

The Australasian Christian Standard.

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

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Current Topics.

A RUNAWAY SLAVE.—"A few weeks ago," says the *Presbyterian Monthly*, "the death of Frederick Douglas was reported from America. He will be held in grateful memory by many. His career was unique, and probably without parallel of its kind in modern times. Born a slave in Maryland in 1817, at twenty-one years of age he made his escape and breathed the air of freedom. Many a time the 'nigger-breaker's lash' had torn the clothes from his back, and made the crimson tide flow freely. William Lloyd Garrison, the famous anti-slavery advocate, soon took him by the hand, and introduced him to the Anti-Slavery Society as the 'runaway slave.' His grand vocation speedily dawned. He displayed platform power of a very high order. Himself a slave, he became the liberator of many. With heart and soul he took up the championship of his down-trodden race. His popularity spread far and wide, not only in America, but also in Scotland and England. Afraid lest he might be re-taken and sent back to slavery, two ladies of Newcastle-on-Tyne generously purchased his freedom from the master who owned him, and did honor to our common humanity by making 'a present of him to himself.' His after career we cannot now trace. As editor, as the advocate of liberty, as the promoter of schemes for the well-being of his kind, as United

States minister to Hayti, he did much good service, and has left behind him an honoured name. He was buried at Rochester, New York, amid the mourning of many thousands of the people.

A BRIEF HISTORY.—The following is a brief but interesting history of the Bible:—"My name is Bible. It is a Greek name, and in Greek it means the same as 'The Book' in English. I am a child of God. My infancy was in the days of Moses, but God made me grow and grow until in the days of Paul and John I became full grown. I have passed through many hands and appeared in many different forms before I came to be put together as you see me now. Men have tried to destroy me by burning all the copies they could find, but still I have lived on through more than thirty centuries. In my childhood—Old Testament days—I spoke in Hebrew. Seventy wise men are said to have translated my Old Testament sayings from the Hebrew language into Greek. This was 280 years before Christ came to the earth. In my early manhood Greek was my language. The Gospels were written in Greek and the Epistles of Paul and of other apostles (afterwards gathered together and arranged as the New Testament) were all in Greek. About four hundred years after Christ, the aged Chrysostom gave me my name of 'Bible,' for until then I was spoken of as the 'Scriptures.' But many of the people could not read Hebrew and Greek; so Jerome (in the fourth century) took me and translated me into Latin. About the year 1380 Wycliffe, the Reformer, changed my dress into an English one. Then Tyndale, in the sixteenth century, brought out another translation. His dying prayer, 'Lord, open the King of England's eyes!' was answered when King James directed an edition to be prepared, which the most learned men of the day had a share in translating. Now in my English dress I stand before you all and ask you to come and learn about Jesus."

THE WONDERFUL BOOK.—The facts of Israelitish history (says the *Biblical World*), including those also of the first century of the Christian era, when collected and classified, furnish a group which is paralleled by no other group of facts in the world's history. With the call of Abraham, the life in Egypt, the work of Moses, Samuel, and David; with the futile struggle for independent existence of northern and southern kingdoms—times which produced such men as Isaiah, Jeremiah, and Ezekiel; with the foreign captivities and the return from the great captivity; with the continued struggle, religious and political, through the Greek and Syrian periods; with the coming of the Christ and the events of his ministry; with the conversion of Paul and the results of his preaching;

with all its strange and miraculous events which were ordered at the most critical periods in this long cycle of twenty centuries; with its unity and consistency from beginning to end as seen in the gradual growth and development of ideas, and in the prophetic declarations and in the fulfilment of prophecy; with an idealism which fairly staggers even our own generation because of its sublimity and lofty character; brought into close contact at different times with all the great civilisations of antiquity, Ancient Babylonian, Hittite, Egyptian, Phœnician, Syrian, Assyrian, Later Babylonian, Persian, Greek and Roman; shaped to some extent by all, yet maintaining its independence of all—these facts and this history are so unique, have such significance, sustain so peculiar a relation to all other history, stand so apart, reveal so clearly a divine plan, that the student of history fails to find any adequate explanation unless he accepts the proposition that this history was divinely inspired in a sense in which no other history was so ordered.

ROMISH WIRE-PULLING.—As a sample of how the Papacy does its work we give the following from the *Christian Evangelist*: "Even the shrewd wire-pullers of the Romish hierarchy sometimes make mistakes. His Italian Mightiness, Satolli, recently sent a letter to officials of the Guatemalan Republic, and forgot to put at the bottom 'Burn this letter,' or words to that effect. The communication was confidential, and was not intended to be read by heretics, who might harshly criticise its contents. The letter urges the Guatemalans to establish diplomatic relations with the Vatican, accrediting an Envoy Extraordinary to the 'Holy See,' and receiving in return a representative of His Holiness. Satolli laments that, owing to the fact that Romanists are in a minority in the United States, this country is not yet in close diplomatic relations with the Vatican. The

concluding paragraph of the epistle to the Guatemalans reads as follows: 'Finally accept the confidential communication that the Government of Nicaragua has already sent to Rome Dr. Modesto Barrios as the Envoy Extraordinary and Minister Plenipotentiary to the Holy See, for the purpose of initiating and completing with the greatest expediency the good relations between the same government and the Holy See. I hope that your government of Guatemala will not allow much time to pass before taking the same resolutions.' Can there be any remaining doubt that Satolli's mission to this country is a political one? His master sent him here as an envoy to the Government of the United States, and when he thinks the time ripe, he will produce his credentials. We have always held that our immigration laws were entirely too lax. We should like to see enacted a law which should have a clause barring out of the country all meddlesome foreign ecclesiastics, together with other undesirable immigrants."

SURGERY IN THE STONE AGE.—A dozen years ago (says the *Christian Evangelist*), a distinguished scientist was laughed at for venturing to put in type the statement that early man was intellectually equal to ourselves, the difference being not in mental capacity, but in material resources. Those who win can afford to laugh. Even Prof. Huxley has admitted that the oldest human skulls are on a par with our own. Prof. Boyd Dawkins has shown us that early man was an artist. Numerous testimonies have been furnished to his dexterity in manufacturing, of hunting, warfare and industry. Specimens are in the hands of modern scientists showing his ability to construct rough cloth or sacking. And now we learn that he was a surgeon. In a lecture by Prof. Victor Horsley, a popular account is given of an operation which seems to have been frequently performed by the Stone Age men. This operation is known as trepan-

ning. It is one of the most difficult and delicate operations in surgery, and consists in removing part of the skull for the relief of pain or the removal of diseased matter. Yet by means of bone drills, stone saws, and such rude instruments these wonderful men of old were able to accomplish what only experts now dare to attempt. It is not pretended they could so skilfully perform the operation as the modern surgeon with his more perfect instruments, but Prof. Horsley has skulls which demonstrate that it was often done successfully. These facts have been known for some time to geologists, but now their full surgical significance is brought to light. Their bearing on anthropology and evolution is a matter also of considerable importance.

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PURITY, PEACE, UNITY, LOVE, POWER.

**CATHOLIC AND PROTESTANT
RE-UNION.**

It may be regarded as a sign of the times that it should be possible to seriously discuss such a question as the re-union of Catholics and Protestants, more especially when that re-union is contemplated on a purely Roman Catholic basis. Even the suggestion of such a thing is an insult to the intel-

ligence of any true Protestant, and if there are any leaders of the Church of England disposed to entertain the idea, and are still tolerated in its communion, it is proof sufficient that that body no longer has the right to be called Protestant. A leading Protestant dissenter in England in discussing the question of re-union, said he could only imagine it as the "union of a boar-constrictor and the rabbit that he was about to swallow."

But Cardinal Moran, of Sydney, rejects this view of the question, and says, "Such is not the union Catholics would wish to invite their Protestant friends to. We invite them to come to their Father's home and to be the most honored and most privileged among the children of their Father." No doubt this is quite true so far as the welcome is concerned. We never doubted that converts to Romanism would be received and warmly welcomed into the fold, to do otherwise would be had policy without any gain attached to it. Our concern would rather be for those who were left outside, if ever the time should come when Rome should get the upper hand. The Papacy is doubtless kind enough to its own children, reserving its "gentle" discipline for the stiff-necked and rebellious. At the present time it is all sweetness and light in its outward protestations, and it is only by accident that the cloven hoof is revealed. The cardinal's hat may be given to such men as Newman and Manning, but what has it in store, in the "good" time coming for those who refuse to bend the knee? In the old days its "gentle" persuader was the Inquisition. In Spain alone it has been proved by careful investigation that between the years 1481 and 1808 over three hundred and forty-one thousand persons were condemned by this "Holy Office," of whom 31,912 were

burned alive, 17,000 burned in effigy, and nearly 300,000 tortured and condemned to severe penances. When the French took Toledo, and broke open the Inquisition prison there, we read: "Graves seemed to open and pale figures like Ghosts issued from dungeons which emitted a sepulchral odour. Bushy beards hanging down over the breast, and nails grown like birds' claws, disfigured the skeletons, who with laboring bosoms inhaled, for the first time for a long series of years, the fresh air. Many of them were reduced to cripples, the head inclined forward, and the arms and hands hanging down, rigid and helpless; they had been confined in dens so low they could not rise up in them. . . . in spite of all the care of the surgeons, many of them expired the same day. The light of the sun made a particularly painful impression on the optic nerve. . . . On the following day General Lasalle minutely inspected the place, attended by several officers of his staff. The number of machines for torture thrilled with horror even men inured to the battle field." But, it may be observed, that all this belongs to the past, and such things would never be perpetrated again. Would they not? As a matter of fact the Inquisition exists in the present day and is prepared to resume the same kind of work at the first favourable opportunity.

