

# The Australasian Christian Standard.

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

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## Current Topics.

**THE PULPIT IN AUSTRALIA.**—Rev. Frederick Hastings (says the *Christian*) who has lately returned from Australia, gives it as his experience that the pulpit there is often more political and even Socialistic in its tinge than in England.

One minister tried a course of twelve sermons on Socialism. He filled his church for twelve Sundays with all the restless thinkers of a city, but a month afterwards had a smaller congregation than before. He confessed to me that he had not had a single accession to his congregation through his effort. Working men rushed to hear their grievances ventilated and sustained, while some liberal supporters who felt out of sympathy with the views expounded were spiritually starved and alienated.

The contrast to this is the experience of ministers who keep to the Scriptures, their testimony being that nothing so holds and interests and helps men in their daily life. The late Dr. David Thomas used to say that a man of ordinary mind would be unfailingly fresh as a preacher if he kept to the Bible; and only last week Rev. J. M. Gibson said to an interviewer that he finds nothing so enduringly interesting to a congregation as the exposition of Scripture.

**DARK PLACES.**—"The dark places of the earth are full of the habitations of cruelty." There are dark places yet, and they are full of cruelty. Take what Dr. S. L. Hinde, a member of the Congo Medical Service, says of some parts he has visited. A representative of *The Westminster Gazette* asked him:—

"Is cannibalism still very prevalent in the districts you visited?" "Yes, in many of them. At N'Gandu, the headquarters of Congo Lutete, we found that the chief had gathered together about 10,000 cannibal brigands, mostly of the Batatela race. Through the whole of the Batatela country and from the Lurumbi northwards, for some four days' march, one sees, as I said at the Royal Geographical Society, neither grey hairs, nor halt, nor blind. Even parents are eaten by their children on the first sign of approaching decrepitude. N'Gandu, I may tell you, is approached by a very handsome pavement of human skulls, the top being the only part showing above the ground. I counted more than a thousand skulls in the pavement of one gate alone. Almost every tree forming the boma, or fortification, was crowned with a human skull."

Dr. Hinde adds horror to horror as he proceeds with his story.

**MORE DARKNESS.**—The same paper which contains these statements gives the report of Captain Maloney, who has just returned

from the Niger. His story is:

The Brass natives on their return took with them about 100 prisoners, bound down in their canoes. All of these, it is believed, were tortured and killed, and in some cases eaten. A scene of a shocking kind was witnessed at Brass, when the natives, headed by King Koka, who had led the attack, returned to their town. It is related on the authority of French missionaries that the religious festival of "Ju Ju" was held. Some of the participants in this ghastly rite suspended around their bodies the limbs of the slain, and danced until exhaustion rendered them incapable of further exertion.

If we wait for evolution to lift these poor people up, we shall wait for ever. In a generation the Gospel has changed savages quite as fierce, and can change them. Some Moffat or Mackay is wanted in these dark places.

## THE WALDENSIAN CHURCH.

—As far back as four centuries before the Reformation—in France, in Piedmont, in Lombardy, in Bohemia, in the houses, and in the streets—the members of this persecuted church went about opposing the doctrines of the Church of Rome, offering instead the Word of God, and caring but for one thing, namely, "To obey God rather than man."

In 1848, after nine centuries of persecution, this little people finally obtained from Charles Albert the

religious liberty which permitted it to carry in the light of day the lamp of the Bible, and to obey its motto, *Lux lucet in tenebris*. Every year this little Waldensian Church extends, always further and further, her energy and her influence—viz., in several of the Swiss cantons, in North and South America, also as far away as the Zambesi, as well as (as one of our best known Italian writers expresses it) in every corner of Italy. During the past year no less than 330 have been labouring in her field, her communicants number 19,266; catechumens 1929, of whom 893 have now been admitted as members; day schools 248, with 7629 scholars; Sunday schools 149, with 6814 children in them; whilst every Sunday morning she announces the glad tidings of the Gospel to 12,651 regular listeners, without reckoning the 55,000 persons who occasionally attend her services.

**LITTLE THINGS.**—Dr. Dalrymple, preaching from the text, "These ought ye to have done and not to leave the other undone," and emphasising the latter portion, said:—"It is the little things in life that dare not be neglected. Modern science has banished the thought that anything under heaven is little. We dare not look with contempt on the little. Terrible is the moral power which trifles exert in the formation of human character. If you observe, you will discover that it is not the mighty temptations, nor the tremendous Beelzebubs, but the little sins that, first finding a way in, gradually break down the spirit and destroy Christian life." Speaking on the employment of the word "ought" as compared with "should," which implies advisability without giving a direct command, the Doctor said: Accept without murmur the will of God. The essence of Christianity is not to conform in the doing of what is expected of us. The essence of Christianity as taught by Christ is not even charity. God does not reckon that. God

does not merely reckon the outward and visible result, but the motive and the aim—the weightier matters that are too subtle for men to see, judgment and mercy and faith, too intangible for the order of men to observe at all. Christ taught men not what to do but what to be. Not *should* because it was expected of us, but *ought* because of the immutable righteousness of right, and the deep and true obligation of the individual to conform to the teachings of Christ, to do right because it was right in the least and largest matters.

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PURITY, PEACE, UNITY, LOVE, POWER.

**ON DOING ONE'S DUTY.**

"Duties are ours, events are God's."

**S**OME people when asked concerning their spiritual and moral welfare seem to be of opinion that they make a satisfactory answer when they say, "I have always done my duty"—an answer which shows very clearly that they have very little conception of what is meant by the word duty. A writer in one of our "Current Topics" for last month says in reply to such an answer: "If you had always done your duty you would have been crucified before now. Men

would have torn you to pieces in the city, and have done with you what they did with Christ." Doubtless this is an over-statement, for we do not crucify men *physically* now-a-days—we simply make it very uncomfortable for the man who *invariably* does his duty. Indeed, viewed from one standpoint we have a good deal to say in praise of the man who does his duty—that is, so long as what he does in no way interferes with our personal interests or comfort. We have immortalised in song the heroes who shed their blood in defence of their country, and the famous words of Nelson are repeated over and over again as an incentive to all Englishmen to the proper performance of their duties as citizens. In the abstract we are all prepared to exalt duty to a very high place in the calendar of virtues, but in the concrete we are very much disposed to enter our protest against the man who insists at inconvenient times in the performance of a duty which is apt to unsettle the established order of things and interfere with some project or arrangement in which we are more or less interested. If there are any who are sceptical in regard to the unpleasant results arising from a thorough going performance of duty, they will find ample opportunity for testing the matter, if they will do their duty in exposing the first sham or fraud which comes under their individual notice. To understand the full nature of the task and to reap the full crop of unpleasantness, the sham or fraud must be well supported by those who have power and influence. In such a case there will be no physical crucifixion, but there will be a social one.

In bygone years, men who were so imprudent as to denounce sin in high places were very summarily dealt with. John the Baptist, for instance, felt it to be his duty to remon-

strate with Herod for his immorality, and as a result was cast into prison and finally beheaded. John Hus, the Bohemian reformer, had the tenacity to repeatedly expose the errors and denounce the sins of the clergy, and as a result his soul was delivered to the devil, and his body burned in the fire. This was the old-fashioned way of dealing with men who were troubled with a too keen sense of duty, but as we have said, we do not now go to such extremes. In these days we are not quite sure whether there is a devil to send their souls to, and the law is not in favour of burning people's bodies, so we make it warm for them in other ways.

It is much easier to be an Alcibiades than a Hus. Alcibiades, when he lived at Athens, affected Athenian extravagance; when at Sparta, he conformed to the Spartan method of hard living; when at Thrace he strutted all around and talked of nothing but wars and fighting; and when at Persia he clothed himself in silks and gold and was a man of peace. Alcibiades, we are told, was generally liked—trimmers often are—but such men only fool the mob and leave no impress for good on their own or succeeding generations. With such men, the sense of duty is well nigh dead, and their own personal gain and profit is all they seek after. They do not listen to what Wordsworth calls the "stern daughter of the voice of God."

