



The Australasian

Christian Standard.

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

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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 despatch 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.

Indeed, every country is at this moment under a fatal blight where polygamous institutions flourish. This is the secret of the strange condition of Turkey and of Persia. Society is paralysed by the absence of any sentiment in favour of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mahometanism into England and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort."

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PURITY, PEACE, UNITY, LOVE, POWER.

THE RESURRECTION.

No. 1.

NO portion of the Bible is better known or more widely read than the Apostle Paul's great argument in the fifteenth chapter of first Corinthians on the resurrection. It is associated in the memories of all Christian people with the saddest events of their lives, as giving them the only real

ray of hope of a glorious re-union with those who have gone before. Without the truths contained in this splendid argument, there is no solid basis on which men can build any prospect of a here-after. Take away the facts set forth in it and we have nothing left to indicate that there is anything beyond the grave to which man may aspire. The world without a revelation from God, sorrows without hope. Its emblems are without joy or gladness. "A shattered pillar; a ship gone to pieces; a race lost; a harp lying upon the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it"—these are the utterances of its hopeless grief. Without Christ these emblems would be appropriate enough, and man would have no solid reason for assuming that the grave was not his goal. It may be there are analogies in nature which suggest that the idea of a resurrection is not an improbable one, but these standing by themselves give no well grounded hope of a higher life beyond. It is only when we see Christ as the resurrection and the life that nature's indications become prophetic and full of possibilities.

The Apostle Paul in dealing with this great theme faces the position at once, and stakes the entire structure of Christianity on the fact of Christ's resurrection from the dead. The great historical facts of the Gospel, he asserts, are the death, burial and resurrection of Christ. But these facts are of value only in their associated force. We turn to the cross and behold Jesus in His death; we see Him laid in the tomb—but if the tomb held Him, of what avail were His death and burial? He might be a dead hero, a martyr, but not a living Christ. If therefore Christ be not risen from the dead, "your faith is vain, ye are yet in your sins." On the fact, then, of

the resurrection of Christ rests the certainty of our faith. It is therefore obvious that the strength of our belief will be proportionate to our conviction regarding this great verity. And it may be that the reason why there are so many weak Christians arises from the fact that this central truth has been received more as a matter of course than as the result of a thorough examination of the evidence upon which it rests. In a matter of such importance as this the evidence should be complete and abundant, and there should be the conviction in the heart of every Christian that they know and are assured of the things which they believe. Christianity does not appeal to our credulity, as some try to make out, but on the contrary demands the exercise of our reasoning faculties. It exhorts us to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you." What that is we know: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away." Christianity is therefore eminently reasonable. Paul himself affords us an illustration of this characteristic feature. In speaking of the resurrection to the Corinthians, he does not use the force of his apostolic authority and arbitrarily demand their acceptance of his statements, but directs their attention to things which were well known amongst them. He treats the resurrection as an incident in the history of the world capable of being sustained by the same kind of proof as any other event which happened within the same period of time. It will be well for us, then, to examine what Paul has given us in the way of historical evidence.

This examination has been so well done by the late Samuel Cox, the well-known expositor, that we will allow him to help us in the consideration of the matter. He says:—

"Now just as a moral Faith requires moral proof, so also an historical Faith requires historical proof. It is the historical proof to the historical fact of Christ's resurrection which St. Paul here lays before us. Mark what the proof is. Historical facts depend on testimony. If we are to be convinced that a certain event transpired in the past, our first demand is that men of character and credibility should assure us, from their personal knowledge, that it did take place. If their character is high, if their credibility has been put to the test and stood it, if they were competent judges of the fact, if we see that they had no motives for bearing false witness, and were incapable of bearing it, however strong the inducement, we really have no alternative: we can only listen to and receive their testimony.

Have we this kind of proof for the resurrection of the Lord Jesus Christ?

Within thirty years of His death, Paul affirms that there were hundreds of witnesses to the fact that God had raised Christ from the dead, most of whom were still alive. Mark how absolute he is. Modern theologians, bent on eliminating the miraculous element of Revelation, have been known to affirm that 'the Apostles were deceived,' misled by their hopes, by 'their predisposition to visions,' and that 'the resurrection of Christ is not an essential of the Christian system.' But St. Paul will not admit either conclusion. Just as he affirms that the resurrection of Christ is an essential of the Faith—"if Christ be not raised, our preaching is vain and your faith is also vain"—so also he denies the possibility of mistake on the part of its witnesses. He will not hear of it. He will not for a moment concede that either he or his brethren were betrayed by illusionary phenomena, by their predisposition to

visions, by their strong imaginations. The only alternative he admits is (ver. 15): 'Either we are false witnesses—false, and not mistaken, or else the fact we attest is true. Either the fact is true, or we are the most profane and blasphemous of profane witnesses—witnesses who lie about God, and before and against God.' There was no mistake. On a fact so sacred and momentous there could be no mistake. The resurrection of Christ was, or it was not a matter of plain fact. Either He did, or He did not, appear after His death to Cephas, to James, to the Twelve, to the Five hundred. So many men, some of them among the most cautious, slow, sceptical of men, could not possibly have been deceived. If the fact they affirmed did not take place, they had no motive for affirming, but every motive for denying it. If the man Christ Jesus were only a dead Jew—what could they possibly gain by setting themselves against all the currents of public opinion and private interest? He could not help them. The priests and magistrates could very obviously injure and degrade them. Was it likely, is it credible, that for the sake of a lie—a lie so monstrous and unprofitable as that a poor dead Jew had come to life—they would forfeit the respect of their neighbours, incur the ban of the priests, provoke the wrath of the magistrates, that they would give up all the sweet uses of this life and risk an everlasting damnation in the world to come? Had they been the vilest reprobates from the 'stews' of Corinth or 'the hells' of Rome, a folly so monstrous, so motiveless, would have been incredible. But if, instead of reprobates de-humanised by vice, they were brave, veracious, disinterested men, in what terms can we express the incredibility of the hypothesis.

The title that need be laid about the character of these witnesses will receive attention in our following article. Enough is now before our readers for careful meditation in the

meanwhile. In our next we will continue the theme, introducing a feature of historical evidence not given by the Apostle Paul, but which has always appeared to us, in itself alone considered, as invincible.

Editorial Notes.

State School Education.—The recent discussion among State School teachers regarding religious instruction seems to have awakened some preachers to a sense of their duties and privileges. The *South Australian* says:—"The secular policy of conducting Victorian State Schools is not likely to be abandoned yet. It at least permits religious instruction to be given outside school hours but inside school premises. In Geelong our ministers avail themselves of their rights, but in Melbourne, since the days of Mr. Bunning, we fear they are ignorant of their rights, distrustful of their powers, or heedless of their duties. Now, speedily following on the recent discussions in Congregational Union and the Teachers' Association, the Revs. Dr. Bevan, T. J. Maljen and Henry Jones will give religious instruction in the Spring Street State School once a week, a month each minister."

Teaching the Bible.—The *South Australian* continues:—"To teach the Bible is not very hard, especially with all the help now given in Sunday School periodicals. But to relegate the teaching of the Bible, or selected passages from it, to any State School teacher, who may be an avowed atheist, or a Galileo, or a Jew, or a Romanist, is to endanger the value of the teaching. The gospel is *not*, even if Calaphas, or Herod, or Judas teaches it, but it will be *given* chiefly when holy men and women teach it. Christians must use all their opportunities, and employ all the accessories of modern education, and go to the work in a prayerful spirit. Therefore we trust the example of Messrs. Bevan, Jones and Maljen will be widely copied."

