

Christian Standard.

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

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Current Topics.

THE CATHOLIC CHURCH.—

The Romish and the English Churches are each putting in a claim for the term "Catholic," and in the discussion which has arisen in consequence of these rival claims it is being very clearly demonstrated that neither of them have any legitimate right to the appellation. Prof. Rentoul in a recent lecture deals very ably with the subject, and, to any unprejudiced mind, presents arguments and facts which are unanswerable. We are indebted to the *Australian Weekly* for the following extracts from his lecture.

ORIGINAL USAGE OF THE WORD CATHOLIC.—

The term, "the Catholic Church," has had, in historical evolution, two distinct meanings. In its earliest use, as in Ignatius (who says "Wherever Christ Jesus is, there is the Catholic Church"), the adjective "Catholic" simply meant *general* or *universal* as contrasted with *particular* or *local*. In this sense, it was common in the first half of the second century. It is in this simple sense (as Zahn of Germany, and Lightfoot of England have proved) that Ignatius in the above saying uses the word. And this is the earliest instance of the expression, "the Catholic Church." Ignatius just means that the Christian Church as a whole and in all places of its

spiritual existence, gathers round Christ Jesus as the Church at Smyrna assembled publicly round Polycarp its presbyter-episcopus, and round the "Presbytery" in that particular place.

CHANGED MEANING OF THE WORD "CATHOLIC."

Towards the close of the second century, the term "Catholic Church" began to be used in the sense of "uniformity" in doctrine and practice. As Lightfoot says, "From this later time, it implies *orthodoxy* as opposed to *heresy*, conformity as opposed to 'dissent.'" From this time, the word began to breathe of that rigid spirit of repression of individual opinion as "Schism." Later on, this spirit became the portentous mother of awful persecutions, wherein one portion of the visible Church of God, claiming for itself the term "Catholic," strove to crush out of existence the other and better portion of Christ's heritage and to reduce all living variety into the serfdom of a compulsory uniformity. The confusion of these two distinct meanings of the word "Catholic" misleads many people. As Sandlay says, "We become slaves to words" instead of seeking out the true meaning that lies in words. This confusion is observable in the majority of those who are asserting the exclusive claim of Romanists or of Anglicans to the possession of the title "the Catholic Church." There is not a tittle of genuine historical ground for such a claim.

THE CHURCH OF THE FIRST CENTURY.—

The effort to make the true "Catholic Church" of Christ depend on some imagined "Apostolic succession" of prelate bishops, is one foredoomed to failure. The first century and the second century show the effort to be an anachronism and a mere folly. For that reason, not to speak of other reasons, the controversy as between Bishop Thoroton and Archbishop Carr, and between the various other prelatial disputants is merely a controversy "about goats' wool." They never bring themselves within sight of the real question, viz.—What is it, according to Christ and His apostles, that constitutes the true Catholic Church? And then, this being first settled, *this* other question arises: What was the outside shape and mode of government in the early Christian Church of the first century? Any one who makes unbiassed search for the answer to these questions will certainly find that "the Catholic Church" of Christ existed long before anything like the shape or practices, or special ceremonies, or mode of government of the present Church of Rome or the Church of England, was ever thought of, or had any existence whatever. In the first century everywhere, both in the New Testament writings and in all Christian writings of the first century, the name *Presbytera* (elders or rulers) and the name *Episcopi* (overseers, guardians, or bishops) mean the

same persons. These were the *stated* and *local* spiritual ministry of the Christian Church or Congregation. We find a number of "presbyters" or "bishops" in each considerable Christian Congregation; and joined to them were the "deacons," whose office was devoted mainly to applying the alms of the church to the relief of the widowed and poor. This fact is stated with lucid brevity in Thayer's Grimm Lexicon (the most authoritative lexicon of New Testament Greek) as follows:—"The title *Presbyteroi* meant those who presided over the (Christian) Assemblies or Churches. That they did not differ at all from the *Episcopoi* (bishops or overseers), as is acknowledged also by Jerome, Bishop Lightfoot, etc., is evident from the fact that the two words are used indiscriminately (*Acts* 20: 11, 28, &c.), and that the duty of Presbyters is described by the word *episcopos* (1 Peter 5: 1, 2, &c.) and *episcopate* (episcopate)—see Clement of Rome, 1 Cor. 44, 1." Here Thayer's Grimm gives the abundant N. T. proofs of this.) He adds—"The title *Episcopos* denotes the function, *Presbyteros* the dignity. The former was borrowed from Greek institutions, the latter from the Jewish." In fact, the government of the early Christian Church was modelled upon the simple, popular mode of the Hebrew Synagogue. St. James even calls it by the name "Synagogue." Now this fact that there was no hierarchy of rule in the stated ministry of the early church, and no difference between the *Presbyters* and the *Episcopos* I need not dwell upon. It is enough to state it. It is evident in the New Testament. It is set forth and proven in detail by Bishop Lightfoot. It has been reaffirmed just recently by Professor Sanday. It is admitted even by Langen, the eminent Roman Catholic historical critic. It is admitted even by Canon Gore, the acknowledged leader of the High Anglican party at present in England. And his attempt to get away from the inevitable conclusion following upon these premises, and

to discover some apostolic basis for prelacy, and for the so-called "historical episcopate" are of a rather amusing character. He confesses frankly: "The positive evidence of the first century documents requires us to recognise it as substantially true that the *Presbyters* and the *Episcopos* were, in fact, the same persons; nay, more, that the offices were regarded as identical." Now, one would suppose that, to thinking minds, these facts should close the discussion. They prove that according to Scripture, and the whole evidence of the first century, there was no such thing as our modern kind of bishop, and that such a thing as the "historical Episcopate," or "Episcopal ordination," as necessary to the existence of the true Christian Church (the general or Catholic Church of Christ) has no Scriptural or historical foundation. It is merely a "mare's nest" of the clerical imagination.

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F. G. DUNN, 256 Swanston-st., Melbourne.
A. B. MASTON, 528 Elizabeth-st., Melbourne.

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PURITY, PEACE, UNITY, LOVE, POWER.

THE RESURRECTION.

No. 2.

THE credibility of the witnesses to the resurrection of Christ, has never been seriously questioned. Their high character is admitted upon all hands. Their purity

of life, the exalted character of their teaching, and the entire absence of selfishness in their propaganda, stamp them as witnesses of the very highest order. No fact in history is verified by witnesses of such unquestioned moral character as those brought to the front by the Apostle Paul. Indeed the solitary testimony of Paul himself is sufficient to carry conviction to those who know anything about the history and character of the man. "He was a man the whole bent of whose nature and culture predisposed him to reject the Christian facts. A devout and learned Jew, bound by conviction, and by every motive of interest and ambition to be zealous for the Hebrew Faith, in his zeal for it, he had 'persecuted the church of God.' Is it so much as conceivable that he should belie his convictions, sacrifice his interests, surrender his ambitions, in order to lie about the God whom he held in the profoundest fear and reverence? . . . That he should be a liar who loved the truth more than life, more than rest, more than peace! Can you believe it? Can any man believe it? If this Paul, who has laid his whole heart bare to us, whom we know better than we know any of our neighbours—if he were a liar, whom can we trust? Yet he says he was a liar, if Christ did not rise from the dead." Well, this man, about whose truthfulness we are prepared to stake our existence, not only testifies from his own personal knowledge, but in a letter of undisputed genuineness, which was read in most if not all the churches of his day, corroborates what he says by bringing forward nearly five hundred living witnesses. Surely that is testimony enough to satisfy the most captious critics? But that our faith may be more firmly established let us look at a line of evidence not entered upon by the Apostle Paul.

This line of evidence is brought out by opening up the enquiry as to how Christianity came into existence. Upon what grounds can it be accounted for?