The finest example history affords us of the unshrinking performance of duty is found in the life of our Lord Jesus Christ. From a worldly point of view, and from the view of many religious teachers, Jesus made a mistake. He made the mistake of putting himself in opposition to the recognized teachers of His day. He should have sought their friendship. He should have brought His teach-

ing more in a line with their's, and allowed their shams and hypocrisies to have passed by unnoticed. These things He did not, and consequently He was crucified at Calvary.

There are some now who read the twenty-third chapter of Matthew, and criticise our Saviour for the hard language he used in denouncing the hypocrisy of the Scribes and Pharisees. They are disposed to think it a blot on the otherwise perfect character of Jesus. Their thin veneer of modern refinement and false sentiment is incapable of appreciating the truly heroic and sublime. With them Jesus is always the "meek and lowly one," and never "the Lion of the tribe of Judah." They do not understand that Jesus never could have been the reformer He was if He had not torn off the mask of hypocrisy which veiled the faces of the religious teachers of His day. He could not do this with gentle hands, nor appear as the champion of the people's religious liberty, without doing and saying just what He did. "The Accused, raising Himself to His full height, becomes in His turn the accuser; like the hero of the Old Testament, He breaks like tow the interwoven bonds in which perverse sophists have sought to bind Him, and crushes His foes with words more terrible than thunderbolts, which strike sudden light into the dark crevices of their hearts, and tear in shreds the veil of their mendacious pretences. The gaze of the Divine eye is not blinded by wrath; it pierces to the hidden principles and secret roots of Pharisaism. It is not alone the hypocrisy of Jerusalem; in this marvellous picture, every line of which is drawn in ineffaceable colours, the Pharisaism of every age sees its own image. . . It is not offended holiness only which speaks, it is also love—the true

charity which cannot suffer that which kills the soul. The shepherd of the sheep feels burning indignation against the hireling who leaves the flock a prey to the wolf, or sells them for his own profit." It is in keeping with the character of Jesus that this terrible discourse should close with a tender lament.

Whatever measure of religious liberty we enjoy in the present day is owing to the unshrinking performance of duty on the part of our Lord and of those of His followers, who have not hesitated to walk in His footsteps when the occasion demanded it. And it appears to us that we want more of this strong fibre in those who profess to be His followers in the present day. There is too much of a tendency to be at ease in Zion and make things run easily and pleasantly at the expense of principle and truth. The monitor which tells us to do our duty is stifled, because we do not care to imperil our personal comfort. As citizens of the Kingdom of God we shirk our duty in the matter of seeing that the laws of our King are faithfully administered. It may sometimes seem to us that duty done is sheer loss, but it can never be that. In the long run it is the path of safety. As Knox-Little says: "Duty done is never sheer loss. Self-interest may demand something else, but, believe me, you and I live in a world of eternity, and the passing conditions of a passing time are no measurement of the final effects of that which is done by a being that shall live for ever. Conscience may demand of you what appears to be sheer loss, but be sure of it in the long run, if you obey its judgment, if you train it by the illuminations of grace, by the warnings of scripture or experience, then you are going far on the path that the Lord indicates as the path of a Christian."

## Editorial Notes.

**Nimrod.**—Moses is right again! says the *Christian* *Standardist*. No more memorable message has for years come to this country than that which has recently arrived from Egypt. Professor Sayce is at present staying in that country. He has written thus from Assuan:—"I think I have found Nimrod in the cuneiform inscriptions. His name in full was Nasi Muruda the Kassu, and he was the Babylonian contemporary of the father of the Assyrian king who restored Nineveh and founded Calah about fifty years before the Exodus. So Moses seems to have been right after all." It is refreshing to get the assurance; to hear that there is a chance yet for poor old Moses! Perhaps he may be coming into fashion again.

**Church and State.**—An object lesson is now being given in Canada of the evils arising from the union of Church and State. In Manitoba there has been a conflict in reference to the educational subsidy, which, after having been partly settled, is likely to be re-opened through petty interference. A cablegram to the *Age* tells us that "The Catholic priests, however, are demanding immediate possession of the schools in Manitoba, which have been removed from religious control, and they are inciting the French Canadians to forcibly support the demand. Feeling on the subject runs so high between the French Canadian Catholics and the British Protestant colonists, that it is feared a religious and racial conflict is developing in Canada." In this way history repeats itself, and the present generation has an opportunity of witnessing some of the strife through which their forefathers passed in order to gain religious liberty. Let us hope the lesson will not be without its desired effect.

**The Council of Churches.**—There is an organisation amongst some of the Melbourne Protestant churches bearing the above title. On the 8th July this council held a conference. Dr. Bevan, the president of the council, presided over the conference, and gave a vigorous address, taking for his subject *The Answer of the Churches to Rome and Canterbury*. We do not know whether Dr. Bevan was speaking for the churches of the council or not, but judging from the applause which his vigorous address elicited, he was. According to Dr. Bevan's introductory remarks, Christian union amongst non-conformists is already an accomplished fact, at least as the speaker thought of union. "With the exception of the Roman Catholics, the Anglicans, and a few episcopate and unknown separatists, the great churches of Western Christendom were, except for the purposes of denomina-

tional life and work, united in worship, doctrine and effort. Ministers of the different churches—Presbyterian, Methodists, Congregationalists, Baptists—presided interchangeably. Their tables were open to members of all denominations. The pulpit brotherhood was complete, almost universal." But what answer does this united non-conformity propose to give to Rome and Canterbury on their proposals for union? "However respectful and sympathetic might be the answer of the Anglican churches to Rome, the answer of the Non-conformist churches must be a firm negative. The Pope acknowledged difficulties in the way of union, but he did not give up hope of remedy, reconciliation, and peace. Reconciliation meant changing on all sides, and peace meant peacefulness for both parties who were to be brought into union. If there was to be reconciliation with Rome it must be remembered that the English Church had refused to recognise the catholicity of the church which had been administered for centuries by a narrow college of Italian ecclesiastics. Union with Rome meant disloyalty to Jesus Christ. Where was the consistency of the church which never changed? She would only recognise a submissive communion; she did not recognise sister churches. The English people could only recognise Christ as the head of the church. To deny their church and to join the Roman church would be to deny the Master's presence with our Father. And because they had found Christ they said they had found the church. Peter denied the Lord when hard pressed. They could not do so, although it be Peter's successor who bade them. What would the Pope say if, after they had entered his communion, they were to begin to try his own claims by the Word of God? He feared they would be a questioning, doubting, disputatious part of the Pope's flock, and he feared the signs of unity would be altogether wanting in that new form of Roman Christendom. No, the answer which they made to Rome was *non futurum*, and Rome understood the meaning of those words." It strikes us that if the holy father should read the doctor's speech he would feel somewhat discouraged. But what do they propose to do with the offer from Canterbury? The difficulties were not so great as with Rome, but "at present they could not unite with a church which wronged its spiritual Head by its position as an establishment. This would always remain as one of the great obstacles to church union. Until the Anglican church be restored to the sole headship of the Lord all invitations to unity must be futile. But the divisions and schisms in the Anglican church created another obstacle to union. There was no church among the English speaking people which presented so torn, so diverse, so dismantled an appear-

ance to-day as the Anglican church. To which side of this divided church were they to be united? That question had to be settled first before the Anglican church could think of union." Whatever we may think of the address, there could be no misunderstanding as to just what the doctor meant.

## The Expositor.

### TWO TESTS OF LOVE.

By GEO. MATHESON, M.A.

(From the *Christian*)

#### THE TEST OF LOVE'S GENUINENESS.

"Love rejoiceth not in iniquity."—1 Cor. 13: 6.

