



The Australasian

Christian Standard.

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

PUBLISHED FORTNIGHTLY.

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Current Topics.

Q SIDE LIGHT.—Here is a side-light, says the *Christian Commonwealth*, on the influence of higher criticism. We give it as a sample of what is being said on the conservative side. The Rev. Dr. Brooks, of St. Louis, is reported as saying:—"Opportunity was afforded during the past summer of talking with a number of persons whose pastors are higher critics. They were gathered at a pleasant resort from different parts of the country, and it was discovered in every instance that, while still retaining their connection with the Church, they were practically infidels. They did not hesitate to say that they had lost their faith, and no longer took any interest in the reading of the Bible. Thus wrecked souls are drifting on to meet the awful doom of their unfaithful teachers, who are responsible for their ruin."

Q N BEING HUMBUGGED.—An American paper gives the following short but pithy paragraph on being humbugged:—"Great is the god Humbug, and most of us are his prophets. Barnum used to say that people loved to be humbugged, and the old man knew what he was talking about. People not only love to be humbugged, but they get angry the moment someone steps up and shows them

that they are being humbugged. No person is so unpopular as the one who exposes a trick. The man who suddenly turns on the light at a spiritual seance, and shows that the ghost of the Emperor Claudius is only the medium with a sheet around him, is deservedly despised by the spiritualists present at the seance." It may be said, however, that humbugs have but a short success, unless indeed they have sufficient talent and impudence to start a new dodge before the old one is worn out and exposed.

THE UNSPEAKABLE TURK.

—Again we hear of fearful atrocities perpetrated by the Turks on the Armenian Christians. Whole villages—the *Standard* says twenty-six—have been given over to the swords of the Kurds, neither old men, women or children being spared, even by the regular soldiery, who also took part in the atrocities. Hundreds of women and girls, it is declared, have been outraged and murdered in the most awful fashion, and "tender babes have been impaled with the same weapon on their dead mother's breasts." Scenes of sickening atrocity seem to have taken place which recall the horrors of the Batak butchery in Bulgaria which sent a thrill of indignation throughout Europe. The *Standard*, surely a safe authority, puts the number of dead at "some thousands." How long, it may be asked, do the civilized nations of the earth

intend to sit quietly by and permit such deeds to be done without in some forcible way expressing indignation and giving fair warning that a power that cannot rule in justice should give place to another that can and will?

PERNICIOUS LITERATURE.

—A considerable amount of literature is now being sold in almost every newsvendors and book-sellers' shop in the colonies, which is calculated to do considerable harm to the young people who patronise it. We allude to the "penny horrors." The *Publishers' Circular*, of London, says:—"It is sometimes said that literature has no practical influence on life. A case that was tried in a London police court last week goes to disprove this assertion. A lad of seventeen was charged with theft, and it was urged in his behalf that his morals were corrupted by "penny horrors"—a variety, we presume, of the penny dreadful. According to the evidence, he devoted all his leisure moments to this class of literature, and at times he was seized with an ambition to do a little business on his own account after the manner of his favourite heroes. The enterprise, though at first successful, led ultimately to his appearance in the dock, and the magistrate, declining to accept the plea of pernicious literature, sent the Disciple of Dick Turpin into forcible seclusion for six months, with hard labour. Some time ago

the papers told the story of a girl who ran away from home for no reason whatever save that the heroine of a book she was reading adopted a similar course. With these cases in view, it will not be denied that the moral responsibilities of novelists is increasing.

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PURITY, PEACE, UNITY, LOVE, POWER.

CÆSAR AND GOD.

OWARDS the closing days of our Saviour's life, the hostility of the Pharisees became more pronounced and malignant than ever it was before. How to get Him within their power without coming into conflict with the people was the problem they sought to solve. This they thought was at last accomplished when they had made an unholy alliance with their old enemies, the Herodians, and with diabolical cunning had prepared a trap into which they confidently believed He must of necessity fall. With hypocritical courtesy they approach him with the question, "Is it lawful to give tribute unto CÆSAR or not?" Answer it which way he will, they are sure they have Him impaled on the horns of a dilemma. If he answers, "It is lawful," He must at once provoke the hostility of the populace. If, on

the contrary, He replied saying "It is not lawful," then they could arrest him for treason. But reading their hearts as an open book, He answered, "Why tempt ye me, ye hypocrites. Show me a penny;" and when they had brought him one, He continued, "Whose image and superscription is this?" They replied, "Cæsar's;" and the answer came, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's;" At this reply, they went away marvelling at the wisdom with which he spoke.