We pursue this line of enquiry by stating that it is a well recognised axiom that every effect must have an adequate cause. The effect in this case is Christianity, and therefore we have placed before us the question, "What was the cause that brought it into existence?" Whatever cause we assign must adequately explain all the phenomena that followed, or else it must be rejected. If it be urged that Christ did not rise from the dead, then we have no alternative but to make a dead Christ the explanation of Christianity—the cause producing the effect. The absurdity of such a position is at once apparent. Nevertheless, it will not be out of place to go somewhat into detail just here.

Let us enquire what was the condition of things when Christ was taken down from the cross and laid in the tomb? The Disciples were downcast and dismayed. Their thoughts are expressed by the two who were journeying to Emmaus. Speaking of Jesus they expressed their keen disappointment when admitting that "he was a prophet in deed and word before God and all the people," but not the hoped-for Messiah—"not he who should redeem Israel." All their dreams of Messianic glory had vanished, and for them *Jesus had no future*. He was no more than one of the prophets of earlier days, and their Messiah, if ever he came, must be some one else than the dead Jesus. This fairly represents the attitude of all the disciples. A dead Christ then, meant, that the work of Jesus Christ had ended in failure and disaster. It is, therefore impossible that a tomb-imprisoned Jesus could account for Christianity. If this had been

the end of Jesus, then indeed the work of His enemies had been crowned with triumph. The new teacher and all His pretensions had perished with Him at the Cross. There was jubilation in the house of the High Priest when Jesus died at Calvary. The priest party rejoiced in the removal of a rival and confidently regarded the execution of Jesus as finally closing that chapter in Jewish history. And so it had, had Jesus been only a man, and been held in the grasp of death as other men. A dead Christ is therefore no explanation of Christianity, but a living Christ is. A Christ holden in the grave is unthinkable in the light of subsequent events but a *risen* Christ gives an adequate cause for the wonderful results which afterwards took place.

Let it be borne in mind that when Jesus went to His death the only provision which He had made for carrying on the work for which he had lived and died was one that could only be brought into operation when His resurrection became an accomplished fact. He must ascend to the Father, and from His Father's home send the Holy Spirit to guide His followers in the way of all truth. At the death of Jesus His disciples were ignorant men, with utterly erroneous conceptions of His mission upon earth. Jesus had given them no outline of the kingdom of truth which He intended them to inaugurate, and which of themselves they were entirely unable to form any true conception, far less manifest any creative power in laying the foundations of a structure which compels the admiration of the world. We ask then, What was it that transformed these men? Where did they get their ideas from? The only possible answer is that Jesus rose from the dead, ascended on high, and sent down the Holy Spirit with power. It required something won-

derful to effect the transformation—no ordinary event could do it. An ascended Christ explains it, and nothing else will.

Note the change. At the death of Jesus, the Disciples scattered, dismayed and heart-broken. Ignorant, timid, and doubting. After His death, united, bold, and eloquent with Divine wisdom. The craven Peter now lion-hearted. He who faltered and lied before a maid servant, stands unabashed before the dread and awful Sanhedrim. Why? Because he had seen his risen Lord. Take into consideration the material which Jesus had left behind Him to carry on the work which he had commenced, and see if it had anything in itself from which the fabric of Christianity could be evolved. Explain how it was that men who, while Christ was with them, had no clear grasp of the nature of the Kingdom which He came to establish, but immediately after His death became endowed with divine wisdom and knowledge of such a character as to enable them to consummate a work about which they previously had altogether erroneous conceptions. And when all these things are clearly recognised it will be seen that if the resurrection of Christ is not admitted, we are left face to face with a miracle greater even than it. But if the resurrection of Jesus be granted then we have at once an adequate cause for the effect which followed. Upon this assumption and upon no other can be explained the events which afterwards "turned the world upside down." It was the power sent forth by a risen Christ that enabled "unlearned and ignorant" men to win the triumphs they did. In this way mightily grew the word of God and prevailed. It accounts for the mysterious influence which everywhere attended the preaching of the new religion. For the words of power, which like

sparks from heaven kindled and burned in the hearts of men. It accounts for the great spiritual resurrection which took place wherever the living doctrine preached by the Apostles was heard. For the fact that old systems and superstitions crumbled before it, and more wonderful still, that sinners forsook their sins, and turned in repentance and newness of life to God. For the growth and triumphs of the Church of Christ. For the new life which had been breathed upon the nations, until the dry bones throughout the wide valley of the world began to stir and move with the breath of God. Thus the fact of the existence of Christianity is, in itself alone considered, an all-sufficient proof of the resurrection of Christ. The resurrection the cause, Christianity the effect, and from this position we defy all the powers of earth and hell to shift us.

Editorial Notes.

Female Suffrage.—The Women of South Australia, says *The Southern Baptist*, are preparing to take part in the next election. It yet remains to be seen whether the majority of them will vote at all, or whether they will be on the side of righteousness. Dr. Brooks says in *Truth*, that "In former years it was confidently affirmed that if women were permitted to vote, the manufacture, sale, and use of intoxicants would disappear from among the evils of the world. But in the recent election in Colorado the women voted, and the majority of them voted against prohibition. The women also voted in New Zealand, and a majority of them voted against temperance. So that one is forced to the conclusion that something more than woman's vote is required to reform and regenerate mankind." We trust our women will vote better than at these other places. But we have been among those who think that you have but to give women control, and they will bring in the millennium.

Blood Tax of the Racecourse.—A correspondent, says *The Southern Cross*, calls our attention to a remarkable paragraph in a recent number of the *Illustrated*, illustrative of what may be called the blood

tax of the racecourse. Says our contemporary: "Since Corrigan was killed on 11th August of last year, no less than thirteen jockeys have been killed right off or have died from injuries received while riding in a race. When such notable jockeys as Corrigan and H. Curdin become the victims of mishaps, public attention is more thoroughly aroused than when the lad whose career (stopped in awful suddenness is a little-known jockey at a country race meeting." Thirteen jockeys killed in eight months! This brings out a hitherto unnoticed aspect of "our great national sport." It is more murderous than Spanish bull-fights; it is almost as bloody, indeed, as the gladiatorial shows of classic Rome. The prize-ring is harmless, viewed from what may be called the coroner's point of view, as compared with the racecourse. The green turf over which the contending horses gallop is literally sprinkled with human blood. Byron's hackneyed line about the gladiator "butchered to make a Roman holiday" is really true about the modern jockey. How can humane and decent citizens, from the Governor of the colony and the judges of Her Majesty's courts downwards, lend their countenance to a sport which not only ruins the soul of multitudes amongst the spectators, but is sprinkled with the blood of the actors?

The Model Church.—We must go back, says T. L. Cuyler, to the Bible, not only for the model preacher and the model Christian, but also for the model Church. What were the characteristics of that first Christian Church that was founded in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half-dozen verses. Here they are: The first characteristic was that the Church was based on sound doctrine. We are told that they continued steadfastly in the "Apostles' teaching" (revised version), that is, in the fundamental truths which Peter and John had taught them. The gospel was a fresh revelation from heaven, and its two cardinal principles were repentance of sin and faith in the Lord Jesus Christ. Those early converts were well rooted and grounded in vital truth, and no young convert ought to be admitted into any church unless he can "give a reason for the faith that is in him." One reason why so many churches are weak is because it is that they are not well-versed with Bible truth. They are not fed on strong meat. Phillips Brooks never said a wiser thing than that "the preachers who have moved and held men have always preached *doctrine*. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

Other Phases.—The second trait, continues T. L. Cuyler, of that model Church was their fraternal "fellowship." The

demon of caste had not got in. They loved one another, became well acquainted with one another, and bore one another's burdens. I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid, modern churches to allow strangers to come to God's house and go away again without even a nod or a civil greeting. If Christians practised the hospitalities of God's house as they ought to do, empty pews would soon become filled, and "outsiders" would soon become insiders. Nobody who wants to be warmed is ever drawn into an ice-house. Those early Christians made much of the ordinances which their Master had appointed. They continued steadfastly in "breaking of bread." We ought to make more of our communion seasons; they should be veritable love-feasts, full of holy joy and the spirit of thanksgiving and praise. The Master should find a guest chamber in every heart. As the Pentecostal Church was born in a prayer-meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their bread of life. No substitute can ever be found for prayer in the pulpit or in the social meeting. Preaching is good, singing is good, but God's people cannot live or grow on either of them; they will starve to death without prayer. I suspect that in that model Church at Jerusalem the "Week of Prayer" lasted through the whole year.

