas are no longer fashionable. They are too blunt and outspoken. They can't make out how a wife who's husband earns 1,200 dols. a year can put 800 dols. of it on her back. They can't see why boys and girls of 15 should be engaged; why girls should spend all their time at the piano, and on the streets, and none in the kitchen; why the parlour carpet should be of velvet while the kitchen is in debt head over heels; why receptions should be given one week and the sheriff locked out the next; why silks and new bonnets can be pitted against womanly sense and wifely duty and win every time.

AUNT SALLY.

CHARITY OF THOUGHT

You know how often it is difficult to be wisely charitable—to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that, therefore, it is written, not, "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money.

Now this charity of thought is not merely to be exercised towards the poor; it is to be exercised towards all men. There is assuredly no action of our social life, however important, which by kindly thought may not be made to have beneficial influence upon others, and it is impossible to spend the smallest sum of money, for any not absolutely necessary purpose, without a grave responsibility attaching to the manner of spending it.

The object we ourselves covet may indeed be desirable and harmless, so far as we are concerned, but the providing us with it may, perhaps, be a very prejudicial occupation to someone else. And then it becomes instantly a moral question

whether we are to indulge ourselves or not. Whatever we wish to buy, we ought first to consider not only if the thing be fit for us, but if the manufacture of it be a wholesome and happy one, and if, on the whole the sum we are going to spend will do as much good spent in this way as it would if spent in any other way. It may be said that we have not time to consider all this before we make a purchase.

But no time could be spent in a more important duty, and God never imposes a duty, without giving the time to do it. Let us, however, only acknowledge the principle; once make up your mind to allow the consideration of the effect of your purchases to regulate the kind of your purchase, and you will soon easily find grounds enough to decide upon. The plea of ignorance will never take away our responsibilities. It is written, "If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it?"—RUSKIN.

ALEXANDER CAMPBELL ON BIBLE STUDY.

"I solemnly say, that although I was considered at the age of twenty-four a much more systematic preacher and text expositor than I am now considered, and more accustomed to strew my sermons with scores of texts in proof of every point, I am conscious that I did not understand the New Testament, not a single book of it. Matthew Henry and Thomas Scott were my favorite commentators. I read the whole of Thomas Scott's commentary in family worship, section by section. I began to read the Scriptures critically. Works of criticism from Michaelis down to Sharp on the Greek article, were resorted to. While these threw light on many passages, still the book as a whole, the religion of Jesus as a whole, was hid from me. I took the naked text, and followed common sense; I read it, subject to the ordinary rules of interpretation, and thus it was that it became to me a new book. Then I was called a natural man, because I took the natural rules of interpretation. Till then I was a spiritual man, and a regenerated interpreter. But, alas! as I learned my bible, I lost my orthodoxy, and from being one of the most evangelical in the estimation of many, I became the most heretical. I can only say for the spirit which actuated me, that it was a most vehement desire to understand the truth. I did most certainly put the world out of sight. I cared no more for popularity than I did for the shadow which followed my body when the sun shone. I valued truth more than the gold of Ophir, and I sought her with my whole heart as for hidden treasure. My eye was single, as King James' translators said. I paid no court to the prejudices of the world, and did sacrifice every worldly object to the Bible.

"I would only add that experience has taught me that to get a victory over the world, over the love of fame, and to hold in perfect contempt human-honour, adulation, and popularity, will do more to make the New Testament intelligible than all the commentators that ever wrote."—MILLENNIAL HARBINGER, Vol. 1., page 138.

Christian Evidences.

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

EXHUMED TESTIMONY FOR THE BIBLE.

It is an interesting fact to believers in the Bible that the accuracy of its historical statements is being confirmed constantly by the testimony of inscriptions and articles which are being brought to light by the excavations carried on by antiquarian societies, and especially by the Palestine Exploration Fund of Great Britain. Several Biblical facts which were called in question by certain critics because not recorded elsewhere, have been corroborated by evidence contained in ancient hieroglyphics, exhumed by the pick-axe and shovel of the modern explorer. There are still possibilities in this line which may well excite the liveliest interest on the part of all who regard the bible as containing an authoritative revelation from God to man. Prof. J. W. McGarvey, in an interesting article in the *Old Testament Student*, on "What Remains to be done" by the Palestine Exploration, says: "But after the surface of the country shall have been accurately surveyed and exhibited on maps, our knowledge of many interesting questions will still be incomplete, until we shall have gone down beneath the surface, and brought up the records which lie buried in Palestine, as we have brought up some of those buried in Assyria, Babylonia and Egypt. It is highly probable that among these are to be found the most valuable relics of antiquity. The whole civilised world has been thrilled of late by the account of unwrapping the mummy of Ramses II., the pharaoh who first persecuted Israel, and by the description of his person which has gone abroad into the newspapers of every land. When the world gazes upon his photograph, taken 3,500 years after his death, it will be hard for any one to doubt the account of him which is given in the Bible. But what is this discovery compared with unwrapping the mummies of Jacob and his son Joseph, and actually laying hands upon their foreheads, looking into their sightless eyes, and sending their photographs around the world? This is not beyond the bounds of possibility; for Jacob's body, embalmed like the body of a king, was laid away in the rock sepulchre of Machpelah, and there it lies yet, unless it was removed at an

early day. The spot has been guarded by stone walls and a jealous people for many generations past, and it is still so closely guarded that no human being is allowed to enter the sepulchre. An hour's work might perhaps be enough to determine whether the patriarch still lies where he was placed by his sons and the elders of Egypt. Joseph, too, was embalmed, and after being kept in Egypt in a coffin, doubtless of granite, until Israel was delivered, he was buried in the piece of land which his father bought near Shechem. His tomb is there to this day, and a few hours' work with pick and spade would tell us whether his mummy is yet there. These are burning questions, and to be kept in suspense about them, when but for Mohammedan superstition, they could be so easily settled, is quite annoying.

There is another question quite similar in the interest attaching to its investigation, and the ease with which it could be investigated, to the two just mentioned. It is the question concerning the nature and design of the sacred rock under the Dome of the Rock, and of the well which descends from the cavern beneath it into the heart of the temple mount. No one who has ever entered that sanctuary, gazed upon the unshapen mass of dusty limestone which is covered by the costly structure, entered the artificial cavern beneath it, and stamped his heel on the circular marble slab covering the well's mouth, and heard the deep reverberations below, can be content to let that slab remain unlifted, as the Mohammedans say it must, until the day of judgment. We wish to lift it at once. We wish to descend the well, see to what it leads, and make it reveal the purpose of its own existence and that of the rock above it. We wish to make it give up its treasures of ancient history; and should we find in some of its dark recesses, as the Jews believe we would, the ark of the covenant, we would value it above its bulk in solid gold. Nothing stands in the way of the search except the unreasoning superstition of the Mohammedans, who will not go in themselves, and who hinder those who would."

But besides these places of special interest and easy access, there are hundreds of others in Palestine where judicious excavations might determine important questions of topography, bring to light historical inscriptions on stone, and add largely to the evidence of the accuracy of the sacred narratives. Almost every course of buried masonry, which if disinterred might tell an interesting story of the ruined city on which the modern village is built. The

same is true of Jerusalem itself, concerning which many questions remain unsettled which can be settled only by investigation beneath the surface. Doubtless the Palestine Exploration Fund of Great Britain, which has done so much already in the line for which it was organised, will continue its operations; but it should not be left to do the work alone. Some organisation in America should be effected to share in the expense, the labor, and the honor connected with the investigation. The co-operative organisation which we once had, and which commenced a work beyond the Jordan that was full of promise, has long ago lapsed into inactivity and perhaps into dissolution. Why not revive it?" — (*Christian Evangelist*).

Open Column.

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

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

"EVANGELISING"



WITH the much crying out for, "Our Australian Boys," the statements made by Bro. Troy saying: "That we should have twenty more preachers in the field," the remarks in the *Standard*, that "the fields are white for the harvest," and with other circumstances which have transpired, my attention has been drawn to the above subject. All who love the Lord Jesus Christ, and his cause, will, I think, admit the great importance, and the necessity of gospel preaching.

With the kind permission of the editors, I would give a few suggestions, for the careful consideration of the readers of the *Standard*. I will endeavor to point out a better system than obtains at present which, if put into practice, will, I believe, do all we could desire.