The *Protestant Observer* of December, 1891, says: "A few days ago I went into the shop of Burns and Oates (Romish Book Depot). On the counter lying for sale was a penny tract, entitled 'The Inquisition.' I purchased a copy, and found in it the following paragraph at page 31:—'What then is the sum and substance of what I would say concerning the Inquisition? It is briefly this: That, as established and recognized by the Church,

and in so far as it has been used in strict obedience to her directions, and as her instrument it was an institution HOLY in its object, JUST in its measures, and BENEFICIAL in its results.' That is to say, the Inquisition, which has butchered tens of thousands of God's holiest saints, merely because they would not submit to the Pope, was in the opinion of Rome, a 'holy,' 'just' and 'beneficial' institution!" This is a specimen of Rome's 'charity,' and shows the true side of the 'Father's house,' to which Cardinal Moran invites all Protestants. It is a part of the Jesuit programme that the Inquisition shall be re-established in England in order, as Father Parsons, S.J., states, "to the conservation of that which they have planted; that perhaps, it would be best to spare the name of Inquisition at the first beginning, which in so new and green a state of religion as ours must needs be after so many years of heresy, may chance to offend and exasperate more than do good. But afterwards it will be necessary to bring it in, either by that or some other name as shall be thought most convenient at the time, for that without this care, all will slide down and fall again." He further states that "the prisons of the Inquisition must also be separated from the intercourse of the people" and "sharp execution of justice brought upon the obstinate and rebellious."

From this it is abundantly evident that "good" times are in store for old England if ever the projects of Rome should succeed. That England is the objective point of the Papacy is evident from a speech delivered by Cardinal Manning, in which he said, "Were heresy (i.e., Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength."

Some years ago we indicated that the dream of the Papacy was the removal of the Vatican from the Tiber to the Thames, and though we do not think the dream will be realised, it is well for us to know what is the drift of things so far as Rome is concerned, that we may be on our guard not to yield one inch, either in religion or politics, to the claims of the Romish Church. That this warning is not inopportune may be gathered from a cablegram appearing in the *Age* of the 4th inst., in which it is stated that "His Holiness expresses a belief that though the Vatican has not gained temporal power in Italy it is able to dictate political conditions when times are opportune." Those who have watched the course of events in Europe during the last decade will not have failed to notice the tendency of the great powers to recognise the Papacy as a factor in the settlement of national affairs. Time serving politicians are not particular as to methods so long as their object is achieved, hence there is always a danger that the power of the Pope will be strengthened by the intrigues of political parties, and while it may be true that we are removed by distance from direct contact with such wire-pulling, we are none the less interested in the effects likely to follow. Our direct and immediate danger lies perhaps in another direction. Here, as in America, the aim of the Papacy seems to be the getting of influence over the young through the educational systems of the respective countries. In this direction it is being assisted by many well meaning Protestants who seem to be oblivious to the all important fact that the great safe-guard to religious liberty is the non-interference of the secular power with religion. When the Papacy lost its *Secular Arm*, it lost the power to *coerce*—to regain that *lever* is now the great object for which it is striving.

Editorial Notes.

Superfluous Expressions.—In an article on public speaking in the *Young Man* for March, Dr. Parker urges preachers to "strike out all the long words and all the superfluous expressions; let them go without murmuring! Particularly strike out all such words as 'methinks I see,' 'cherulim and seraphim,' 'the glinting stars,' 'the stellar heavens,' 'the circumambient air,' 'the rustling wings,' 'the pearly gates,' 'the glistening dew,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to the young eye, and how sweetly they sound in the young ear; but let them go without a sigh. If you have spoken of God as the Deity, put your pen through the word 'Deity,' and write 'God' in its stead; if you attempted to tell your hearers that Jonah spent a portion of his life under the care of a 'submarine custodian,' don't hesitate to say plainly that it was only a whale; if you should so far forget yourself as to write the word 'pandemonium,' put it out and write the monosyllable over its ruins; and if in a moment of delirium you should write 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are."

The Bible.—Dr. Joseph Parker in a recent sermon on "Satanic Questions" denies that the Bible "is a piece of mere literature." He says:—"Who told thee that the Bible is a piece of mere literature and must be judged like another book? The devil. The Bible is not a book, except in a very initial and elementary sense. It is not a piece of literature, except as to its mere mechanical framework. The Bible to us is a revelation, a breathing spirit, a talking God, a written eternity. If you think that the Bible is a book, and that some other work is equal to it as a mere piece of literature, you are on the wrong level of inquiry wholly. The Bible is not a book containing a revelation, which is the modern popular doctrine. It is a revelation struggling with the disadvantages of a book. Some say the Bible contains a revelation, I say the Bible is a revelation—struggling under the limitations of literature, pen and ink, bad spelling, and incorrect punctuation. The Book itself is a soul. I would not describe man as a body containing a soul, I describe him as a soul for a moment imprisoned in a body."

Prayer.—In the same sermon he thus speaks of prayer:—"Who told thee that prayer is wasted breath? It was a bad mind. He who cuts off prayer commits suicide. You cannot do without prayer. Here, in the zoological gardens, is a grand-looking, old steel-eyed bird: 'What is

your name?' 'I am an eagle.' 'Can you do without flying?' 'No.' He lifts his great pinions like two great winds, and says: 'I have to do without flying here, but I long for the gate of the sun, for the field of the Orient, for the paradise of the noontide.' So you may do without prayer, but you are not using your wings; and desuetude means final exhaustion, depletion and death. The men who tell you that prayer is wasted breath are men who never pray. No man who really prayed ever denied the profitability and reality of prayer. Prayer is the soul at its best, the soul flying, the soul nearest to God. God permits us to make a long rambling statement of what we would be and would do if we could, then the prayer comes in at the end, 'Nevertheless, not my will, but Thine be done.' If you want to know as to the profitability of prayer you ought to apply only to the man who has really prayed. You do not consult a blind man about pictures. You do not go to the blacksmith for a piano. But you go to the atheist for an opinion about prayer! It is blasphemy and irrationalism sevenfold. You go to an agnostic and buy his half-crown book to hear what he has to say about the things he denies or hesitates respecting or is reserved about. Oh, it is folly, madness, impiety. You do not go to a gardener for a warhorse. If you were guilty of these literal paradoxes and contradictions your next door neighbour would smile at you."

Yearning for Union.—The Roman Catholic Archbishop in replying to the Anglican bishop of Hallat last Sunday night, said:—"Whatever the issue might be, it was certain that many Anglicans were yearning for union with the Roman See. They had been taking back one by one the visible symbols of religion which they discarded with so much outrage at the reformation. The cross again surmounted their temples. The crucifix was in the place of honor above the reredos; aye, the mother and child once more guarded the entrance to England's noble fane, Westminster Abbey. They had been adopting Catholic practices and devotions to such an extent that a stranger entering one of their churches found it difficult to distinguish the counterfeit from the real. They had introduced auricular confession; they believed in the Real Presence; they recited the Rosary of the Blessed Virgin; they prayed for the dead. They felt the inconsistency of being at once so near and yet so far from the Catholics. They bewailed their want of union, and as a consequence their lack of Catholicity. And now, after 300 years of separation and disintegration, they were turning again to their rightful mother. A marvellous change has come over the tone and temper of Protestantism within the last 50 years." The sooner these soft-headed Anglicans get

into the Romish fold the better it will be for all concerned. Men who are so blind to the warnings of history, and to the present aims of the "Scarlet Woman" are of very little service to any cause. The Romish Church is doubtless the "rightful mother" of such as these.

The Bible in State Schools.—The first Victorian Congress of State-School Teachers was held last month, at which a paper was read by Mr. G. Maxwell on "Scripture Reading in State Schools—a Necessity." Mr. Maxwell in advocating his views and touching upon the Romish aspect of the question, said that Archbishop Carr "held that if the Bible were introduced it would emphasise their grievance, as it would concede the Protestant view of private judgment with regard to the Bible." There is very little doubt, however, that the Romish Church would be pleased if Biblical teaching was given in State schools, if for no other reason than that of having a grievance by which it might have some legitimate excuse for urging its own claims.