Confirmation of Bible History.—A Christian lady who had been travelling in Palestine related the following incident in her own experience, which at the time impressed her very much, and affords an interesting confirmation of the Bible story. "For hours," she said, "we have been toiling under the burning sun, and, tired and exhausted, we were longing for the moment when the dragoman would lead us to some shady spot where we could find rest. All along our route we passed springs of water, and though we longed to stoop down and quench our thirst we durst not venture, for the water was bitter and swarming with leeches. But after a time we came in sight of another spring, just like those we had passed, and were surprised to hear our guide say, 'Now you can dismount and drink. This water is good.' 'But why?' I asked, 'Is not this spring sending forth bitter water like the others.' The dragoman replied, 'I am a Mohammedan, and so I am not acquainted with your books, but I have been told that one of the Prophets healed this water, which to this day has remained good, and so we name this spring the Sultan's Well.' In our tent that evening I read with new interest the story in 2 Kings 19, making a special note of verse 22, 'unto this day.' And he went forth unto the spring of the

waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land." So the waters were healed unto this day." All His healings are lasting, all His promises are "unto this day."

The Expositor.

THE UNITY OF THE SPIRIT.

CHRISTIANS.—In learning the Divinely approved conception of "The Union of Christians," we must first know what constitutes anyone a Christian. Though the question "What is a Christian?" must evidently be answered before we can say what Christian union is, yet most people shrink from definite answers to it. No one likes to discover he himself is not, in the Scripture sense, a Christian. No one likes to refer to definite Scripture teaching, which when applied to those now passing as Christians, shows that some are not entitled to be so called. Yet painful or invidious as the task may be, the question must be answered on grounds which have the Divine sanction before the phrase, "The Union of Christians," can have any definite meaning.

It is of little use turning to the dictionary to ascertain what a Christian is. The dictionary gives the present-day meaning of the word. But then, what we want is the meaning the word "Christian" had in the days of the apostles. If the present-day meaning of "Christian" is the same as in the New Testament well and good; but if not, then when we speak of "The Union of Christians" that has the approval of God's Word, we must employ "*Christians*," not in its present-day or popular sense, but in its biblical application.

Ogilvie's comprehensive dictionary is at hand, and its definition shows, what all must partly realise, that, in common use, the word varies a very great deal. The word is defined thus:—(1) A professor of his belief in the religion of Christ. (2) A real disciple of Christ; a believer in Christ, who is characterized by real piety. (3) In a general sense, the word *Christians* include all who are born in a Christian country, or of Christian parents.

When, then, we speak of "The Union of Christians," in which of the above three ways are we to use it? Do we mean the union of all who

profess belief in the religion of Christ, whether they are pious or not? Or do we mean only those who could come under the second sense, the *real* disciples, those believers in Christ who are characterized by piety? Or do we mean all who are born of Christian parents, or even all born in a Christian country?

It is, we think, evident that those who, like Lord Hastings, plead for the retention of *Christianism*, the union of Christians on the mediæval rather than the apostolic basis, employ the word Christian in the general wide sense. Indeed there are very few sects who do not in their system, in theory, include as Christians those children of members who have been baptized in infancy, apart from the question of their faith and piety.

However, as we said above, the popular use can only be adopted if it is found in agreement with the use of the word in the New Testament. We may hope, therefore, to get out of the indefiniteness of modern usage by studying God's Word—unless, indeed, it should turn out that the New Testament is as loose and varied as is present-day use.

The word *Christian* only occurs a few times in the New Testament, but the materials for learning the characteristics of those so called are abundant. The name evidently came to be used for those who composed the churches of God in the apostolic age. Thus we read that the disciples were called Christians first at Antioch, implying that they came to be generally so called. It was the name by which Agrippa distinguished those who accepted and followed Jesus as the Christ: And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. This implies that persons were made Christians by having the truth about Jesus addressed to them, and Paul, in his warm, earnest reply, endorses that view: And Paul said, I would to God that whether with little or with much, not only thou, but also all that hear me this day, might become such as I am, except these bonds. Peter also uses the name Christian in such connection as to show that this was the name by which the followers of Christ were known. He is speaking of the sufferings they are called to endure from those who were not of their number, and after exhorting them not to suffer as murderers, or thieves, or evil-doers, or meddling, he adds: But if any man suffer as a Christian, let him not be ashamed; but let him

glorify God in this name.

Now these Scriptures show that we may regard all that is said about the marks of Christ's disciples; all that is said about the change which the members of the church had undergone, on the ground of which they were regarded as Christians or disciples; all that is said about entrance into the kingdom of God, as helping to answer the question, *What is a Christian?*

A few statements may be quoted and the reader left to read the New Testament for himself. Our Lord several times indicated what he required in a disciple: If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free (John 8: 31, 32). Again: If any man cometh unto me and hateth not (i.e., "loveth not less than he loves me") his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his cross and come after me, cannot be my disciple (Luke 14).

It is obvious, then that men are not disciples such as Christ requires by being born the first time, even though in a so-called Christian country. The truth about Christ must lay hold of them, and make them Christians. Hence we read that disciples were made—"Jesus was making and baptizing more disciples than John" (John 4: 1): "Go ye therefore," said Jesus to the eleven, "and make disciples of all the nations, baptizing them," etc. The Acts of Apostles shows how this was done. Christ was preached, men believed, repented, and were baptized, and were then numbered among the disciples or Christians (See Acts 2: 36-47).

We might say, then, in a word, that Christians are those who have believed the gospel of Christ, repented and been baptized (immersed) into Christ. It will not be found that any others are recognised as such in the New Testament. But when we distinguish them as Christians, because they have believed, repented, and been baptized, very many persons will fail to realise what a change of character and of state this implies. Baptism especially they cannot think of as anything but a mere external rite. But these things—faith, repentance, and baptism—will be found to be parts of a process wherein God, by the gospel of His Son, so changed men that

they were said to be born again, to have passed from death into life, to be a new creation. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith working through love." "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature (or creature)." "If any man be in Christ, there is a new creation, the old things have passed away, behold they have become new."

All this reminds us of our Lord's words, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." In a word, Christians are persons regenerated, born again; persons who have died to sin, been crucified with Christ, buried by baptism with Christ, and risen to walk with Christ in newness of life, and any union of persons who have not this blessed, saving experience is not, in the New Testament sense, a union of Christians.—*The Bible Advocate.*

Hearth and Home

GOD'S SENTINELS.

Good women are God's sentinels, in the darkest of earth's night,
They hold with stout hearts, silently, life's outposts towards the light,
And at God Almighty's roll call, 'mong the hosts that answer "Here!"
The voice of good women sound strong, and sweet, and clear.

Good women are brave soldiers, in the thickest of the fight
They stand with stout hearts patiently, embattled for the right,
And though no blast of trumpet or roll of drum is heard,
Good women the world over are an army of the Lord.

Good women save the nation though they bear not sword nor gun;
Their parol is righteousness, their will with God's is one,
Each in her simple person revealing God on earth,
Knowing that so, and only so, is any life of worth.

Don't talk of women's weakness? I tell you that, this hour,
The weight of this world's future depends upon their power,
And down the rack of ages, as time's foot-steps are told,
The level of their height is marked by the place that women hold.

SHOULD MARRIED WOMEN ENGAGE IN PUBLIC WORK?

BY ANNIE S. SWAN.

In these days, when the advancement of women is in every mouth, and when everything pertaining to the place, power, and the influence of women is of absorbing interest, this question is one which forces itself upon us, demanding an answer. It is obviously one which affects a great many interests of such moment that it deserves our most serious and impartial consideration.