Is not that a strange thing to say? Is it not to praise love for something very inadequate? Why should true love have any temptation to rejoice in iniquity? Because there is a false love which does. There is an imitation of the real coin which is only proved to be spurious by this one mark of difference. There is a love which would like to be loved alone. It would rather have no competing object near it. It wants to stand in the fore-ground—to have the eye of the desired one rest on none but itself. And, to compass this aim, it would fain disparage all around it. It would rather that others fell back in the moral scale. It is glad to hear of that which detracts from them. It is eager to find a stain on their garment. It is eager to propagate a rumour to their disadvantage. It is anxious that all should see their blemish—especially that the desired one should see it. It would be mortified to hear of a great deed which they had done; it rejoices in their iniquity.

My soul, is this true love in thee? Throw down the coin, and see how it rings. Thou hast a love towards an earthly being; what is the test of it? Should not love wish for its object the largest possible esteem, the widest circle of admirers? Should it not long before all things that its own verdict shall be confirmed by the universal voice? Should it not desire the time when its own vision of beauty shall become the common vision? Why should it be a joy to thee that the horizon of thy beloved is so limited? Why should it be a cheer to thee that he has so few to delight in? Why should it be a gladness to thy heart that others are not good enough to respond to his?

Awake, my soul, thy coin will not ring; it is not true gold; it is not the love of thy Lord. Did He wish to shine before the Father by reason of surrounding iniquity? Listen, "that we all may be one as Thou art in Me." His greatest pain was His pre-eminence—His exclusive worthiness to be loved; it was His solitude, it was His cross. He was weary of the top of the hill and of the iniquity that placed Him there. He was jealous for the fame of His Father. He wanted Him to be appreciated, recognised, glorified. He wanted the one voice to be turned into a multitude, the one heart to be expanded into a universe. He bewailed the darkness that made His star so bright. He wept for the deformity that made His face so fair. He deplored the surrounding barrenness that enhanced His bloom. He was sad to be the chief among ten thousand. He wanted the kingdom to be taken by violence that His preciousness might become a common thing. He desired that His crown should be unmarked amid the crowd. He could not say, "I thank thee that I am not as other men"—He mourned that other men were not like Him. He loved too deeply to rejoice that He alone was worthy to be loved.

#### THE TEST OF LOVE'S PERMANENCE.

"Because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 12.

It is not apostasy that is spoken of; it is the paling of the first fire. It is a sad thing that love should wax cold, that the old bloom should go off the flower, that the rose of morn should fade at midday. And yet I may torment myself wrongly on this account. I am often distressed about the failure of my heart when it is only the failure of my atmosphere. I am often languid because the air is heavy, dull because the mercury is low. I am effusive under the sky of Italy, undemonstrative in the fog of London. I am elated to-day when there is much cause for weeping, depressed to-morrow when there is every ground for joy. The rate of my own pulse quickens or retards the movement of the universe. Nor dare I say that my love declines because my emotion grows dim. Is it not a truth of life that active benevolence increases as passive sentiment subsides? You surgeon, who paces the wards with iron step, and surveys the wounds with unquivering eye, was once a youth fainting in pity at

the sight of blood. Is he less pitiful now because he is more helpful? Is the love of humanity grown dim because it has ceased to express itself in sighs and tears? Is the heart less tender because it has more nerve? Is it a callous thing to be calm, ministrant, equal to the hour? Is it a fading glow that shines no longer upon the hilltops but on dusty lane and wrangling mart? The bird that at morning perched upon a tree may light in the afternoon on the ledge of a warehouse wall. Is its plumage thereby less beautiful? Nay; neither is my love less fair because its song is less free.

How, then, shall I know if my love grows cold? Our Lord answers, "By the deeds you do." "Because iniquity shall abound"—there is no test so sure as that. My milestones are not in the air; they are on the dusty road. Can I read without tears that story of Calvary which once made me weep? Be it so; that is no proof of declining love. But have I gamed facility in doing a mean thing, a heartless thing, an ignoble thing? Can I malign my brother to-day more easily than yesterday? Can I leap more nimbly the fence of forbidden things? Can I tread more airily the labyrinth of the crooked way? Can I repeat the *path* without the *pain* of wrong? Has the poison ceased to sicken me? Has the sting ceased to wound me? Has the arrow ceased to gall me? Has the sword ceased to smite me? Has the cloud ceased to blind me? Has the conscience ceased to upbraid me? Then, my soul, thou hast wandered; let thy Father lead thee home. Come out from the cold that benumbs thee. Come out from the painlessness that deceives thee. Come out from the sin whose penalty is that it smarts not. Come out into the scorching sun of God's judgment-day; and its heat shall make thee troubled, and by love's stripes thou shalt be healed.

## The Querist.

By G. B. MOSEY.

ROMANS 1: 16, 17.

A BROTHER desires an exposition of ROMANS 1: 16, 17, especially of verse 17.

EDIT.—The passage in the common version reads as follows:—"For I am not ashamed of the gospel of Christ: for it

is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. (17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." This translation of verse 17 was pronounced by Dr Macknight, an eminent Presbyterian commentator and translator of the latter part of last century, as "absolutely unintelligible"; and certainly if the average of Paul's writings were no clearer in meaning than this, his revelations would require a good deal of revealing. We express our view in the words of the late lamented President of the Kentucky Bible College, H. Milligan, one of the *script* expositors we ever had:—"In the 17th verse," says he, "Paul explains how the gospel is the power of God for salvation to every one that believeth. It is owing, says the apostle, to the fact that in it, and as an element of it, God's plan of justifying men by faith has been revealed, in order to produce faith, as says the prophet Habakkuk, 'the just by faith shall live,'" and he translates the whole passage thus:—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes: to the Jew first, and also to the Greek. For therein is the justification of God by faith revealed, in order to faith, as it is written, But the just by faith shall live." The late Professor Stuart, of Andover Theological Seminary, whom A. Campbell once called his apostle of learning on the American continent, translated it as follows:—"I am not ashamed of the gospel of Christ, since it is the power of God for salvation to every one that believes: to the Jew first, and then to the Greek: for by it the justification which is of God is revealed (justification) by faith for the faithful, as it is written, The just shall live by faith." The only commentary on Romans by our brethren, the splendid work of Moses E. Lard, translates it:—"For in it (the gospel) is revealed God's justification by belief, in order to belief, as it is written, He who is just by belief shall live." H. T. Anderson, perhaps the best Greek scholar our American brethren possessed, in his New Testament, translates it substantially in the same way. The translators of the common version, who translate *dikaiosune* "righteousness," evidently understood that term to refer to God's attribute of righteousness. That the word often has this meaning is beyond doubt, but in the verse under consideration this clearly cannot be its meaning, for it is a righteousness by or from faith. This is plainly expressed in the Revised Version, which retains the word "righteousness." It reads:—"For therein is it, in the gospel, is revealed the righteousness of God by faith unto faith, as it is written, But the righteous shall live by faith." Now to say that the righteousness of God (in the sense of an attribute) is

faith is simply nonsense. "A righteousness of God by faith" is the righteousness or justification which God bestows upon man through his mercy on the condition of FAITH: this righteousness or justification—the fact of it, the nature of it, and the method of it—is revealed in the gospel; it is revealed to produce faith, the grand condition of its realization, so that all that hear of it may enter into its possession and enjoyment.

#### WHY WE DO NOT USE THE "LORD'S PRAYER."

A SISTER wishes us to fully explain why we do not use the Lord's prayer in our churches.