The Teachers' Views.—All the teachers who spoke realised the importance of religious instruction, but most of them were of opinion that teachers were not the proper persons to impart it. Their attitude will be seen by the following extract from the *Southern Cross*:—"Mr. Maxwell asked the speakers to say whether they personally would object to giving Biblical instruction. Mr. Young said that he personally objected to give religious instruction in State Schools. Mr. Evans said that the Bible could go into the State Schools every day. It was legal for it to do so. But it must be taken in by the proper individuals—the clergymen and lay helpers. He approved of the Bible in State Schools, but did not think that State School teachers should give such instruction. Mr. R. Abercrombie said that to be "secular" was one of the principles of their schools. There were plenty of avenues for religious teaching in the State Schools. In one of his districts he sent to every clergyman there, notifying them that they could come and give religious instruction. He had only one response—from a Roman Catholic priest. He had as great respect for religion as anyone, but did not think that the teachers should teach it. Miss Weeks thought the clergy were very much to blame. It was a pity that more religious teaching should not be given in the schools. She also referred strongly to the mutilation of the readers, from which religious lessons had been taken. She fully agreed with Mr. Maxwell, and felt it a great deprivation that the could not teach religious subjects. Mr. Mathison said that the children were really getting more religious instruction than in the time of the so-called denominational schools. Was the moral standard in the private schools, in which there was religious

instruction, higher than in the State Schools? (Cries of "No.") Forcing religion into children by teachers unfit to teach it could do no good. He, although he looked upon the Bible as everything good, would not teach it. That should be left to the ministers. Miss Butler, a teacher in private schools, said that she had been a State School teacher, and had often felt that it was hard that she could not use the Bible to illustrate her lessons. She had always felt glad that in some of the lessons at least Christ's name was mentioned. (Applause.) Mr. Marks said that individually, and as a Jew, he did not think that Scripture teaching was necessary in State Schools. He was teaching the Jewish religion in several schools every week. Special Jewish teachers were employed to teach the children. The State School teachers should not teach the Bible, but each denomination should provide specially paid teachers to teach the Bible in them. Mr. Tisdal, a retired teacher, believed that the Bible should be taught in State Schools, but by the clergy and not by the teachers. It was impossible for the clergy to teach in all the up-country schools. It was no use to talk about young men—you could not get them—but the clergy could get girls and train them how to teach the children. Mr. Carlington personally would object to teaching the Bible in State Schools; if it only amounted to teaching children repetition work he would not object. He could not honestly teach Scripture as he taught grammar, for he was not competent, although he once thought he was. Out of twenty-four hours of the day the child gave only five to the State School, and did they wish them also to give them religious instruction? He also objected as a citizen to pay the State School teachers to do what others were paid to do. Mr. Trenchbath doubted whether a line could be drawn between mere morality and morality founded on religion. He could not conscientiously teach the Bible in State Schools, as he did not know how to interpret it."

brings down many and still survives. A comet is a nine days' wonder, but an ordinary star, though not so brilliant, shines on for ever. A farmer in our district owns an eighty-guinea cow, which is a fine animal for the show, but his common cows are as good and better for milking purposes. It often happens that the barn-door fowl lays twice as many eggs as the prize breed.

In a battle the fighting is done by the rank-and-file soldiers. Generals, captains and lieutenants are, of course, indispensable; but imagine an army composed of none but lieutenants, captains and generals. On board ship the officers are necessary, but the men before the mast do most of the work; and in a factory, managers and overseers are all in place, but the hands turn out the stuff.

The things which the world can not do without are all common. Common bread, common beef, common cloth, common wood, common leather. If wheat and beef and mutton disappeared from the earth, how long could we live on stuffed turkey? If deal wood died out, how long could we build our houses with hickory? And if leather became a luxury, wherewith should men be shod?

And the world has yet to realise the majesty and dignity of the average man. Kings, conquerors, nobles, poets, musicians, painters, statesmen,—these are not fair samples of the true nobility of man. They are exceptions, after-ences, rare water-sprouts among the many waves. All true history is made, not by the crowned savages that disgrace the pages of our history books, but by the great mass of common men. There is a grandeur inexpressible about the ordinary intelligent man, the true type of manhood, who does common work and lives an everyday life. Would that we might hear more about him, and less about his firework-cousins.

In the Kingdom of heaven, also, the average man does most of the real, solid work. The orator may draw large crowds, but the plain, concentrated, common-place preacher is blessed by God to the salvation of souls. Talented, brilliant speakers, may merely tickle the ear while the itching ear, while the heartless, ambitious exhortation of the average elder will edify the people of God. The great day of the Lord will reveal the mighty successes of the ordinary Sunday-school-teacher, the ordinary

The Exhorter.

THE AVERAGE MAN.

We look to the average man to do the world's work. A genius is well enough for extraordinary undertakings, but the real work of the world is ordinary work, and is best done by ordinary men. Genius is a bright flame soon out, but the average man is a slow fire of red coals. Genius is a stroke of lightning that gives a giant gun and is spent, but the average man is the axe that

Bible-class leader, the average preacher, the average consistent disciple. So let none say "I have but one talent, therefore I will hide it in the ground."

And yet it is the man with one talent who is always most tempted to hide it. The Christian with ten talents may be spurred on by the praise of men, and by the possibility of doing something extraordinary. But the average man of one talent can never hope to show off. Praise is a strong incentive: not is the instinct evil in itself, but rather good, if it looks to the right audience. The love of praise is good, so long as it is not the praise of men, but of God. And this praise may be as strong an incentive to the average man as to the genius.

I think it was Julius Cæsar, who, when passing a little village with his army, heard of a lively quarrel between the leading men of the hamlet as to who should be at the head of affairs. One of his officers remarked how strange a thing it was that contention for pre-eminence should rage in such an insignificant locality. Cæsar replied that he would rather be first man in that village than take second place in the Roman Empire. This instinct of ambition no doubt serves an excellent purpose if held in proper restraint, but how much wiser and holier is it to be content to be an average man, even as a servant of all. One of the hardest lessons to learn is to play second fiddle without a face as long as a fiddle. That man has drunk deeply of the spirit of Christ who can be content to be lost in a crowd, so long as the crowd is moving along the right road.

If the glory of the Lord is our motive in all our work for him, we shall be content to be a drop of water in the ocean, so long as the ocean bears the fleet of God; content to be a leaf in the forest, so long as the forest provides timber for his temple; quite happy as a grain of dust in the road, so long as the road is a highway for his chariots.

We cannot all be queen bees, but we can all be common workers. And if the little bird with its one sweet note swells the anthem of all the birds, why should it desire to be a nightingale to sing alone in the night? And if the humble Christian cannot preach like McNeil, or sing like Burke, still he should be happy in his class at Sunday school, or his tract distributing, or his holy life of common toil.

Father Bernard was a priest who attended those who were sentenced to death. His piety and benevolence were reported to Cardinal Richelieu, who sent for him, and, telling him that his exemplary labors had entitled him to advancement, pressed him to say what he could do for him. Father Bernard replied, "I want, my lord, a better cart in which to convey my criminals to the place of their suffering; this, indeed, is all I need, and I hope your eminence will gratify me in that respect." The Cardinal offered to make him the abbot of a rich abbey, but he refused. Truly we may sometimes catch a glimpse of Jerusalem even from the seven hills of Rome. Happy is the man who has found a humble sphere of quiet usefulness, with many opportunities of doing good, unscen of the world. Such a sphere may be found by every Christian. It lies ready to our hand, for to love Christ in our daily lives, and to carry his example into the workshop, store and factory, is what the world and the church most need to-day and forever.

If we have no genius, and no remarkable faculty, let us be content to be an average man, remembering that the men whom God has most highly honoured were not men of great ability, but ordinary average men. Abraham was not a genius, either in music, painting, poetry, or statesmanship; even as a business man he does not seem to have been a great success, for his nephew Lot bested him over a little land selection affair. Moses was a poor speaker, "slow of speech and not eloquent." Samuel, Elijah, and John the Baptist would hardly be reckoned capable men as we would count. The twelve apostles were all ordinary men, average men; Julius was the only genius among them.

PERCY PITTMAN.

Correspondence.

THE ANTIQUITY OF MAN.

DEAR BROTHERS,—In M. W. GREEN I recognize an opponent of a different calibre to A. HITCHCOCK, but a very inconsistent one. He commends you for closing the correspondence on "The Antiquity of Man," then in the same sentence asks permission to re-open it. This is a marvellous inconsistency. Having full confidence in the power of truth, I felt certain that the truth in my last letter would permeate and

bring forth fresh fruit among the brotherhood, and was quite content to allow the controversy to remain where you had stopped it. Now, although you cramp me for room, I must crave space for a few words in reply to my fresh antagonist. First, he presumes that J. E. L. and M. W. will admit that God knows all about the question—"Presume," yes, that is the word *presume!* Here is an insinuation that possibly J. E. L. or M. W. or both do not admit this; but as M. W. G. cannot point to a single line in either of their letters that even hints in the direction of a denial of the omniscience of the Almighty, I can only regard this as an attempt to introduce into the discussion the *adversus theologium*. When a controversialist cannot meet squarely an argument, it is an old device to "draw a herring across the trail," and this is all that our brother has done, for he is quite aware that the question is not "Does not God know?" but "Do we, erring mortals, know?" His letter is a specimen of what logicians term the "*Fallacy of objections*." Anyone can raise an objection. Dr. Johnson said, "There are objections against a *straw*, and objections against a *catapult*," but one of them must be true." Our brother has hurled at us one passage of Scripture, and that a disputed one, and talks about that "absolutely settling the question."