It is this answer of our Lord's we desire our readers to contemplate for a short time, not simply to admire its shrewdness, but to recognise the great truth which it contains. It is one of those truths uttered by Christ that marks a new epoch in the world's history. The cry of the Jewish zealot was, "There is no king but God," and with native stubbornness he refused to acknowledge the right of Cæsar to reign over him. But Christ in His reply to the Pharisees plainly indicates that the days of the Theocracy had passed away, and henceforth the separate rights of God and Cæsar were to be duly acknowledged. It announced the separation of church and state, of religion and politics. The attitude of Christ all through His life was consistent with this great and important declaration. When before Pilate He declared His kingship, but claimed that His kingdom was composed of spiritual elements—it was the kingdom of truth. The apostles also, under guidance of the Holy Spirit, were loyal to the declaration of their divine Master, and laid the foundation of the new kingdom on a spiritual and not an earthly basis. It stood out separate and distinct from the state. It was a kingdom within itself, entering into no alliance and claiming no support from the secular

power. It said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The distinction between the two was broad and marked. Whilst Christians were to be obedient to the laws of the state, they were not to bring their own internal difficulties before it. Their law courts stood within their own jurisdiction, and it was a shameful thing to go outside of them. The Church of Christ was a kingdom within a kingdom, and it is because this fact is not realised that many good people fail to see that the Church was the kingdom of God on earth. It is true that in a large and broad sense Christ is King over all principalities and powers, but in a special and peculiar sense He is King over His own people, and they constitute His kingdom. Just as God may be said to be in a sense the Father of all men, but *not* in the sense that He is the Father of those who have become His children by faith in Jesus Christ. Jesus also may be said to be the Saviour of all men, but all men therefore are not saved.

Throughout the Apostolic period, and for over a century afterwards, the Church stood out separate and distinct from the State, and manifested its greatest purity and power. The period of decadence began with the union of the religious and the secular. In the papacy this union was fully and completely consummated and marks the darkest period of the church's history. The aim of the papacy was magnificent. It sought to hasten the time of the Church's triumph, and beheld in vision the whole world at the feet of Christ. To gain this end the secular power became the right hand of the Church, and sought to achieve by force that which can only be gained by truth and love. The object sought was good, but the means employed were

essentially bad. Hence was ushered in an era of cruelty, bloodshed, ignorance and bigoted superstition. Since then the Church has been regaining her lost position, just in proportion as she has stood separate and distinct from the secular power. The voice of inspiration and history, therefore, tell the same story and inculcate the same lesson, viz., that if the Church is to remain independent and pure she must do her own work and stand forth in the power and might of Christ. She must conquer the world for Christ and not allow the world to conquer her. She will conquer the world not by truckling to it, but by the force of her influence, in so far as that influence is on the side of truth, love and purity. Thus the Church won her triumphs in her earliest days, and thus she must win them now.

Let us, therefore, not confound together what Christ has separated. "But in the two spheres which He presents to us do what has to be done. Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In the domain of the state let the influence of our Christianity be felt in the advocacy of every generous and noble cause, but in no case must we surrender to the state that which is the prerogative of the Church.

Editorial Notes.

The Southern Baptist.—Our old friend the *Victorian Baptist* has changed its name and time of publication. It is now known as the *Southern Baptist*, and is issued fortnightly instead of monthly as formerly. Under the editorship of Prof. Whitley we notice a great improvement in the contents of the organ of our Baptist friends.

Drink Laws.—The remarks of Mr. Geo. Bird, J. P., in reference to the liquor laws being the outcome of religious fanaticism, do not say much for his discrimination nor his fitness to occupy a seat on the bench. We should imagine that as the chief work of justices of the peace arises from the use of

intoxicating liquors, and that daily they are called upon to witness its baneful effects, they would be the last to find fault with laws that tend to restrict its evil operations. In theory, the position of an honorary magistrate is a high one, but in practice it is too often brought into contempt in the appointment of incompetent persons as the result of political jobbery.

The Fortnightly.—We were so pleased with the details of our first issue that we really forget to say that from January the *STANDARD* would make its appearance every two weeks instead of once a month. The Yankee proverb, "He that bloweth not his own horn the same shall not be blown," is very often true, but we have no disposition to adopt it, preferring that the *STANDARD* should speak for itself. We intend to try to make it worthy of the continued and increasing support of the brotherhood. We can't please everybody and don't intend to try. We try sometimes to please our dear selves, and even fail in this frequently. We will try to fill the pages of the *STANDARD* with real good matter, including the latest news in connection with our work in Australasia and other parts of the world. We shall judge the appreciation of the brotherhood by the number of our subscribers.