I deal with it from the particular standpoint from which I have never wavered, that a woman's first duty is her home; of that responsibility no one can entirely relieve her, though it is possible it may be shared. It is for us to consider how much or how little the home is likely to suffer if the wife and mother engages to any extent in work outside that particular sphere. We are supposed to be considering the case of an intelligent and responsible woman who has taken upon her the marriage vow with a full knowledge of all it entails, and the inevitable restrictions, which I need not here enumerate. The average house, consisting of father, mother, children and servants, as every tried housewife knows full well, requires no small amount of labour, thought, and planning to keep it going in smooth working order. Each day, each hour, brings its own particular claim, and if even the smallest detail be forgotten or set aside, the difference is felt, though it may be in an imperceptible degree. Without seeking to offer any exaggerated examples, it may be conceded that a home left more or less to the care of servants is not likely to be so well kept as the home under the constant supervision of a competent and interested mistress. There will be a difference in the mere arrangements for creature comforts, which are by no means to be despised, since they conduce to good health, happy spirits, and general well-being. We are accustomed to hear the women's part as caterer and general domestic manager made light of, and even sneered at by some. But, for my part, I see in that particular branch of women's work not only great scope for the exercise of individual taste and ingenuity, but even much higher possibilities, and I candidly say that no woman who is not prepared to act that particular part in a man's

house has any right to accept him, and expect him to support her. When there are children the danger becomes more serious, and though I am aware that many good Christian women have been able to satisfy their consciences on this point, and take only the responsibility of appointing a proper person to care for their children, this, I would respectfully submit, does not by any means dispose of the case or settle their responsibility. In the very early stages of a child's career it does not so much matter who takes care of him, provided the nurse be capable, kind, and conscientious; but when the young mind begins to expand, and all the faculties of the soul to awaken, I have no hesitation in saying that nothing can compensate that child for the lack of his mother's personal companionship and care. The weakening of the precious bond must be the inevitable result, and the same child may easily grow up to think so lightly of a parent's duty and responsibility that he in his turn may fail in that particular capacity. I am here supposing the case of a wife and mother whose time is wholly, or at least very largely, taken up by public work. There are other cases in which a certain amount can be undertaken as a diversion, or stimulus, without encroaching in any serious degree on the claims of house and home. It is this strong conviction that a woman's first and most sacred obligations are to be found in the home whose responsibilities she has undertaken that has caused me to refuse many public duties constantly being pressed upon me. And I am convinced that the fascination of this work is so great that, if it once gets a firm hold, it becomes altogether engrossing. It also has upon some natures an unwholesome effect, creating a desire for excitement, and rendering irksome the "daily round, the common task," which is the lot of every house-mother.

Where a married woman is childless, and her husband does not object, there can be nothing said against her taking part in public work, but I cannot see that the woman who has a family and even a moderate establishment to superintend can have much time to spare for public engagements, which are notoriously engrossing. And I further hold that, having undertaken the duties and responsibilities matrimony involves, God will require at her hands an account of that stew-

ardship before any other. Nor will any amount of good work done elsewhere atone for the interests at home which must inevitably suffer by her neglect.—*The Woman at Home.*

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 3-10, R.V.

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

TRUE HAPPINESS

(Essay read at 5th Half-Yearly Meeting of Young Women's Bible Class, Auckland.)

[Inserted in "Sisters' Page" by request.]

From the time when God said, "Let there be light," and calling forth the earth from the chaos and darkness, placed man thereon, there has not lived a single individual who has not sought to attain what he considered happiness.

But, of all these myriads there have not, I imagine, been two whose ideas of happiness have been exactly the same. Each has his or own standard, and seeks in his or her way to find it.

Not only has each individual a different conception of this state to his fellows, but through life we constantly change our own ideas. What would seem happiness to us in childhood, in manhood would give us no pleasure, what seems desirable in middle life, in old age ceases to please. A child finds happiness in his tops and his marbles, in his kite and the ball; the man would consider these things foolish.

The young look for happiness in the future; the old find their happiness in the memories of the past. There is no one who lives in the present. We are constantly either anticipating the joys in store, or longing, regretfully, for what can never come back again.

But, what is happiness? The dictionary defines it as the state or quality of being happy; felicity, contentedness, along with actual pleasure.

However, as an object lesson is always more instructive than mere theory, I will introduce you to a small group who, in common with their fellows, are all eager to grasp and hold that which will give them pleasure.

See, here is a young man who belongs to a good family, has received a good education, has a fine presence, is considered a first-rate fellow and a good companion, and has just entered into possession of a large fortune.

And here is a successful man of business, a man of great ability—one who is looked up to in the business world, and is admired by his acquaintances for his shrewdness and keen business capabilities. He never makes a slip in his judgments, and has managed by his sharp practices to amass enormous wealth.

Now take a peep into this little cottage. Here is a young mother, and by her side her husband. Together they bend over a little cot, and, watching their faces as they clap hands and smile at their little one stirs in its sleep—surely one would be inclined to say, "How happy they must be!"

There are all seeking for happiness in their own way; let us see what the result will be.

The young man having entered into his inheritance, starts out as he terms it, enjoying life, intending to have a right good time of it. Having plenty of money, which he scatters with a free hand, it is needless to say he is surrounded by an army of friends—flattered and sought for by all classes of men. He has houses and lands, horses and carriages. He makes feasts for his friends, enters into all kinds of sports and pleasures—the race course, the theatre, the gambling saloon. With his bevy of followers he travels all over the world, partaking of every excitement and excess which the world calls pleasure. In fact, he tries in every way of which he can think to enjoy himself. Until, at last, he awakes to find his money gone, and his false friends flown. Like the prodigal son, he has wasted his all in riotous living. He who once was a fine-looking, strong, young man; with health, wealth and plenty of friends, is now a wreck—broken in health and penniless, forsaken by all those who once clung to him only to serve their own selfish ends. He has sought for happiness, but it has eluded his grasp.

And the merchant? He who has lived for money, worked and toiled for it, giving up to the task of winning it, the best years of a long life. The young man loved money for the pleasure it would purchase, he now loves it for its own sake. Surely now that he has reaped wealth in such abundance, he ought to be happy. But is he? Can anyone be happy who, in place of a heart, possesses a stone. He has made money, but he has never shown mercy to the poor. He has taken the widow's last farthing—he has turned the fatherless out from their inheritance. When they have cried for mercy, he has thought of his money bags, and stretched his heart against their cry. Surely he has been strictly just, but he has never realized that it is more blessed to give than to receive. To him the pleasures of giving are unknown, since he had those around his hearth who loved him, but his coldness and

hardness have driven them all from him, and in his old age he is left with no other friends, no other comfort, but his gold.

Now let us take another peep into the little cottage. It is still as neat and pretty as ever. The flowers are still blooming brightly, and the bird in his cage is trilling forth a song of praise to the God of Nature. But, apart from the bird there seems to be no life about the place. Let us enter. Yes, the young wife and her husband are within. Once again they are bending together over the little cot—again the child is sleeping; but, alas, it stirs not. It sleeps, but 'tis the sleep of death. The angel has passed over the house and the little spirit has returned to its Heavenly Father. Weep on, mother! Father, you may not comfort her, for she mourns as one without hope. She has lived only for her husband and child. They have been her happiness, her all in all. She has worshipped the creature, forgetful of the Creator; forgetting that he who gives can also take away. And in this hour of bitter trial she is left without hope, knowing not the hand which is strong to uphold in the very depth of woe.

Thus we see that of all these who have sought happiness—the young man in the pleasures of the world, the miser in his gold, the mother in her child—none have succeeded in finding it.

What then is true happiness, and where and how is it to be obtained?

I think if you will turn with me to a few passages in God's holy word, we shall there be able to find a definition.

In the 1st Psalm we read: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doeth he meditate day and night."

Proverbs 15th chap., 29th verse: "He that hath mercy on the poor happy is he." Also Proverbs 10th ch., 20th v.: "Whoso trusted in the Lord happy is he."

James 5th ch., 11th v.: "We count them happy which endure."