This was the plan of the Roman inquisitors. They said to their victims with the rack and the stake close by, "Did not JESUS know when He said 'This is my body,' and 'This is my blood'?" Why not allow him "absolutely to settle the question"? So, too, in a recent discussion in which M. W. G. took part, when his opponents in effect said, "Why not allow the Holy Spirit through Paul," absolutely to settle the question?" Did he not say "Let your women keep silence"? Our brother did not reply by a simple *yea* or *no*, but he appealed to the customs of the age, and I would follow to excel in an example if I had space, but as you cannot grant it I forbear. In the present case he has not attempted to expose a fallacy in my argument based upon the fifth chapter of *Genesis*. He is unable to do so, and until that is done my castle remains impregnable. He has also shown his weakness by selecting for his sheet anchor a disputed passage from Paul's address to the Athenians, "God hath made of one blood all nations of men." He lays great stress on the word "blood," but it is uncertain whether Luke wrote *haimates*. The revisers of the New Testament and our brother Rotherham have rejected it. Without this word Paul may have simply referred to the fact that all nations have a common Father, a truth which would be unpalatable to his audience. Dean Alford in his Greek Testament retains the word but translates the passage, "but caused every nation of

men (sprung) of one blood," &c., which is consistent with the co-existence of nations of different blood. But grant the disputed word to be genuine. What then? Does the phrase mean more than "all the world" (Luke 2: 1) or "every nation under heaven" (Acts 2: 5) or "every creature which is under heaven" (Colossians 1: 23) which are evidently limited in their application? If the expression "one blood" proves that all the races of men came from one pair of ancestors, it will prove too much, for if so, the similar phrase "one flesh" in 1 Corinthians 15: 39 would prove that all birds, beasts and fishes had each one pair and but one pair of ancestors, which I guess would favour the evolution theory more than would please our friend and brother M. W. Green.

Ballarat.

M.

AN APPEAL.

DEAR BROTHERS IN VICTORIA.—In making my appeal to the delegates and members of the churches at the Conference for help to procure a new Bible Carriage for Bro Park before the winter set in, I stated that the work was an urgent one. I endeavoured (in a poor way, perhaps) to state the circumstances fairly—the good work being done by Bro Park, that the people whom he reached could not be reached by our evangelists, the way he spread our literature through the country, and the state his present carriage was in—that it was quite unfit to face the coming winter roads. I am beginning to think that the Conference was under the impression I was endeavouring to get off a joke upon it. But, brethren, I never was more in earnest in my life. Bro Park must have the means of travelling, and we as brethren must give him the means. We want twenty or twenty-five pounds more. It is not a large sum, and can be easily raised. There is not a church or a brother or sister that cannot help in this matter, little or much, as the Lord has prospered them. In one week after the issue of this letter, I believe I shall be able to write "Hold, we have enough." I make this appeal earnestly and hopefully, and confident if you see the matter in the light I do it will not be in vain.

Yours in Christ,

Geo. H. BISHOP.

Kyabram.

Conferences.

SOUTH ISLAND, N.Z.

The tenth annual Conference was held in the Tabernacle, Dunedin, on Friday, April 12. Bro. T. J. Bull was voted to the chair, and the proceedings opened by devotional exercises.

An apology was read from the

President, Bro. T. Manifold, expressing regret at his inability, through business arrangements, to be present at the Conference.

The Executive Committee's report was read and adopted. Regret was expressed that the report was not so favourable as last year.

The Missionary Committee's report was also read and adopted. From this it appears that Brethren Way, Bull, and Martin were engaged as evangelists, but some difficulty was experienced in providing ways and means.

The statistical schedules showed the membership in 12 churches to be 881, a falling of 111 from last year. The Tabernacle, Dunedin, showed a decrease of 112, the reason for which large decrease is probably known to most of our readers.

The treasurer's statement was read by Bro. Wilson, and showed receipts £311 10s. 9d., and expenditure £310 1s. 9d., the liabilities and assets exhibiting a deficiency of £19 16s.

The Conference essay was read by Bro. Holmes, the subject being "Giving to the Lord." The delegates testified to the ability of the essayist, and soundness of his sentiments on the question of church finance.

Notice of motion was given by Bro. Stewart for next year, "That with a view to prevent some of the evils that we have seen in the churches recently, it is proposed by this Conference to recommend churches to allow only members above sixteen years of age to vote at business meetings."

Resolved that the next Conference be held at Kaitangata, on Good Friday, Saturday and Monday, 1896.

The Executive Committee was elected for 1895-96, resulting as follows: President, J. H. Perkins; vice-president, Capt. J. Stewart; secretary, T. H. Rix; assistant secretary, J. Routledge; treasurer, W. Wilson, and H. Holmes and S. Aburn.

Conference essayist for 1896: S. Eilborn.

Resolved: "That the Conference rejoices at the rapid growth of public sentiment in favour of Prohibition of the liquor traffic in N.Z., and urge upon the brotherhood the necessity of using every lawful means for its total suppression."

Tea and public meeting was held on the evening of Easter Monday, at which Bro. Bull, Todd, Donaldson, Hope and Way delivered suit-

able addresses. The choir rendered several selections under the direction of Bro. Inglis Wright.

SISTERS' CONFERENCE.

SOUTH ISLAND.

As secretary of the first Sisters' Convention in the South Island, I send you a short account of our meeting held on Good Friday in the Tabernacle. Sister Ludbrook, from Oamaru, presided, and very glad we were to have her help and experience in conducting our Convention.

After the usual devotional exercises, Sister Hoot gave an address of welcome, which was very good. Sister Todd responded on behalf of the delegates.

After organising and passing of rules for our guidance, the reports of the churches were heard. There were eleven delegates present, representing the following churches: Dunedin, Sisters Wright, Urquhart, Wilson, Thompson and McLeod; Oamaru, Sisters Ludbrook and Hood; Kaitangata, Sister Garvie; Burnside, Sisters Martin and Lindsay; Hampden, Maitauro and Christchurch did not send delegates. We hope they will do so next year.

From Dunedin we had the following reports: Dorcas work, Sister Stewart; Work Society (for clearing of the debt), Sister Thomson; S. School and Flower Mission, Sister Maggie Wilson; Sisters' Prayer Meeting, Sister Urquhart.

Sister Hood's report from Oamaru. The church working in harmony; the sewing meetings and prayer meeting well attended. She paid a high tribute to Sister Ludbrook for her interesting work amongst the sisters of Oamaru.

Sister Jarvie also reported favourably of Kaitangata.

Sister Martin reported the usual meetings are held in Sis. Lindsay's house, who is a noble help to the cause at Burnside. Although a widow she gives her house, fire and light freely to His cause, whose daughter she is.

A letter from Sister Higgins of Nelson, with words of love and cheer. Of course the sisters find the great distance by land and sea prevented many being present who would like to have been with us.

The following papers were read: Sister Wright's on "Woman's Work" was a practical one and much appreciated. Sister Todd on "The Second Coming of our Lord," was very good. Sister Todd is quite an

authority on this subject. Sister Urquhart on "Christian Culture," was also very good. Sisters Agnes Hislop and MacLeod sang very sweetly two sacred songs. Then we elected our officers for the year by ballot. Sister Wright, president; Sister Todd vice-president; Sister MacLeod, secretary. After which we had afternoon tea, kindly provided by Sister Tundstrom, Routledge, and Stewart.

The work we recommend to be taken up by the Sisters of the different churches whenever practical.

Sister's prayer meeting and Bible reading, Sunday school and flower missions, hospital (regular visiting), letter writing to isolated sisters, visiting absentees and sick members, systematic collecting for mission work, temperance work.

We closed our meeting by singing "God be with you till we meet again," with an earnest prayer that God would bless our efforts to the strengthening and uplifting our sisterhood to greater self-denial for Him who has saved us and washed us in his precious blood.

Yours in Christ Jesus,
ISABEL HISLOP.

AUCKLAND CONFERENCE.

The annual conference of the Churches of Christ in the Auckland province, N.Z., was held in the Cook-street chapel, April 12.

Bro. Wallis of Papakura presided, and the meeting was opened with devotional exercises. The president then gave a short address, in which he stated the object of their meeting, and urged the brethren to do all things in love.

Bro. M. Vickery was elected conference secretary.