Much Cry and Little Work.—While many preachers of the gospel are denouncing the present system of education as a Godless institution, it seems only right to ask, Why do they not avail themselves of the opportunities which the State offers to them and give the instruction which is so much needed? Is it because they have not the necessary time at their disposal? Surely not. We guarantee that if a fee was attached to the work there would be no reason to complain of any lack of workers. We honour those men who, feeling the importance of teaching the young in religious matters, cheerfully give their services for

the benefit of the children in our State Schools; but what shall we say of those who make a great noise but do no work in this respect? If State School teachers were asked about this matter, their answers would show how shamefully the "clergy" had failed to do their duty. This may seem harsh kind of talk, but it is the truth, and it is time the truth was spoken on this subject.

All the Difference. — Canon Potter (says the *Southern Cross*), made an admirable point on the subject of the persecutions, of which, alas! both Anglicans and Romanists have been guilty. "We of the Church of England," said the Canon, "confess with sorrow that our Church has been guilty of persecution, and did wrong to persecute. But," he asks, "will Archbishop Carr admit as much on behalf of the Roman Church? Will he admit that Rome did wrong to persecute? Will he admit that (say) the Spanish Inquisition and the Irish penal laws were alike opposed to the spirit of Jesus Christ? If the present discussion were to win from Rome an authoritative repudiation of the principle of religious persecution, something real would be done to pave the way for the reunion of Christendom." A simple "yes" from Archbishop Carr would satisfy not only Canon Potter but all Protestants. We fear, however, that little word will not be spoken. No dignitary of the Romish Church dare frankly and publicly disavow, on behalf of his denomination, the right to persecute.

The "Conversion" of England. — That the papacy has special designs on England is corroborated by a contemporary in the following words:—"His Holiness the Pope has issued his long-threatened Encyclical on the subject of 'the conversion of England,' and it turns out to be a very mild and harmless document. He implores all good Romanists to pray for this object during the nine days preceding Whitsuntide; and as the Pope cannot trust to their love for Protestantism, or loyalty to himself, for eloquence, he adds a curious bribe. "An indulgence of seven years will be granted for each day of prayer during the nine days preceding Pentecost." A prudent Romanist, therefore, has only to recite some mechanical prayers for the conversion of Protestants during these nine days to secure sixty-four years' indulgences, indulgences, that is, for the whole term of his natural life! Was ever before so much offered for so little! Archbishop Carr very unkindly whistles down the value of these indulgences. It is not, he says, "a remission of sin," or "a license to commit sin;" it is, he explains somewhat mysteriously, "a remission of the temporal punishment due to sins already remitted as to their guilt." The Romish doctrine of indulgences. However, with the theology which underlies it, will repay a

somewhat fuller discussion than we can afford in this issue."

Woes of Popularity. — Lecturing the other evening on the "Woes of Popularity," (says the *Christian Evangelist*), Dr. Hunter said the voice of the people was not always the voice of God. Seldom indeed had the true prophets been popular, from Moses and Isaiah down to Edward Irving and Frederic Maurice. Charles Kingsley was cursed like a dog in the public newspapers and accused of teaching atheism and immorality. It was a pleasant thing to be popular, no doubt, but what a snare the love of popularity was to all—boys and girls at school, young men and women in the drawing room, tradesmen, preachers and politicians! What a restriction to say nothing and do nothing that would hinder or endanger it! It deadened the very sense of one's duty to the Creator. We were ready to accommodate ourselves to the wishes of others; we lived for effect, having neither the desire nor the courage to undertake work that others did not praise. The slavery of such a life was terrible. Whichever way the wind blew the man so abandoned liked to sail.

A Land Lottery. — The *Southern Cross* thus comments on the great Van Diemen's Land lottery:—"It has come off, but has proved on the whole, a very great failure. The Tasmanian Parliament passed a special Act in favour of the lottery; the greatest living expert in racing sweeps was employed at enormous cost to "run" it; and all civilised lands were explored in search of simpletons who would purchase tickets. Only 50,000 tickets out of 200,000, however, were actually sold, and only one-fourth of the properties were thus disposed of. Tasmania is thus left in the position that it has tried to do a shabby action, and has failed, and it has all the discredit of the attempt with no consolation in the shape of cash. The net result to the colony is that it has damaged its own public reputation, shocked the consciences of multitudes of its citizens, and failed to get the miserable price for which all these risks were incurred. It had sold, that is, if not its birthright, its character, and has not got even its wretched price in postage!"

A HINDU PUNDIT ON BAPTISM.

In the year 1836 I was stationed in the holy city of Muttra, in the north-west portion of India, and had a learned Brahmin to teach me the Hindustani, the vernacular of some sixty million people in that part of the country. After my lessons in the language, I often spoke to the pundit about the teachings of the

Lord Jesus as found in our Holy Scriptures. One day I said:—

"Pundit, you see that we read your sacred books, in order to find out what they contain; why will you not do the same with our Scriptures?"

In answer to this he said:

"Well, sir, please lend me a copy of your holy book in Hindustani, and I will read it at home at my leisure."

I was very glad to comply with his request, and, as he was a very intelligent man, I hoped the reading of God's Word might be the means of convincing him of the truth as it is in Jesus.

The Testament I gave him was the translation sanctioned by the British and Foreign Bible Society, in which the word used for baptism was not translated, but transliterated "baptisma;" and this one word, simple as it may appear, gave the pundit a strong objection against the integrity of the whole book.

After keeping the book by him for about three months, he one day brought it back, when I asked him if he had read it, and how he liked it. He replied:

"Yes, I have read much of it, and the teachings of Jesus Christ are indeed most beautiful. I have never read anything like it in our holy books, and if all that is written gives true and reliable facts, He must have been a wonderful person, and worthy of worship. But," he added, with an air of cynical doubt, "I fear the book is not *trustworthy*."

I asked him what reason he had to think so. He immediately replied:—"Why, there are parts of it which you seem afraid to translate into our language."

This took me by surprise, and I asked what part. He turned to places he had marked, and called my attention to the word "baptisma," and said:

"I read of a man called John, who is said to have been the messenger of Jesus Christ, who went forth to preach and give *baptisma* to those who repented; and this *baptisma* seems to have been the initiatory rite into the new religion. But what it can mean I cannot possibly find out; for the word has no affinity to any of our Indian languages. If I dissect the word into three separate portions, then I can make something of it, but a very ridiculous thing indeed. *Bap* means father; *ma* means mother; so it would read a *thirty-father-mother*! But this, I suppose, is not the mean-

ing; and I can only conclude that it is a word from some other language of which we people of India know nothing. Yet it would appear that it represents some important part of your religion, and that is the *ene* act by which disciples who believe in Jesus are admitted into the Christian religion. For I find that not only did John practice it, but Jesus Himself tells His followers to give *baptisma* to all who believe in His name; and yet you do not tell us in our own language what this means, for the word is utterly strange to us."

I had now to explain, as best I could, how matters were, and I never in my life felt so ashamed before a heathen controversialist. I told him the word was merely transferred, not translated, in that version; for it was derived from the Greek *bapto* or *baptizo*; and that it was thus transferred because there was one party in the Christian church who practised *sprinkling* of water, and another which used *immersion*.

"Well," he said, "which of these two parties translated this book?"

"Those who advocate *sprinkling*."

"Well," said he, "why, then, did they not put down *sprinkling* in our language? Why put a Greek word for a ceremony which your Christ commanded in a copy of your holy books for Hindus, who do not know a word of Greek? This is very strange."

And now he gave a knowing look, and said, rather sarcastically:

"I suppose the Christian teachers follow our plan. We give in the *raja's* tongue for the common people only as much of the holy books as we think fit; and when a word comes, the meaning of which we do not wish all to know, we keep it in the dark under the thick veil of the original Sanskrit, which they do not know. I was not before aware of the fact that Christians do this also to preserve the power of the priests."

I now took down a copy of the Baptist translation, and showed him that the word was faithfully translated into *diabli*, which means to *immerse*.