1st Epistle of Peter 3rd ch., 14th v.: "But if ye suffer for righteousness sake happy are ye." Also same epistle, 4th ch., 14th v.: "If ye be reproached for the name of Christ happy are ye."

We see, then, that happiness is not to be obtained from the pleasures of the world, from riches nor from mere earthly attention. We are not to make unto ourselves goals of the things of this world; for we are told that where our treasure is there will our heart be also. But it is clearly shown that our joy is to be found in the study of God's word, in caring for and showing mercy unto the poor, in working and enduring all things for his name.

If we have the love of God in our hearts we have a treasure of which nothing can rob us.

If we have few privileges in this world, we can look to the future and think of the joys which our Lord has in store for us.

Do we lack riches? Has not our God treasures untold laid up for us in those mansions which He has prepared for those who love Him?

And should He see fit to take away those whom we have loved here, whose hearts have grown to ours—we have a Father on whose breast we can lean, and whose arm will support us in our hour of deepest agony. A Father whose love atones for, and extracts the sting from all our sorrows.

His love deepens joy and lightens woe.

Let us, then, each one beware lest we be led away by the poor fleeting pleasures of this world, to batter for them the everlasting joy and happiness which belong to every true lover of Christ. Let us never forget that *our happiness is to be found only in Him.*

ANNIE SUTTINGHAM.

Church News.

All matter for this Department should reach the Office by noon on Tuesday. But that matter arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. Mason, 275 Elizabeth street, Carlton.

NEW SOUTH WALES.

SYDNEY NOTES.

(BY C. W.)

CHRISTIANITY TRIUMPHANT.—With advancing years Mr. Gladstone's vision becomes clearer, and his assurance more assured of the final and ultimate triumph of the Christian faith. In the preface to an American Bible history (spiritual) he says: "The religion of Christ is for mankind the greatest of all phenomena, the greatest of all facts. It is the dominant religion of the inhabitants of this planet in at least two important respects. It commands the largest number of professing adherents. It is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers; and this power is both moral and material." This certainly presents the matter rather more optimistically than we have been accustomed to see it, and we rejoice at the G.O.M.'s hopeful confidence in Christianity. For even if our suspicion be correct that the main factors of "power" and "influence" in connection with this *newest* Christianity are money and the maxim gun, it has chosen itself inconspicuously superior in the elevation of the people *en masse* to Hinduism and the other faiths.

THEOPHANY.—And is it not amusing that at the same time we should have a number of professedly intelligent men and women in our midst who manifest a disposition to go back to Buddhism to find what they cannot find in Christianity? The Australian section of the Theosophical Society held its first Annual Convention recently in Sydney. It seems there are 13 branches duly chartered in the colonies, and they were all represented. A good deal of satisfaction was expressed that "in spite of the internal troubles of the society," its teachings were "finding favour just in proportion as they are understood." Possibly, but more likely they are finding favour just in proportion as they are *not* understood. Its objects are—

(1) To form the nucleus of a universal brotherhood of humanity without distinction of race, creed, sex, caste or colour. (2) To promote the study of Aryan and other eastern literatures, religions, philosophies and sciences, and demonstrate the importance of that study. (3) To investigate unexplained law of nature and the psychic powers latent in man." Now as for the first of these, why do theosophists go away from Christ to "form the nucleus of a universal brotherhood of humanity?" And for the second, if a tree is to be judged by its fruit, and the lamentable condition of the degraded millions who have been studying Aryan religions, philosophies and literature is to be allowed in evidence, then theophany is succeeding in proportion as it is *not* understood.

A USEFUL CASE.—A religious newspaper tells the story of a missionary captured by cannibals. They proceeded to examine him, pinching his flesh in different parts of the body to test its fitness for the bake. He coolly took his penknife from his pocket, reached down, and cutting a large piece out of the calf of his leg, passed round as a sample. The savages tasted it, and, finding it tough and tasteless, concluded not to eat him. This leg was made of cork.

THE RE-UNION OF CHRISTIANS.—That is the name now given to the effort to fuse the churches into one. Lord Halifax in that famous address of his has stirred up certain sections of the community in these parts. The head of the Romish body, "Cardinal Moran, has been interviewed, and the pages of one of our great dailies enriched by his specious tongue. Then various Scribes began to pour light on the question, until now the major difficulty is to find out "who is who." However, if the wily Lord thinks that by merely swallowing the gentle Lamb, Halifax and his High Church Party, he successfully secures the "re-union of Christendom," he is woefully mistaken. And we would earnestly entreat "His Holiness" not to swallow the dissenting "critter," or he would likely experience such symptoms

under his ecclesiastical diaphragm as will make it necessary for a doctor Luther to prescribe an emetic. But the intelligence of the world—or that part of it that has been dominated by Protestant principles, and the Pope knows that it is the only part whose support is worth having—will prevent the holy Father from taking this dose. The powerful words of F. W. Farrar are worth quoting: "I do not believe that Ritualism will ever lead back the English nation to Romanism; it may drive a great part of the English nation would rather reel back into barbarism and savagery than be led back into the intolerable tyranny of priests."

Now against this brave utterance from one of the best men of the present century, I place another. A gentleman writing last February in the *Greenock Telegraph*, and who boldly subscribed his name, and described himself as a "Church of England Clergyman," voiced the following sentiments:—"Luther and Knox and Wesley, and all men like them, who opened the door for the sheep to leave the fold, must now have a bit corner. I could not believe that such incarnate demons are now in heaven—demons that have brought such utter misery upon Christendom!!" Surely this "Clergyman" is the gentleman referred to in 1 Cor. 11: 25. At any rate as a meeting between him and the three heroes mentioned above would be certain to lead to unpleasant complications, we will cherish the hope that they will get to a heaven where they will sure to be out of his way.

THE POPE ENCYCLICAL.—"His Holiness" it was who set this "Reunion" fail rolling by an "Apostolic Letter to the English People." And to which, on April 20th, the *Times*, of London, devoted *this column* of its space! He there refers to characters like our Greenock clergyman as "the religious and discreet men who sincerely labor for re-union with the Catholic Church." The venerable *Leon* longs to take the English *Lamb* within his fold. And all who piously recite the following prayer to "Mary" are promised an "indulgence" of 300 days!!—

To the Blessed Virgin—Prayer for England—O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England, thy "Dewy," and upon us all who greatly love and trust in thee. Thy thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faithful and good works we may all deserve to see and praise God

together with thee, in our Heavenly home Amen.

VICTORIA.

BUSBIO.—On the 22nd May a tea and public meeting was held to celebrate the church's anniversary, when a goodly number attended. At the after meeting an interesting programme was gone through, comprising the usual selections of music, recitations, addresses, etc., the main feature of the evening being the annual distribution of prizes to the Sunday School scholars, some of whom took part in the programme to the satisfaction of the audience. Bro. Houchins was present and gave an address, which was much appreciated. Last evening and the two preceding Sundays the platform was occupied by our Bro. Dr. James Cook, who preached to large and attentive audiences.

June 3. G. HINTON, Sec.

KANIVA.—On Monday evening, the 20th, we had a pleasant gathering to bid farewell to Bro. and Sister Tomlinson. Several from Lillimur and North Yanac were present, altogether about 100. Several brethren spoke in appreciation of Bro. Tomlinson's work in the district during the last six years. As a token of their regard, the churches presented him with a set of baggy harness, to encourage him to still further carry on the work in his new sphere of labor. Bro. Tomlinson in reply, in acknowledging the kind things said of him, said that he was conscious of many shortcomings, but he had always tried to do the work of an evangelist faithfully and fearlessly and with a desire to instruct and save those around; and it encouraged him to see those around him who had, by the blessing of God, been brought to a greater knowledge of the truth. He prayed that, although we may not meet here on earth, we might all meet in heaven, where suffering and sorrow are unknown. He entrusted the brethren and sisters to assist to their utmost Bro. Little who was to succeed him in the work of preaching the gospel. He reminded his hearers that it was the duty of all to proclaim the gospel either by word or in deed. Finally, he would pray that they all stand firmly banded together as a church, and, whatever troubles might overtake them, let no root of bitterness spring up among them. The meeting was brought to a close by singing the hymn, "God be with you till we meet again," after which a cup of coffee was handed round, and all seemed to thoroughly enjoy themselves.