The Evangelistic Committee's report was read, from which it appears some difficulty was experienced in obtaining reliable statistical information. The information obtained shows the same number of churches as last year, viz., 10, with a membership of 477, an addition of 1 over last year's returns.

The following brethren were appointed as the Evangelistic Committee: J. Allen, F. Davies, R. Downey, F. Evans, W. Mason, J. C. Morton and J. L. Scott.

Bro. A. Murray read the conference essay, entitled "Communion with Jesus." Bro. Forslyer was appointed essayist for next year.

In the evening a social meeting was held, in which addresses were given by Bro. A. M. Bryden and

F. W. Greenwood and Sister Bodle.

A framed illuminated address was presented to Bro. F. W. Greenwood prior to his departure to a new field of labour. The address testified to the high esteem in which Bro. Greenwood was held.

Sisters' Page.

"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Col. 1-10, &c.

Contribution for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Auckland, not later than the 15th of each month.

EXECUTIVE.

The Acting-president, Sister Pittman, said in her opening remarks that "our keynote should be 'Praise.' At our last Executive meeting we had much anxiety re our Sisters Conference, and many petitions were made at the throne of grace for wisdom and guidance, and we have realized it was good to trust in the Lord. For in the Lord Jehovah is everlasting strength."

A warm welcome was extended to the new representatives, who were introduced to the meeting.

Accounts in connection with the late Conference were passed for payment.

The following committees were elected:—

HOME MISSION: Superintendent, Mrs. A. Kemp; committee, Sisters Rowles, McLellan, Heron, Craig, W. C. Thurgood and Kefford.

FOREIGN MISSIONARY COMMITTEE: Sisters Maston, Huntsman and McCoughtry.

TEMPERANCE: Superintendent, Mrs. Huntsman; committee, Sisters F. M. Ludbrook, Ewers, Dewar, Cust, W. C. Thurgood and Stewart.

SPARE LITERATURE: Sisters Silk, Dewar, and Romelech.

SUNDAY SCHOOL WORK: Superintendent, Sister Mrs. Schofield. (Committee to be appointed next month.) Visitor, Sister Mrs. Hall.

COFFAGE AND PRAYER MEETING: Sisters Chown and Forbes.

DOUGLAS: Superintendent, Sister Mrs. Lyall, senr.; committee, Sisters Davis, Kemp, Pittman, Walker and Mrs. McLellan.

HOSPITAL VISITATION: Sisters Thurgood, Cust, Barnett, Taylor, M. Gill and Hill.

PAGE "A. C. STANDARD": Sister Mrs. Ludbrook, senr.,

Kensington reported two of the Sunday school scholars had confessed Christ and been added to the church.

North Richmond Endeavour and school were reported as "moving along steady." The roll was answered by thirty-eight representatives. There were two or three visitors present, including Sister Mrs. Houchins, Sisters Chown and Lyall concluded with prayer.

EXTRACT FROM MRS. C. L. THURGOOD'S LETTER.

"Only a word for the Master,

Lovingly, quietly said!

Only a word—yet the Master heard,

And some fainting hearts were fed."

DEAR EXECUTIVE SISTERS:—

Loving greeting. The Conference is all over, and here at the Executive meeting we feel like having a *Praise* meeting that all has gone so happily and successfully in our busy Conference time. The new year of service is before us, dear sisters; what are we going to do with it? Is the spirit of earnest consecration among us?

Have we resolved to be so loyal to the *Victorian Mission Fund* as to do our part faithfully, and urge others to do the same? Let us see to it that in our respective churches each sister and brother is tenderly requested to give their penny a week, or more if they can, to add to this ever increasing store.

OUR VALUED PAPERS: Is there nothing we can do to aid our sorely pressed editors? Yes, let us send or give our copies to those who do not get them, urging their value, to be on the home table, in handy reach of all, that they may have something pure and helpful, as necessary for their minds, as the good food you are so careful to prepare for their physical nature.

Let us resolve not to hinder the work of the "Christian Endeavour Society"; for if carried out in the spirit intended, they are to develop workers for Christ and the Church. In many instances they are helpful in bringing timid ones into visiting the sick, caring for the aged, and best of all, they elevate the *Word of God*.

How are we getting on in the study of God's Word. Do we have a sweet thought from it, to make a restful pillow for the night, and a rich promise every morning, to make the joy bells ring in our hearts all day. Sisters, let us read the Word more carefully, let us study its intricate meanings more diligently. May it dwell in us "richly in all

wisdom," enabling us to teach, to admonish one another. Where can we find such sweet lessons, such pure examples, and fine illustrations as in the Word of God. Let us be very loyal this new year to every department of our work. Let each superintendent determine to develop her work that it may be "Well done" at the end of the year, "As unto the Lord." And this isn't all dear sisters. As Executive officers, we should have such a deep sense of our responsibility, that by the (loving favour) or grace of God we should strive to set an example in all our work, worthy of imitation. Love to God, and humanity keeping us strong for every day. We want to be present at every meeting, we want to be ready for whatever blessed opportunity opens before us. We want the love of Christ to shine out so clearly in our every word, and action, that each one will feel the glow of our presence. We want to be full of prayer and praise, and each meeting better than the last. How is this to be accomplished? By each putting their shoulder to the wheel, and all in unison going forward.

Your loving sister,
ANTOINETTE K. THURGOOD.

"FORWARD"

"Speak to the children of Israel that they go forward."

So this our marching order still,
As on that day of God's great power:
Forward! it is the Master's will—
The Saviour's hour.

Forward to learn the highest truth
Through harder tasks of duty done;
Nor heed the path be rough or smooth,
If Christ be won.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But short items arising by notice on Wednesday will find a place if time is found. Send all news direct to A. D. Mason, 528 Elizabeth Street, Carlton.

VICTORIA.

MILNERA.—Two confessions Lord's day evening, 21st ult.; one the eldest son of Mrs. Mansell, and the other a young man who has been attending our gospel meetings for some time, whose mother resides in Melbourne. May our Father keep them faithful until death is the prayer of the church.
May 4 J.S., Sec.

SOUTH YARRA.—We are pleased to report three confessions since last report, one on April 28th and two last first day.

Bro. J. Park preached a good sound sermon here on Lord's day evening April 14th. Bro. Henry Berry preached the two following Sundays, and last Sunday Bro. P. Conning occupied the platform, and will (to v.) continue through the month.

Last Thursday evening Bro. J. Pittman was with us, and gave a fine address on "Rescue Work."
April 8. THOS. HAGGER, Sec.

ASCOT VALE.—The school here has just celebrated its fourth anniversary under the most favourable circumstances, on Sunday the 28th May. Bro. F. M. Ludbrook addressed the church in the morning, when a good number of scholars were present. He also addressed a full meeting of parents, friends and scholars in the afternoon, when he gave an interesting address on the miracle of the Feeding of the Five thousand, being most attentively listened to by all. At 7 p.m. Bro. Wm. Wilson addressed a crowded meeting, taking as his theme the Prodigal's Return. Our Bro. fairly rose to the occasion and delivered one of the most excellent addresses we have ever heard him give. This was the unanimous verdict. Tuesday evening, 30th, after providing the children with a sumptuous free tea, we held our annual demonstration, when our building was too small to accommodate the many friends that paid a visit. The children went through a varied programme of recitations, &c., in a manner that elicited the hearty applause of those present. Bro. H. Kemp presented the prizes in a very happy manner to the successful scholars. During the whole of the meetings the children sang in a manner reflecting the greatest credit on their teacher, Bro. J. Clydesdale. The secretary's report showed 205 scholars on roll. Average attendance 138. Teachers on roll, 17; average attendance, 13 T. M.

CHELTENHAM.—The church anniversary has come and gone, and although the weather, part of the time, was wet, the meetings were very interesting and successful. On the Lord's day the meetings were the largest we have seen for some time, to hear Bro. F. Pittman. In the evening we had two baptisms and four confessions. At the public meeting we had the pleasure of listening to Bro. Smalley, Selby, F. Pittman, and Moxey. The subject for the evening being "Growth in Grace." And thus another year has gone, and God has blessed us most abundantly; to him be all the praise R. W. T.
May 6

CASLEMAINE.—The cause here is moving steadily along. We have again been cheered by a visit from Bro. Cook, of Bendigo, which helped us along greatly.

Bro. Spicer, superintendent of our Sunday School, has sent an appeal to all the scholars in Victoria on behalf of our three scholars who are left without home or clothes through the burning of their house. He has received replies from a good number of schools, including the handsome amount of £164.9d. from the Fernhurst school, per Bro. Pattison J. T.

May 3

CHINESE MISSION.—On Lord's day morning, May 5th, at the Lygon-st. chapel, five of our scholars, the first fruits of our mission, were buried with Christ in baptism, and were afterwards received into the fellowship of the church. This result has given us much encouragement to toil on and in our toil rejoice. But while rejoicing we have to regret that on May 7th our Bro. Thomas Ah Kin left for China. There is room for more workers in this corner of the vineyard. A hearty welcome will be given to any visiting our school on Tuesday, Thursday or Friday evenings at 8 o'clock.
A ZOSKY, Sec.