This, however, did not remove his suspicions, and he added:

"Suppose you had given this book just to me to a person who lived miles away in the country, where he could have no one to tell him what it meant; how could he possibly find out the meaning of the word, or the nature of one of your greatest Christian rites? And though he should believe in Christ, how could He obey

Him when you hide from us the nature of your ceremony for the admission of disciples to your church?" He concluded by saying, "I have no wish to offend you, sir; but, to be candid, I must confess that this duplicity has quite shaken my faith in the *whole* of your holy book; for people who can prove untrue in *one* word cannot be trusted as true in many words: and I find that, after all, the Christian teachers were no better than ourselves, who, for selfish purposes, kept back a part of the Word of God from the common people."

His mind was so poisoned by this that he would never consent to read the Scriptures. And who can tell how many others have, in the same taken offence as to the truth of God?

Does not the above suggest some very searching thoughts to every Christian? Is there not a grave responsibility resting on each one to be thoroughly loyal to the distinct command of Him whom we call Lord?

If, when our Master, Christ, has distinctly ordained that His disciples should be baptised, we obscure His teaching, or treat it as trivial, or put something else in its place—which man has invented, but which our Master Himself never enjoined—where is our boasted loyalty to our Lord? Where is our implicit obedience to His will? By our lack of faithfulness, even in what may appear a little matter, we may unwittingly put serious stumbling blocks in the way of others who watch us very narrowly; and so they also may be hindered.

One of the fiercest denunciations uttered by the "gentle" Saviour was pronounced by Him against those who taught the "traditions of men" in the "commandments of God." He also added, "Verily I say unto you, whose shall break one of the least of these commandments, and shall teach men so, the same shall be called least in the Kingdom of God."

My reader, if you are a believer in Christ, search the New Testament yourself, unbiassed by prevailing fashion, and see if Christ has not distinctly made clear His will to all that are willing to follow His guidance. Search the Scriptures and see if this is not the thing which the Lord commanded.

His parting words to His disciples were:

"All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptising

them . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always—even unto the end of the world. Amen."—*A tract of the Baptist Tract and Book Society.*

Correspondence.

RELIGIOUS INSTRUCTION IN STATE SCHOOLS

To the Editors of the A. C. STANDARD.

Your editorial notes in the current *Standard*, so far as our brethren are concerned, ought "absolutely to settle the question," "Should State School Teachers be engaged to read the Bible in State Schools?" by an emphatic No.

I have often been grieved and surprised to find many of our members who have descended from Nonconformist fathers, and who knowing somewhat of the persecution their fathers suffered through the State meddling with religion, notwithstanding this, taking no warning, but advocating for a return to the old practice. It is not so many years since this colony shook off the incubus of State aid to religious teachers, yet we find this agitation for an indirect resumption of the practice. But I am told that the State is to be put to expense. The State is not to be charged a copper, but the State teachers are to be forced to do this. I use the word "forced" designedly, for that the vast majority object to the task, the quotation from the *Scabian Cross* is a proof. The attempt to force this work upon the teachers is dishonest, for they have been engaged to teach certain subjects, and to compel them to perform more than they agreed to do, is contrary to my Bible, for in it, I read, "Masters give unto your servants that which is just and equal." A teacher who shirked his responsibilities would be condemned as unjust; so he who would force him to exceed his bargain without extra remuneration would be equally unjust. Again, I am told by those agitators, "we don't want religion taught, but historical facts only," yet every now and then the cry is raised that crime is increasing through the defective teaching in our State schools, and sometimes the falsehood is repeated, that the name of God has been excluded from the reading books. If historical facts are all that are wanted, I desire to know whether the knowledge that Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs, will have any more influence on morality than the information that Henry VIII. was the father of Elizabeth.

A short time ago a person made a great splutter by displaying some statistics to

show that crime in Victoria was increasing at an alarming ratio, but only required one prick from the pen of Mr. Hayter, to burst the bubble, and show that the statistical tables had been most unfairly used, and that crime instead of increasing was decreasing. Brethren, look around you, and I feel certain that you will acknowledge that those who have been educated in our State schools will compare favourably with those taught in private and sectarian establishments. Further the sect that makes the most noise about religion in State schools furnishes the greatest proportion of criminals, while crime decreases among other sects in proportion, that they have made less clamour for assistance from the State, until we arrive at such as the Baptists and Independents, &c., who have always resisted State interference with religion, and consistently declined his proffered aid. Amongst these, criminals are conspicuous by their rarity, proving that the members of those bodies are not mere formalists, but are alive to their responsibilities and train their families in the fear of God.

Mr. H. Abercrombie is correct in stating that there are sufficient avenues at present for religious teaching, if they who make so much noise about it would embrace them. The professedly religious teachers formerly had every opportunity at any hour of the day, but they rarely took advantage of their position. Excuses for non attendance were very plentiful. Further, if the State school teachers were agreeable, would a truly religious parent allow his children to be taught by one holding opinions that he regarded as heretical? Some of our schools are taught by Roman Catholics, others by Protestants, others by avowed sceptics, and so on. Brethren, would you allow your children to be influenced by persons holding views that you detest?

The Bible for a Roman Catholic is a sectarian book, and as you well observe, its introduction as a text book into our schools would furnish a grievance to them and a legitimate excuse to agitate for a separate grant. They would know that it had been introduced for the purpose of instilling into the minds of the young, doctrines contrary to what they regarded as truth. Religion should be taught by a religious person, not for fee or pecuniary reward, but *ex amore*, and an indispensable qualification for the teacher is, that he believes what he says without reserve, and says what he believes without regard to consequences. Assuming that all our State school teachers are thoroughly honest and have this indispensable qualification, would you brethren, be willing to entrust the religious training of your offspring to any one who for the time being, happened to be their instructor in secular matters?

Ballarat.

Hearth and Home

By A. H. DRYANT.

— O —

A PARABLE.
JAMES RUSSELL LOWELL.

Said Christ our Lord, "I will go and see
How the men, My brethren, believe in Me."
He passed not again through the gate of
birth,
But made Himself known to the children of
earth.

Then said the chief priests, and rulers, and
kings,

"Behold, now, the Giver of all good things:
Go to, let us welcome with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread,
Where'er the Son of man should tread,
And in palace chambers, lofty and rare,
They lodged and served Him with kindly
fare.

Great organs surged through arches dim
Their jubilant floods in praise of Him:
And in church, and palace, and judgment-
hall,

He saw His image high over all.

But still, where'er His steps they led,
The Lord in sorrow bent down His head,
And from under the heavy fountain stones
The Son of Mary heard bitter groans.

And in church, and palace, and judgment-
hall,

He marked great figures that rent the wall,
And opened wider and yet more wide
As the living fountain heaved and sighed.

"Have you founded your thrones and altars
then,

On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the
poor?"

With gates of silver and bars of gold
Ye have fenced my sheep from their Father's
fold.

I have heard the dropping of their tears
In Heaven these eighteen hundred years."

"O Lord and Master not ours the guilt,
We built but as our father's built:
Behold Thine images how they stand,
Sovereign and soul through all our land.

"Our task is hard—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as Thous leftest them, Thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These He set in the midst of them,
And as they drew back their garments here,
For fear of defilement, "Lo, here," said He,
"Are the images ye have made of Me!"

THE WORLD'S HEART HUNGER.—You and I and all men need to know God.

It is the deepest want of the human soul. More than to understand ourselves, more than to understand life, you and I need to know God. Not something about God; not a list of God's attributes; we need personally to know God. It is the greatest need of humanity—the need of an orphan to know his father. Just because God has seemed to men unknown they have made all manner of images of Him—some grotesque and horrible, some gracious and attractive, according to their conception or according to their desire. All idolatry is man groping after some knowledge of God. And Christianity says so us: "You do not more want to know God than God wants you to know Him." The child does not more want to know the Father than the Father wants to be understood by the child. It is not a very hard experience for a public man to be misunderstood by the newspaper press; it is not a very hard experience for him to be misunderstood by a great outside unknown public; but it is rather hard for a man to be misunderstood by his own friends; and if a man comes to the experience in which he is not understood by his own children, when they misinterpret him, they misunderstand him, he cannot interpret himself to them—that is hard, very hard. The child does not more want to understand the father than the father wants to be understood by the child. Is not this true? Do not you mothers know it, do not you fathers know it to be true? This is the teaching of the New Testament, that we do not so much wish to know our Father as our Father wishes to be known of us. And all that men have tried to do for themselves by making images of God for themselves, God has done for them, making an image of God for them. That is Paul's phrase: *Jesus Christ is the express image of His person.*

"Do not despair. Do not imagine that God has forgotten you. If you are in the way of duty, of faith, and of prayer, be sure that somehow, through the common incidents of a common day, He will guide your feet into the right path."