J. M. G.

LILLIMUR.—On Tuesday, May 22d, a few gathered at Bro. Tomlinson's to witness the immersion of a young girl, daughter of our Sister Hensby, who had decided on obeying the Lord. So our brother has been

rewarded in his labor even on his last day here by witnessing another soul surrender to Christ.

Our brother left here for his new sphere of labor to day, Wednesday, 22nd May. That he may arrive at his destination (Echuca) in safety, and that God may abundantly bless his labors there, is the prayer of the brethren here. B. J. L., Sec.

FRAZER.—The anniversary of the Sunday School in connection with the Church in this place was celebrated as usual last month. On Sunday the 19th, special addresses to scholars, teachers, and parents were delivered by Bro. Tully of Doncaster and B. J. Kemp of Swanston Street. On Friday 23th, the annual tea meeting was held, at which the attendance was so large as to create a famine, notwithstanding that larger provision was made than on the previous year. It is a matter for regret that some friends were unable to get a *quid pro quo* for their money, but we will endeavour to make it up to them next year if they will come along. After the tea an entertainment of the usual School Show character was given to a crowded audience, the superintendent, Bro. George Thompson being in the chair, and the prizes were presented to the successful scholars by Bro. R. G. Cameron. During the past three or four months the church has had to record the removal by death of an unusually large number of its members. While within the last month we have received intelligence of the death in W. Australia, of not less than three, two brethren and one sister, who formerly held membership with us; the cause of death in each case being Typhoid. One of this number, Bro. Wm. Warmhurst left Victoria for the Western colony but a few months since; and quite recently had applied for his letter of commendation to the Church in Perth. It is thought that there was barely time for him to have been received into that Church before the fatal illness overtook him. Our Bro. was amongst the first to be immersed by Bro. E. Lewis during his period of labor with the Church here, on the 19th Oct., 1884. He was but a young man, 25 years of age, and leaves a wife and two children to mourn his loss. His parents and two brothers are in fellowship with the Church here, and for them and the bereaved wife much sympathy is felt. We commend them to the loving care of the Divine Father who dieth all things well. R. J. C.

NEW ZEALAND.

KAITIANGATA.—As a result of the Conference of the South Island Churches at Easter, we now have Bro. Way labouring with us. Since his arrival, he has done all the speaking both at the meetings of the brethren as well as at the public gospel

meetings. He has held some open air meetings, when large numbers had the Word of Truth proclaimed to them.

Each Lord's day evening has seen our building filled with attentive listeners to his discourses, two of which were on "The Signs of the Times and what they indicate."

One lady came to a decision, and has put on the Lord. In his ordinance of baptism, on the evening of the 7th inst. The following, that on which I write, we had the pleasure of witnessing other two, husband and wife, signify their death to the world, and their birth to walk the new life in Christ, by submitting themselves to the same ordinance.

It is with sadness and joy mingled that we relate the loss to our Sister Welsh of her darling son, a bright and affectionate little boy of 3 years and 6 months, but who we think of the suffering he bore in his short illness of some 6 hours, caused through being burnt by his clothes becoming ignited; and of the rest into which he has now entered in the presence of his Saviour, to whose call he has answered, we are enabled to say with the bereaved parents, "Father, not ours, but Thy will be done," knowing that on the glorified resurrection morn a blessed reunion will take place. Our Sister has in this her season of bereavement, proved the Lord to be her strength and her abiding comfort.

A singing class has been started under the leadership of Bro. Mackie, and we trust that it will result in the cultivation of the talent amongst us, not only to sing from the heart but with the understanding also.

A. ROY, Sec.

WAIMANGAROA.—It is not often I write to you, one reason being that I have so little to write about. We are only a small gathering here, and our circumstances are very awkward.

We had a visit from Bro. T. J. Bull who has been on the coast evangelizing the last 12 months. It was a great treat to us in every way, and we heartily wish him success in his work, as he seems to be the right man. We hope he will find profitable employment in the country, where there is so much to be done. We wish him God's speed.

May 12. E. S. WOODFORD.

WANGANUI.—The time since our last report has been marked by two important events—the Sunday School picnic and the annual business meeting. The latter was held on Wednesday evening, April 10th, and at 6 p.m. proceedings commenced with a members' social tea, to which about 45 sat down. This pleasant part of the programme being disposed of, the general business was proceeded with. From the different reports read we were rejoiced to see that much progress has been made in all departments.

For this we heartily thank the Lord. A few important questions came up for discussion, among others that of the appointment of deacons and the question of forming a Central Conference to consist of delegates from churches in the northern part of the S. Island and in the southern part of the N. Island. During the meeting the roll was read and was found to contain 77 names. The meeting terminated at 9.45 p.m., and thus ended one of the most interesting and enjoyable business meetings we have yet held.

For the S S picnic, which was held on Good Friday, we had a fine day, a fine place, a good attendance and good management, which things together, needless to state, produced a good picnic.

The preaching of the gospel is still vigorously carried on by Bro. Purnell, sr., whose efforts we believe will bring forth good fruit; but we trust that in the future the brethren will make an effort to subscribe to the Evangelistic Fund now established, so that in a year or so we may be able to support an evangelist here.

We are pleased to have with us now our Bro. Brayshaw from Gisborne, and Sisters Bremner and Labatt from Hebart.

G. P. PURNELL, Jr., Sec

SPRING GROVE.—The church here is progressing slowly but surely. The people are receiving good sound teaching from Bro Lewis, and those who take the platform in his absence. Bro Lewis has been to Tadmor for a short time, and a few more brought into the fold is the result of his visit. He is now spending a short time in Takaka with the church at Lung Hain. At Spring Grove we have had five additions to our number. Bro and Sister Barton from the Nelson church, and Bro and Sister Dunn from Dunedin. All of them are good and useful members, and we are all very thankful for their presence amongst us. The other is a young man who has been attending our meetings for a considerable time, and has at last decided for Christ, being immersed by Bro J. Griffith a few weeks ago. We trust in time he will be a very active and useful member.

We have had a visit from Bro and Sister Krause of Wellington, Bro Krause occupying the platform two Lord's day evenings, delivering very able addresses. Bro Lewis, and Bro Clapham of Sydney, have arranged an exchange of fields for three or four months, commencing about August next.

A. C. N.

QUEENSLAND.

CHITTO.—We had a most interesting time at Spring Creek on Lord's day, May 25th, when the youngest daughter of the writer was buried in Christ, making nine of us, the whole family, *ere* in him, and mak-

ing it possible for us all to work for Jesus acceptably and unitedly here below. I feel like old Simeon (Luke 2: 29-32).

The second daughter of Bro and Sis. Robt. Young also was baptised, making five of his family for the Lord Jesus. We praise God for his goodness.

Our beloved Bro. Simpson was chosen as the baptist, and though the morning was cold and frosty, and he over 60 years old, he was up by day-break and here by nine o'clock, having ridden 11 miles. Sister Young, her eldest son, and her daughter were also here at nine o'clock having ridden 18 miles because there is "much water" here. The two were immersed and received into fellowship, 15 breaking bread. Three encouraging addresses were given and the meeting closed. May our young sisters hold fast.

Such self-denial and perseverance shows that nothing must stand in the way of obeying the Master, and will assuredly be rewarded by him.

JAMES WILSON.

OUR BUDGET.

Put your trust in God and fear no evil.

Do your duty and let God take care of your reputation.

The Christian who loves his enemy is living close to God.

The man who is afraid of public opinion is not fit for a leader.

Bro W. Smedley is still preaching for the church at Swanston-street. Meetings continue good.

A Dorcas meeting has been started in connection with the Church at Fremantle, West Australia.