I point out the present defect, then there may not be much to explain. First then, the failure in evangelising lies chiefly, I believe, in the present system of congregationalism. It answers very well in many respects, indeed I know of no better plan. But in the matter of evangelising it is far from working well. The failure lies here; a church with many members engage an evangelist, and keep him

year after year. So soon as he makes an engagement with another influential church, then they get a "successor," both churches acting as though they were separate bodies, and had little or nothing to do with other churches; and hence the weaker churches are left to struggle along as best they can; the very ones who have the most need of such help to strengthen and upbuild them. At times they may give permission for "their" evangelist to go for two or three weeks, but he must then return, and neither love or money can keep him any longer. The interest which may have been created is allowed to die out, but hopes are expressed that good impressions have been made, and that at some future time we may reap the benefit. Are not the souls as precious in one locality as in another? Have they not all been bought with the precious blood of Christ? Why then should they not receive an equal share of gospel preaching? Let us suppose a case, say that there has been food purchased in abundance to satisfy the destitute in a province. Now whilst a number are receiving a superabundance of food, others are left to starve. At length a little is brought to them, but scarcely have they tasted it before it is snatched from them, and sent back to those who already have too much. It would not look very christian-like, would it? Yet this is just (in substance) what is being done with our present system of evangelising. (I am not forgetting the co-operation of churches that is being carried on at the present time, but that is not sufficiently thorough to effect very much good). Without doubt there is a need for more equality, and a more mutual feeling diffused throughout the whole of the brotherhood, that is, if we wish to succeed. Now, to remedy this; we should have a complete and unanimous co-operation of churches, that is, every church in each colony should combine, and work as one. Let all the churches give liberally, as the Lord has prospered them. It would then be an easy matter to calculate the number of preachers that could be kept in the field. Of course it would not do for any church, large or small, to lay claim to one evangelist, for if anyone church pays an evangelist, they would have little or nothing left to help elsewhere.

I believe it will not be disputed, that after a time the preacher loses some of his power. Hence a change is profitable. Indeed nature teaches us that we require changes.

Unquestionably it would be more profitable to change the preacher

for a season, that is, when the interest is declining, for rejected preaching only tends to harden the hearer. Neither should evangelists be stationed at any place for a stated time, but just so long as good was being done. Of course in a place where a church was being planted, it would be necessary for him to remain, and upbuild, until the church was established.

Again, if this co-operation were carried into effect, no evangelist would need to be concerned as to fields of labor, for his engagement would be permanent, so long as he did his work faithfully, neither would he need to ask "What shall I eat? What shall I drink? and wherewith shall I be clothed?" for all these things would be forthcoming.

And now I am intending to touch upon a very tender subject, but faithfulness to my Lord compels me to do so, namely the evangelist's salary. There was a time when it could be said, with truth, "the harvest truly is plenteous, but the laborers are few." I cannot say that this quotation is altogether applicable in the present day; for in America there are (as you all know) many who are being educated for this very purpose, and many more who cannot secure appointments, should therefore be no scarcity of laborers. Where then is the difficulty in obtaining them? Partly in our imperfect system of working. But I believe that there is another, and probably the chief reason. Let us suppose that there is a company formed, wishing to grow grain, they make an application for laborers to till the land and sow the seed, but lo the laborers ask for higher wages than the company could possibly raise, what would be the result? Simply this, that none would be employed.

Now it has been stated in our periodicals, that, churches are paying to some of the preachers, over six pounds per week! Now, how it is possible that any man professing to be a follower of Jesus, and at the same time accept such salaries (especially while so many laborers are still required), is a problem to both myself and a number of the brethren.

If however churches were to have one common fund, these matters could, and no doubt would be altered. Of course it would not answer to pay preachers according to their education or ability, but according to necessity, number in family, and locality would be a safer guide respecting the amount of pay. There can be no doubt that such sums would be offered, that any preacher loving the truth, and his Lord, would gladly accept the offer.

It is *important* that this matter should be taken into careful consideration, for by a judicious management in this matter, many more preachers could be sent into the field.

I now leave these suggestions, dear brethren, for your earnest consideration, hoping that if you should find them to accord more with the New Testament principle than the present system, you will adopt them, and if not, that you will reject them.

Yours faithfully,

R. F. E. METZENTHIN.

FAITH AND REPENTANCE.

As J.E.L. has now retreated from the position he took up in his first paper, he has left very little more for me to do. Your readers will see that position by referring to his article in the November number, where, in the third paragraph, he declares that "Repent and believe are *not* two actions but one," and this not once, but over and over again. When, therefore, he declares in this second paper that he "never dreamed of drawing the conclusion that faith and repentance are one," we are ready to ask, "What was it he *did* 'dream,' if not this?"

After declaring that "Belief with the heart is a metaphorical (*i.e.* figurative) expression," he proceeds to tell us that "the heart is not the whole of the mind, but the part with which repentance has most to do." Therefore, he would have us gather from his somewhat rambling statements, "Belief with the heart" and "Repentance" are one and the same thing!

The simple truth is, however, that we neither *believe* or *repent* with the heart. The use of this organ is for diffusing the blood through the arteries and into the lungs. The expression is purely figurative, and just means, "full and complete confidence in any statement." Thus we often say, "I believe it with all my heart," the extent of any change that might be wrought in us by its acceptance being determined, *not* by our believing it thus, but on the importance of the truth believed. Thus, Judas "believed with his heart" or he would never have called out "I have sinned in that I betrayed innocent blood," and went away and strangled himself. Men do not usually act thus in connection with what they don't *altogether* believe. While, however, he believed his sorrow was "the sorrow of the world," ending in death, and unlike that of Peter, which led to *repentance*.

Our esteemed Bro. J.E.L. takes exception to McGarvey's definition of repentance as "a change of the will produced by sorrow for sin and leading

to reformation;" and says it is "too narrow, inasmuch as it restricts the change to one part of the mind—the will, and does not mention the goodness of God as leading to repentance," etc.

This strange confusion of thought and jumbling together of means and end suggests the idea that our brother has got a trifle mixed on the matter, for we cannot see the slightest connection between "the goodness of God" and any "definition of repentance." I wonder what "J.E.L." would think of a writer who would express himself as follows, "McGarvey defines baptism as *immersion in water*, but this appears too narrow, as it does not mention the goodness of God which leads us to be baptised!"

When I said that *in one sense* "repentance includes faith," I distinctly referred to the *generic* and *not* the specific meaning of the term. In this former sense, it covers the whole ground from the first feeling of godly sorrow right on to reformation (this "J.E.L." denies), but *it is rarely used thus in scripture*. Its usual acceptance there is its specific, or as Milligan terms it, its *essential* meaning, and that is "change of will." In this restricted sense, it is almost invariably found in the New Testament. See the various illustrations given in my former paper, *all* of which "J.E.L." wisely left alone.

On the important passage in Acts, I have a word or two; but first, let me ask why "J.E.L." treated your readers to a long paragraph of entirely irrelevant matter, and then coolly wind up his article by saying that he "should like very much to say a good deal about Bro. Watt's misleading translation," etc. While I am not conscious of having ventured upon any "translation," it would have been infinitely better if our brother had given his attention to my comments rather than pursue the course he has done. Most students of the bible will conclude that when the Jews were "pricked in the heart" at what they heard, they "believed it with the heart," or this result would not have been brought about. But "J.E.L.," in order to sustain some pet theory, will have it that they are two different things. Of course they are, but there is just this difference, that the latter is the *cause* of which the former is the *effect*. For mark, it was because they had *full confidence* in the statement made that they were "pricked in the heart;" and because they were this, that Peter answered their question, *not* as "J.E.L.'s" theory would have it, by telling them to "believe with the heart," for this they had already done,

but by telling them to "repent and be immersed." While our brother could not, by the aid of a powerful microscope, find any mistranslation in my last, I beg to call his attention to a gross "misleading translation" in his

On Acts 2:40, he first introduces the word "fully" to try and strengthen his case, and then actually plays upon the interpolation! Then he *changes* the exhortation from the active "save yourselves," to the passive "be saved." Such "free rendering" we cannot allow even to bolster up a falling cause.

"J.E.L." says that he heard an evangelist, after taking the confession, say, "now, the next thing you have to do is to repent;" and then "this is the natural outcome of a mechanical system."

I would argue that it was the "natural outcome" of *not having* such a system. But if, as "J.E.L." says, there is "no particular niche for repentance," but that it "should be placed everywhere," what objection can he make to his? That was "somewhere," was it not?

On John 3:5 and Mark 16:16 more space need not be expended, as the conclusion at which I arrived in my last has been left undisturbed. Our Bro.L. has only adroitly attempted to draw a red herring across the scent by asking if "belief in Mark and spirit in John mean exactly the same thing?" No, strictly speaking, they are not the same, and yet so nearly related that for all practical purposes the terms may be interchanged. The "spirit" being the agent who implants the truth in the heart, while the "belief" is the result of such implanting. Titus 3:5 supplies a parallel passage—"according to his mercy he saved us, through the bath of regeneration (baptism) and renewing of the Holy Spirit."