THE NECESSITY OF CONTINUING TO PREACH FIRST PRINCIPLES.

An Address Delivered at the Victorian Conference by
FERDINAND PITTMAN.

I need not, in your presence, elaborately define my terms. Fairly because you are well acquainted with such principles I venture to address you, for I am comforted by the thought that if I should fail to speak adequately upon my topic, the theme itself speaks to you. I hold up the lantern of the word, the effulgence of the light from which is none the less bright because the hand that lifts it is weak. My words may fail in their mission, but "the word of the Lord endureth for ever," and the principles of the Bible are eternal. But what are first principles? Briefly, I consider them to be the doctrine of Christianity with regard to the way of salvation as taught by Jesus the Christ and the apostles, His ambassadors. So you observe my topic has to do with the life-work of missionaries; yes, and with every preacher of the gospel—the stupendous crusade against error and sin.

In this age, when the air is full of new theories and plans, and thousands of minds are vacillating, and swinging this way and that and oscillating like a clock's pendulum, there is a necessity to hold on to vital truths with a tenacious grip, and unflinchingly and fearlessly, as the title of my text puts it, to continue to preach first principles. And I might well ask the framers of my topic, What else can we preach? for if our holy religion be robbed of its fundamental principles, like a human form devoid of life, it will be left a miserable corpse, fit only for the tomb.

First, let me say the teaching of God's word should suffice. From the sole armoury of the Lord's work our weapons must be obtained, whether we want the sword to strike or the shield to defend. From here alone a military outfit can be obtained, the fitness of which is guaranteed by the Captain of our salvation. Humanly constructed implements for spiritual warfare may be ingeniously made and nice to look upon, as are the creeds of sectarian manufacture, but it is the two-edged sword of the spirit which cuts. Fairly because a superior intelligence is often needed to wander successfully through every labyrinth of sectarian theology we should cut straight through them, and lead men to tread upon the highway in which "the wayfaring men, though fools, shall not err." From the fountain of the word of God let us draw the living waters, and refuse to have them administered in the insipid cups of human authority, lest we taste more of the cup than the water. Perish all rhetoric upon the lips of the preacher if God's mandates are not proclaimed. I have no sympathy with a country school-master in America. An old black preacher had taught his flock that the sun went daily round the earth, which was as flat as a pancake. Many believed him, but one man took his boy to a school master, and said, "Do you teach the children that the world is round or flat?" The master answered cautiously, "Yes." The questioner was confused, but again asked, "Do you teach your children that the world is round or that the world is flat?" Then he said, "That depends upon the opinion of the parents." I believe that many religious teachers are like that American school-master. They are weather-cocks to be turned by every wind that blows. The Lord help us to avoid the heathenish crime of hiding the truth just because some have been taught error.

Then again bear in mind that if we want a really fresh theme—an attractive theme—a novel theme—we had better preach the old gospel. All other topics are hackneyed. There has been a great discussion recently upon "How to reach the masses." I think the "great gulf fixed" between the churches and the masses is to be accounted for largely by the truth that it is often not the gospel they do hear when they go to places of worship. The belief is prevalent that the gospel needs a little fixing up to suit this age. I

propose we fix up the age to suit the gospel. If you want something really novel and so new that millions of people in the present "know nothing about it, preach one night upon "How to get into the kingdom," and the next upon "How to keep in when there;" and if variety be expedient ring the changes within the compass of notes, but touch not the fascinating tunes of human invention.

And let me ask—If the principles of God's word are not enough, who can add to them? As well might you stitch filthy rags upon a royal robe, and fix pieces of flint upon a crown of diamonds. Modern theologians would fain substitute their wild speculations for our glorious religion, but so long as the finite cannot improve the infinite we will be content with the word alone, and while there are many who love to follow every will of the wisp of speculative theology, who are most at home when wandering astray, and, like certain birds of the air, are ever and anon upon the wing in search for other climes—as for us we will build our home in the branches of the tree of the kingdom of God; and while there are some guiding their flimsy, ill-conducted vessels from shore to shore, as for us we will anchor eternally in the haven of the word of the Lord.

But I ask, What do men propose that we add or subtract? "Oh," says one, "we will subtract—certain Scriptures are unphilosophical, unscientific, Christ's death was only the termination of a glorious example, and to view it as an expiatory sacrifice is preposterous," the terms of pardon as stated in the Acts of Apostles do not suit our times, development is the word, sir, development." And if these philosophical gentlemen (with whom our land is swarming as numerously as Egypt was with frogs) develop much longer, there will be no room left for one verse of holy writ, but every book and every leaf will be scattered to the four winds of heaven.

The day has arrived when a poor old Christian sitting in his rocking chair, with tears flowing as he reads God's comforting precious promises, must needs get his crutches, huddle down the street to the paragonage of the scholarly Rev. Knowall, who has just been studying higher criticism, and say, "Sir, tell me, tell me, is the chapter I have been reading inspired or of questionable authority?"

The day has come when the opinion is prevalent that a preacher's worth should be gauged in proportion to the extent of his unorthodoxy, and that at the last day the reward will be, "Well done, good and faithful servant, thou hast mauld, and mangled and cut in pieces the word as judiciously as any man that ever lived; being a higher critic, go up to the higher ranks of heaven."

"Oh," says another objector, "in this nineteenth century we must adopt modern methods, Satan has got so used to old methods of attack that we need to devise new war-tactics." And I reply it is true that we need to guard against clinging to certain methods merely because they are ancient, and refusing to get out of the old ruts of custom. Whatever succeeds, if no violation of Scripture teaching, should be practised, however novel. Come on, my friend, with your new appliances and methods, but let us have old principles, and beware lest you violate a "thus saith the Lord" and adopt eccentricities for the mere sake of novelty.

We should have no sympathy with men who preach upon such topics as the following—"The peccability of Christ," "Is there a personal devil?" "Sublapsarianism," "Supralapsarianism," "Pre or post millennium," "Eternal filiation," "Does God know everything?" "Did an angel really descend and stir the pool of Bethesda, or was it an intermittent spring?" Fancy that being preached to dying men and women; they hunger for bread, but get a stone. Let us beware lest we be such outrageous temptations as to deal with this holy trifling, while we have soul-saving truths to proclaim.

But, says yet another, "the Bible so abundantly states the doctrine of future torments and no forgiveness beyond the grave that it will make my hearers very uncomfortable if I don't add my own comforting theory concerning the final restoration of all

things. We must add our own thoughts." Yes, you can think, but remember the thoughts of God are better. I place one "thus saith the Lord" against all the universal disquisitions written or sermons preached. If it be absurd to hold a match light in front of the blazing sun, it is doubly silly to hold man's intellect up in front of the mind of the Lord God Almighty.

My friends, we cannot help God with His work. Here is a vessel in distress. Hatchways fastened down, waves rolling mountains high and coming down with a thundering crash upon the doomed ship, splinting to pieces many a plank. The life-boats are lowered, but seem unavailing. A little boy gets his toy boat and rags, "Father, if the life boats cannot save us here's my boat." We have had offered a great number of toy boats recently, but so long as the life-boat Zion is sailing we will not trust them.