The Name Baptist.—Baptists labor under the difficulty," says the *Southern Baptist*, "of being designated by a name which does not express the principle upon which we take our stand, and claim a separate existence. We are the victims of the name Baptist, for while Presbyterianism and Congregationalism expresses a clear-cut form of church-government, the name Baptist simply points to a rite. This has led a number of reputedly intelligent persons to regard us as the most trivial of all the denominations, whose very existence hangs upon a fastidious translation of a Greek verb. The most anti-ritual of all churches, we are regarded as not only dependent upon, but completely absorbed in, a rite." Nevertheless, we are of opinion that the term Baptist is quite as appropriate and as justifiable as that of "Presbyterian" or "Congregational," but would suggest that all these might give place to one that has the merit of being scriptural.

A Retrospect.—It may be of interest to our readers to have briefly placed before them a few facts connected with the history of the A. C. *STANDARD*. At the present time it is a trinity in unity, having incorporated under the present name the *J. C. Pioneer*, the *J. C. Watchman* and the *A. C. Witness*. In the year 1880, Bro. Haley took over the control of the *A. C. Pioneer*, which had been published in Adelaide under the editorship of Bro. Goss. In taking it over Bro. Haley changed the name *Pioneer* for that of *Watchman*, and continued to edit it for a number of years. After his departure

the editorial chair was filled by Bro. Dunn. In the year 1885 we find the following notice in the July number of the *Watchman*:—"We have great pleasure in stating that the resolution passed at the last Conference, recommending the amalgamation of the *Watchman* and *Witness*, after receiving earnest consideration, has resulted in such arrangements being made as to unite the two papers, so that next month the new paper will be supplied to subscribers in lieu of the *Watchman* and *Witness*." Accordingly, in August, 1885, these two papers were duly represented by the A. C. *STANDARD*. In this way the history connected with the A. C. *STANDARD* goes back for a quarter of a century, and, indeed, for some years further, as the *Witness* took over the *Advocate*, which had been edited for some years by Brethren Harding and Sinclair. These facts are worth remembering, and will be new to many of our readers. It may be said just here that an attempt was made a few years ago to amalgamate the *STANDARD* and *Pioneer*. A meeting of representative brethren was called and the question was placed before them, but as Bro. Ewers refused to entertain the idea, the meeting proved abortive. Another attempt in this direction was made last month, but for reasons stated in our last issue, the *STANDARD* Committee did not see its way clear to amalgamate.

Another Triumph for Woman.—About the last place in which one would expect to find women at work, says the *Christian Standard*, is the department of textual criticism; but it seems that two English women who can read Syriac, and converse in modern Greek, have visited the convent at Mount Sinai, in the library of which Tischendorf discovered the great Sinaitic Bible, and have found a New Testament manuscript of great value. It is a Syriac translation of the four Gospels, which is said by experts, who have since examined it, to have been written about 400 A. D., and to be a copy of a translation into Syriac made about the year 150. It is a new and independent witness to the early existence of all four Gospels, and also to the proper reading in some disputed passages. It is said to lack the last 12 verses of Mark, agreeing in this with the Vatican and Sinaitic MSS., and also to contribute much to the settlement of some various readings of less importance. When it shall have been thoroughly edited it will doubtless shed light on several of the unsettled questions in textual criticism. Miss Agnes S. Lewis is credited with its discovery. When the news reached England, three specialists, Messrs. Hensley, Kendall Harris, and Burkill, hastened to Mount Sinai and copied it. Whether it will be brought to any of the great libraries of Europe is yet to be seen.

The Expositor.

THE APOSTLE AND THE SLAVE.

One day, near the conclusion of Paul's first Roman period, the apostle was surprised by an apparition in the flesh of the slave Onesimus. He had fled from his master Philemon, and he came to justify his action by throwing himself into the arms of Paul and of the new religion. His meeting with the apostle must have been private, because the secret which he had to divulge would have been no secret in the presence of a Roman soldier. This proves, even if other evidence were not forthcoming, that the restraint of Paul's first captivity had been latterly much mitigated. Onesimus communicated to the apostle the fact of his flight from the house of Philemon. It never occurred to him, it would never have occurred to any spectator, either Christian or pagan, that Paul would have done anything else than approve. The course taken by Onesimus appeared to be simply a following out of that which lay within the spirit of Christianity. Yet to the astonishment of the spectators in every age, Paul's feeling was exactly the opposite. Instead of commending the step of Onesimus as one in accordance with the Christian spirit, he proceeds to reveal to Onesimus that the Christian spirit in his case had pointed in precisely the contrary direction. He shows him the positive side of Christianity as a thing hitherto unknown to him, makes him an actual convert to the new faith, and then sends him back to his master, accompanied by one of the most courteous, high-toned, and large-hearted letters which have ever been addressed by man to man.