NORTH YANAC.—Bro. Tomlinson visited us last Lord's day for the last time before leaving for the Echuca district. His farewell exhortation to the church in the morning was very impressive. The afternoon and evening gospel services were well attended. At the evening service a young man came boldly forward, made the god confession before many witnesses, and was immersed the same hour of the night. To God be the glory for this evidence of the power of His gospel.
May 6 J. W. McCALLUM, Sec.

SOUTH AUSTRALIA.

GLENELG.—The church here has been much encouraged the last three weeks through the addition of six young sisters and one brother, all by baptism, into Christ. They are all from parent members of the church save one. Wm. P., Sec.

NORWOOD.—I am pleased to report that the meetings of the church are well attended, and that the good work is still progressing in this part of the Lord's vineyard.

During the past two months, since we last reported, seven have been received by faith and baptism, one by restoration, and one from the Baptists. Three of the above were from the Sunday School. That we have good reason to thank God for blessings received from our united efforts.

We are sorry that, owing to the scarcity of employment in Adelaide at present, some of our members have had to remove to the country.

We contemplate holding some special services in the immediate future, and hope to be able to report having received showers of blessings.

Our Endeavour Society is doing good work. Some of our number are among the willing workers of the Destitute Asylum, where meetings are occasionally held by them. It is proposed to hold open air services in some of the back streets of the neighbourhood. We pray God's blessing to rest upon the seed that will be sown.

The Dotcas Society, Sisters' Prayer Meeting and Sunday School are holding their own, although good teachers are hard to get. Some who could teach will not sacrifice a little for Christ.

May 3

A. C. HARKINE.

NORTH ADELAIDE.—Bro H. Forsyth was married on the 19th by J. C. Dickson to Sis. Ellie Halfour, and on May 2nd, Bro Hewett was married to Sis. Pallant. May much joy be theirs throughout the whole of life. We had the pleasure of a visit from G. Pearce of Port Elliott, who gave us an address at the Wednesday evening prayer-meeting. Mr. and Mrs. Dickson are at present staying at Port Elliott for 3 weeks, where with Mr. Gore they have been able to hold a meeting for breaking bread with Bro. and Sis. Pearce and Sis. Russell, much to the pleasure of all.

HINDMARSH.—Our usual quarterly tea and business meeting was held on Wednesday, 27th April. There were fully 100 at the tea and about double that number to the after meeting. Altogether it was one of the best meetings we have had for a long time. The various reports were soon disposed of which were considered satisfactory. Thirteen additions were reported for the quarter. The S. School had increased in numbers by eight. The Building Fund was doing good work in lessening our liabilities. But the church general had fallen behind by £13, for which we are sorry.

Bro. Thos. Harkness read a paper on "Church Order and Worship." It was well written and drew forth considerable discussion. Brethren Palmer, Duley, T. H. Brooker, Smith and others taking part therein. The paper has already borne fruit in our attitude at prayer. The presiding elder reported at the meeting for worship on Lord's day that all the brotherhood should reverently stand whilst prayer was offered, and all stood simultaneously at his request. This is to our mind a much better way.

A presentation was made to Bro. Joseph J. Taylor as a token of esteem from the church his helpful services as organist for over eight years. It consisted of a silver tea-cup and butter dish with a suitable inscription engraven thereon. Bro. Taylor was united in marriage with Sister Edith Weeks on Tuesday in the chapel by Bro. H. D. Smith, a very large gathering, amongst which was Bro. Colbourne from

Sydney, witnessed the ceremony. We wish the happy pair much joy.

Bro. and Sister Frost, who were former members, were admitted by letter from Grote-st. last Lord's day morning, April 29.

Many of the Lord's people felt their prayers of many years were answered as the announcement was made from the platform last Lord's day morning, that Bro. Henry H. Stratten had been accepted by Bro. C. F. Reeves, director, as a missionary to proceed on Wednesday (to-day) to the Poona Mission Station, Bohr State, India. It was well-known for sometime Bro. Stratten had dedicated himself thus to the Lord, but the suddenness of his acceptance came as a surprise. There was little time to arrange a farewell to our brother, but on Tuesday evening a very large and representative gathering took place in the chapel, other churches and kindred societies making it a combined meeting of farewell. Bro. H. D. Smith presided, who with many others, such as Mr. Ashton (president of the local Y.M.C.A.), Mr. K. Sharples (Bland of Hope), Brethren H. Hawks, Ennis, T. H. Brooker and others, bore testimony to Bro. Stratten's good qualities. A steel corrugated trunk, filled with necessary articles and books, was presented during the evening.

Bro. Stratten delivered a farewell address, thanking the Hindmarsh friends for making him what they said he was. The mission is conducted on purely faith principles, which means the spontaneous liberality of God's stewards, who are his own children. Let us rise to the responsibilities of such a glorious work thrust upon us, and do our part well, as will Bro. Stratten.

A. G.

NEW ZEALAND.

AUCKLAND.—On Tuesday, April 23rd, the fifth half-yearly meeting of the Young Women's Bible Class was held at Sister Davis's house, Fun-ton-y, when about 30 Brethren, Sisters and friends were present.

After partaking of the excellent tea which had been so bountifully provided, the meeting commenced, conducted by the president of our class, Mr. A. M. Brydon, recently from Melbourne. Two verses of a hymn were sung and prayer engaged in. A few brief though appropriate remarks were made by the chairman, pointing out the importance of studying the Word of God earnestly and systematically, that by so doing we may be enabled at all times, to wield it effectually against all opponents of the Truth. The secretary's report was read, in which was given a brief history of the class, since its organization 24 years ago.

The treasurer's report, by Sister Janet Begbie, showed a balance of £201 7d in hand. Both reports were adopted.

The business being thus disposed of, a verse of another hymn was sung and an

interesting programme was then given by the members of the class. The items included recitations, readings, song and essay. It was decided that the essay, entitled "True Happiness," be sent to the STANDARD. At the close of the programme, an opportunity was given to those present to speak, when several of the elder Brethren, and one friend Mr. J. W. McDermost, gave words of encouragement and expressions of satisfaction as to the work that had been begun and thus far been successfully carried on in our class. It was also pointed out, that as a class, we should study God's Word not merely for the sake of learning, but in order to make us truer and nobler Christians, by carrying out His will concerning us, in all the little words and actions that help to make up our daily lives. Many kind words of appreciation were also spoken by the chairman and others, in reference to the late president, Mrs. Kitching, and her devoted labors in the class.

The chairman then in a few appropriate words extended a cordial welcome to all young sisters present, or their friends, who were not otherwise engaged on a Sunday afternoon, to come and join our Bible class. The company then joined hands and united in singing one verse of the hymn "God be with you till we meet again," and the meeting closed with prayer.

M. EVANS, Sec.

INVERGARGILL.—The report from Bowmont-street Church, Invergargill, which appeared in your issue of last month, together with a circular issued by them, is calculated to leave a wrong impression on the minds of the churches, in the Australian colonies generally, but more particularly those of New Zealand. In the absence of the facts of the case, we desire that the churches forbear coming to any conclusion on the matter, or acting according to any advice which they may have received. We refrain from stating any facts at present, as the matter is *sub-judice*, only to say that as far as withdrawing is concerned, as mentioned in the report, we were first compelled to withdraw from them. On behalf of the church meeting in Hannah's Hall, Dee-st., Invergargill,
GEORGE BLACK, Sec.

P.S.—Our morning meetings are both pleasant and profitable. The teaching is well calculated to "build us up in our most holy faith," and is conducive to our "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ." There have already been added by baptism to our number, and from the interest awakened by our evening meetings we are looking forward to further additions shortly.
G. B.

DAMARU.—Again we have the pleasure of reporting progress, for since our last report having confessed Christ and been "buried with him in baptism." Bro. Greenwood is expected to arrive to-morrow. Farewell and welcome meeting the same evening. Next

day, a good-bye to Oamaru, and hello to the land of the kangaroo and the white-blossom! A. M. L.

April 21.

OMARU.—A farewell and welcome meeting was held on April 22nd, Bro. Cunningham presiding. The speakers were Bro. T. J. Bull, F. W. Greenwood, J. D. Hamilton, and A. M. Ludbrook. The last named was presented by Bro. Hamilton, on behalf of Oamaru and Hampden brethren, with a beautiful set of studs and solitaires. He also received from the S.S. teachers a handsome set of gold links, and from the Bible Class a pretty little gold pencil case—all tokens of the kindly feelings and Christian love of the donors. Mrs. P. Ludbrook, also, was made the recipient of a very handsome hand bag from the members of the senior sewing class. Bro. Greenwood received a right hearty welcome, and it is hoped that his coming will mean the increasing activity and prosperity of the church.