REPLY.—That it is not used is quite true, for in an experience of thirty years I only recollect hearing it used in public *congregations*. The reason of its non-use in our assemblies is probably the fact that our brethren generally felt that as it stands, though perfectly suited to the needs and circumstances of the disciples in the time of Christ's personal ministry, it is not altogether suited to ours. Take the petition "Thy Kingdom Come" for example. The kingdom here referred to is the kingdom of grace or the Church of Christ, which "came" or was set up on the day of Pentecost, A.D. 31. In the days of John the Baptist and the personal ministry of our Lord this kingdom had not been set up; it was yet future. The burden of John's preaching was, "Repent, for the kingdom of heaven is at hand." When Jesus sent out the twelve apostles and the seventy he commanded them, saying, "As ye go say, Repent, for the kingdom of heaven is at hand;" accordingly it was appropriate that they should pray "Thy kingdom come," and were taught to do so. Since, however, the kingdom has "come" in the sense of the petition, for countless multitudes have been translated into it (Col. 1: 11), it is no longer appropriate for us to use it. To make it fit our altered circumstances we should have to modify it in some such way as this:—May Thy Kingdom (be) come extended or strengthened, &c. Moreover, in another respect as it stands the prayer is incomplete as a Christian petition, for it contains no mention of the name of Jesus. In a later period of Christ's ministry he said to his apostles, "Hitherto ye have asked nothing in my name; whatsoever ye shall ask in my name, he will give it to you" (John 16: 24). Paul repeats and emphasizes these instructions to the Colossians:—"Whatsoever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." With the modifications above referred to, there is no good reason why on suitable occasions "The Lord's Prayer" should not be now used in both public and private. The practice, however,

so prevalent in many churches, of invariably repeating it at the conclusion of another prayer in which every one of its petitions have been amplified and varied and repeated to almost any extent, certainly savours a good deal of the vain repetitions so severely condemned in Matthew 6: 5. While there is no doubt that the apostles often used the very words of the prayer (for when Jesus gave it the second time he said, "When ye pray, say," &c., Luke 11: 2), it is very plain that its principal object was not to furnish them with a *form of words* to be slavishly repeated, but a *model* in matter, style and arrangement, after which to pattern their own petitions. In this respect it is of as much value to us as to the apostles, and a larger and more faithful imitation of it would vastly improve many of our public prayers.

#### THE HOLY GHOST AND HOLY SPIRIT.

A BROTHER enquires, "Is the Holy Ghost and the Holy Spirit the same?"

REPLY.—Yes; the phrases mean exactly the same thing. Why King James translators rendered the word *πνεῦμα* sometimes Spirit and sometimes Ghost, and why the modern revisers slavishly followed in their footsteps, passes understanding, unless it be to puzzle plain people and give professional interpreters an excuse for their existence.

Query from "A Country Reader" will be attended to next issue.

## Correspondence.

### FAST AND LOOSE.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—Having read your editorial on the above in last issue of your paper, I now beg space to reply to your unkind, not to say unjust, attack. Posing by your admission of individual liberty (which too frequently means conformity to the narrow opinions of some who consider *their views* to be "New Testament teaching," and those of others who may fortunately or unfortunately differ with them, to be erroneous) and your odious comparison with one who returned to infant sprinkling, and like you come to the "case just at hand." You say: "If the Baptist church is right on the subjects named, we are wrong." Granted. But this in itself does not prove anything, yet may be made by another comparison to prove more than you desire. For instance, the churches in Australia differ from those in America; if the American churches are right, then the Australian are wrong. Now if there is less piety, honesty, and ability to understand the New Testament in America

than here, we may quickly arrive at a conclusion; but if not, are the brethren here to be compelled to interpret it according to what a few self-righteous dogmatists style "our teaching." Again, you say: "Bro. Mazengarb not finding employment among the Baptists seeks employment with one of our churches." This is false, and shows a want of charity together with that state of mind which is too prone to draw conclusions from an insufficient knowledge of facts. I have been employed by the Baptists, and by them my ministrations were appreciated. Moreover, I received offers from two of their churches: one of which I declined, and the other, circumstances (I need not now state) prevented me from accepting. Neither did I in the unprincipled way you insinuated "seek employment with one of our churches," as may be seen by the following. Having resigned from North Melbourne, I thought it better to work with a church granting more liberty of expression, consequently applied for a letter to the Baptists, which was granted. Several of our leading brethren then informed me of their regret at my feeling compelled to take such a step, and requested me to reconsider my position, after which I received an invitation from a church fully acquainted with all the facts, unto whom I am personally known, evidently not unfavorably, judging from the fact that they gave me a unanimous and enthusiastic call to labor with them, which I would have done but for the delay of some correspondence. I meanwhile closed with a church in New Zealand, with whom I believe I can work harmoniously, providing they are not influenced by the acrimonious tone of your article. "Has he changed his mind?" you ask. In principle, no! Neither will I as an honest man work with any church with whom I am not in harmony—Baptist or Disciple—not yet do I think any such will desire my services. But does it follow that, because I am not in harmony with some who are uncharitably exclusive, I am out of accord with all of "our churches." I think not. Neither does it follow that they must be guided by some who talk and act as if they alone were the repositories, and shall I add the infallible expositors of the views of the "early brethren," sometimes called "our principles," having their own intellectual growth thereby stunted. They may be (I trust are) protestant and congregational enough to resist the inroads of popery of whatever form, likewise shrewd enough to discern it in editors, elders, or preachers.

This, sirs, is my answer to your query  
Yours fraternally,

A. MAZENGARB.

North Melbourne, July, 13, 1893.

#### REPLY.

Bro. Mazengarb calls our Editorial an

"attack." It is a simple statement of facts, and if that can be construed into an "attack," all right. He is also very much exercised over the spirit of what we said. Certainly what we said will compare favourably in this respect with what is to be found in the above letter. We find such sweet-spirited, gentle expressions as the following—"unkind," "unjust," "odious," "self-righteous dogmatists," "false" and "acrimonious," to say nothing of others of a like delightful kind. Read our Editorial and see how many such expressions it contains. We wrote in the simple interest of justice and truth, and stated the case as gently as we knew how. Yes, "if the American churches are right" on some questions, "then the Australian churches" are wrong. "It is not a question of 'piety, honesty and ability,' but it is a question of truth." We have not called in question the "piety" of anybody, not even of Bro. Mazengarb. We stated that if the Baptist Church is right on some points, we are wrong. A few months ago, at all events, Bro. Mazengarb thought the Baptists were right. In writing to the Conference Executive Committee on the occasion, Bro. Mazengarb said: "Finding that my views on the 'design' of baptism, and who are Christians, together with one or two other things of lesser importance, are not in harmony with those held by the brotherhood generally, but conform to those held by our Baptist brethren, I therefore deem it wise to make application for admission to their association, and will be very much obliged to you for any commendations you may be pleased to bestow." Now the question is, are Bro. Mazengarb's views still out of harmony with those held by the brotherhood generally, or has his mind undergone another change? He most emphatically declares it has not. Ever since he joined the Baptist Church he has shown by his conduct that he is thoroughly out of harmony with "our principles." Only Sunday week Bro. Mazengarb preached night and morning for the Congregational Church at Northcote, and on one of these occasions administered the Lord's Supper. "If any of our churches," "fully acquainted with all the facts," will give Bro. Mazengarb "a unanimous and enthusiastic call," it must have peculiar notions of what the Churches of Christ have been pleading for in these colonies for the past fifty years. We know what we are talking about when we say that ninety-nine out of every hundred of our churches in these colonies would not tolerate such conduct as the above for a day. Bro. Mazengarb is very indignant over our saying that he did not find employment among the Baptists, saying that it "is false." Is it false? That he filled a few appointments in some of the Baptist churches is true; he in some of the Baptist churches; but that he failed to get admission into the Baptist Union and to find desirable and profitable employment amongst them is also true, and Bro. Mazengarb knows that if he had found such a field among the Baptists he never would have thought of returning to us. Bro. Mazengarb says "several of our leading brethren named" him of their regret at his being compelled to take such a step. We also regretted the step he took, but seeing that his views were "not in harmony with those held by the brotherhood generally," we concluded that he had gone about the right thing, just what any honest man must have done under the circumstances. We did not regret the step he took, because we thought that no man would take a step of that kind without profound conviction of truth. But has he re-

considered his position? According to his own showing he is of the same opinion still. We do not claim to be the sole "repositories" or "the infallible expositors" of our plea, but we do claim to know something about the position we hold, and no amount of hard words will prevent us from speaking out when occasion demands. Bro. Mazengarb is very much afraid of the "inroads of popery." Our good brother has made more progress in this special line than any of the "editors, elders or preachers" we know, as he has long since discarded the clerical garb and other priestly airs.—Etc.