Let us who preach beware lest we strive only to please: sing the people to sleep with comforting doctrine until they find themselves standing upon the narrow ledge of modern theology, and while the light of the next world flashes upon their eyes, wake up to fall, and shriek and perish. Or, as the poet puts it,

"Smooth down the stubborn text to ears polite,

And snugly keep damnation out of sight.

If we preach like that, and meet our audiences at the bar of God, some heart-broken soul will say: "I heard you preach repeatedly; I admired your philosophy, your rhetorical flourishes, your nicely-worded sentences, your soothing, pleasing talk; but you never told me Bible truths. Cursed be your fascinating theories, cursed be your eloquence; they sent us both hurling down the rapids to the final plunge."

May the words once made by a beggar to a minister never apply to us. A cadger called to extract money from a preacher's pocket, as they sometimes do now. He refused to give. The beggar said, "I am sure you would help if you knew what benefit I have derived from your blessed ministry." "What is that?" said the preacher. "Why, sir," replied the cadger, "when I first came to hear you I cared neither for God nor the devil, but now under your blessed ministry I have come to love them both."

Brethren, let us continue unflinchingly to preach first principles. Use not the Bible as though it were a lump of putty to be shaped as you please, or a piece of full-cloth to be cut to the prevailing fashion, but as the Rock Gibraltar of eternal truth, from which if our feet cease to be planted we shall plunge into the dark ocean of error and despair.

But while we should continue to proclaim such principles, let us avoid harping upon one phase of truth. One writer says, "Let a man give his life to the discussion of the doctrine of election, or of free agency, or baptism, or the perseverance of saints, and he will become imbecile in body and mind." Spurgeon says something like the following: "Some preachers are like the famous barristers; they can grind out only three or four tunes and they are run down; I am always glad when they move in the next street. It is an unsatisfactory likeness of a man upon the canvas to paint only the nose or the mouth, so we should avoid painting only one part of man's duty; avoid painting good works with a heavy brush, and the sacrifice of Christ with a light brush for a background." Brethren, while it is necessary to preach baptism, let us avoid the disease of "water on the brain", while we should have our feet shod with the preparation of the gospel, let us see that it is not all close; while we should have us on the helmet of salvation, let us see that it is not all hat and head, and no heart.

Then again, we should avoid an objectionable way of putting things. One has said, "Some think the only use you can make of the sword of the Spirit is to tick somebody with." They are something like Robin Hood, who never received a man into his company till he had played him quarter-staff. Let us remember the Church of God was not intended for war barracks of that description. People are afraid of riots, and when they see this religious charp-boosting and ecclesiastical brick bats and bludgeons

being thrown upon the narrow track, they prefer the broad road. We have too many spiritual anarchists. They are against everything that's going; their socialistic cry is, "Away with buildings, away with paid evangelists, away with prayer, away with everything that others have." And while these religious burglars would rob us of all good works, against which there is no law, they have nothing to substitute but a religion of awful, cold, icicle-like negatives. Spurgeon well expresses it in language something like the following: "Many go about the world with their fists doubled for fighting, they carry a theological revolver. There is no sense in being a theological game cock, to be carried about to show your spirit, or a terror of orthodox, ready to tackle heterodox rats by the score. We should be prepared to fight, but we need to wear a scabbard. There is no sense in waving your weapon about before everybody's eyes to provoke conflict, after the manner of our beloved friends of Emerald Isle, who are said to take off their coats at Donnybrook Fair and drag them along the ground, crying, as they flourish their shillelalls, 'Will any gentleman be so good as to tread on the tail of my coat?' I have more admiration for a Spanish bull-fight than for a preacher of that stamp.

A word more. Those who in future years will preach need to be well instructed in our principles. If the positions of those who have been in the van of reformatory movement in the colonies are to be substituted by backboneless jelly-fish Christians, the cause will die for want of healthy progeny. Hence let all who preach take heed. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

As Disciples of Christ we must continue to preach first principles, or we shall be like Nero of old—fiddling while Rome was in conflagration, and sending boats to Alexandria to obtain sand for the arena while thousands were starving for want of corn. The Lord help us to preach His word, by the flash of the light of which we ourselves have found the road to heaven.

Opinions of Men and Purposes of God.—The fact that the majority is against you in any great crisis is no argument. The majority has always been against God and righteousness, and will be until the end of time. It is consoling to remember, however, that the opinions of men do not change the laws or purposes of God.—*Texas Baptist Standard.*

Suggestions to Preachers.—Many of our preachers might with profit to themselves and their congregations adopt the Scotch plan of taking up a whole book of the Bible and delivering expository discourses on it from Sunday to Sunday. A recent writer says: "Many Scotch ministers say they would not know how to face their congregations twice each Sunday unless they had for one service at least a continuous piece of expository discourse." Dr. Snalker's "Life of Christ" and "Life of St. Paul," also his "Image Christ" are each made up of discourses which were first delivered in the pulpit in continuous lectures from Sunday to Sunday. The same is true of Dr. George Adam Smith's "Isaiah," and other standard expository works. Such a series of consecutive discourses makes it necessary for the preacher to study the scriptures *consecutively*. It helps the people to acquire a better and larger knowledge of God's word; and preachers and people both need such direct Bible study. It also insures variety in the weekly discourses, preventing the falling into ruts. We believe most of our pastors could with great advantage adopt for at least a portion of each year this plan of continuous expository preaching. We should like to see the experiment tried in many of our pulpits this winter.

—*Canadian Presbyterian.*

Attention is directed to the acknowledgments for Home Mission work. Have the brethren forgotten there is such a thing in existence, or do they think it is unworthy of support?

Home Missions.

By M. McLELLAN.

W. D. LITTLE—Returning to the circuit after Conference spent Lord's day, 28th ult., with the church at Wedderburn, where there were splendid meetings both morning and evening. Then on to Fernihurst, where the brethren were much put out about my leaving the district. By way of Yarrowalla, where I stayed two nights, reached Echuca. In spite of the loss of the chapel by fire the brethren still meet, although since the meetings have been held in a dwelling house some are conspicuous by their absence. After seeing the brother from whom the money for building was before obtained, and who got it back from the insurance company, arranged for rebuilding. The edifice will be proceeded with at once, and expect it to be ready about beginning of July. From Echuca went to Kyabram, where the brethren dwell in peace, and in spite of the most determined opposition the truth still spreads. The meetings here were most enjoyable. In the afternoon at the close of the address one came forward and was baptised straightway. The brethren were unanimous in expression of regret for our departure, and desires for our return. Next Lord's day (10V) will be spent at Wedderburn, where we expect further additions; and after a farewell tea on the following night intend to start for new field, meeting Bro. Tomlinson at Minyip. 20/5/95.

W. W. TOMLINSON—I have visited all the churches in the circuit for the last time, closing my labors yesterday, being at Lillimur in the morning and afternoon, Kaniva at night. The meetings all round were splendid, and I was extremely gratified to hear so very many expressions of regret at our departure and kind wishes for future prosperity. I am pleased to report that since my return from Conference I have had the privilege of baptising three more into the ever blessed name—two at Kaniva and one young man at N. Yanac. I intend to drive over to my new field, and have made arrangements to be at Minyip on Lord's day, May 26th; Wedderburn, June 2nd; Echuca, June 9th.; Kyabram, June 15th.; Fernihurst, June 23rd, and to meet Bro. Little at Minyip on Wednesday, May 29th, and exchange notes for future guidance. [20/5/95]

G. H. BROWN—During the past month or rather since Conference one brother has been restored at Galaxill, at Brim one young man came forward and made the good confession, and was baptised the following Sunday; also a young married woman decided to obey the Saviour, and

was immersed last Monday. Her husband, formerly belonging to the Disciples, decided also to unite with us, so that means three additions to the Brim roll and one to Galaxill. This is cheering to us, and I know will be to all. Sunday, April 14th, I preached at Brunswick, 21st, met with the brethren at Dromana and preached in the afternoon. For the four succeeding Lord's days I held the usual services at Galaxill, Galaxill East, Brim, Banzercang and Warracknabeal. The last named place I have promised to visit once a month. At Banzercang the brethren are well able to conduct their own meetings, and I hope will help us soon in other places. 19/5/95.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But that items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. Mason, 525 Elizabeth-street, Carlton.