The secretary, Bro. Hepburn, reported 30 additions during the past 12 months, viz., 29 by faith and baptism, 7 by letter, and 3 restored, so that the church now numbers about 100 strong. The average attendance at the Lord's table is 60. The S.S. roll now mounts up to 113, including 68 scholars and 15 teachers. During the year 6 had joined themselves to the Saviour by the obedience of faith.

God bless the Church of Christ in Oamaru.

A. M. L.

OUR NEWS BUDGET.

So live with men as if God saw you; so speak with God as if men heard you.

One confession at Brighton on Sunday evening, Bro. George King preaching.

Our great concernment in this world is not so much to be happy as to be good.

He who puts too many irons in the fire may possibly find that the fire goes out.

E. T. Edwards, formerly of Dundin, is now preaching for the church in Boston.

Change of heart is better than change of air, and is a great deal more needed by the million.

Bro. J. H. Gibson is preaching for the St. Kilda Church, and he continues for the next two months.

J. G. Shan is now the secretary of the church at Brunswick. Address—129 Donald street, North Brunswick.

Crowded house at Newmarket last Lord's Day evening. Bro. Pittman was preaching Two baptisms.

From a private letter we learn that Bro. Wm. Wilson's services at Fremantle were highly appreciated.

One confession at North Fitzroy on Sunday evening, Bro. Fred Ludbrook preaching. Backbone and nerve in the holding and maintenance of Bible truth is one of the needed heroisms of the hour.

Sister Ludbrook, senr. presided over the first Sisters' Conference in the South Island, N.Z.

Forty sisters were present, and the following office bearers were elected—President, Mrs. J. I. Wright; vice-president, Mrs. Todd; secretary, Miss J. R. MeLeod.

Brethren Laing, Joiner, Ewers and Cameron have preached at Bendigo for Bro. Houchins during the past four Lord's days.

Count not that a blessing over which hangs the threat of God: count not that an evil which He sends as a stepping-stone to heaven.

We regret to hear of the sudden death of our aged Sister Phillip, of Doncaster. She died not long survive her husband, the late Elder C. Phillips.

We are glad to hear that Bro. Houchins is gradually recovering the use of his voice. We expect he will soon be able to get into harness again.

The life whose quiet is never ruffled by any care, and never roughened by any buffetings of fortune, is anything but desirable. It is a dead sea.

Bro. A. H. Bryant is spending a few days in Sydney. Last Lord's Day morning he addressed the Enmore Church, in the evening preaching at Leichardt.

Bro. Pallott (lately of Malvern) is now superintendent of the Sunday-school at Fremantle. Bro. Pallott's long experience will be of great value to them.

The Sultan of Turkey, alarmed at the progress of Christianity in Africa, is sending out missionaries at his own expense to uphold the religion of Mahomet.

In Conference report published last issue, it was stated that Mrs. Cust was elected on the Foreign Missionary Committee. It should have been Mrs. Huntsman.

The churches at *Milbra* and *Surrey Hills* should have been included in our list of churches represented at the Victorian Conference. They were accidentally omitted.

In the "City," in Texas, where Mr. D. L. Moody recently conducted a ten days' mission, 12,000 people were accommodated at one time, and the choir was 500 strong.

We congratulate Bro. Wallis Ludbrook upon his obtaining his diploma at New York. Bro. Ludbrook has also entered upon an appointment at the New York hospital.

Bro. McCrackett is expected by the S.S. "Jervent" to-day, and will at once commence his labors at North Melbourne. We hope to hear of a forward movement in that populous district.

Bro. F. Payne, of Lygon street church, has reached Coolgardie. Some brethren at Fremantle kept a short lookout for him when passing through, but he escaped them.

Bro. Dunn has been preaching at North Melbourne for the past two months. One addition by faith and baptism. Bro. D. McCrackett commences an engagement at North Melbourne next Lord's Day.

The influence of the Ibrahim priesthood must be steadily on the wane, inasmuch as for the first time on record sufficient devotees could not be found to drag the car of Juggernaut over the accustomed route. Persuasions and threats proved alike futile.

The 30th anniversary of the Swanston street Sunday school will be celebrated on Sunday, May 26th, by special services, and on Monday evening, May 27th, by an entertainment consisting of singing, recitations, and dialogues. Special floral decorations. Remember the date and keep it free.

As a result of Papal intermeddling, a crisis has arisen in Austro-Hungarian politics. A late cablegram says:—The newspapers of Vienna, in commenting on this crisis, generally reproach the Vatican, and declare that its perpetually meddling in Austro-Hungarian affairs is a perennial cause of trouble in the empire.

Bro. A. M. Ludbrook and Sis. Ludbrook senr. reached Sydney last week, and have been spending a few days under Bro. Bartley's hospitable roof. Bro. L. spoke at Woolahra last Lord's Day morning, Enmore (S.S.) in afternoon, Marrickville at night. Our Bro. and Sis. arrived in Melbourne on Tuesday. Bro. L. has not yet entered into an engagement with any church.

Last Lord's day morning five Chinese converts were baptised at Lygon street before the usual hour for worship meeting, and were afterwards received into fellowship.

The five Chinese are members of the class carried on at Bro. McClean's house, Lygon-street. They have also been instructed by Sunday-school teachers. During the week prior to their baptism they were interviewed by two elders of the Lygon-street church, and their replies to questions put showed that they have a most intelligent conception of the religion they have embraced.

A few weeks ago we announced that Bro. Hugh McLellan had commenced labors with the church at Shelbyville, Kentucky. We clip the following from an American paper:—"Mr. Hugh McLellan is conducting a series of gospel meetings at the Christian church in this place on Sunday evenings. He is attracting considerable attention as a young man and is greeted with large audiences on every occasion."

We hear that owing to the partial break-

up of the Baptist cause in Timaru, the chapel being sold to the Congregationalists, several who were formerly members of Churches of Christ elsewhere, now meet together every first day of the week according to apostolic order. We understand that with the Hesarwick family and Bro Kelly (late of Berwick, Victoria) there are about 20 who so meet. Perhaps the Oamaru brethren will be able to extend to them a helping hand. Success to the Church of Christ in Timaru!

Bro. Thos Hagger writes in behalf of the Chinese Mission Class, not for money, but for workers. From his letter, which should have appeared in our last issue, we take the following extract: "Dear Brethren—Do you believe in doing good to all men? Gal. 6: 10) Do you believe in preaching 'the gospel to every creature' (Mark 16: 15) You do. Then are you engaged in these works on Tuesday, Thursday, or Friday evenings, or Sunday afternoons? If not, come along to the house of Bro. F. McClean, Lygon street, Carlton, on all, or one of the above-mentioned evenings, or the afternoon; for there you can get to work on the above lines. 'Oh! the Chinese School,' you exclaim. 'Exactly! Are you coming?' By coming you can do good to these men, as regards this life, by instructing them in the rudiments of the English language; thus making the path through life easier and more pleasant. Again, by coming you can assist in presenting to them the glorious gospel; which, if they accept, will give them a hope of life beyond the grave."

VICTORIAN CHRISTIAN SUNDAY SCHOOL UNION.

The following are the results of recent examination:—

SCHOLARS.

Under 10—1st prize, Violet Petty, Doncaster; 2nd prize, Julia Walsh, South Yarra; 3rd prize, Jessie Kemp, Swanston street. Certificates: Alice Phillips, Doncaster; Samuel Wiseman, Ascot Vale; Bertie Barker, North Melbourne.

10 to 12—1st prize, Violet Lee, Footscray; 2nd prize, Ruby Gole, North Fitzroy; 3rd prize, Maria Peters, Ascot Vale. Certificates of Merit: Hilda Rose, North Carlton. Certificates: Charles Mitchell, James Searebrook, Swanston street; John Ewers, Albert Gill, Doncaster; George Prior, Mary Spence, North Melbourne.

12 to 15—Special prize, Mabel Martin, South Melbourne. 1st prize, Edwin Morrison, Doncaster; 2nd prize, Wm. Wenk, Fitzroy Tabernacle; 3rd prize, Frank Dawkins, Collingwood. Certificates: William Park, Alk Kemp, Ascot Vale; Jessie Jennings, Fitzroy Tabernacle; Edith Butler, Frank Petty, Doncaster. Certificates: Robert Ewers, Robert Hillhouse, Ethel Petty, Doncaster; Albert E. Eaton, Fred Lewis, South Yarra; W. McCance, Hubert Rawle,

North Melbourne; Rosa Lee, Footscray; Daisy McCoughtry, Hawthorn; Ethel Wiseman, Ascot Vale; Maggie Leane, George Mitchell, Newmarket.

15 to 18—Returns are not in hand yet.

Over 18—1st prize, Miss Moore, Fitzroy Tabernacle; 2nd prize, Miss Edwards, North Melbourne; 3rd prize, W. J. Collings, Lygon street. Certificate of Merit: Edith Bandwell, Hawthorn. Certificates: G. W. Werk, Miss McGregor, Fitzroy Tabernacle; David Hannah, North Carlton; Miss K. Enderby, Mrs. Tyrell, Maggie, Vewdall, Lygon street; Miss J. Phillips, Miss M. Stowards, B. Col, Collingwood; Mary Gill, Maggie Williamson, Thomas Petty, Doncaster; Emily G. Hamill, Prahran; David G. Carson, Williamstown; Martha Topp, Ascot Vale.