And now I have done. In closing, I may just say that our brother has failed to present anything which I would care to accept in room of the teaching we usually hear from our intelligent preachers; which is, that when a man, feeling that he is lost, "believes with his heart that Jesus is the Christ the Son of the living God," his next step is to *repent*, *i.e.*, submit his *will* to the *will* of the Lord; *then* confessing the dear name of Jesus, be "buried with Him in baptism," and "rise to walk in newness of life."

This is "mechanical," certainly; but it is none the worse for that; *all* God's works are "mechanical," in the heavens above and on the earth beneath. And it would surely be matter for unfeigned surprise if all his works were according to a well defined plan *except* the great scheme of human redemption;

that this was to be left to the whim and caprice of every individual!

Our sectarian neighbors don't believe in a "mechanical system," but will have it that they have been "saved" in all conceivable, and even inconceivable ways. By a flash of lightning—a peal of thunder—a dream—a vision—a strange sight—a wonderful sound, etc., etc. They, however, are justified (?) by feeling, but we, like Paul, "by faith."

CHARLES WATT.

THE AUSTRALIAN BIBLE COLLEGE.

Under the above heading I would like to write three short papers for the *Standard*, in order that we as a people may make an effort to establish and endow an institution of biblical learning, that shall be known as the Australian Bible College. My first paper shall be devoted to the Trust Deed of the Bible College of South Australia. The second paper may be written on the ways and the means of most successfully carrying on its work. And the third on the great advantage it will bring to the cause in Australia. The "Trust Deed of the Bible College," viewed as a whole, is a grand document, and its authors deserve much praise for the generous spirit that pervades all through it. It breathes a spirit of undenominational liberty, of Christian charity, and the same time unswerving loyalty to God's word, that must in a superlative degree commend it to all Christian people. However, there are difficulties in the way of its acceptance, but there are difficulties in everything, hence this is no reason for its rejection. The only question with me is can this fund be used for a Bible College out of South Australia. It seems to me from Sec. 14, that the "committee" might do so, should they think it best, and still remain the trustees of the "Bible College Fund." If the brethren in Australia and New Zealand would increase this fund till it reached £5,000, the interest of which alone can be used, would the trustees be willing that the Bible College should be located at Melbourne. Now, this is not the time to argue the question; but I think Melbourne is the best place for the Bible College. I believe that the brethren would raise this amount of money, provided that the donors should in some way have a say in the control of the institution. That could be done by increasing the number of the committee, say nine, five of whom shall be elected by those who shall give an amount, say £25. The committee thus chosen should have all the power set forth in the deed of the college. I presume it will

be admitted by all that those who give should have a right to control the institution. If this can be done, no time should be lost, but begin at once to set in operation the college. The money and land that through me has been offered to a Bible College in Melbourne, can readily be obtained, and the work start off in earnest. I see in the last *Standard* that Bro Gore would return to Australia. He is just the man to begin the Australian Bible College. I have just learned that three of our most useful preachers are determined to leave this year for the Bible College of Kentucky University. Now, it is time that our brotherhood made some effort to educate "our boys," and stop this emigration to the States. We know whereof we speak. It is folly to talk of preparing young men for the work of the ministry by sending them to any college in Australia. It is true they can get as good a classic education at our universities, but is there any school of biblical learning to which we can send our young men? If we are not to have a Bible College, I would say to every young man, who desires to spend his life in the service of the Master, go to our colleges in the States. There they can obtain a classical and biblical education at the same time. If a man desires to be a leader of public thought in religious matters, he must receive a proper and thorough preparation for his life's work. The course of study for the Bible alone in Kentucky University requires three years for completion, and then without Latin, Greek, and Hebrew, the student is but half prepared for the great work of preaching the gospel. If the brotherhood will not endow a Bible College in Australia, our young men will continue to go to the States for these superior advantages. If these three preachers go this year, it will swell the number of those who have left these colonies for Kentucky University to 28, only 6 of whom have returned to labor in Australia. Now, it must appear manifest to all that the cause would gain infinitely, if all these persons who have and who are going away from Australasia could be educated in this country. Think of what a vast help they would be to these churches around Melbourne during their college years, by visiting them on Sundays. In conclusion, let us now make an effort to get this Bible College fund increased till we shall have a college in Australia, of which the brethren will be proud, and that shall be a blessing to the cause of primitive Christianity in Australasia.

C. T. FORSCUTT.

Conference OF CHURCHES OF CHRIST IN TASMANIA.



MEETING of delegates from the Churches of Christ, held in the Christian's Chapel, Hobart, on 27th December, 1886. Bro. Smith having been appointed chairman, and Bro. Purvis secretary, the meeting was opened by singing 549 hymn, followed by Brethren Fairlam and Piper engaging in prayer.

The following were the delegates present—Latrobe, Brethren Fairlam and Piper; Newground, Bro. Barnes; Launceston, Bro. Lewis; Bream Creek, Brethren Clifford and Woolley; Esperance, Bro. D. Purvis; Hobart, Brethren G. Smith and John Bradley; Impression Bay, Bro. Spalding.

Bro. Smith having addressed the meeting, called on Bro. Fairlam to read his essay upon the "Present condition and future prospects of the Church of Christ in Tasmania." Bro. Fairlam then read his essay.

Bro. Smith announced that any brother was at liberty to address the conference.

Proposed by Bro. Purves, seconded by Bro. John Bradley, that a hearty vote of thanks be given to Bro. Fairlam for his essay; carried unanimously.

Proposed by Bro. Piper, seconded by Bro. J. Bradley, that the Churches of Christ in Tasmania enter into an evangelistic union. Carried unanimously.

Proposed by Bro. Fairlam, seconded by Bro. John Bradley, that the evangelistic committee consist of all the delegates now present, with power to add to their number. Carried unanimously.

Proposed by Bro. John Woolley, seconded by Bro. Purvis, that the next conference be held at Hobart, at Easter 1888. Carried unanimously.

Resolved that the secretary send an account of the conference, and a copy of the essay to the *Christian Standard*.

The conference was closed by singing hymn 720, and by Bro. Spalding engaging in prayer.

AFTER-MEETING OF DELEGATES TO FORM AN EXECUTIVE COMMITTEE.

Proposed by Bro. Purvis, seconded by Bro. Fairlam, that the executive committee consist of Bro. G. Smith as president, Bro. John Bradley as trea-

sure, and Bro. H. C. Woolley secretary. Carried unanimously.

Proposed by Bro. Fairlam, that a vote of thanks be awarded to Bro. G. Smith for occupying the chair; seconded by Bro. Purvis. Carried unanimously.

At the conclusion of the conference a tea meeting was held, at which a goodly number were present. After tea, addresses bearing upon the work of the church were delivered by the chairman (Bro. Smith), and Brethren Woolley, Fairlam, Clifford, Bradley, Spalding, and Wield, and our first conference was brought to a close with sincere prayers that God may bless its labors abundantly. Amen and amen.

D. PURVIS, Sec.

AN ESSAY ON "THE PRESENT POSITION AND FUTURE PROSPECTS OF THE CHURCH OF CHRIST IN TASMANIA."

Read on Monday, December 27th, 1886, at 10 a.m., at a Conference of the Churches of Christ in Tasmania, in the Christians' Chapel, Hobart, by

RICHARD C. FAIRLAM,
Latrobe, Tasmania.

DEAR Brethren in Christ,—It is known to you, how that in the good providence of our God, during the year 1865, the gospel of our Lord Jesus Christ was preached in this beautiful island, with the full terms and conditions of salvation, as taught by the apostles inspired by the Holy Spirit according to the promise of our Saviour; and that a church was planted, meeting for the breaking of the bread, according to the written word.

And in 1872, Bro. Carr planted the Church of Christ in Hobart, which has also by the blessing of God continued to the present day, holding forth the word of life, helping other churches and contending earnestly for the faith once delivered to the saints. Since then others have preached and other churches have been planted, to be represented at this Conference.

I trust that this meeting together of representative disciples of Christ may be useful in bringing souls into the kingdom of heaven, and the building up of those who are working in the Lord's vineyard.

"The present position" of the Church of Christ, then, is that there are 10 churches with about 250 members, meeting on the first day of the week to remember the Lord Jesus in His own ordinance, as delivered to the apostles, proclaiming the truth that Jesus is the Christ, the Son of God, that men should repent, confess His name, and in accordance with His command, be baptised for the remission of sins, with the promise of the Holy Spirit.

This gospel is proclaimed as directed in the word, without money and without price, not taking aid from the unconverted, and this one plea of the present Restoration commends itself to the intelligence of right thinking men, as He who is King of kings is thus placed before the people

(as indeed He is) the great benefactor, in that He gave Himself a ransom for all, and does not require us to beg from any one.