## Hearth and Home

### JOHN THE AGED.

I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed Him, my Master,  
From Galilee to Judah; yea, that stood  
Beneath the cross and trembled with His  
groans,  
No longer bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends  
forth.

My ears are dull; they scarcely hear the  
songs  
Of my dear children gathered 'round my  
sides.  
My eyes so dim they cannot see their tears,  
God lay His hand upon me—yea, His hand,  
And not His rod—the gentle hand that I  
Felt, those three years, so often pressed in  
mine.  
In friendship such as passed a woman's love,  
I'm old, so old! I cannot recollect  
The faces of my friends, and I forget  
The words and deeds that make up daily  
life.  
But that dear face, and every word He  
spoke,  
Grows more distinct as others fade away,  
So that I live with Him and holy dead,  
More than with living.

Seventy years ago  
I was a fisher by the sacred sea  
It was at sunset. How tranquil the tide  
Kissed dreamily the pebbles! How the  
light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy  
fields.  
And then He came and called me. Then I  
gazed  
For the first time on that sweet face. Those  
eyes  
From out of which, as from a window,  
shone  
Divinity, looked on my inmost soul,  
And lighted it for ever. Then His word  
Broke on the silence of my heart and made  
The whole world musical. Incaruate love  
Took hold of me and claimed me for His own.  
I followed in the twilight, holding fast  
His mantle.

Oh! what holy walks we had,  
Thro' harvest fields, and desolate, dreary  
wastes,  
And sometimes He leaned upon my arm,  
Wearied and wayworn. I was young and  
strong.

And so upbore Him. Lord! how I am  
weak,  
And old and feeble. Let me rest on Thee!  
So, put Thine arm around me. Closer still!  
How strong Thou art! The twilight draws  
apace.  
Come, let us leave these noisy streets and  
take  
The path to Bethany, for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening  
meal.  
Come, James, the Master waits, and Peter,  
see.  
Has gone some steps before.

What say you, friends?  
That this is Ephesus, and Christ has gone  
Back to His kingdom? Ay, 'tis so, 'tis so  
I know it all, and yet, just now, I seem  
To stand one more upon my native hills,  
And touch my Master! Oh! how oft I've  
seen  
The touching of His garments bring back  
strength,  
To palsied limbs! I feel it has to mine.  
Up! bear me once more to my church—  
once more  
There let me tell them of a Saviour's love:  
For by the sweetness of my Master's voice  
Just now, I think He must be very near—  
Coming, I trust, to break the veil which  
has  
Horn to thin that I can see beyond,  
And watch His footsteps.

So raise up my head,  
How dark it is! I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush!  
My little children! God so loved the world  
He gave His son; so love ye one another:  
Love God and man, Amen. Now bear me  
back.  
My lezacy unto an angry world; this  
I feel my work is finished. Are the streets  
so full?  
What call the folk my name? "The holy  
John?"  
Nay, write me rather Jesus Christ's beloved  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The eastern window. See! there comes a  
light  
Like that which broke upon my soul at eve,  
When, in the dreary Isle of Patmos, Gabriel  
came.  
And touched me on the shoulder. See! it  
grows  
As when we mounted toward the pearly  
gate.  
I know the way! I trod it once before!  
Oh hark! it is the song the ransomed sang  
(Of glory to the Lamb): How loud it is!  
And that unbidden one! Methinks my  
soul  
Can join it now. But who are these who  
crowd  
The shining way? Joy! Joy! 'Tis the  
cleven!  
With Peter first; how eagerly he looks!  
How bright the smiles are beaming on  
James' face!  
I am the last. Once more we are complete  
To gather round the Paschal feast. My  
place  
Is next my Master, O my Lord! my Lord!  
How bright Thou art, and yet the very same  
I loved in Galilee! 'Tis worth the hundred  
years,  
To feel this bliss! So lift me up, dear  
Lord,  
Unto Thy bosom—there shall I abide.

—Selous.

## Sisters' Page.

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

Communications for this "Page" should be addressed to Miss Hill, 23 Blumenhau-street, Balaklava.

### WORK FOR JESUS.

"The busy fingers fly; the eyes may see  
Only the glancing needle which they hold;  
But all the life is blossoming inwardly,  
And every breath is like a lily."  
While through each labor, like a thread of gold,  
Is woven the sweet consciousness of Thee."

1931 Fifth Avenue, Pittsburg,  
May, 1895.

DEAR EXECUTIVE SISTERS,—Well beloved in the Lord.

It is the quiet time now after the busy Conference work is over, and we want a social cup of tea together while we talk over the past year's work and plan for the future. How good it is to have time to think, for

"Rest is not quitting the busy career;  
'Tis the fitting of self to one's sphere."

And if you, dear sisters, will permit me to suggest that as the winter time is drawing near you will reorganise your Visiting Bible Readers Committee that is going out to visit the sick, the poor, the aged, and taking with you not only your Bible—which will ever be a joy to the weary saint—with its familiar passages and sweet comforting promises, but take with you as well short stories, selected scraps, fine leaflets and a few verses that have pleased you, and you will be surprised how delighted the weary, the sad—aye, even the suffering ones—will be with the little portion of your thoughtfulness for them. It has been quite a pleasure to me visiting an old man almost paralysed, sometimes giving him an outline of the morning's discourse, another time telling him a pretty story, so he will have something to think of until I come again. You will always be welcome when you are thus equipped. Another thing, how is our tract distribution getting on? I have just requested of our auxiliaries 400 worth of leaflets to use in our missionary work. You want to put one in every letter you write; you need them for illustrations; you want their influence to follow your example of "going about doing good." How appropriate those

sweet verses on the programme, "Dorcas," loving service for the needy; it could be read to many a one by our visiting sisters. And now, dear Executive, I want to take each dear sister by the hand and tell them how proud we are of this last Conference; how nobly each one did their part; what a joy to welcome back former workers; how grateful we are for the honor of "Permanent Honorary President"—THANK YOU, one and all; rest assured amid all the pressing duties here—three Conventions a year to plan and pray for—yet our loyal loving hearts ever turn southward and homeward to the dear land of the Southern Cross, and we pray in God's good time "to meet one another again."

Your Loving Sister,  
ANTOINETTE K. THURGOOD.

### SUNDAY SCHOOL REPORT.

Hawthorn school has 65 scholars and nine teachers. They have a library and give the children periodicals, for which a monthly collection is taken. The Superintendent makes it a practice to question the scholars every Sunday.

Newmarket has been re-visited. There is a fine Bible class under the care of Bro. Morris, senr.

The work goes on very steadily at N. Carlton. They have a large Bible class, which is in want of a teacher. The infant class, numbering 58, sing and recite very nicely.

Additions to church from schools reported:—N. Melbourne, 1; N. Richmond, 5; Cheltenham (since Conference), 5; Fitzroy Tabernacle, 1; Collingwood, 1.

The following interesting report was read by Mrs. Schofield:—

"WHERE IS THE BIGGEST SUNDAY SCHOOL IN THE WORLD?—In Duke-street, Stockport, where the gigantic Sunday School there located has five thousand scholars and about five hundred teachers, including forty superintendents. It has eighty class rooms, one of which can seat three thousand scholars. The scholars not only include children, but also great numbers of young men and maidens. In some of the adult classes there are scholars of from twenty-five to forty-five years of age. Many teachers have attended the Stockport Sunday School all their lives, and literally grown grey in the service, while one of the superintendents has passed the age of three score years and ten. The school

was built in 1866, is four storeys in height, has a frontage of 140 feet besides wings, contains eighty-four separate class rooms, and has also a lecture-hall and library. The periodical department sells over 20,000 publications every year, and the school has trained 6,000 teachers, and considerably over 100,000 scholars. The annual procession through the streets of the town attracts thousands of persons to Stockport; and as an instance of the love which old scholars have for the school, it may be mentioned that one gentleman and his family cross the Atlantic every year for the purpose of walking with the scholars and friends through the streets of the town. There is a Sunday School very nearly as large in connection with the North Side Central Church at Chicago. It has between 4,500 and 5,000 scholars on the books, with an average attendance of 3,000."—*English Paper*.