SOUTH AUSTRALIA.

QUEENSTOWN.—The work is still progressing. We are having most enjoyable meetings. More strangers than ever attend. We pray that they may not be strangers long, but brethren in Christ. I feel confident for many reasons, that we will yet become a large church in this place, and that it will be a powerful one, if we hold fast to the end. March 4th, we had our young Bro. Fischer, who gave the gospel message faithfully to a good meeting. Also March 1st we had another day of blessing. In the morning our Bro. J. Verec told us about the exceeding great and precious promises; the time we spent together was indeed most precious, but only too short. In the afternoon, we had instead of the usual school, a visit from Bro. T. B. Verec, who gave a practical illustration of the result of sin, with a glass of water and dye. The water of course was pure, but as soon as the dye was put into it, it was spoiled at once. So he said it was with a young life. It was pure, but as soon as sin entered, all was spoiled. He also gave another illustration of the effect of surrounding influences. With a lighted candle while it had air it would burn brightly, but as soon as it was put into a bottle it died; and so it was with us. While our surrounding influences were good, everything would be right, but soon as they became bad, it would mean death. I don't think the children will forget it, they seemed to enjoy it very much. In the evening we had the doctor who gave a beautiful discourse on the greatness of the salvation God had provided for man, how could we

possibly escape if we neglected it, Heb. 2. The hall was full to the doors. At the close we had the joy of witnessing the confession of Christ by two, an aged lady and gentleman. We feel that there are more that will soon follow. God bless them and keep them in our prayer. April 8th, another day to be remembered. The aged Bro. mentioned, was immersed by our Bro. J. Verec, who gave a beautiful discourse on the popular objections to baptism. The hall was full. The audience listened with rapt attention. We feel confident that we shall be able to tell you of more soon. R. H.

STIRLING EAST.—There is nothing of much importance to write about. We held our Sunday School anniversary on Easter Sunday and Monday. Prizes were given to the children on the Sunday afternoon. Bro. Palmer, from Hindmarsh, addressed the children, and Bro. A. T. Magarey distributed the prizes. Children sang and recited several pieces both Sunday afternoon and Monday evening.

May 8.

R. PETERS

YORK.—On Easter Sunday our Sunday School held their annual picnic at Piles Paddock, Kensington, the scholars and teachers with their friends numbering over 200 being conveyed there in trolleys. The day was beautiful and the provisions excellent. After spending a very pleasant day all returned home safely, well pleased with the day's outing. On the Sunday previous the scholars gave the beautiful service of song, "A Child of Jesus," in a very creditable manner before a large audience.

May 4

W. B.

UNCLEY.—On Lord's day, April 25th, the funeral sermon of Bro. Geo. McGowan was preached by Bro. Colbourne from Sydney. The chapel was draped with black and wreaths. The attendance was very large, the aisles and vestry being filled, and many unable to get in. Bro. Colbourne spoke from Phil. 1:23, and Bro. Wm. Barford presided. In referring to our brother, he said he was greatly respected by all who knew him. He had lived in many respects a blameless life, and in an unostentatious way had done good and helped the poor around him. The favourite hymn of our brother was sung.

T. G. STOREY.

POINT STREET.—Occasionally it is the privilege of the church here to have from the city in our monthly visits, other than the general routine of evangelists. Our last was Bro. John Anderson, whose first visit to this part of the Lord's vineyard, was on April 14th, and after the stirring exhortation which he gave, basing his remarks on the 1 Thm. 1:3, we cannot but feel proud of such a man as Bro. Anderson.

The church at Milang had the benefit of his services in the evening, and very much appreciated it, and general expression is that Bro Anderson will come again. A. W. P.

GLENELG.—We are pleased to report increasing numbers to our meetings. During our Bro. Smith's absence to other churches we had to report a falling off in attendance. It seems very certain if we want the people to hear the gospel, the preacher must stick to his post. Two more sisters added to the Lord by confession and baptism. W. B. May 14th.

UNLEY.—Since last report we have received into fellowship Bro. Smith and his daughter, from the North Adelaide Church, and Sister Walsh from the Church at Mitcham, and we trust that they may be a blessing to us, and we to them in the Master's work. Bro. J. Colbourne who exchanged with Bro. Green for a month, is with us, and it reminds us of old times, to see his bright, cheerful face. Our brother has a lot of visiting to do, for many of the members are laid aside with illness.

T. G. STORES, Sec.

MILANG.—I am glad to report a little movement in the work in Milang. We have been refreshed by the presence of Bro. Colbourne amongst us. On May 5th he met with the church in the morning at the breaking of bread, and in the evening he preached a powerful gospel sermon to a full and attentive gathering, as a result of which one young maiden came forward and made the good confession, while others were set thinking. We thank God for this and take courage. Still labouring on in His name, May 13.

R. J. BLACKWELL.

VICTORIA.

SOUTH YARRA.—We have to report two confessions during the past fortnight, one of these from the school. Others seem "almost persuaded." We have introduced a new feature into our Thursday evening meeting, in the way of occasional papers by some of our sisters. We have so far, had two of these, the first by Sis. Clarey, on "Bible Promises," and the second by Sis. Silk, on "Christ, the Heavenly Vine." May 20th.

THOS. HAWGEE, Sec.

NORTH MELBOURNE.—Bro D. McCrackett commenced his labours here on Sunday, March 12th. There was an increased attendance both morning and evening. The gospel address on "What think ye of Christ?" was listened to with rapt attention. There were no confessions, but we believe that the seed sown will bear fruit after many days. On the following Wednesday a welcome social was given to Bro. and Sister McCrackett. Suitable addresses were given by the chairman, Bro. Annett, and brethren

Dunn and Timmins. Bro McCrackett replied in a short and happy speech. During the evening several beautiful anthems and duets were ably rendered by the choir. After partaking of a cup of coffee and suitable eatables the meeting closed after singing, "To the work, we are servants of God." W. J. P.

MILDURA.—We have the pleasure to report two more confessions last night (Lord's day, 12th inst.), and will be immersed on Wednesday evening next, the 15th inst. Truly our Father answers the prayers of his people. One of these was the wife of the writer, the other the wife of another brother. May these be kept faithful to death. The gospel is proving to be the power of God for salvation in Mildura, and we are hoping that we will soon require a larger room for our meetings. May the Lord hasten the time is the prayer of

May 13. J. S. Sec.

TASMANIA.

NORTH HOBART.—It may interest your readers to know that since last report, we have had three additional by faith and obedience, and are still contending (under many difficulties), for the faith once delivered to the saints. I am sorry to have to add that one of our present additions, a very promising young man from England, has had to leave Hobart for Zeehan. Being so few in number, we feel the loss keenly, but we trust he may be useful in the new place he has been called to dwell in. G. S. May 7th.

NEW ZEALAND.

INVERCARGILL.—We are pleased to state that since last report we have added four to our number—two restored to fellowship, and two by letter. We have experienced the loss of an able young brother, who promised to be of useful service to the church here, but his health requiring a warmer climate, he had to go north.

The church has just held its annual meeting, which was quiet and peaceable. Though the church roll has suffered loss during the past year, our financial position is looking better than on any previous occasion, while prospects of future work is bright.