Whilst doing so, we recognise the teaching that they who preach the gospel should live of the gospel; and are ready of our own will to support suitable brethren to make known the great truths that have been taught us from the word, how men can come to a reconciled God as our Father.

Our preaching has been so far successful in bringing some to the knowledge of the truth, in the face of error and prejudice, but mainly in gaining the ear of the people: remembering that as the natural seed takes time to germinate in the ground before it grows into a plant, so it is with the good seed of the kingdom, the word of God, sown in the honest heart will grow and bring forth fruit in due time.

I say therefore, dear brethren, that we are only now at the beginning of the restoration of apostolic Christianity, only engaged on the first principles of the teaching of Christ, and religious men are comparing our teaching with the written word, and the ingathering will come, and both we and the angels of heaven will rejoice.

Our plea has been, and is, for the unity of Christians. A plea now acknowledged by those who love the Lord Jesus to be His will.

He prayed, "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me."

This thought is in the minds of pious men of the present day in our island, and it is the part of the Church of Christ to show (and men to listen) that the only practicable plan for union is for each individual to comply with the commands and teaching of our Lord and the apostles commissioned by Him, casting aside all commands and traditions of men.

When all Christians are one; then the conversion of the world to Christ follows in answer to His prayer.

The present position of the church is a healthy one, brethren and churches are ready to act together in love; there are no burning questions amongst us, we all speak the same thing, direct enquirers to the one Lord, and all things are ready for a great ingathering of souls to the Church of God.

Concerning temperance,—the members of the Church of Christ are generally convinced of the necessity of abstinence from intoxicating drink, and some brethren are actively engaged in the good work of persuading our fellow-men to give up this form of evil; let us be ready to every good work. The present work of the church is toward God to show obedience; toward brethren, to love one another; toward the world, to proclaim the love of God; and toward the sects, be separate. On the future prospects of the church these are grand. We may or may not remain on earth to see them, but the principles of the restoration are making their way amongst Bible reading people, who in time will be added to the church.

Thus, one church sees right to have the first day contribution, another is asking for a public confession of the Lord Jesus, and so on, as we have been advocating

and doing.

I shall not presume myself to prophesy, but knowing (from the word) that Christianity will eventually be a complete success; let us glory in it, and our Lord. Think not, brethren, that the history of the faith as it is in Jesus is written yet; we know that much of the prophecy in revelation is fulfilled, being mainly a history of the apostacy; but to us has been committed something better, that is, the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6) that has been so much obscured and made of none effect by the tradition, and will worship of men.

This present first Conference of the Churches of Christ in Tasmania, it is hoped, will lead to such co-operation that the gospel may be sounded out through the length and breadth of the land; not only that we may speak individually to our fellow-man, as the first disciples did, (when they went everywhere preaching the word), but we shall be able unitedly to place gifted brethren in the field; who will be able with boldness, and with acceptance to the people, to proclaim the good news of good will to man, and place our plea for the restoration of primitive Christianity before all those who love the Lord Jesus.

The field for the evangelist in this beautiful island, so blessed of our God in natural capabilities, appears ready to the harvest. The towns are situated at easy distances, so that a preacher could go from place to place, proclaiming the word, and in dependence on the Holy Spirit, planting churches that would each be able to mutually help and benefit each other—then, brethren, we have reason to hope, that young brethren taught in the churches may be sent out unto his work by the Lord of the harvest, as Tasmania has been already favored in having sent out men, successful preachers, known and loved of all.

Let us always seek to develop the talent that is amongst us, by the mutual exhortation in the church, which is the Lord's own appointed way for His people to be instructed.

For a moment, let us picture in our minds the gospel triumphant on the earth, and the kingdoms of this world having become the kingdom of our Lord and his Christ. All acknowledging the one Lord, holding the one faith, and teaching the one baptism into Christ. No more war, no one injuring his neighbor, no cruelty, no priestcraft, no prisons, but His law of love pervading the whole earth, and all those who love the Lord Jesus joined together in unity of Spirit and in the bond of peace. The gospel not only preached, but obeyed, and the will of God done on earth; then God, even our own God, shall give us His blessing, and the teeming earth shall abound with inhabitants and good for them, none running over his fellow in the race for life, but each one helping the other, and all laying up treasure in heaven where our hearts are.

May the Lord hasten the time, may the church hold forth the truth, and the Lord Jesus reign triumphant.

GENERAL EVANGELISTS' REPORTS.

To the Missionary Committee,

Dear Brethren,—Amid the congratulations and wishes of New Year greetings, our hearts swell with gratitude to our Heavenly Father for that the old one closed so auspiciously with us on the Wimmera. Reports having appeared in the local newspapers of the preaching and baptising at Wonwondah some Baptists living at Polkemmet sent me a kind invitation to visit and assist them in the work of the gospel. Accordingly, on 10th December, Bro. Putland met me at Pimpinio Railway Station, and drove about 9 miles to Bro. Butler's house, where about 30 people assembled to hear the word of the Lord. I found that the seed of the kingdom had been scattered here by the four brethren, and the field was white unto harvest. Went visiting on Saturday, and on Lord's day, at 10 a.m. immersed seven persons in the Wimmera, on a confession of their faith in the Lord Jesus Christ. There was a large gathering to witness the baptisms, as well as at the breaking of bread afterwards, and the preaching in the evening. The brethren met on Monday evening to consider the foundation, constitution, name, privileges and duties of the church as set forth in the New Testament. They decided:—That, as it was founded on the "apostles and prophets, Jesus Christ himself being the chief corner stone," the Bible must be their only rule of faith and practice. That those who believed in Jesus Christ, and had been baptised into Him, constituted the church His body. That therefore they would acknowledge no other name than His who was crucified for them. That they would meet on the first day of the week to break bread in remembrance of His death, and that they would endeavour to spread the gospel, and to practice and teach obedience to Christ in all things. May our Heavenly Father's blessing strengthen them in carrying out these resolutions. They have a piece of ground, and intend very shortly to erect a place to meet in. They have elected church officers, and have before them the brightest prospects. On the evening of the 14th, I preached again to a good audience, and after visiting the people, left for Murtoa on the 16th, much encouraged and strengthened by my short stay with the brethren at Polkemmet. Never has it been my lot to meet those more anxious to learn, or more ready to do just what the New Testament teaches, and I trust by God's grace to be with them again shortly. On the 19th, preached again at Murtoa, and baptised two young men, scholars in the Sunday school. Tire not teachers, for as much as ye know your labor is not in vain in the Lord. Some more at Murtoa have decided. Came down for Christmas, spent a Sunday at Cheltenham, and am now visiting the brethren with whom I lived and labored at Berwick and Genbrook. Praying that our new year may be a prosperous one, I am yours in the love of Christ,

W. D. LITTLE.

GEMBROOK, 6TH JANUARY, 1887.

I promised in last report to have something to say *re* the Master's work in Newstead. The church in Newstead requires and deserves all the sympathy and help we can give; it has been and is in a weak state numerically, and were it not for a few noble souls in Newstead, the cause there would collapse. Some have "grown weary" and have *gone out*; may those who remain remember the apostolic injunction, "consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds" (Heb. 12:3). To do any real good in Newstead requires more time than the preachers who visit there have at their disposal; and even a protracted stay might not be very successful. The majority of the religiously inclined in Newstead are thoroughly convinced that the Disciples are scripturally right, but they are not ready to make a sacrifice in identifying themselves with the *despised few*. During my stay in Newstead the brethren were comforted, and two determined to obey Christ, but as yet they have not carried their determination into practice. When working in Malden I purpose (D.V.) giving Newstead all the assistance I can. I arrived in Tara Dale on Monday afternoon, December 20. I spoke at night to about a dozen brethren. I held about ten meetings in Taradale for the proclamation of the gospel; the last Sunday night I was in Taradale three decided for Christ, many others are almost persuaded. I believe there could be much good done in Taradale by a lengthy effort. While in Taradale we were cheered by a visit from Bro. Watt, he spoke twice for us. I commenced work in Croydon on Lord's-day, January 9th. I need not refer to the opening of the chapel in Croydon, as a full report of the opening services will be found in another part of the *Standard*. Last Lord's-day afternoon our hearts were cheered by hearing six confess their faith in Christ. On Monday we had the great pleasure of seeing seven believers baptised into Christ, may they and we be faithful unto death. F. W. TROY.