TEACHERS.

Junior—1st prize, Alex. Main, Collingwood; 2nd prize, T. J. Cook, Fitzroy Tabernacle. Certificates of Merit: Miss A. Tinkler, North Fitzroy; Jas. Wiseman, Ascot Vale; Miss Bertha Chick, Hawthorn; Thos. Hagger, South Yarra; Jno. McIntosh, Lygon street. Certificates: Miss B. Wilson, Fitzroy Tabernacle; H. J. Banks, North Carlton; S. H. Pittman, Miss E. Pittman, Malvern; Miss J. W. Davidson, Fitzroy Tabernacle.

Senior—Special prize, Miss J. Cov, Lygon street; 1st prize, E. F. Ryall, Malvern; 2nd prize, T. H. Parkes, Fitzroy Tabernacle. Certificates of Merit: Jas. McGregor, Fitzroy Tabernacle; Thos. Gole, St. Vit. Fitzroy; Miss Enderby, Lygon street; D. A. Lewis, South Yarra. Certificate: A. R. Benn, Minyip.

At the meeting of the S. S. U. Committee, 20th ult., the best thanks were tendered to all who took part in the recent cantata, "Cloud and Sunshine." Special mention might be made of the principals who helped to make the rendering so successful, and we trust that the same ready response will be given at a future time the services of our singers are required.

At the annual business meeting of the S. S. U. the following officers were elected: President, Bro. J. Tully (Doncaster); vice-President, Bro. H. Swain (F. Tab.); Secretary, Bro. E. F. Ryall (Malvern); Assistant Secretary, Bro. Jas. Wiseman (Ascot Vale); Treasurer, Bro. H. L. Ryall (Swanston-st.); Executive Committee—Above Officers; and Brethren Ewers, Laing, Pittman, Thurgood and Dick. H. J. DICK, Sec.

NEW BOOKS.

"Degrees of Christian Baptism," by L. D. Wilkes. Guide Publishing Co.

L. D. Wilkes is well known throughout the States as a controversialist, and his fame in that respect has reached these colonies. Hence he has something to say about controversy in his introduction. "But it is an irony in the spirit of a controversialist, as we have said, it is hardly a less fervent or less dangerous one to write in a worldly spirit. It requires a brave, honest, open delivered to the 'saints for the faith any sort of a so-called man can, but almost cravenly, float with the current and try of please the world. This latter class—pleasers of men more than servants of God—is the one in which apostates are begotten, in

which the "man of sin" was born and nourished up into his present fatal power. So let the man of controversy be censured, if he must, but I fear more, much more, the one who is so sweet spirited, so good, that he will controvert nothing." From this introduction, we are quite prepared to find that Bro. Wilkes is sound on the design of baptism. From a hurried perusal of the volume, we are of opinion that Bro. Wilkes has given us a useful addition to the literature of baptism. As he says, the design of baptism has not been treated in a reasonably full, and satisfactory manner, in a separate volume, hence his book supplies this want. We confidently recommend the book to the notice of our readers. Any desiring to have a copy should send an order to Bro. Mason, of the Austral Publishing Co., who will obtain it for them from America, the price is about 5/6.

LOVED ONES GONE BEFORE.

PATERSON.—Catherine Blair Paterson, wife of Robert Paterson, died at East Lyne, Yongala, S.A., on the 26th March, aged 72 years, after a long and painful illness. This she bore with Christian patience, and without a murmur. Two years and six months ago she had a stroke of paralysis, and almost lost the use of her speech. Mr. and Mrs. Paterson came from Newmilns, Ayrshire, Scotland, and had lived together for 53 years. She leaves one son and six daughters to mourn their loss. We deeply sympathize with Bro. Paterson and his family.

ACKNOWLEDGMENTS.

RESCUE HOME.

Gratefully received—Col. card, Mrs. Sketton, Mildura, £1 5s; church, Millinet, S.A., £1; church, Keermode street, Adelaide, £9 6s. 6d.; Dr. J. C. Verco, do, £6 7s. 6d.; Mrs. T. Richards, Kyalram, 5s; Mrs. Hart, Lygon-st., 10s; Mrs. Shepherd, do, 5s; Mrs. Greenwood, Oamaru, N.Z., 5s; Mrs. Partridge, do, 4s; Sister Anne Downey, do, 3s; Sister A. Tabb, Auckland, do, 5s; Mrs. Greenwood, do, £1 2s. 6d.; Miss A. Ker, Sydney, N.S. W., £1 2s; Bro. J. Lullof, Amhurst, 5s; church, Newmarket, £1 14s. 3d.; church, Maryborough, Q., £1 1s; S. School, Croydon, 16s. 4d.; church, Malvern, £2; church, N. Richmond, 19s. J. PITTMAN, Armadale.

VICTORIAN MISSION FUND.

South Yarra, per Sister Craig, £1 5s; Hawthorn, per Sister Kellord, £1 0. 6d.; Ascot Vale, per Bro. Minahan, £1; Bro. C. A. Watt, Leongatha, £1. Total, £7 5s. 6d. 357 Swanston-st., Melbourne. Treasurer.

MACALLISTER FUND.

Sis. Jacobs, 5/-; "Ann," 20/- W. C. CRAIG, Treas.

SUBSCRIPTIONS RECEIVED.

With thanks—J. Saxby, 30s; Path, 30s; Broad, 15/-; C. A. Hall and W. J. Phillips, 20s; Glastonbury, D. A. Lewis, B. Dixon and T. Coles, 5/-; Miss Melnes, 5/- MALCOLM McLELLAN, Manager 251 SWANSTON-ST., MELBOURNE.

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Current Topics.

SHOWING ONE'S COLORS.

Piety should be independent. A man should show his colours. His religion must not be affected by men or circumstances, nor regulated by tradition, fashion, or popularity. It should be a matter of principle, of right, of conscientious conviction. Truth should be deemed superior to the good-will of the multitude. He who professes godliness should hold it dearer than life, and maintain it against all odds and at all times. He must not care if he is regarded as singular and strict. An independence respecting what others say, and think, and do, joined with an adherence to what God enjoins, is always desirable and necessary. The primitive Christians rejoiced "that they were counted worthy to suffer shame for His sake." Thus

*"Gloried many a martyr in the fire,
Singing to sleep his torment with a strain,
Which rose to Him that died upon the cross."*

Christians should ever be true and fearless in upholding the gospel and in living out, in the face of ridicule and contempt, and under all varying circumstances, its teachings and precepts.

BURNING THE CREEDS.—

Dr. Meredith, of Australia, says the *Christian Commonwealth*, seems, like so many other people, to be tired, or at any rate dissatisfied, in respect to all existing

creeds. "If I had my own way," says he, "I would burn every system of theology and every philosophic creed every ten years, and send people to the Bible to make a new one." It is quite satisfactory to find that this gentleman would send people to the right quarter. To send them to the Bible must be to dispatch them where they should be willing to repair for any purpose whatever in relation to spiritual things. But people may be directed to the right place for a wrong purpose. This is where the doctor makes a mistake. It is a serious one. And Dr. Meredith is not a little astray as to his notion of the Bible. If a creed were really Biblical, why should it be burnt in ten years? Dr. Meredith probably knows that very few people make their creeds out of pure Bible material. He is well aware that generally a religious creed is a strange mixture of a little of the Bible and a large portion of opinion, tradition, or legend, which was never to be found in the Bible. A perfect creed can be found in the Bible, and every Christian should adopt it. But would Dr. Meredith himself adopt it? If so, and we hope it is so, then we are sure he would not consent to burn it in ten years. But some day there will be a big bonfire of the creeds that men have manufactured. Like Dr. Meredith, many good people are weary of them. It is, of course, an improvement on most of the popular methods to have recourse to the Word of God for a

creed. Dr. Meredith so far is giving excellent advice.

RELIGIONS THAT MUST PASS AWAY.—

The following comment on a recent work by Dr. Grant is worthy of attention:—"Not one of the great systems which held the souls of men under spiritual sway at the time of Christ's Advent to earth now exist. All have utterly perished. So will all the present anti-Christian faiths. Dr. Grant enumerates the causes of decadence in certain of the chief systems. He specially contrasts the position of woman in her relation to Christianity with woman in her relation to Mahometanism. When we think of the part played by women in the religious world of Christian life; when we remember how women have come to the front in every progressive movement in Christian lands; when we think of their place in art, in literature, in the functions which give the delights of music, entertainment, and festive pleasure to society; when we note how in such nations women are honoured and protected; then we begin to realise that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mahometan world. This alone accounts quite sufficiently for the decadent history of the faith which Mahomet planted. A religion which perpetuates the degradation of woman is doomed, and it is dying.