The question is, why? What is there in this transaction that has surprised the spectator in every age? It is not the feeling that Paul has done any wrong to Onesimus. When we say that he sent him back we merely describe the transaction as it appears to the eye. Strictly speaking, Onesimus was not sent back but went back. Nothing could be more voluntary than his return to Philemon. All that Paul did was to expel his old nature, to give him a new will. The moment Onesimus became a Christian it became impossible for him to see the matter in

any other light than that in which Paul saw it. This in truth is the real mystery. We want to know why Paul and Onesimus together did see the matter in this light, why the fact of their Christianity impelled them to make a concession to slavery. When England liberated her colonial slaves she liberated also her colonial soil; if a slave thenceforth touched her shores, he was by that act and in that instant free. When Christianity proclaimed herself a land of freedom we should have expected a similar result. We should have thought that, if a man fled from the bonds of slavery and threw himself for protection at the feet of a Christian apostle, his act would have been endorsed by that apostle as a preparation for the new evangel, and a sign of that coming freedom for which the human heart was longing.

We may be reminded that Paul was a Jew, and that as such it was natural that he should cherish the traditions of his country. But I must point out that Paul had emerged from the traditions of his country so far as they concerned the rights of man. He had conceived for himself a theory of human relations essentially different from that which had been embraced by his nation. His spiritual experience, as we have seen, had found its earliest stage in a vision of the future, its earliest hope in a second coming of the Son of man. Doubtless the picture was to him at first like the picture of the incipient creation in Genesis—without form and vague. But as time grew he filled it up, and by-and-by it became definite. When he had reached the stage of his Corinthian epistle there already floated before his mind the image of a glorious republic which should realise all the merits and eliminate all the defects of the ancient Messianic kingdom. It was a republic in which the idea of monarchy was to grow out of the idea of communism, in which there was to be a levelling down preparatory to a new gradation. The preliminary and initial phase was to be the abolition of present distinctions. There was to be a breaking down of the privileges of sex, of the privileges of race, of the privileges of caste,—an abolition of the pre-eminence of the male over the female, of the Jew over the Gentile, of the citizen over the servant. All men were to start anew upon an equality, unfettered by the restrictions of the past, and unretarded by the distinctions of

birth or station. Yet, this apparently communistic arrangement had its source in an opposite interest. It was not designed to reduce men to one level but to establish a new social grade. Paul knew well that, however equal men might be in rights, they were and would always be very unequal in merits. Accordingly, that state to which he looked forward was not a democracy but an aristocracy; only, it was an aristocracy in which the highest rank was to be taken by the best man. "Do you not know," he cries, "that the saints shall judge the world?" The survival of the fittest is to him a matter of course, and the fittest are here not the physically strongest but the morally purest. God's day of judgment is for him the time when every man shall rise in his own order; when every man shall take his place in the social fabric not according to his birth, not according to his nation, not according to his clan, but according to his deed. Divine election is to take the form of natural selection—a selection in which a man is to come to the front or to fall back into the rear irrespective altogether of whether he be freeman or slave, Gentile or Jew, but simply and entirely in proportion to the native strength that is in him, and on the ground of that suitability to the new environment which he has attained by the development of Christian experience.

Not only had Onesimus a right to freedom, but he had a right to freedom as an inhabitant of the present world. It was not merely something which he was entitled to claim in the sphere of religion; he was entitled to claim it in the sphere of human citizenship, to claim it on the ground of being a man. Why, then, with these changed premises, does Paul still retain the old conclusion? If Onesimus has a right to be free, and if freedom in the present world is no longer a thing indifferent, why does he induce him to return into a surmounted slavery? Why does he not exhort him to claim with his Christian profession that right which he regards as Christianity's inalienable privilege—the right of a free soul to follow the dictates of its will?

It is because he feels that the main distinction of Christianity is the power to sacrifice its rights. He feels that, although Christianity professes to be the life of the world, that profession is not its peculiarity; it shares it with every religion under

the sun. Its peculiarity consists precisely in its power to lay down its life, in its consent for the sake of the world to take less than its due. Whenever Christ was realized to be the head of all principalities and powers Paul knew from that moment that the sacred must bend to the secular. If the barren fig-tree was to get a chance at all, it must meantime be preserved even in its barrenness. The lofty ideal of Christianity must consent to pause, must postpone the realization of that which was the end of its being. Just as the headship of Christ in the religious world found its immediate manifestation in bearing with the imperfections of the bodily members, so the headship of Christ in the secular world must find its immediate manifestation in bearing with the imperfections of existing things. It is in the light of such a thought that one comes to understand that strange conjunction of attributes by which a writer, almost contemporaneous with Paul's epistle to Philemon, has ventured to describe the nature of the new dominion as "the kingdom and papience of Christ."