### DORCAS.

N. Richmond have re-organised their society, and S. Yarra sisters have formed one. The Brighton society's doings were reported verbally by the president, Mrs. Ludbrook, senr.

PARR-ST., UNLEY.—Our society has been permitted to see the close of another year of usefulness. The fortnightly meetings have been regularly held, except for a period of two months (December and January), during which we went into recess. The interest of the sisters has been well maintained, the average attendance numbering ten. The society has made and distributed fifty-six garments, while in addition it has distributed various parcels of clothing given by friends. Direct monetary aid has been afforded after careful enquiry in each case to the extent of thirty shillings.

On comparing the above report with that of last year, we find a decrease in the figures, but this must be attributed to the improved circumstances of those in our district rather than to decreased interest and support of the society. Indeed, our past year's experience gives us nothing but encouragement for the future; and when we add to this the fact that Sister Wood Green has come amongst us to help and give us the benefit of her experience in Dorcas work, that future becomes very attractive indeed. That the reality may even surpass the an-

icipation is our prayer.

A.M.H., Sec.

SISTERS' PRAYER MEETING.

**NORTH FITZROY**—Quarterly Report.—Our average attendance has been 12. We have given in relief £7 os. 6d. Our sewing meeting continues to prosper. There have been several bereavements amongst our sisters during this quarter, Sister Ferguson having lost her husband, Sister Nesbitt a little son, and our Sister Mary Hart her mother; also our Sister Bickford went home to be "for ever with the Lord." We have also had much reason for rejoicing in seeing so many of our young people coming out on the Lord's side. We ask your prayers that they and all who profess His name may be kept faithful to the end.

E. SOUTER, Sec.

**MALVERN AND PRAHRAN KANAKA MISSION BAND.**—The monthly meetings are fairly well attended, although we have lost several of our members. The half-yearly entertainment to the inmates of the Rescue Home was given in June. A large number were present. The programme consisted of solos, readings, dialogues and choruses. Refreshments were served during the evening.

J. E. H., Sec.

The United Endeavour Meeting at Lygon-street on the 6th inst. was one of the best meetings we have held. The chairman, Bro. Ewers, introduced the subject for the evening, "Consecration," in his usual happy manner. Bro. Selby spoke on "Consecration in the Home," Bro. McCrackett "Consecration in Business," and Bro. F. Pittman "Consecration in Church Work." All gave earnest, practical addresses, containing sound advice and encouragement for young Christians.

A beautiful solo was rendered by Bro. F. M. Ludbrook, and a number of choruses rendered by the societies. Warnambool and Lal-larat Societies sent greetings, and the following societies answered roll call: Brighton, Collingwood, Doncaster, Footscray, Lygon-street, N. Melbourne, S. Melbourne, and Richmond. After the reading of pledge, an appeal to associate members, and sentence prayers, the meeting closed by singing hymn 744 and Benediction. Mrs. Ewers ably presided at the piano.

## Church News.

*All matter for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. D. Maiton, 523 Elizabeth-street, Carlton.*

### SOUTH AUSTRALIA.

G. D'Nesi, who has been laboring at Port Pirie for six months, has now gone to Balacava. During this time there have been seven additions to the church—two formerly immersed, four by letter, and one by faith and obedience. Two or three are hesitating or almost persuaded, and it is hoped that ere long they will have the courage to make the good confession. The church has appointed deacons and deaconesses, and set them apart with prayer, fasting and laying on of hands. The members gave him a farewell tea. He expects to have good meetings at Balacava, as most of the people have known him before.

The Treasurer of the Evangelist Fund has received £3 from the church at Hindmarsh.

**NORTH ADELAIDE**—During the month Geo. Hughes has gone to Coalgardie. The members of the Church of Christ will be looking out for him to give him a cordial welcome. The young men presented him with a good Gladstone travelling bag as a token of their esteem and a parting gift.

The annual tea will be held on Tuesday, Aug. 6th, in the Kermode-st. chapel. All friends will be cordially welcomed at 6 p.m. Public meeting at 7.30.

Thos. Fischer has resigned his position as librarian of the school, and has been succeeded by F. Gready.

Mr. J. C. Dickson will commence a series of six discourses at Prospect on Sunday evenings, commencing with July the 21st.

We have had to part with our aged Sister Mrs. T. S. Lyle, who was living at Glenelg, and passed away in June.

**HINDMARSH**—On Lord's day evening, June 23rd, one young lady confessed the Lord Jesus, and will no doubt in due time follow Him in His own appointed way. On the morning of 30th June Bro. Scarce was welcomed into the fellowship of the church by commendation from the Baptist Church, Carradown, his wife and family being already in fellowship with us.

The Endeavour Society held its third annual meeting on June 25th. There was a very large attendance. About 20 kindred societies were represented by delegates, who conveyed greetings in the usual form. Some beautiful passages of God's word were read

in this way to the meeting. One felt as though even in this way alone good must result from such a gathering. The year's report was in every way most cheering. The various committees seem to have worked well, especially in the work of visitation and in the distribution of articles of daily use amongst the needy. Mention was made of the fact that during the year one had devoted himself to the study of God's word to prepare for future service and one had gone forth to the heathen to declare the glorious tidings of salvation to them, and that in a substantial way help had, and would be forthcoming for the support of such by the Endeavour Society. Intermingled with other exercises, addresses were delivered by Bro. Smith, the president; Bro. Rankine, who represented Norwood Society, and Mr. Thos. Hope, president of the western district union. Wednesday evening 3rd July, the usual quarterly meeting was held. Besides the various reports, which were favorably disposed of, a paper by Bro. Smith on "The officers—their fitness, and election to office." It would be needless to say the paper followed well on Scripture lines, and received favorable comment. We doubt not it will be productive of good. A former notice of motions was also dealt with to the effect that, instead of the whole of the officers retiring every year as formerly, only a small retire, which is thought will be far more beneficial. Bro. James McLachlan, M.P. from the church at Alma, was present as a guest and favored us with some good practical advice.

Yesterday evening, 7th July, in the absence of Bro. H. D. Smith, who was visiting the church at Strathalfon, Bro. Theodore Fischer preached to a large congregation. At the close one young lady confessed her faith in the Lord Jesus, gladdening the hearts of our young brother and the church. The churches, who are needing a good preacher occasionally would do well to secure our brother. A.G.

### NEW SOUTH WALES.

**SYDNEY**—The executive of the sisters' conference held their usual monthly meeting in the chapel, Elizabeth Street on Friday evening July 5th. Six Clapham presided and conducted the devotional exercises. The minutes of the previous meeting were read and centered, also the correspondence was read and received from Bro. Martin in reference to the Year Book. Six additions from the Sunday School to the church were reported. A united prayer meeting was held in the chapel, Elizabeth Street, which proved very successful, the result being that the sisters at Sydney, Rockdale, Marrickville, Petersham and Washfield have decided to hold a prayer meeting regularly.

the Enmore sisters reporting that they have held a prayer meeting for some time. We are making arrangements for our first public meeting to be held during the month of August, and we hope it will be the means of creating greater spirituality, and more united efforts among the sisters.

T. S. SEC.

### TASMANIA.

**BELAN CREEK.**—The work here is still active, though the latent zeal of some of the brethren needs arousing. However, the opening of our new meeting house, which is looked forward to with longing anticipations of a good time generally, will doubtless help on in that direction. The temporary building now being used, and given gratuitously by our Bro. W. Clifford, is barely sufficient to accommodate the present audiences, and we anticipate progress, both spiritually and numerically, when the new building is in use. The contractors are doing their work faithfully and well, and nearly up to time allowance, though showers have intervened. They are working day and night to finish within contract time. The building will be ready for opening in about three weeks, and arrangements are being made for a week's special meetings of a varied character. The new meeting house will be an improvement upon the late one destroyed by fire in many respects, and stands upon the old site; and if there should be a corresponding improvement in the progress of the word and work, and in the zeal and thoroughness of the brethren generally, our mutual rejoicing will be great. One addition since last report. The Sunday School is fairly well attended.