ROSS.—It is now just twelve months since any communication was forwarded to the *A. C. Standard* from here, having nothing of particular interest to send, we have remained silent. We have just closed an eight week mission Bro. T. J. Hall, evangelist, well known in Melbourne, having been with us for the past two months, has awakened a considerable amount of interest in our locality, causing the shifting clergymen to sound out the note of alarm, "Beware." On all previous

occasions we have had the use of the Presbyterian church, but not so this time. We have been under the necessity of renting the Totara hall for all our preaching services, viz., Sunday and Tuesday evenings of each week. All through the meetings were very well attended, and good attention given to the very able discourses delivered by our brother Bull. Although no immediate results, yet the seed has been faithfully sown, and the people have had the privilege of learning for themselves the ancient gospel as propounded by Christ and His apostles. And to our little church his visit has been a season of great refreshing. A very great hindrance to our progress in this locality, is the want of a meeting house to which we could invite the people to our morning services. It is a great pity that we should have the ground lying there idle, and the timber wasting away while we are so much in need of the building. I have sometimes wondered if it is possible that the times are so hard that not one of our brethren can possibly assist us to the extent of £50, in order to enable us to complete our building. J. P. MITCH, Sec.

NEW SOUTH WALES.

HOCKDALE.—We are glad to record that since the Conference five precious souls have yielded to the claims of Jesus, being delivered from the power of darkness, and hath been transplanted into the kingdom of His dear Son. May the Lord help them and us to be faithful unto death.

We take this opportunity also of thanking the brethren who have so ably assisted us in the past to proclaim the truth as it is in Jesus, trusting that they, with us, will not get weary in well doing, and that the brethren throughout the colonies may resist the spirit of compromise that is in some places abroad, and take and heed the declaration that is given to us by Jude to earnestly contend for the faith without addition or subtraction. May all the brethren everywhere this year be more determined than ever to fight the good fight of faith and by hold on eternal life. J. MCGREGOR.

WEST AUSTRALIA.

FREEMANTLE.—I am glad to say the Lord's work here is going on splendidly, our morning meetings are well attended, an average of 35. We have a good number of brethren who take part. The church can hold its own with any in the town. When we first began the work, the various sects looked upon us with pity, and thought we should soon be a thing of the past. Such was the tone of their remarks to me, but time the great revealer of all secrets, has showed them that "Truth is mighty and must prevail." I have baptised three lately who made the good confession, making a total of 25 since I came here. Still there's more to follow. Onward is our motto, in the strength of the Lord. H. FORD. May 14th.

OUR NEWS BUDGET.

Superstition is as great an enemy of faith as doubt.

Evil is most dangerous when it looks most like good.

Walking by faith means stepping in the feet prints of Jesus.

You will find it impossible to kill a principle, although you may take the life of the men who confess that principle.

All letters, &c., for Bro. W. W. Tomlinson should be addressed to Post Office, Echuca.

Bro. Scott, "the Dipper," is still carrying on the work at Preston River, W.A. One immersion reported since last advice.

Bro. Tomlinson reports: "One more young man confessed Christ and was immersed 'the same hour of the night' at North Yanac on my last visit."

One confession at Lygon-st last Sunday evening (a daughter of Bro. Craigie's). A collection was taken up for the Melbourne Hospital, amounting to £6 15s.

Bro. Houchins is rapidly improving. He expects to be able to begin preaching in three weeks. In the meantime Dr. Cook will conduct the preaching services.

Bro. McCrackett has commenced his labours at North Melbourne. His address is 83 Chetwynd-street, North Melbourne. We wish him a pleasant and profitable time in his new field.

The Fitzroy Tabernacle S.S., by reason of having obtained the highest number of points during the recent examination has gained the premier position. Doncaster school comes next.

Typhoid fever seems to be very prevalent in W.A. We hear of a large number being laid aside with this disease. Bro. Shears (son-in-law of Bro. and Sis. Hallon) has succumbed to it. We deeply sympathize with the family in their bereavement.

The thirtieth anniversary of the Swanston Street Sunday School will be celebrated by special services on Sunday, May 20th, at 3 p.m. (Mr. F. Pittman), and at 7 (Mr. F. M. Ludbrook); also by an entertainment on Monday evening, May 27th, at 7.45. All are cordially invited.

The Sunday School Union of Victoria is making arrangements for giving a series of lantern lectures during the winter months. It is intended to give five lectures, which will afford a panoramic view of Biblical history from Genesis to Revelations. More particulars in future issue.

We regret to have to announce that Bro. Mason has found it necessary to go into the Melbourne Hospital under the care of Dr. Stirling. A consultation took place with the doctor last Tuesday. An operation will probably be performed today. We sincerely hope that the result will be satisfactory.

Bro. Arthur Hllingworth writing to us, says: "The Perth church has now the help of Bro. Symons (formerly of S. Melbourne), who has opened in business here. Last Sunday we had a fair meeting, of about 20, our largest for sometime. Fremantle, baptisms every Sunday night for the last few weeks."

We also hear that the following brethren have been elected deacons of the Perth church—Brethren A. Bell, H. Symons (late of South Melbourne), Butchers (Malvern), Hawkeford (Lygon-st.), and A. E. Hllingworth (Malvern). The preaching services are to be taken alternately by A. E. Hllingworth and H. Symons. The brethren are enthusiastic and mean work.

A meeting of church officers and speaking brethren is to be held on Friday, the 14th June, to see if improved arrangements can be made for the supply of the Melbourne and suburban churches with preachers. The meeting will be held in the Swanston-st. chapel at 8. The meeting is convened owing to a suggestion made at the late Conference.

Bro. A. M. Ludbrook has entered into an engagement with the church at Brighton. We congratulate the church upon securing such a hard working brother, and hope that both church and preacher will be cheered by seeing many additions as a result of their efforts. A welcome tea meeting was held last night. Bro. Ludbrook's address is "Ivy Dene," William-street, Brighton.

The S.S.U. annual distribution of prizes and entertainment was held at Lygon-street on Monday evening. The audience was both large and enthusiastic; the programme good but rather long. Bro. J. Tully occupied the chair, and Bro. J. E. Laing distributed the awards. The wish expressed in last issue was realised, for we "finished a good year with a good meeting." R. J. D.

The church at Hwerick would like to establish in connection with the Sunday School a Lending Library. We hereby appeal to Sunday Schools to spare old books from their libraries, as we are very short of funds. No objection to new books as well. If members of churches have any books they can spare from their shelves, let them remember our need. Send along to Percy Pittman, Boroick, Victoria.

The following note is taken from the *Irish Herald*:—"Burns, 23rd Feb, 1895. Hear Bro. McIntosh. On Thursday last, the 21st of February, our first convert was baptized into Christ, a young woman, aged 19, the wife of a man who works in the mission premises. Her name is Mah Myam-may. Since no women are admitted into the Buddhist schools I find it necessary to teach what is lacking, in order that she may read the scriptures to her husband and friends. It is a source of much encourage-

ment to us, and no doubt will be to the brethren at home to hear, that one soul has been won for Christ from heathen darkness. Yours in Christian love, A. E. HENSON.

Protestantism made a vigorous and laudable effort to rescue the Church from the Dark Ages—to place an open Bible in the hands of the people, which, in the hands of Romish priests, remained a dead letter; the awful corruptions of the papal hierarchy were laid bare. But Protestantism only effected a *reformation* of an apostate Church, not a *restoration* of the apostolic Church. The relics of a deformed church still linger among us, such as infant baptism, rantism, sectarian shibboleths, mystic interpretations of the Scriptures, regeneration by the "direct influence of God's spirit," without the mediation of the gospel, to say nothing of a ligated, proscriptive sectarian spirit. Protestantism so far has signally failed to attain to the full measure and complete stature of Jesus the Christ.

From an Auckland (N.Z.) paper we clip the following:—"A lively and interesting discussion is now going on at Newmarket with reference to the Sabbath observance. Last evening an address was given in the Newmarket Hall in connection with the subject by Mr. A. M. Bryden, a recent arrival from Victoria, and an assembly gathered which completely crowded the building. Mr. W. Dinwiddie, the Town Clerk, presided. The address dealt at length with the position taken up by the Seventh Day Adventists, and being deeply interesting and admirably given, it was listened to very attentively. At the close a vote of thanks was accorded to the lecturer. This evening the Seventh Day Adventists will occupy the platform at the same hall for the purpose of dealing with the views enunciated by Mr. Bryden, and the latter will deliver another address next week in support of his position.