Let us apply this principle to the case before us. Christianity had a right to proclaim the freedom of man as man. Nothing was simpler than to make such a proclamation. Paul had only to connive at the flight of Onesimus and to indorse the act by his own imprimatur; it would have been a signal to the whole slave population of the world that the watchword of the new religion was emancipation from servile bonds. What would have been the effect of such a signal? Doubtless it would have instantaneously added to the numerical strength of Christianity; the kingdom of heaven would immediately have been taken by violence. And so would the kingdoms of earth. It is impossible to conceive a more perfect picture of anarchy than would have been created by a sudden and successful insurrection of the slave population. The numerical proportion of the bound to the unbound in the Roman empire is a matter of dispute, probably the bond outnumbered the free. Figure anything approaching to such a proportion, and then to the quantity add the quality. Consider that the slave population represented at its worst that state which we designate by the name of Paganism—a name which embraces as its leading characteristic the predominance of the sensuous over the

spiritual. It was paganism without its restraints and without its refinements. What would have been the effect of the emancipation of these millions—the emancipation of an unchristianised, unhumanised horde impelled by the fanaticism of a new watchword, accomplished in a moment of time and achieved by a stroke of violence? Could it have any other result than one—the transformation of order into anarchy, the uprooting of that line of civilisation on which Christianity itself had begun to move?

That such a thought passed through Paul's mind is perfectly manifest from the second epistle to the Thessalonians. So far back as that early writing we find the mind of the apostle perturbed by the spectacle of incipient lawlessness in the Roman empire. Beneath the calm surface he feels that there is brooding a storm. He is conscious that there are underground forces whose action is only restrained by the powers at the summit, and which, if these powers were removed, would sweep relentlessly over the whole system of law and order. He is not thinking simply of the slave population, but of the masses in general. "Even now," he says, "the spirit of lawlessness works secretly, only, he that hindereth will hinder until he be taken out of the way." "He that hindereth" is clearly the Roman emperor. The reference is meant to be complimentary. Cesar was not Paul's hero, and the Roman government was not Paul's ideal, but he felt that in relation to existing evils both had a remedial mission to perform. He felt that the iron hand of that imperial constitution, however oppressive it might be in its intrinsic nature, was yet achieving a work which no other hand could have achieved. It was keeping down from the surface forces of the most fiery and insubordinate character, forces which had long been burning underground and which only waited an opportunity to make their eruption into the upper air. That sooner or later they would obtain their object Paul had no doubt; he felt that eventually the restraining power of the empire would be taken out of the way. Yet it was to him no matter of congratulation. He stood appalled before the picture which his own imagination had created—the picture of a subterranean anarchy let loose by the removal of the world's outer crust. And if Paul feared this even

in those days when he wrote to the Thessalonians—days of ascetic reaction from the present order of things—is it likely that he would have feared it less in that period of reconciliation with the present when he wrote the epistle to Philemon? Is it not patent that the same dread of anarchy which had impelled him in the past to deprecate the loosening of the Roman hand, was now impelling him to deprecate any sudden and violent liberation even from that physical slavery which was contrary to the spirit of the new religion?

It may be asked, Was not Onesimus after his conversion fit for freedom? Undoubtedly he was, and probably a few hundreds besides. But it was just here that in the view of Paul the Christian principle manifested its most distinctive power. It was of the essence of Christianity that one should die for the people, that the few should give their life as a ransom for the many. The headship of Christ was itself based upon the idea of a membership in which the pains of the whole body were concentrated in a single organ. Could there be a grander occasion for the illustration of this principle than that which now presented itself? Onesimus had set himself free; he was fit for freedom, and in the sight of God he had a right to freedom. But the vast majority of his class were utterly unfit for such liberation. What if they should do what Onesimus had done—emancipate themselves by an act of rebellion? And how was such a catastrophe to be averted? Clearly by the sacrifice of Onesimus himself. If his conversion to Christianity were real, his first act as a Christian must be the renunciation of his own right; he must forego his crown and take up his ancient cross. The men of his own class were unripe for the emancipation he had himself attained; let him resign this emancipation. Let him offer himself as an oblation for his people. Let him voluntarily go back into that depressed position from which he had striven to be free. Let him deliberately go down again into that valley of humiliation from which it had been the inspiration of his life to be exalted. So would the valley itself become to him the mountain, and, in the sacrifice of that right to liberty which as a Christian he had the power to claim, he would reach a higher exhibition of the distinctive power of man. — From "Spiritual Development of St. Paul."

Correspondence.