There are too many *grow up* babies in the church. They have not grown an inch spiritually since they confessed their Lord.

During the past 12 months there have been 12 additions by faith and baptism at Fremantle, W.A. The last three were from the Sunday School.

At the last preachers' meeting Bro. F. Pittman read a paper entitled "Wherein we differ from the Plymouth Brethren." We hope to publish it in our next issue.

Owing to the illness of the manager of the Austral Co., the publication of the Year Book has been somewhat delayed, but it will be ready for publication on Friday next.

At the farewell meeting to Bro. W. W. Tomlinson, the churches in the district in which he has been laboring for some years presented him with a set of buggy harness.

We call special attention to the advertisement on the back page. Reserve these evenings to attend these meetings, as they are bound to be interesting and profitable.

The man who does right has nothing to fear in this world nor in the world to come.

You can form a fair estimate of a man's character by what he thinks and says of his neighbours.

The esteem of your fellow-creature is desirable, but is dangerous to appreciate it more than the will of God.

The anniversary service of the North Melbourne Sunday School were held last Lord's day and Tuesday evening, and passed off very successfully.

Dr. Harnado, since the beginning of his noble work, has emigrated 7,462 boys and girls, most of them rescued from the gutter. Of these, over 95 per cent have acquired themselves satisfactorily in their new positions of life.

We were pleased to have a visit from our old friend Bro Colbourne *en route* from Adelaide to Sydney. We expect now that he has got back to New South Wales he will keep us well supplied with news for the STANDARD.

Officers of churches and speaking brethren will please remember the meeting convened by the Home Missionary Committee to meet in the Swanston-street chapel on Friday evening, 14th inst., at 8 o'clock, to consider the best method of supplying suburban churches with preachers.

At the late Conference of Churches of Christ held at Hobart, the following resolution was passed: "That the Churches at Hobart and Launceston have their attention drawn to the desirability of having some of our periodicals placed upon the tables of the public Reading Rooms."

As a result of this resolution, the Church at Launceston has applied for and obtained permission to place the "A. C. STANDARD" in the Mechanics' Institute of that city. A. C. S. ordered accordingly. This example might be profitably followed by other Churches throughout the colonies.

The Swanston-st. Sunday School celebrated its thirtieth anniversary on Monday week last. Great credit is due to the teachers for their enthusiasm and labor in presenting a really fine programme to an appreciative audience. The school is establishing quite a reputation for its anniversaries.

The Brighton *Independent* of Mar. 25th fills two columns with an interesting account of the meeting welcoming Bro. A. M. Ludbrook, who, in the words of that paper's reporter, has come "to take command of the Church at Brighton." We were going to advise Bro L. not to try it on, but he was beforehand on that point.

In sending a donation to a philanthropic institution a gentleman wrote: "It is *about* my income last year was much less than usual and I fear yours may be ditto;

that I send you a guinea with heartiest good wishes. Our Home Missionary Committee wishes that a good many brethren would act on the same generous logic.

We are pleased to learn of increasing attendances at Oamaru. Bro. Greenwood seems to have "caught on." During the past month several brethren from sister churches have been received into fellowship. The Sunday School, too, continues to flourish. Bro. G. is to visit Hampden monthly and do some preaching there. Success is his efforts!

Virgil, the Roman poet, who was contemporary with Christ, seemed to re-echo the prophecy of Isaiah:

The last age decreed by fates has come,
And a new frame of all things does begin;
A holy progeny from heaven descends
Auspicious in his birth, which puts an end
To the iron age, and from which shall rise
A golden age, most glorious to behold.

The new member for Carlton, Bro. J. G. Barrett, has taken his seat in the Victorian Parliament. He was assigned the honourable position of recording the address in reply to the Governor's speech. The press complimented him on his maiden parliamentary speech, the *Age* testifying that he was an acquisition to the speaking talent of the "house." We wish him much success in his parliamentary career.

We hear that Bro. C. Watt has decided not to accept re-engagement with the church at Enmore. He has labored in connection with the church for seven years, and is of opinion that it is fair for both church and preacher to have a change. Seven years is a long lease for one of our preachers, and is a good credential to have. We understand that the church was never in a more healthy and prosperous condition than it is now.

The following paragraph explains itself:—
"I have been deeply moved by the widespread expressions of sympathy for me in my great trouble, and take this opportunity of expressing my appreciation of it all. For the past two or three years life has been a greater struggle to me than I can tell, especially has this been so during the past twelve months, and if it had not been for the constant care and tender sympathy of my wife, who for so long has been my companion in labor, and the loving solicitude of my brethren in Christ, whom I love more than all other earthly things, I certainly must long since have gone down under the load. For many years I have believed and publicly proclaimed that to me the church of Jesus Christ is everything. I am now more than ever convinced it is all true, and that I have made no mistake. If it should be the Lord's will to spare my life yet a few years, I shall try to the best of my ability to serve Him, as I have tried to do in the past."
A. B. MAXTON.

Last Lord's day evening Bro. F. Pittman preached in Collingwood and at the close of his address two made the good confession.

Bro. Broadford, a very old Disciple, fell asleep yesterday morning at the age of 85 years. He was only ill a few days, and passed away without suffering of any kind.

Bro. Peter Brown, who had been suffering of late from cancer in the stomach, died last Sunday after enduring great suffering. Our deceased Brother some years ago, was engaged as evangelist in connection with the Swanston-street and Footscray Churches. He was a man of good natural ability, but became estranged from the brotherhood until recently, when he identified himself with the church at Collingwood. We sympathize with Sister Brown and family in their bereavement.

Our readers will all be pleased to hear that Bro. Maxton is now very much better than prior to the operation performed by Dr. Stirling in the Melbourne Hospital. For over 12 months he has scarcely known what it was to be free from pain, but since the doctor removed the left eye and all the diseased parts he has had comparative freedom from pain, excepting that which naturally accompanies the healing of such a wound. Bro. M. speaks very highly of the doctor's attention and kindness, as well as that of the nurse. The result of the operation will be relief from pain and the prolongation of his life.

VICTORIAN SUNDAY SCHOOL UNION.—All communications for the Union should now be sent to the Secretary, E. F. Ryall, Glenferrie Road, Malvern. Honorary members can either send their subscriptions direct or through local secretaries. Annual fee for honorary members, 1s. We trust that the loyal support so generously extended to the Union in the past will not be lessened, but rather increased, so that this year may be one of even greater success and usefulness than its predecessors. Will schools immediately appoint their delegates to the Union, in time for the first committee meeting, which takes place on the 21th June, and promptly send the names along to the secretary.

The "self-denial week" undertaken for the Melbourne Hospital, says the *Suffragan Cross*, has yielded moderately satisfactory results. The total amount reported up to Wednesday (May 29), was £258 2s. 2d., and this sum is at least seven times greater than that yielded by the bill of last year, in which a number of Ladies and gentlemen undertook to give themselves the pleasure of a clasp in aid of the Hospital, and self-denial, as an antidote to charity, is thus proved to be more effective than self-indulgence. But we fear that the self-denial protracted this week in the interests of the sick and suffering has, neither in area or inten-

sity, been on a great scale. How much self-denial has it taken for a city of 100,000 people to produce a little over £2000 for the relief of our greatest charity? The theatres every Saturday night take a larger sum!

It is interesting to know, among other items illustrating the work done by the Bible Society, that in Uganda alone, last year, some 60,000 Bibles were de-patched. This, however, is but a drop in the bucket. Some of the translations have run into large numbers. Nearly four hundred thousand copies have been issued in Arabic, over a million and a half have come forth in Bengali, over three-quarters of a million in Crech, over five millions in Chinese, over a million in Danish, over two millions in Dutch, over twelve millions in French, over some seventeen millions in German, about a million and a quarter in Hebrew, over a million in Magyar, nearly three and a half millions in Italian, over three hundred thousand in Lettish, over five hundred and sixty thousand in Malagas, over six hundred and sixteen thousand in Malayalam, six hundred thousand in Marathi, over five millions in Russ—in the South Russian Agency there are no less than forty distinct languages—over two and a half millions in Spanish, nearly three and a half millions in Swedish, nearly three and a half millions in Tamil, and over a million in Telugu.