EVANGELISTIC UNION IN SOUTH AUSTRALIA

BRO. COLBOURNE has returned from the South East. He held gospel meetings at Millicent, Renelsham, Tantacoola and Beachport. There is a great prejudice against the brethren in these parts. No additions attended the effort, but we know "belief cometh of hearing" and as they have heard, at any moment faith may come; if so, it will show itself by its works. The brethren there should be on the look out for its early appearance. Bro. Colbourne will for the present spend some time in the suburbs of Adelaide, and in conjunction with Bro. M. W. Green, will be at liberty to make special efforts in the country districts. We shall be glad to hear from any church when special gospel preaching would be opportune, so that arrangements may be made for evangelistic labor. The treasurer reported receipts £51 19s. 8d., payments £51 15s., making us with the balance brought forward in debt 7s. 4d. to the treasurer.

JAS. MANNING. Sec.

Loved Ones Gone Before.

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

DAVIS.—On 7th January, Bro. and Sister Davis, of Swanston Street church, were bereaved of one of their little daughters, Mary Eadie, aged seven years and six months, after a brief illness, from congestion of the lung. She was a bright strong looking little girl, but taken before the years of responsibility. She is covered by the sacrifice of the second Adam. May the bereaved be comforted and blest with the knowledge, she is not lost but gone before.

"It is the hope, the blissful hope,"
Which Jesus' death hath given,
That after days and nights are past,
To meet again in heaven.

GRAVES.—On Monday, January 10, Bro. William Graves, of Swanston St. church, after brief suffering of a few hours, from heat apoplexy, fell asleep in Jesus. Our brother with his sister wife were members of the church at Homebush, near Maryborough, and less than two years ago came to Melbourne with their family. Our brother had tried business unsuccessfully and had been disheartened failing to obtain work; just three days before he was cheered by obtaining employment, which he hoped would be permanent. But suddenly he has been called away, leaving a widow and a large family (most of them in tender years) in straightened circumstances. May our sister realise the faithfulness of our Father in heaven, "the protector of the widow and fatherless," and cheered by the hope of the gospel, pursue the narrow way, guiding her dear children in the way of truth, that the younger may like the three who have already confessed the Saviour, voluntarily take Jesus as their shepherd, and after all the trials and troubles of this life are over be reunited in heaven. May we all learn the lesson.

Saviour, confirm our trust,
Complete our faith in thee,
And let us feel as if we stood
Close on eternity—
Feel as if indeed our feet
Were slipping o'er the brink.
For we may now be nearer home,
Much nearer than we think.

KER.—Bro. Matthew Ker departed this life on Wednesday, January 12th. This brother has been well-known to the brotherhood as a writer and teacher for many years. Our sincere sympathy is offered to our Sister A. Ker and her brother so very suddenly left orphans. R.C.G.

MILNE.—Our Bro. James Milne passed away to his rest on the 13th December, aged 76 years. He had but lately removed from Broadmeadows with Bro. and Sister Gilmour and family, and was to have been received into the fellowship of the church in Footscray on the Lord's-day preceding his departure. He did not die, he only fell asleep trusting in the loving Saviour, to awake on the morning of the resurrection. E.E.W.
Footscray, Jan. 14.

The Harvest Field.

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

Summary of additions by baptism reported in January Standard:—New Zealand, 46; Victoria, 40; South Australia, 33; Queensland, 24; New South Wales, 16; Tasmania, 7. Total, 166. An increase over last month of 48. A. B. Maston, Chetwynd St., Hotham. Note the change of address.

VICTORIA.

HOTHAM.—Bro. Thomas Porter has been preaching for us for the past seven weeks. The first three weeks were spent in a special effort, preaching being kept up every night by Bro. Porter. The immediate results of the meetings so far have been the addition of ten to the church by obedience, and the building up of the body of Christ.
T. K. MINAHAN.

FOOTSCRAY.—Since last report, seven have been added by commendation. The meetings are fairly attended, and we feel convinced that there are some almost persuaded to obey the gospel.
E. R. W.
January 14th.

NORTH FITZROY.—During the period, October 17th to December 12th, five have been added by faith and baptism, one from the Baptists, and four by letter, making a total of ten; two have received letters, making a net gain of eight. Bro. Spurr continued the preaching with most gratifying success up to the end of November; since that date, Bro. Maston has taken up the work, and will carry on the work during the month of December. The two discourses delivered by Bro. Maston have been received with profound attention and interest by large audiences. The subject last Sunday evening "In Christ," was treated by our brother in such an intelligible and earnest manner, aided by diagram, that no one could fail to comprehend the position he has to take in order to be in Christ, the author of eternal salvation. Fair progress is being made with the building, our expectation is that by the end of January, we will have taken up our permanent abode under its sheltering roof.
W. F.

TARADALE.—The church here has had a visit from Bro. J. Park, for about a fortnight; the church was greatly strengthened by his teaching, and a good interest was manifested in the gospel services; one came forward and confessed the Lord Jesus, and was immersed by Bro. Park.
H. HUGHES, Sec.

December 13th, 1886.

WONWONDAH.—Our little church here continues to keep the unity of the Spirit in the bonds of peace. Our anticipation that a visit from our Bro. Little would result in additions to the church has been verified. We have had the pleasure of seeing seven baptised in one day by our Bro. Little, in the Burnt Creek, who have been added to the church, and continue steadfastly in the apostle doctrine, breaking of bread, fellowship and prayers, like those of old. Glad to say that our brethren come together well on the first day of the week, having many miles to travel. Opposition has been

intensified by the additions to the church. It only seems to unite the brethren closer together. Some of our new members have realised the words of our Saviour—the members of our own household will be our greatest foes. We have organised a Sunday school, and have twenty names on the roll altogether. I think our prospects for the future are very encouraging.

W. SMITH.

GEE LONG.—The church in this place has been cheered and edified by a visit from Bro. A. B. Maston, who arrived in our midst Lord's day, January 16th, and preached the gospel. Also delivered three lectures during the week on "Christ in the Tabernacle," which proved very interesting and instructive to all. At the close, one young man decided to be buried with the Lord in baptism, to arise and walk in newness of life. May he with us be faithful unto the end, so that we may each hear the loving voice of Jesus say, "Well done, thou good and faithful servant, enter into the joy of thy Lord." Brethren of country churches, fail not to secure the services of Bro. Maston to deliver his lectures on "Christ in the Tabernacle."

H. CHRISTOPHER, Sec.

MURTOA.—I did not send a report last month, but although this was the case, it was not because "the work" was not in progress; the seed was being sown, and I have now the pleasure of again reporting that "the harvest" is being gathered in. Since my last, eleven more have been added to "the saved" in the Wimmera district; Wonwandah, seven; Laen, two, all by faith and baptism; Murtoa, two, viz: one by faith and baptism, one from Baptist. Our Bro. Little, and indeed all the brethren, yes, and sisters too, are in earnest in the work of gaining souls for Jesus, and when "the Power" works within, success is sure. We cannot speak too highly of Bro. Little's energy and circumspection in the great work in this district. I believe no one, but himself can form an idea of the magnitude of it, in fact it is only just started upon. The cry is "more laborers" and more of the "sinews of war." Bro. Little is away now at a place called Polkemmet, where he has heard of some baptised believers, who have requested him to come "over and help them." I understood him to say, he expected to immerse four more there. We understand that after Christmas the "war" is to be carried on in Horsham and in Stawell also, but "man proposes, God disposes." Brethren and sisters, we ask you to unite with us, in rendering all praise, and honor and glory to Him "who hath loved us, and washed us from our sins in His own blood," and according to His promise has given us such "seasons of refreshing."
WM. W. TOMLINSON, Sec.

TARADALE.—Bro. Troy has been with us for a fortnight, preaching the gospel to an attentive audience. Also Bro. Maston on the 9th January, preached, and on the 10th, 11th and 12th lectured on "Christ in the Tabernacle" to a well filled house every night, a few are very near the kingdom. Three have been immersed since.
HUGH HUGHES.

CROYDON.—It is with pleasure we have to report the erection of a meeting house at this place. The main part of the building was formerly used as a meeting house in Burwood Road, Nunawading, but with the sanction of the trustees, it has been moved under direction of Bro. Thurgood, and rebuilt on a land nearly opposite the Croy-

don Railway station, at a cost (including necessary additions) of about £150. It is now a very comfortable chapel, 30 feet long by 20 feet wide, with a vestry at the back, 20 by 12, and a commodious porch in front. It may be stated that the land on which it has been erected was presented to the church by Bro. Thurgood. The chapel can seat about 150. It was first opened as a place of worship and proclamation of the gospel on Lord's day the 9th January, when twenty baptised believers from the surrounding neighborhood formally organised themselves into a church, Bro. Troy addressing the church in the morning, and preaching afternoon and evening. On Monday evening, a tea and public meeting was held, Bro. W. C. Thurgood presiding at the public meeting; after praise and prayer, addresses were delivered by brethren Yates, C. L. Thurgood, Dunn, J. H. Edwards, Clapham and Troy. Bro. Troy again preached on the 16th, and we are happy to report that up to this date seven have yielded to the claim of King Jesus, confessing their faith in Him, and being immersed into the adorable names of the Father, Son, and Holy Spirit. We regret that Bro. Troy will not be able to remain long with us at present, having other appointments which claim his attention, but we have to thank him and the Missionary Committee for the very valuable aid rendered us at this time, and hope again to have a visit from him.