THE ANTIQUITY OF MAN.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—The "Current Topics" in the STANDARD are always judiciously selected and highly interesting. That in the December issue, entitled "More Discoveries," is to many more than usually interesting, dealing as it does with the question of the "antiquity of man." The article states that "the exploration of the ruins of Niffer, near ancient Babylon, has revealed an antiquity of the human race nearly ten centuries older than science had knowledge of before. The religion, governments, habits of life, and, to a great extent, the customs of men who lived 4000 years before Christ are revealed by the inscriptions now being translated and arranged." As the chronology of the Bible fixes the creation of Adam as 4004 B.C., it is evident that, if the conclusions of the explorers are correct, Adam can not have been the first man. There is no reason whatever to doubt the accuracy of the deductions of these explorers, especially as they are supported by so many other strong testimonies that the antiquity of man is far greater than has been generally believed. If at a period 4000 years before Christ men lived in societies in the manner described by the explorers, men must have been in existence many hundreds, if not thousands, of years before that time. Geology affords indisputable corroborative testimony as to the great antiquity of man. And here I may just say that though scientists often exhibit hostility to religion, and seem to rejoice at discoveries opposed to the generally received opinions of Christians, it was not so with geologists when the first strong proofs of the antiquity of man were discovered. As early as 1841 human implements were found near Abbeville in France in beds unmistakably belonging to the age of the drift, but as this gave man a far higher antiquity than even geologists had ever dreamed of, the publisher of the account of these finds was looked upon almost as a madman. It was not till 1853 that any other geologist took the trouble to visit the spot and test the truth of the matter. Since then similar discoveries have been made in many counties of England, and in other parts of the world, so

that in the case of those who have studied the evidences, it would be a willful resisting of the truth any longer to deny the great antiquity of man. The explorers at Babylon show us that communities of men in a comparatively high state of civilisation existed at the time of the creation of Adam, and from the strata in which human implements are found geologists show us that men in a savage state existed many, many thousands of years before that time.

It will be at once asked, What effect has all this upon the truth of the Bible? It does not touch the truth of the Bible at all; it only touches, what has been touched hundreds of times before, our interpretation of it. And every time that the discovery of truth compels us to modify our interpretation, we virtually come into possession of a better Bible than we had before. In this instance the modification of interpretation consists in regarding the account of creation as a poem rather than a prose narrative to be understood literally. Every such modification forced upon us by accessions of truth removes a greater or less number of difficulties which had previously puzzled us, and the modification rendered necessary by the acceptance of the truth as to the antiquity of man is no exception to the rule. I must not, however, trespass further on your space by enumerating the difficulties removed in this case, nor is it necessary to do so, as they will readily occur to every reader.

J. E. L.

REPLY.

We thank "J. E. L." for his appreciative remarks regarding our "Current Topics," but regret that we cannot agree with the deductions he has drawn from one of them entitled "More Discoveries." Assuming that these discoveries show that man had reached a certain amount of civilisation 4000 years B.C. (although it is more than possible that a more careful examination of data may lead to a revision of this statement) it by no means follows that "J. E. L.'s" conclusions are warranted. It would simply mean the adding on of one or two thousand years to the supposed Hebrew chronology, and as that is far from being a definite quantity, there is an admissible margin. The Bible does not fix any definite period as to the creation of Adam. That is a matter of computation, about which there is considerable diversity of opinion. The "great" antiquity of man, however, is another question, and instead of being regarded as an ascertained truth, may appropriately

be reckoned among the speculations of some geologists, which are gradually but surely finding a resting place in the limbo of unsound theories. Sir J. W. Dawson, writing on this subject, says:—"It follows that the ordinarily received chronology of about four or five thousand years for the post-diluvian period, and two thousand or a little more for the ante-diluvian period, will exhaust all the time that geology can allow for the possible existence of man, at least in the temperate regions of the northern hemisphere. Facts recently ascertained with reference to the delta of the Nile lead to similar conclusions for the oldest seats of human civilisation. Whatever demands may be made by philologists, historians or antiquaries, or by the necessities of theories of evolution, must now be kept within the limits of facts such as those above referred to, and which are furnished to us by physical geography and geology. These facts must also lead to a considerable revision of the excessive uniformitarianism of one school of English geologists, and to explanations more reasonable than some which have been current as to the deposition and age of superficial gravels and similar deposits. When all these points have been adjusted, it will be found that there is a sufficiently precise accordance between science and Bible history with regard to the antiquity and early history of man."

It will, therefore, be time enough to modify our views "regarding the account of creation" when the circumstances of the case demand it.

Edw.

Sisters' Page.

"Peace on earth, goodwill toward men."

Communications for this "Page" should be addressed c/o Miss Hill, 23 Blenheim-street, Dalmeida, not later than the 12th of each month.