Bro. C. J. Barker, of the Benevolent Asylum, writes as follows:—"I have been long contemplating writing to let you know that we have in this Institution a large library of books in raised type for the use of the blind or defective vision, not only for the afflicted in the asylum, but for any throughout the colony of Victoria. There are two kinds, viz. Braille, and those of the late Dr. Moon; the latter being very easy to learn. We have the Bible complete, as well as lists of the names of Christian men and women, among them being the names of late President Garfield, different historians, and a quantity of other books too numerous to mention. Should any of our brethren or sisters be afflicted all this while to do it to send word to Mr. Barker at Melbourne or myself. If in any part of the colony of Victoria they will be sent to teach them, as well as supply them with books in either type, and list of all bear in mind all a free of expense, nothing to pay whatever. But any residing in the city or suburbs and can attend the Asylum can be taught here and change books, it being the safe depot for the whole of Victoria."

Brethren Little and Tomlinson in exchanging circuits, are driving to their respective fields. They will probably meet at Minyip next Lord's day. Bro Tomlinson will preach at Wedderburn on the 2nd June, and Bro. Little at Kaniva on the same date.

Bro C. G. Lawson writes from the Indian Ocean, near Colombo, as follows:—"Just a line to tell of the goodness of our Heavenly Father. 'Hitherto the Lord hath helped us.' The equator has been crossed, and the voyage has thus far been favourable. The heat has been tempered by high winds and occasional squalls. The sea has been swelling, but while others, especially ladies, have been again sick I have been wonderfully free. The last first day in addition to our own meeting for worship and the S. School in the second saloon. I had an opportunity of going into the third class, and addressed the children and gave them tickets to their enjoyment. There is a Mr. Bower, a Baptist preacher from Queensland, who knew Bro D. A. Ewers. He preached yesterday, or rather the day before—the 25th; subject: Romans 6, last verse—"The wages of sin is death, but the gift of God is eternal life in Christ Jesus." At the evening preaching in second saloon, on account of weather there was a less attendance. To-day there is an expectation of getting ashore at Colombo. There is much to do in conversing and telling the story of the cross. I ask for the prayers of my brethren on my feeble attempts. Praying the blessing of the Lord on all the faithful."

LOVED ONES GONE BEFORE.

PAGE.—Our brother J. T. Page, one of the deacons of the church at Enmore, has been suddenly called away from us. Some weeks ago he caught the influenza, and has since then been more or less complaining, but we had no suspicion of such a fatal termination of his trouble. On Thursday, the 5th he was moving about as his daily work. The following day he kept his bed, and the doctor was called in to see him. All through the next night he was restless and slept little, and early Saturday morning, without any warning, or even a word of farewell, he fell asleep. He did not leave much testimony to show "how he died," but he did a great deal better than that—he left unmistakable testimony to show *how he had lived.* His light was not hidden. Those who met him in church or at work knew that he was a Christian. "How did he die?" may be important—sometimes. But it is not very reliable. His pains and anxieties that usually attend dissolution may upset your calculations, and then you are thrown back upon the far more reliable

question, How did he live? The man who lives well will die well whatever "testimony" he leaves. And the one whose life has not been in touch with the Divine will leave a false record if his death be disguised in sanctimoniousness. Our Sister Page has our profound sympathy in her hour of trial. For while we know "it is well" with our brother, the chair is vacant and the heart is sad. C. W.

FERGUSON.—On the 16th April, after a long period of weakness and close confinement to her house, our aged Sister Ferguson of the church in Peel st., Brilarat East, was called away to rest. Our sister was born in Perthshire, Scotland, and was 77 years of age. While united with the Presbyterian Church she was led to see the way of the Lord more perfectly, and was baptised by Bro M. W. Green at Castlemaine about 18 years ago. All who knew her besides her family circle bear testimony to her consistent life and gentle character; and as we laid her in the grave we could truly say, it was "in sure and certain hope of a glorious resurrection." We sincerely sympathise with our brother and his family in their bereavement, and in the words of the poet we would say:

Though loved and lost,
Neth ours the pang of those
Whose cat-born grief no heavenly balm
knows;
We would not call her spirit from that home,
Where sin assails her not,
And sorrow cannot come."

W. RAMAGE, Sec.

NEW BOOKS

"An Outline of Bible History," by B. A. Dean, A.M., Professor of History in Hiram College. Standard Publishing Co., Cincinnati, U.S.A., and Austral Publishing Co., Melbourne.

This is a well gotten up book of about 200 pages, neatly bound in cloth, and published at one dollar. From the introduction we learn that "The work was originally prepared as Notes of lectures to Advanced Preparatory students in Hiram College. In re-writing for publication, the original purpose has not been lost sight of, while the larger world of busy Bible students in the Sunday school and the home, has been continually held in view." It is a helpful book and worth having.

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VICTORIAN MISSION FUND.
St. Kilda, per Sts. Hill, 12/9; Wedderburn, 5/-; Galapool, 5/-
317 2/2; 10/10/-; W. C. THURGOOD,
Melbourne. Treasurer.

RESCUE HOME.

Gratefully Received:—Church, Castlemaine, 17/1; Church, Cudgee, per Mr. Whiting, 10/-; Church, Bardonner, S.A., 6/9; Church, Horsham, 10/-; Church, Kyabram, 1/-; Church, Lillimur, 16/9; Church, Malvern, 1/2; Church, North Melbourne, 1/- 9s. 5d.; a Sister, Glen Bower, Red Hill, 1/-; Church, Mt. Clear, 15/-; Col. card, Mrs Tewksbury, Lindon, N.S.W., 1/-; Church, Taradale, 10/-; Church, Cundleton, N.S.W., 1/2 5s.; Church, North Hobart, Tas., 1/2 2s. 6d.; W.C.T.U., Richmond Branch, 15/-; Church, St. Kilda, 1/-; Church, Glenelg, S.A., 10/9; Church, Berwick, 1/1 5s. 4d.; Church, Collingwood, 1/1 13s. 7d.; Mr. J. Thompson, Missionary (marriage fees), 1/-; Kanaka S. School, Childers, 10/-; Church, Childers, Q., 4/6; Sis. Resin, Ma Ma Creek, Q., 5/6; Church, Brighton, 1/1 1s.; Mr. Barling, Berwick, 2/-; Church, North Fitzroy, 1/1 18s. 7d.; Church, Henley Beach, S.A., 1/1 2s. 6d.; P. M. Metcalf, 10/10; Church, Fernhurst, 16/9; Church, Drummond, 1/-; Church, Surrey Hills, 1/2 9s. 6d.; A Friend, per F. M. Ludbrook, 1/5; Church, Warrnambool, 1/1 3s.; Mrs. Millar, Collingwood, 2/6; Church, Invercargill, N.Z., 1/1 2s.; Church, Hampden, N.Z., 12/6; Church, Queensland, S.A., 1/1 4s. 6d.; Church, New Ground, Tas., 1/-; Bro. Madlos, Launceston, Tas., 2/6; Church, S. Launceston, Tas., 1/-; Church, Mildura, 10/3; Church, Christchurch, N.Z., 1/2 2s. 2d.; Church, Wingham, N.S.W., 11/-; Church, Cheltenham, 1/2 9s. 2d.; Church, Brunswick, 11/-; Church, Hawthorn, 1/2 14s.
J. PITTMAN, Armadale.

VICTORIAN BIBLICAL INSTITUTE.

Bro. Crouch, 1/-; Mrs. Hart, 10/-; Church, Croydon, per Bro. Graham, 1/2/9; Church, Surrey Hills, 1/1/6; Bro. Lawan's house, Doncaster, 1/2/12.
W. C. THURGOOD, Treas.

BRO. PARK'S BIBLE CARRIAGE.

Kyabram, 40/-; J. Wilson, 5/- Total, 45/-

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