BELFAST.—We have had one addition since last report. Bro. Bull is doing the preaching at present. Any brethren visiting this district will receive a hearty welcome.

ADELPHIAN CLASS, BALLARAT.—Perhaps you will be able to find space for a short report of our Adelpian Class, held in connection with the Church of Christ, in the golden city of Ballarat. While the miner is seeking with his pick and shovel for the gold that perisheth, the people of God in this district are determined to search for true hearts where they may plant the unsearchable riches of Christ, and to get souls saved for the Master, and to present to the world a wealth which will never grow poor, but which shall be in them a well of water, springing up into everlasting life. There has been a great amount of work done by our esteemed Bro. and Sister Thurgood since they came to Ballarat. The increase of membership has not been great, but there has been a work done that we hope will flourish long after our brother and sister have ceased to labor in this sphere. There has been the Adelpian class meeting, week after week, laying hold of the word of God and unravelling it, so that it has become a pleasure to search out the deep things that are therein contained,—first, there has been an epistle chosen, then the most noticeable Greek words have been mastered, then by paragraph, and then the whole chapter has been worked upon by analysis on the black board. It has involved a great amount of work upon our Bro. Thurgood, but he has been most patient in instructing the weakest in the class, and now he has a small portion of reward in seeing nearly all the class turning out, and having a crusade in the different districts around Ballarat, also at open air meetings after the usual services are over on Lord's day evenings. We have been making arrangements this last week or two for twelve months' work, which we intend to

start upon with the new year. First, we have a plan drawn up for the speakers for the open air meetings, so that we shall be able to do all things decently and in order. 2nd. We intend holding cottage "mission meetings," so as we shall be able to encircle the city once a week; the plan adopted for these meetings is this: one of the leading speakers goes to each cottage every week, and take with him two of the younger and more timid brethren, so as to give them confidence to take a higher station in time. 3rd. We have determined to have another crusade of a fortnight each at Buninyong, Mount Clear, Peel Street, and Dawson Street, before the cold weather sets in, as it was rather too late in the season last year, but with all the cold and wet, there were warm hearts to do the Master's work, and it was a pleasure to be present; as the band of workers was going and coming home again, the hill was made to resound with the sweet voices, singing along the road. 4th. After we have well worked the outside of the city, we intend spending a time in the centre of the city, where it will be more sheltered from the stormy blasts of wind and rain. If possible, we intend engaging a large hall somewhere, in the centre of the city, and get one of the best evangelists we can to hold forth the word of life. 5th. And then we intend laying up a store of food (spiritual), so that we shall be ready if a call comes to us from the surrounding districts, such as Creswick, St. Arnaud, Beaufort, Gordons, &c., which must, sooner or later, open up fine fields to plant the glorious gospel of Jesus Christ. This is the work of the Adelpian class for the next year (D. V.), and we are hoping and trusting that it will yield a glorious harvest for the Master.

E. GULLOCK,

Secretary Adelpian Class, Ballarat.
30th November 1886.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—During the past month we have added *two* to our number, one by the obedience of faith, and one by letter from a sister church.

HINDMARSH.—At this season of the year the churches in South Australia are not usually so well attended as later on when the weather is cooler. The heat here for the past week or two has been very oppressive, and short services have been the order of the day. Our meetings keep up very well. Peace reigns among us, and we are realising that the God of peace is with us. The yearly election of elders and deacons takes place this week but we expect to go through with it without any heart-burnings. We have recently been compelled to dispense with the services of our beloved Bro. W. Brooker, of York, who for the last 12 years has been in the responsible position of superintendent of the Hindmarsh Sunday school. Entering the school as a scholar over 30 years ago, he afterwards became a teacher and then superintendent, a position he filled to the satisfaction of all. The growing necessities of the York church and Sunday school together, with sickness in his family are the reasons for his resignation. Bro. Jas. Weeks, one of the elders of the church, has been elected to fill his place, and we all feel that he will fill it worthily. Since my last report, we have received *fifteen* (15) into our fellowship, all by faith, confession and baptism.

January 17th. THOS. H. BATES.

NOTES FROM SOUTH AUSTRALIA.

THE debate between Mr. Green and Mr. Selby was continued; the second part being on the question "Is Christianity of divine origin?" It was also arranged to have a further discussion of two evenings on "The Existence of God." The meetings were well attended, and a good deal of interest was manifested. The net proceeds were to be transferred to the treasury of the Home for Incurables; but the expenses of renting, advertising, and reporting, consumed all the receipts, and left some few pounds to be made good by the disputants. The printed debate is now on sale at two shillings a copy.

The diggings at Teetulpa are our chief topic; and have taken away not a little of the bone and sinew, and some of the tongue from our churches. Bro J. B. Carr, of Yatina, is on the field as a store-keeper. Any members of the churches who see this notice, would do well to inform their friends who may be there, that a Lord's day morning meeting is held, and they can obtain all information by inquiring of Bro. Carr on the spot. It is proposed to run up a small galvanized iron meeting place.

We understand that Bro. Maston has received an invitation from the committee here, to spend a couple of months among the churches; have not heard his reply.

Bro. Colbourne has been laboring for a month in the South East, at Millicent, Beechport, &c., but his work has not been attended thus far with any evident marks of success, in the increase of number. Still the Lord's word never returns to him void.

Bro. Judd has been working in the northern district, and a good many have been added to the Lord. He is now on a visit to Wild Horse Plains, and is thinking of having a run over to Victoria for a while.

NEW SOUTH WALES.

MIDKIN, MOREE.—It is with pleasure, I have to inform you that we had *two* additions to our little number (on the last Lord's day in the past year) by faith and obedience, one a daughter of my own, and the other, a neighbor of ours, who was convinced of the truth by reading our tracts, and other works of the brethren, another proof of the good of distributing largely the works of the brethren. WM. WINTER.

NEWTOWN.—We are glad to report that since our last, *eleven* persons have been added to the church. Bro. Forscutt has inaugurated an analysis class for the benefit of the young men, of whom there are a goodly number; we have great hopes of these young men, upon whom at no very distant day the responsibility of carrying on the Lord's work will devolve. We pray that they may be built up in our most holy faith, and day by day grow in grace and the knowledge of the Lord. J. H.

January 15th, 1887.

NOTES FROM N.S.W.

OUR new chapel, which we have called "The Tabernacle," will hardly seat the people that come to our services on Sunday nights. This is a source of great rejoicing to the brethren, who feel they have acted wisely in erecting such a beautiful commodious building, in which to preach the glorious gospel of Christ. The Lord has

graciously blessed our labors, and sealed our ministry by saving some precious souls. While there has not been as many led to Christ in the last six weeks, under our labors here, as, in the providence of God, were brought to a saving knowledge of the truth in the same amount of time in the United States, yet we rejoice in the day of small things. Some *twenty three* by confession and obedience, and three otherwise, have been added to our congregation since "The Tabernacle" has been opened. My faith in God and the gospel is such that I believe, if we were in earnest as we should be, and faithful in the presentation of the gospel, the Lord would give us thousands of additions, as He did in the days of the apostles. We read "The Lord added to them *DAY BY DAY* those that were being saved." There is no reason why thousands of perishing souls may not be saved every day. The church at Elizabeth Street, Sydney, is expecting Bro. Floyd to come and labor with them as their evangelist, and it is expected he will be here by the 1st of February. Bro. Gilmore is engaged till that time, and begins his work in earnest by daily visitation. Bro. Gilmore is a good man, and will do any church a grand work. At Petersham, Bro. Bagley continues his work with great success, he has endeared himself to the brethren there, and if he had the advantage of a few years training in our new Bible college, he would become a more efficient proclaimer of the truth. A more earnest young man I never met, and we have every reason to believe he will do a good work wherever he goes. He will spend a few weeks in Melbourne, after which he will return to labor at Rookwood. We enjoyed the privilege of preaching the first gospel sermon in the new chapel at Rookwood, on the first Sunday in December. Tuesday night following was the tea and public meeting, at which were a large number of visitors from sister churches. The good people of Rookwood came out in great numbers, so that the chapel was densely crowded, and many were standing in the doors and aisles. Among the brethren that addressed the meeting were, Wm. Wilson, W. Stimson, E. Gilmore, E. Bagley, and others. The ground upon which the chapel is erected, worth about £230, was the gift of the chairman, Bro. E. Andrews of Rookwood. The new chapel cost £400, and for taste and usefulness could not be excelled for the money. It speaks well for zeal of the church that it erected such a neat beautiful building. The choir, assisted by Miss Mills, as pianist, gave some good selections of music, which were appreciated by all. Bro. Bagley and myself will hold evangelistic meetings in the new chapel, and hope to be able to report good result.