**DUNALBY.**—Our meetings are on the whole good, the brethren being a consecrated little band of faithful souls, who are "holding the fort" against odds. The meeting house here is a small tenement, improvised into its present seating capacity by the ingenuity of a few zealous brethren. The seats are a bit rustic, but sufficiently adapted for present use. We hope at some future date (O.V.) to launch out into further possibilities. We, however, under present circumstances, "thank God and take courage."

**INDONESIA BAY.**—The meetings here received an impetus lately in the assistance of a Baptist brother, Mr. Ball, who is an evangelist under the auspices of the London Union, and who is touring the colonies for his health. With his assistance at the Wedge Bay Hall, where big meetings were held, the writer had a good time, and there was a "fellowship of kindred minds" in regard to "the faith." Mr. Ball also fellow-shipped with us at the "breaking of bread," and exhorted the church. The weather

mitigates against good meetings generally, though the work continues unabated.

July 4

W. DONALDSON.

### QUEENSLAND,

**KANAKA MISSION.**—I am pleased to report that the mission work during the past month has been encouraging. Seven Kanakas attending the meetings held at the mission chapel at the Apple-tree Creek Road have decided to obey the Saviour's commands. The Kanaka brethren are continuing their week night meetings on the plantations, also the Sunday Schools. Some of the Kanaka brethren have to walk a distance of three miles to the plantations, where they preach the gospel to their countrymen after a hard day's work on the plantations. Considering that we are having extremely cold weather, the week night meetings have been fairly well attended during the month.

July 7

S. O'BRIEN.

The Queensland churches are reminded that Bro O'Brien, of Maryborough, will receive and acknowledge any subscriptions through the STANDARD and Pioneer.

### NEW ZEALAND.

**WELLINGTON.**—A movement is on foot to take over the present debt on our chapel by the members taking up debentures for a certain period, the church paying them five per cent for the money loaned. Cheap money is the order of the day, and the church thinks she should participate in a reduction of interest. The question is being enthusiastically taken up, nearly the whole amount required—£350—being subscribed. It is hoped the full amount will be realised, which means a reduced rate for the church to pay.

We have had two additions to the church membership this month, and have heard of great good being done outside. One of our brethren removed to the township of Levin, and being well grounded in the faith, spoke on New Testament Christianity in that locality. The result has been that four were baptised into Christ in Lake Horowhenua.

June 26

JOHN A. SHENAS.

**WARKWORTH.**—At a meeting of delegates for the associated churches in the North, held on the 12th June at Sts. Watson's house, for the purpose of discussing the advisability of engaging an evangelist, it was resolved to procure one for the space of 12 months. A committee was formed to carry out the necessary preliminaries, as we are in hopes of having a man in the field about October, which I think will be a step in the right direction. No doubt there

will be a great deal of riding to be done to cover the ground necessary, on which account the committee thought it best to obtain the services of an unmarried man, as he would be away from home most of the time; but I can promise whoever we get a cordial welcome in the North. Although the work will be hard and the pay comparatively small, it is sure to be punctually paid, as we will have six months on hand to commence with, which is no small consideration in these days of hard uprightness.

Owing to the winter weather and the state of our so-called roads, things are quiet, but we are holding fast, and hoping for better days being in store.

July 7

J. A. PATHERICK.

### VICTORIA.

**CHELTENHAM.**—Two baptisms, a large meeting, and the first of a series of addresses on the Atonement.

July 14

R. W. T.

**MILDURA.**—The Lord is still blessing us by adding to the church at Mildura the saved. On 30th ult. we had the pleasure of taking confession from two—husband and wife—and these were buried with their Lord on Wednesday evening, 4th inst. We pray God that these may prove faithful followers of the Lord Jesus the Christ.

We are, indeed, encouraged to go forward in the Lord's work, for he has honored our labors, and we are laying ourselves on the altar of self-sacrifice for the advancement of the kingdom. May every worker be kept humble and so reflect the life of Him who said, "He that humbleth himself shall be exalted," ever remembering that he has also said, "He that exalteth himself shall be abased." We are still praying for more of those who, we know, are almost persuaded, to yield, and who say they know it is right to obey the gospel. And so we thank God and take courage, our additions by faith and baptism this year up to date being to praise the Lord for all His manifestations of love! Our God is a prayer answering God, and His children He will bless and uphold. And so we go on, and will continue to fight the good fight of faith, knowing that soon we shall hear the approving commendation, "Come ye blessed of my Father, enter into the joy of your Lord."

July 8

J. S.

## Home Missions.

By M. McLELLAN.

Epitome for past two months of Victorian Missionary reports.

W. D. LITTLE is now laboring in his new field in the Kaniva district. But before going there he baptised three at Widdelburn

He was warmly welcomed in his new district and has preached at Kaniva, Lillimur, Nth Yanac, Colvels and Bordertown Good meetings and three additions by faith and baptism at Kaniva.

G. H. Browne has visited Maidavale, beyond Houghton. Splendid meetings at Brim, Galauqil, Galauqil East, also fair meetings at Warracknabeal. Additions by faith and baptism during the two months, five: one of them brother Browne's eldest son. The Baptists have courteously given the use of their chapel at Henlah, Croymlon and Warracknabeal for the baptising. Galauqil anniversary meeting will be held about the first of September.

OUR BUDGET.

I must walk by my own faith, and not by that of another.

It is hard for a cloak to conceal a man's true character.

The purest religion and brightest intelligence go hand in hand.

The two greatest controversialists that ever lived were Jesus and Paul.

The humblest servant of the Lord Jesus Christ is the mightiest power under God for good.

The man who is afraid of the gospel of Jesus Christ must be an intimate friend with sin.

Christ proved his superiority over all others by faultlessly practicing what he preached.

The man who will not confess his own wrongs is in no position to show others the way of the Lord.

If Paul had not been a controversialist, the New Testament would have been without much of its finest teaching.

Bro. Jos. Pittman has been very ill with influenza during the past fortnight. He is now improving.

We are requested to state that J. E. T. Thomas is secretary of the church at Drummond.

Bro. W. T. Clapham is doing good work at Marrickville, N.S.W. Two more confessions on Sunday night week.

We are pleased to report that the church at Kyabram has been encouraged by one more addition by faith and baptism on the 7th inst.

In a private letter, Bro. R. Laing of Glentworth, N.Z., speaks of large attendances at the preaching meetings, and that lately six have been immersed.

F. G. Dunn is preaching on Sunday evening at the tabernacle, Fitzroy, to increasing audiences. There have been two baptisms during the past two Sunday evenings.

Our readers are requested to notice that the Prahran College resumes work after the mid winter holidays on Monday next, 22nd inst. Intending pupils should enrol at once and join the classes on the opening day.

R. G. Cameron has accepted an invitation from the church at Corowa to take up the work at that place. Last evening a tea meeting was held to bid good-bye to Bro. B. W. Huntsman and say a word of welcome to Bro. Cameron.

Last night a farewell tea meeting was held at South Yarra to say goodbye to Bro. T. Hagger. The various speakers had for their subject "Entire Consecration," but they did not forget to say a word of encouragement to Bro. H.

It is with great regret we hear of the death of Sister Louisa Hawksford, of the church at Freemantle W.A. She is the eldest daughter of Sister Hawkesford, lately of Lygon St. We deeply sympathise with the family in their bereavement.

Next Lord's day Bro. T. Hagger holds special services in Echuca in connection with the opening of the new chapel at that place. This is a fitting beginning for our new Victorian missionary. We wish our brother every success in his new field.