The executive of the Sisters' Conference met on 7th ult., Mrs. Ewers presiding. Our Bible Reading was Exodus 35 : 20-29. Our sister drew our attention to the willingness of the people to give. "One of the things which strike us in these verses is the voluntary devotedness of the people to the work of the tabernacle of the congregation. The Lord commanded that an offering should be taken up. 'And they came every one whose heart stirred him up, and every one whom his spirit made willing. And they brought the Lord's offering, both men and women came, as many as were willing hearted. The children of Israel brought a willing offering

unto the Lord.' It needed no effort to move the people to give; no earnest appeals; their hearts stirred them up. This is the true way; men and women gave willingly, and the result was, we read in the 7th verse of the next chapter, they "had enough and too much." If we could only make an appeal to the hearts of our brethren and sisters so that we would have the same result when our collection is taken up for Home Missions! Let us count our mercies—we have so many things in this life to enjoy and the hope of more blessed things hereafter. May we all have our hearts stirred up to work more willingly in the coming year than we have in this one now closing."

A report was given of the late W.C.T.U. Convention, in which many of our sisters took part. The Superintendent of unfermented wine, in her report to the convention, said only two of the Churches of Christ used fermented wine in celebrating the Lord's supper.

A verbal report was given of the girls class at Brunswick.

It was resolved that the meeting, January 4th, 1895, should be one of prayer and praise.

SUNDAY SCHOOL.

During the past month I re-visited Newmarket, where I was warmly welcomed as an old friend. At the close the children were collected in the centre for me to talk to, and I was surprised, when Bro. Morris asked if they could tell what I had spoken about, that they immediately answered "The birth of Moses." I omitted to get the numbers, but the classes with a few exceptions were well filled. I also paid a visit to North Melbourne. They were in good working order this time, and their young superintendent is both energetic and kindly. Scholars on roll: Morning 102, average attendance 64; afternoon 158, average 105. Teachers on roll, 17; number of classes, 16.

M.H.

Williamstown has a small school of 76, and have just held a very successful picnic.

Another has joined the Footscray church from Sis. Schofields class, also one from school at Collingwood.

C.S.

KANIVA Dorcas Society opened 5th July, 1893, with 15 members. We now have 27 members. Mrs. Wilson, president; Mrs. Crouch, vice-president; Mrs. Jellett, treas-

urer; Mrs. Murray, secretary. The meetings are held every four weeks. Since starting we have made about 150 new garments, and several parcels of old clothing have been cleaned, cut down, or repaired. Several bags of clothing have been sent to Melbourne Relief Committee. Donations of money to others, and seven families in the district have received help in clothing, groceries, etc. We open with hymn and prayer, arrange about work for coming month. Roll call, all present reply with verse of scripture. Subscribers pay one penny per week. We do all sewing at home, as several of the members live at a distance. Cash in hand, £4 1s. 11d.

M.E.M., Sec.

When Napoleon ordered his drummer boy to beat a retreat he received the reply: "O, sire! Desair never taught me that; but I can beat a charge—I can beat a charge that would make the dead fall into line!" We want less talk about "retrenching," "discouragement," "failure," and more of something that is like the drummer-boy's "charge," that will still every heart, and make the dead within the church and the dead without fall into line.

A SUMMER ROSE.

What's so sweet as a summer's rose? Why, a sweet woman, to be sure, any month or day of the month in all the year. The secret of the rose is that of the woman, too, and we women should remember this whenever we take one of these exquisitely beautiful flowers in our hands and look deep into its glowing heart, admiring its beauty and rejoicing in its perfume. This darling of nature, with its exquisite hue, its petals velvet, soft, veined, almost translucent, smoother than marble, sentient, rejoicing apparently in its own life and loveliness. This miracle of beauty with its heart of gold, its breath of heaven, has its secret, has a word for you and a word for me. It has been set in a harsh soil perhaps, and had a bleak exposure. What deep snow, what icy blasts, what nipping frosts, what drenching rains, what scant sunshine has it got in the past winter. Silently, patiently, meekly, has it received them all, and in the depths of its lovely nature, by a physical alchemy that has the power of a spiritual principle, it transmutes them all into this thing of wonder and delight, and pours its fragrance out upon evil and good, high and low, young

and old, until it dies and drops back on the bosom that gave it life. It knows the full sweetness of being sweet; it knows the blessedness of giving prodigally its best to all who approach it; it knows how to make the world more fair and more fragrant for even its short life, and gives as much glory to Him "in whose hand is the breath of every living thing;" it knows the deep joy that lies at the heart of pain, and it has power to soothe by its beauty and fragrance. "Happiness," my fellow creatures and earth born companions," says this preacher, who, like Chaucer's priest, follows itself the law it lays down, "Happiness does not lie in anything we get, but in what we give. Then let us imitate the rose, and let every life that touches ours in every day be brighter and sweeter for our existence, if only by a word—a breath of love. Let us give to all alike, and give our best as does the summer rose.

FRANCES COURTNEY BAYLOR.

VISIT TO ADELAIDE.