C. T. FORSCUTT.

QUEENSLAND NOTES AND NEWS.

Church matters decidedly quiet, but decidedly progressive in this colony.

I hear of *one* baptism at Harrisville, and hope before long to hear of more.

Ipswich reports *one* added by the obedience of faith and *one* restored. Bro. Tilcock is helping Ipswich as much as he can.

Sunday school picnic at Marbury on the 27th December, very pleasant day and happy gathering. Well attended public meeting at night, with eight speakers. Topic of evening was "Work."

On the 28th the Rosewood brethren gave their Sunday scholars the annual outing.

I hear it was a most enjoyable turnout. At the gospel meeting that night one decided and was afterwards immersed.

In Brisbane, two have been immersed since last report, and three more have decided but have not yet been baptised. A picnic on New Year's Day was held at Indooroopilly, at which addresses were given in the open air by several of our country brethren.

Bro. Ewers expects to visit Gympie, a large mining town 100 miles north, early in February. For some time past three there have been breaking bread as the direct outcome of reading the *Pioneer* and tracts, and others are interested. From private letters I gather that the prospects there are good.

Thus the work opens up before us, but I am sorry to say that lack of funds cripples our efforts, I'm sure my readers will regret to learn that at a recent meeting of our evangelist committee, it was reluctantly decided to accept Bro. Goodacre's suggestion that they should allow him to leave at the end of March.

But how is this? Well, Queensland has been passing through a season of serious commercial depression. Financial failures have been numerous and numbers are out of employment. Had it been otherwise, our funds would have certainly largely increased, as it is they have kept well up, but receipts from southern colonies have grown "smaller by degrees and beautifully less," and as the committee was getting heavier in debt to its preachers with no immediate prospect of increased income, they had no option but to reduce expenditure. Even as it is we shall have, after Bro. Goodacre leaves, a large deficiency to make up. We cannot in the nature of the case, and do not expect the southern colonies to always continue the financial aid they have so liberally rendered, but it seems so depressing to see such grand opportunities for spreading the truth unavailable, all for want of money. May the Lord arouse us each to realise our responsibility in the matter of pounds, shillings and pence.

Brisbane, Jan. 10.

E.

NEW ZEALAND.

TABERNACLE (Dunedin).—We have had 15 additions during the month, and the interest shows no sign of lessening. The church has made great progress during the year; indeed last twelve months has been the most prosperous period we have ever had. We trust for similar good fruit in 1887, and if we may judge from present appearances there is every prospect of our hopes being fulfilled. We present our best wishes to all the sister churches and wish them a bright and prosperous new year.

January 5th, 1887.

O. G.

TABERNACLE, (Dunedin).—We have to report sixteen additions this month, eight of whom are by baptism. Under Bro. Houchin's ministry we shall soon be a big church; and his morning addresses, being of course particularly adapted to the requirement of the brethren, are full of living human interest. Sometimes a congregation is regarded as only a many-headed subject to be talked at; but Bro. Houchin identifies himself with his audience, consequently when the people get outside they feel they have heard something that has done them good, and what will last them pretty well all the week. The work up in Oamaru is

getting along too beyond expectation. A branch church has been formed in South Dunedin, for the convenience of those brethren who find the long distance a serious consideration. By next mail we expect Bro. Edmonds among us. We are particularly glad to see this because he is a native of the town, and one who has been strong enough to overcome the seductive American prospects, and return to his natal town. We expect great things from Bro. Edmonds.

O. G.

December 9th, 1886.

NOTES FROM WELLINGTON, N.Z.

BRO. FLOYD has been absent on a visit to Nelson for three weeks. While there he had excellent audiences, and immersed nine upon the confession of their faith. The leading paper of that city devoted a leading article to him and his work, and (a most unusual thing for a daily newspaper) the comments were of a very favorable nature. In Wellington the preaching has been carried on during Bro. Floyd's absence by a few of the brethren. The church here is now moving along harmoniously, and its members being strengthened in the faith. We were very disappointed in not having the expected visit from Bro. Moore. New year's greeting to all to whom this number of the *Standard* may come, and may God abundantly bless the efforts of his children in the Australasian colonies and everywhere during the coming year.

December 6th, 1886.

H. A. H.

A VISIT TO NELSON AND SPRING GROVE.—I have recently had the pleasure of paying a short visit to the Churches of Christ at Nelson and Spring Grove, this colony. Nelson is the south side of Cook Strait, about one hundred miles from Wellington. It contains a population of perhaps 6,000 or 7,000, and on the whole is one of the prettiest towns of its size in New Zealand. The climate is delightful, and the town is so situated that it is free from the wind, and much of the rain we have in Wellington. The surrounding country, especially the portion between Nelson and Spring Grove, and known as the Waimea Plains, is also among the finest I have seen in the colony, and for the most part the people in the towns and in the country seem to be both happy and prosperous.

On Thursday, November 4th, Mrs. Floyd and the writer left Wellington on the steamship *Hovea* for Nelson, arriving there on the following afternoon.

I preached a few sermons in the Christian chapel to good audiences. But as the chapel is small, and not centrally located, and as the brethren were desirous of reaching as many people as possible during my short stay among them, they procured the large Theatre Royal, and we announced a course of five lectures to be given in it. The first lecture was given on Lord's day evening, to a full house, the subject being "What must I do to be saved?" The audiences throughout were large, and the interest towards the close seemed to be intense. The attendance from the different denominational churches and the general interest manifested in the work were beyond our most sanguine expectation. Even the Archdeacon of the English Church ventured to occupy a front seat on the last evening, and at the close, he expressed himself as pleased with the meeting. Also the Congregational preacher who was on the eve of taking his vacation

for the summer, kindly offered us the free use of his large church building during his absence. I make mention of these matters that it may be seen that our plea is not necessarily offensive to thoughtful people though they may differ with us on some important points, for I am sure these people heard urged even the importance of baptism and Christian union on the Bible alone. They also show that Nelson is now ripe for the gospel sickle. Three received the word gladly and were buried with their Lord in baptism. Several others were not far from the kingdom. The Church of Christ in Nelson numbers about 30 members, and they meet regularly for breaking the loaf and preaching the gospel.

Spring Grove is a country church about fourteen miles away, and is reached by rail. Here it was my pleasure to preach five discourses, and as an immediate result, six young people put on Christ in faith and obedience. Several others were in the act of coming to the Saviour when the meetings closed, and it was much regretted by all of us that circumstances would not admit my remaining longer both here and at Nelson. The church at Spring Grove was established among the first churches of Christ in this colony, and more devoted and faithful band of disciples, it is not often my pleasure to meet. This church has swallowed up most of the denominations around it, and has capacity for several more larger and fatter ones. It is able to take care of itself, and is willing to aid in locating a good evangelist in Nelson, to give most of his time to the Nelson church. This would be an excellent idea.

Our last night in Nelson we were entertained at a tea meeting, prepared by the hands of some of the good sisters. In Nelson we shared the hospitality of Bro. J. R. Sigley and family, and at Spring Grove, that of Miss Jane McGourn. We only have room to mention the name of James Barton of the former place, and John Griffith of the latter, as the "rocks" that lie nearest the chief corner stone in these respective churches.

We took our leave of these disciples feeling greatly refreshed, and hoping that the cause of our Master will be somewhat encouraged and strengthened by our short visit among them.

J. F. FLOYD.

Wellington, December 10th, 1886.

TASMANIA.

LATROBE.—The new meeting place is finished, and was opened for worship on Lord's day, January 9th, Bro. Moysey having arrived during the preceding week. The services commenced at the river, where two were baptised on their confession of the name of Jesus. During the forenoon we met to commemorate the resurrection of our Lord, welcoming the two sisters with many visitors from the other Churches of Christ. Bro. G. B. Moysey, who first publicly preached the full gospel in Latrobe 11 years ago, proclaimed the good news to about 70 persons. The building will hold over 200 people.