Our contemporary, the *Phoenix*, in its observations on "Money and the Lord's Work," in its issue of the 30th, says, "Some object to a public collection on the ground that it would be opposed to the genius, if not the express teaching of the religion of Christ, while others, including ourselves, object on the ground of expediency." Now if it had stopped here we should have known precisely how it stood upon the question, but when it tells us that "the terms of salvation are the terms of fellowship," we perceive a contradiction which requires explanation. In taking up the latter position, it is in agreement with "one correspondent who actually wrote" to the effect "that the acceptance of voluntary contributions from unnumbered believers is a practical abandonment of our plea." This position is regarded as absurd by the *Phoenix*. Yet, strange to say, it unconsciously supplies those who hold it with a valid argument in favor of it. As the *Phoenix* very well knows, there is nothing said in the "terms of salvation" about the "numeration," consequently they are not included in "the terms of fellowship." It, therefore, the statement that the "terms of salvation are the terms of fellowship" is part of our plea, then it follows that those who desire to alter it are practically abandoning it. The "one correspondent," according to the *Phoenix's* own showing, seems to have the best of the position.

We are glad to hear that at the annual Festival held at Williamstown on Queen's Birthday, Miss Pittman of the Melbourne Vocal Union, carried off Dr. McIlhenny's prize for sight-singing.

LOVED ONES GONE BEFORE.

TUCKER—On the 29th April at Echuca, our dear young brother Leonard Tucker passed into rest after much of physical suffering, borne with truly Christian patience and resignation. Constitutional weakness early developing into pulmonary complications, limited his sphere of usefulness, and has thus brought a promising career to its earthly close. At all times manifesting a keen enjoyment of his religious privileges, so long as health and strength permitted he added an earnest diligence in the pursuit of those things that seemed to him to fall in his line of duty, and bore a quiet but at the same time effective testimony to the sustaining power of the Gospel of the Grace of God. As a worker in the Sunday School and other similar departments of Christian usefulness he was esteemed by those who knew him best as a conscientious and diligent toiler for the Master. The seven brief years of his discipleship have left a good record to his name in the loving memories of the brethren at Prahran. Little needs to be said of the close of a life so lived; it was as it should have been, a triumph over him who has the power of death, through "Him that giveth us the victory." Almost his last words were, "It's grand to die the death of a Christian." O grave where is thy victory? O death where is thy sting?

"There is no death; the life here closed so early
Was but the preface to a wonderful tale;
And be the days of separation darkened,
The unity of re-union ne'er can fail."

LAURIE—On April 22 our Bro. Robert Laurie passed away to his rest. Bro. Laurie was born at New Mill, Ayrshire, Scotland, on Dec. 21, 1841. He was at his death a little past 50 years of age. He was baptised at an early age, and with his wife, who survives him, came to South Australia about 55 years ago in the ship Recovery. He resided for a short time in Adelaide, and then for some years at Morphett Vale, and Mt. Pleasant. He afterwards removed to Alma where he lived for about twenty five years. Some few years ago he came and made his home near Adelaide, at Brooklyn Park. At the time of his death he was living at Henley Beach, where he had been a great help in building up the Church. He left a number of children, and a large number of grand children, all of whom loved him, and will miss his tender and kindly greeting. Bro. Laurie was for a number of years

the superintendent of the Sunday School at Alma. He was very kind and gentle in his manner, and all loved him for his work's sake. He was for a while an elder of the Church at Grote Street. He was a very sincere and faithful Christian man. He had his convictions of truth, and earnestly strove to carry them out. The writer of this has known him and his family for twenty eight years, and can speak with all confidence of his noble Christian character. He was very faithful and conscientious in the discharge of all his Christian duties, and hence was a great help to the Church. His place was always filled in the Church of which he was a member. He was one of our pioneers in this colony. His brother John, who who was so well known to the brethren as a speaker and writer passed away some years since. He has one sister in this colony, our aged and esteemed Sister Greenshield, of Lochiel. Bro. R. Laurie succeeded in impressing on his family the great realities of the Christian religion. In this he was ably seconded by his wife, who remains for awhile longer. She has reached the age of seventy seven, and in patient service of the Master is awaiting his call. The Brethren at Henley Beach will miss our aged brother, as he was very kind and helpful to them, and took a great interest in all that pertained to the welfare of the Church. The elder ones are fast passing away. The Lord has prepared a place for them. On April 14th, in the midst of sympathising friends the body of our departed brother was laid away in the Woodville cemetery. Bro. H. D. Smith and the writer taking the service at the house and the grave. "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

T. J. Gare.

GIDDENS—On the 8th May our dear Sister Giddens, was granted the prayer of her afflicted soul, a happy issue out of all her afflictions in the restful quiet of God's sheltering place—the grave:—"Where the wicked cease from troubling, and the weary are at rest."

"Rest, perfect rest, beyond earth's chill and fever,

The broken slumber and the waking pain;
No sigh of long borne weariness shall ever
Disturb the quiet of this rest again."

W. G.

ACKNOWLEDGMENTS

RESCUE HOME.

Gratefully received:—Bro. J. Rhodes, Buckland, W.A., 10/-; Church, Bunjawaylyn, 5/-; Church, Gympie, Q., £1 3/-; 10/-; Church, Eel Creek, Q., 7/-; Church, Tara, N.Z., £1; Church, Botcho North, N.Z., 8/-; Church, Marricville, N.S.W., 10/-; Church,

Doncaster, £1 3/-; A Friend, Ballarat, 2/-; Church, Burnside, N.Z., 10/-; Church, Dollememeth, 10/-; Church, Omama, N.Z., £1; Church, Port Albert, N.Z., £1 7s. 7d.; S. School, Port Albert, 4/11; Church, Galapool, 10/-; Church, Henjeerup, 6/3; Church, Moree, N.S.W., £1; Church, Emore, N.S.W., £4 9s. 6d.; Church, Williamstown, S.A., £1; Col. Card, Miss Ker, Sydney, 13/-; Truck wood, brethren, Kyabram.

Jos. PITTMAN.

VICTORIAN MISSION FUND.

Bro. J. Rhodes, Buckland, W.A., £1; Warranbool, per Sister E. McCullough, 7/7; Mildura, 10/-; South Yarra, 13/-; Total, £2 10s. 7d.
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Melbourne Treasurer.

BRO. PARK'S BIBLE CARRIAGE.

Bro. Quilliam, £4; J. T., 4/-; Bro. B. Hill, 4/-; 4 Sympathisers, Ballarat, 13/-; Sister Clark, Ballarat, 10/-; Bro. Barrett, do., 2/-; Bro. Jackson, do., 2/-; Bro. Lupton, Toolumba, £1. Total, £6 15s. 6d.

A brother at Cheltenham has promised £1. Having now £20 on hand (and promised) I think we are justified in getting the wagon under weigh, and hope to see it on the road before long. Bro. Park has gone to Nathalia, where he will hold meetings for probably a fortnight.

Kyabram, 31/5/95

G. H. Bisston.

FOREIGN MISSION FUND.

Anon, £1; C. A. Watt (Leongatha), £1; Petone, N.Z., per C. How, 5/-; Malvern and Prahran Mission Band, £2; "M.M." Brighton, £1; Miss Ames, N. Melbourne, per W. P., 10/-; W. C. THURGOOD, Treas., 357 Swanston st.

MACALLISTER FUND.

Sis. Jacobs, 5/-; Anon, £1; Per Bro. Ewers: Bro. Sommersville, 4/-; Bro. F. W. Greenwood, 10/-; Bro. Grenmer, 5/-; Church at Zillmere, 14/-; J. Rhodes, Buckland, W.A., £1. W. C. CRAIGIE, Treas.

SUBSCRIPTIONS RECEIVED.

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