The cause in Collingwood is gradually reviving under the labors of Bro. F. Pittman. The morning meetings are much improved, while the Sunday night meetings are sharing in the returning prosperity. Last Sunday four were added to the church, who were baptised the Sunday before.

Bro. O'Brien has been appointed secretary for Foreign Missions in Queensland, and informs us that the treasurer's book of the Kanaka Mission has gone astray, and he would be glad, if anyone has it, if they would send it to him. His address is Telegraph Office, Maryborough, Queensland.

He also suggests that the Queensland churches should set apart two Sundays in the year for special collections for Home and Foreign Missions.

A correspondent signing himself "A Subscriber," writes us about an Editorial in last number headed Was Paul mistaken? In the first place it is against our rule to insert letters without knowing the writer's name, besides in this case the correspondent does not at all make it clear what he means. If "a Subscriber" will give us his name and make himself a little clearer as to what he means, we will give him our attention.

"Unmarried Christian" writes: "Article 'Only in the Lord' in your last issue I entirely endorse. Would it not promote a healthy sentiment in the minds of our youthful members if there were a little more teaching on the subject in our churches, and if our evangelists were to refrain from allu-

ciating at mixed marriages? It would, at any rate, cause the young and rising generation to think on these things."

The estimated annual consumption of intoxicating liquor in the United States is for capita: whiskey, 4 gallons; wine, 1 gallon; and beer, 10 gallons. This, at the lowest wholesale price, amounts to somewhere about £12,000,000 spent directly, but the indirect cost by loss of wages, loss of health, position, and life is far greater. These statements were made by one of the judges of the police courts of Washington at a public meeting.

We very much regret that Bro. R. J. Dick of the church in Collingwood, is about to leave Melbourne for Wellington, N.Z., where he has obtained a position at his trade, that of a bookbinder. Bro. Dick has made himself so useful that he will be greatly missed, not only by the Collingwood church, but by the brotherhood generally. We wish him much success in his new home. The church in Wellington will find in him a splendid worker.

Last year about this time it was our good fortune to be in Maryborough, Queensland, and while there to spend a couple of evenings in the home of Bro. and Sis O'Brien. At that time no church had been formed, but we judged from Bro. O'Brien's earnestness that it would not be long before one was opened. We therefore rejoice that our expectations have been realised, and that now a church with 12 members has been started. We wish the little church every success.

Mr. Tenynson Smith, the temperance lecturer, has evidently returned to England with a very poor opinion of the colonies. He is reported by one of the London papers to have said: "I would like to say one word to parents who think of sending their sons to Australia to reform. To do this is to give the lad an express ticket to perdition." Mr. Smith must have found his tour through the colonies somewhat unsuccessful, or perhaps, the advice frequently tendered him by irreverent urchins—"Get yer hair cut"—has rankled.

At Liverpool recently a clergyman had several complaints made to him about the baptisms taking such a long time, so he decided to have two fonts, one at the west door and another in the chancel, so that he might officiate at one and the curate at the other. He was rather a shy man, and when giving out the notices a Sunday or two after, he said: "I wish to give notice that, in order to shorten the baptismal service, I have had another font placed in the chancel, and that from henceforth the babies will be baptised at both ends."

Bro. A. H. Bryant has been attacking the falling city of the Thomaseans in a special discourse entitled "Christadelphianism un-

masked." The address was delivered before a large congregation at North Fitzroy last Sunday evening, and will be redelivered by request at Chetwynd St., Nth Melbourne next Sunday night, 21st inst. It was occasioned by the circulation at our chapel door, of a grossly untruthful tract professing to show that we are wrong in seven particulars, and calling upon Disciples to forsake the Church of Christ and unite with them.

Bro C. G. Lawson, of Melbourne, Bro. and Sister Hunter, Bro. and Sister Leck and Sister Elliott, of Sydney, were all present together at a recent Lord's day morning meeting in Chelsea, London. They have also visited Tynholm House and Hall, where Bro. Sydney Black is laboring, and expressed themselves as highly delighted with all they saw. We hear that one of the travellers proved by sad experience the skill of London pickpockets.

Sunday evening concerts seem now to be becoming a nuisance in Melbourne. The parties carrying on this class of business are evidently dissatisfied with what they can earn on six days in the week, so think it necessary to carry on their work for seven days, or rather nights. Being debarred from making a charge on Sunday evenings, they profess to "take up a collection," but (according to the announcement) they "collect" a stated sum; and woe be to the poor wight who dares to enter without "contributing" the specified sum.

As reported in the evening *Herald*, one simple youth named Peters accepted the ordinary meaning of the word "collection," and thought he could drop his modest penny (which had the merit of being a good one). The deluded youth very soon found his mistake, as one of the attendants demanded more, and upon his refusing to give it, he was roughly and unceremoniously ejected. However, he had his revenge, as subsequently at the district court, one of his assailants was fined 20/- and £13/- costs. Surely the authorities must have their eyes open to the force of the supposed "collections" taken up. It is time these Lord's day entertainments were stopped.

The Christadelphians have been rather busy lately, their zeal carrying them in our judgment beyond the bounds of good taste. We believe in distributing tracts, but it should be done in the right way. Last Sunday week a number of our meeting places in Melbourne were visited and tracts were distributed either as the people were going or coming out. We consider this a manifestation of supreme impudence. If any of our readers want to know who those people are the Austral Co. has a small pamphlet for sale, "The History and Mystery of Christadelphianism," by H. King Price, 2d. by post, 3d. Large quantities at greatly reduced price.

There is, says a famous temperance doct'r, exactly one teaspoonful of nourishing matter in a gallon of stout. A gallon of stout contains no more nourishment than a penny loaf.

A Home for boys at Burwood has been erected, and will be carried on by one of our brethren. The Home will be open at the beginning of August, and will then be ready for the reception of destitute, neglected or orphan boys, between the ages of 10 and 14. Readers of this paper are requested to send in particulars of cases coming under their notice to Mr. W. R. Hawkins, Superintendent, Burwood Boys' Home, Boundary Road, Burwood.

### Three Followers.

— 0 —

The wise old Hassan sat in his door, when three young men pressed eagerly by.

"Are ye following after anyone, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second.

"Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said. And each went his way.

The aged Hassan, in his journey, came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man.

"Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."

*Religious Herald.*

### Sweet-Minded Women.

— 0 —

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort. One soothing touch of her kindly

hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister do much to raise the load of grief that is hoving its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as the balm of Gilead to his wounded spirit. We all are wearied with combating the stern realities of life. The rough school-boy flies in a rage from the taunts and sneers of his companions to find solace in his mother's smile; the little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast; and so one might go on with instances of the influences that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers. — *Joyful Tidings.*

### ACKNOWLEDGMENTS

#### VICTORIAN MISSION FUND.

South Melbourne, per Sister Rometsch, £1 9s 6d.; South Yarra, per Sis. Craig, £1; Collingwood, per Sis. Rowles, 18/10; Nth Melb., col. by endeavorers, 13/-; Kyabram, £1; Kaniva District: Bordertown, £1; Lillimuir, £5; Kaniva, £6; Sister Prior, Ascot Vale, 3/- Total, £20 4s 4d.  
357 Swanston-st. W. C. THURGOOD, Treasurer

#### BRO PARK'S BIBLE MESSAGE

Received with thanks:—Bro Farrar, Elphinstone, £1; Bro W. Chapman, 5/-; Bro D. Sharp, Bowaga, 10/-.

Kyabram G. H. BISHOP.

*Contribution* 3/6 acknowledged last issue from Mrs. RESCUE should have been 5/6.

#### RESCUE HOME.

Gratefully received:—Church, Wellford, N. Z., 10/-; Church, Charters Towers, Q., £2; Mr. Trivett, Lygon-street, 10/-; Mrs. Richardson, Lygon-street, 5/-; A Sister, Malvern, £2; W.C.T.U. Drawing Room Meeting, Williamstown, 13/-.

Armadale, Jos PITTMAN.

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