R. C. F.

As a matter of general interest, we add the following clippings:—"CHRISTIANS' MEETING PLACE.—This place of worship was opened on Sunday last, the services commencing at the river, where two believers were immersed in the name of Jesus. During the forenoon the church

met in the convenient and well-ventilated building for breaking bread, and the two young sisters were welcomed with the right hand of fellowship, several members taking part in the service. Mr. G. B. Moysey preached in the evening on "What must I do to be saved?" and opened the subject, which is to be continued on Tuesday evening at 8 o'clock. There were about 70 persons present during the evening. The new meeting place is built of hardwood, dimensions 40ft. x 20ft., is floored and lined throughout of pine, and has a very neat and comfortable appearance. Mr. Bellion was the builder, and his work has given satisfaction. Contrary to general rule, the room is furnished with a fireplace, which will make church-going a pleasure in wintertime. The seats are made of Tasmanian myrtle, which look very pretty and very light, whilst possessing the qualities of strength and endurance. The use of this timber (myrtle) is an experiment to test its qualities as a furniture wood, and these forms have been so made as to allow the shrinkage (if any) to brace rather than weaken the work. The exterior of the building is plain, but substantial, and the Church of Christ have certainly a meeting place that, lacking anything architecturally artistic, will be one of the most comfortable in the town."—*Devon Herald*.

"During the past week we have had lively times, the Rev. J. Bennett having commenced open-air addresses to the people of Latrobe after the arrival of the 7 40 train. The subjects treated so far were—first, the old and new year, and three or four nights have been devoted to prove that immersion is not baptism, and, further, if taught as such, is a "snare and a delusion of the devil." We expect, unless the rev. gentleman handles his subject in a more efficient style, that the results of his teaching will be that half the unimmersed Christians who attend his talks will be immersed, and he will be publicly immersed. Two young ladies were immersed in the river on Sunday morning by Mr. G. B. Moysey, evangelist, connected with the Disciples, who opened their neat little building on Sunday at 11 a.m., when there were about 60 attended to the breaking of bread, and addresses were given by Messrs. Fairlam and G. B. Moysey. Mr. Moysey preached to a fair audience in the evening, and announced that gospel meetings would be held on Tuesday, Thursday, and Friday, and the opening tea meeting on Wednesday will be followed by a public meeting.

Launceston Telegraph.

TASMANIAN NOTES.

SINCE report published in January *Standard*, we have had four additions by faith and obedience, and four by letter.

We have regretfully to announce the loss by removal to Launceston of our Bro. and Sister Latimer, who came from England some two months since. Our consolation is, that the young cause in Launceston will be assisted by them.

The new chapel, Collins-st., was opened on Lord's day, December 12th, by a meeting for prayer at 10 a.m., followed by the usual meeting at 11. In the evening we had a fine audience at the meeting for preaching the gospel, the subject appropriately being "Our Plea."

On Wednesday, December 15th, we held the orthodox tea meeting, at which there

was a good attendance, as also at the speech making afterwards. Short addresses were given by Bros. Ross, Poultney, Foster (from Hotham), Matthews, Woolley and Rodd, varied by the singing of several hymns from the Christian Choir.

It may interest some of the brethren to know that our new building measures about 60 x 30 feet, with the usual vestries at the back, and the total cost of land, building and seats, will be about seventeen hundred pounds (£1700), towards which sum we have had to borrow £500. We are thankful to say, this is the whole of our debt, and we have a meeting house second to none in the colonies.

The first Conference of Churches in Tasmania, was held on Monday, December 27th but as the secretary will send a full account, I need only say we had a pleasant and profitable meeting, and everything was done in the very best spirit. We have great hopes of the ultimate results of this union of churches.

CHRISTIAN MISSION SCHOOL,

LITTLE BOURKE STREET.

We have pleasure in acknowledging the following amounts:—C. F. 2s. 6d., name unknown 4s. 6d., Sister Amess 10s.; also from Lygon Street Sisters' Endeavor Society some clothing. And towards the second annual picnic:—Meat from Brethren Clapham and Conning, bread from Bro. Crichton, tea and sugar from Bro. B. J. Kemp, and pastry, fruit, &c., from Bro. W. C. Thurgood.

On behalf of the teachers,
M. McLELLAN.

ANNUAL SPECIAL COLLECTION.

VICTORIAN MISSION FUND.

Church at Swanston St.	... £21	0	7
" Lygon St.	... 10	10	0
" Hotham ...	... 8	6	1
" North Fitzroy	... 6	2	0
" Cheltenham	... 5	0	0
" South Melbourne	... 4	1	7
" Newstead	... 3	6	0
" Wedderburn	... 3	0	0
" Fernihurst	... 2	16	6
" Doncaster	... 2	14	9
" Broadmeadows	... 2	5	0
" Belfast ...	... 2	0	0
" Hawthorn	... 1	14	9
" Taradale ...	... 1	12	0
" Geelong ...	... 1	11	6
" Warrnambool	... 1	17	6
" Pakenham	... 1	14	10
" Bunyip ...	... 1	0	0
" Bet Bet ...	... 1	10	0
" Maldon ...	... 1	0	0
" Brighton	... 1	1	0
" Ballarat East	... 1	1	0
" Berwick ...	... 1	0	0
" St. Kilda	... 1	8	0
" Murtoa ...	... 1	16	6
" Wonwondah	... 0	13	0
" Laen ...	... 0	14	6
" Buninyong	... 0	12	3
" Bairnsdale	... 0	17	6
" Mount Clear	... 0	6	0

£92 12 10

This is the second annual Mission Sunday collection, and the committee would embrace the opportunity of heartily thanking the various churches for their co-operation. A few returns have still to be

sent in, which we hope to acknowledge next month.

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

VICTORIAN MISSION FUND.

RECEIPTS FOR JANUARY.

Oliver Trust Fund per Bro. Harding	... ..	£50	0	0
Sister J. Reid	... ..	1	0	0
Bro. T. Stewart	... ..	0	10	0
Brethren at Yarrowalla	... ..	5	0	0
Bro. G. J. Pennell	... ..	5	0	0
A Thank Offering	... ..	1	0	0
Bro. R. Paterson, Yongala, S.A.	... ..	1	0	0
Bro. J. Keir	... ..	1	0	0
Bro. W. Winter, Moree, N.S.W.	... ..	2	2	0
Church at Toolamba	... ..	0	8	0
" Hotham, per Bro. Amess	2	3	6	
" St. Kilda	... ..	1	17	6
" Swanston St.	... ..	5	0	0
" Wedderburn	... ..	3	0	0
" Elphinstone	... ..	1	4	0
" Hawthorn	... ..	1	6	0
" Maryborough	... ..	1	0	0
" Pakenham	... ..	1	8	0
		£83	19	0

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

SUBSCRIPTIONS RECEIVED.

4s. from Mrs. Rurrows, G. Bull, Park, Jeeves, H. W. Smith, Tarry, Stewart Jr., Rogers, Watson, Marfleet, E. Green, Railton, Alloway, Tune, Scambler, Williamson, Webb, T. Phillips, Mrs. Mitchell, Mrs. Dudley, Goudy, Evans, Bagley, Hunter, Germain, Fullwood, Mrs. Proctor, Lyall, Tully, Mrs. Taylor, E. Wilson, Gill, W. Pattison, Bell, Bull, Green, Mrs. Murray, Martin, Jellet, Redman, Greening, Piper, Mrs. Day, Mrs. Curtis, J. Proctor, Kershaw, J. Judd, Miss Waghorn, Gall, Tomlinson, Cust, Caudwell, Walker, Crouch, Donaldson, W. G. Smith, Arland, McLean, Mrs. Baxter, Lupton, Rogers, Cost, Anderson, Smye, Keir, Gray, Mrs. Fox, Mrs. Underwood, Mrs. Barnacle, Harman, P. Phillips, Smedley Sr.; 5s. 8d. from Marriage, Behrens, Browne, Dale, Mrs. Masters, Petty, Whitelock, Brough, Cooper, Eastlake, Logan; 4s. 8d. from Mrs. Henshelwood, 21s. 8d. J. Smith, 68s. Pryde, 101s. Hinton, 6s. Miss Reid, McArthur; 61s. 8d. McGivern, 7s. Kennedy, 7s. 6d. Phillips, 20s. Leyland, Saunders, Hilliar; 18s. Goudy, 53s. 8d. Thomson; 1s. 8d. Wiseman, Miss Hyde, Paterson, Gosden, Bailey, Crossman; 16s. Sims; 12s. Goode, Burford, Hughes, Watson; 15s. 4d. Bardwell, £5 13s. T. Smith, 14s. Archard, 28s. Griffiths and J. B.; 32s. 2d. Heron, 13s. Kingston; 5s. Tyrie, Carter, J. Smith; 8s. Lavell, 24s. Cheeseman, 13s. 2d. Mrs. Vincent, 9s. 8d. Dr. Magarey, 37s. Scurrah, 2s. Skelton, 50s. Barton.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.