We are sure all the sisters will be pleased to know that I returned from Adelaide very much better for the change and rest. I had the privilege of twice visiting the class in connection with Kermode-street church, presided over by our Sister Mrs. Henshaw. There were forty-five present. It was a pleasing sight to see so many come together on Sunday afternoon to study the word of God. It was a very hot day, yet these good sisters came in the spirit of prayer and praise, and the fact that so many took an active part in the meeting showed they were anxious to serve the Lord with gladness. The lesson was taken from Mark 2: 1-12, and a very profitable time was spent talking over the wonderful love of the Saviour to all those who went to Him in a right spirit.

I was sorry to arrive too late for the annual meeting of the Dorcas Society, but have no doubt the president will send on a report for the Sisters' Page or for the conference, so that all may know the good that is being done in that direction.

We also attended the Sunday School Union meeting for the distribution of prizes, held in the Grace-st. chapel. It was a most enjoyable meeting, and the fact that so many prizes and certificates were gained showed that the work of the union was proving very successful, and by

its aid the young people will be well versed in the Scriptures. We pray that our heavenly Father's blessing may rest upon all the faithful workers in South Australia.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

L. PITTMAN.

Sunday Readings.

[The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's Day morning services. They are intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal.]

January 20th.

OLD TESTAMENT.—Psalms 27.

NEW TESTAMENT.—Luke 10.

CONNECTING LINK.

How to Conquer the Power of the Enemy.—Psalms 27: 1-6; Luke 10: 17-20.

"Be strong in the Lord and in the power of His might; put on the whole armour of God, . . . and having done all, stand." One of the earliest lessons the Christian has to learn is his own impotence apart from Christ; "without Me ye can do nothing," and when he comes to comprehend that he is then, and not till then, ready to understand the apostle's triumphant exclamation, "I can do all things through Christ, who strengtheneth me." "When I am weak, then I am strong," in other words, the more I am emptied of self, its pride, its vanities, and all its sins, the more room have I for the indwelling Christ, the larger is my receptive capacity "to have and to hold" of His divine spirit. We should always remember that the power by which we are enabled to triumph over the opposing "power of the enemy"—the world, the flesh, and the devil,—is a power derived from on high, and that nothing else than this God-conferred "authority," as in the Revised Version it is called, is sufficient to make "the devils subject unto us." "All power," says Christ, "is given unto me in heaven and on earth; go ye

therefore and preach. If therefore we are "in Christ" by a vital union with Him, His "all power" is ours because it is His, and so armed we must come out on the winning side. In the first clause of the preface of Psalm 27, the old revisors say, "David sustaineth his faith by the power of God;" We cannot do better than follow his example. When downcast and sorrowful by reason of apparent failure in our work; when depressed by physical hardships, or unnerved and frightened by the hosts of foes that encamp around us to make war upon the glorious principles of our reformation movement, let us think of the invincible power of our glorious Captain, and rest assured that in the end we shall prove more than conquerors through Him that loved us.

January 21st.

OLD TESTAMENT.—Psalms 66.

NEW TESTAMENT.—Luke 11: 1-28

CONNECTING LINK.

Prayer Heard and Answered.—Psalms 66: 13-20. Luke 11: 42-52.

Someone was asked the question, "What is prayer?" and he replied it is all in "Ask"—the three first letters of these injunctions—

"Ask and ye shall receive;"

"Seek and ye shall find;"

"Knock and it shall be opened."

There is much that goes by the name of prayer which would be more appropriately styled "laudatory discourse." We have heard some men employ more than half the time in prayer, in telling God what He is and what He is not, what He does and what He will not do, never once during that time preferring a request of Him. What is this but wasting time? Prayer is an asking for something we need, a seeking for something we wish to get, a knocking at heaven's front door for something we know we require, and that we are sure God is able to give. There need be no mystery to us about our not getting answers from God, when we ask no questions to which answers can be made. "We have not

because we ask not," choosing instead to go off into fanciful, high-sounding and learned-like dissertations upon the attributes of God, which He knows all about without our telling Him. "Lord, teach us to pray, even as" thou didst teach thy first disciples! "If I regard iniquity in my heart, the Lord will not hear me" is but another way of saying that, if our daily lives are out of harmony with our profession, or if, back of all our devotions, public or private, there lurks some loved and fostered sin, God cannot notice what we say. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

A. H. B.

Church News.

All matters 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. Mason, 629 Elizabeth street, Carlton.

VICTORIA.

FITZROY TABERNACLE.—Morning and afternoon schools and Young Christians' Class are all progressing favorably. One senior scholar made the good confession last month. The annual picnic was held at Heidelberg, and proved very successful in every way, the children and seniors enjoying themselves immensely. The Gymnastic Club ran a paper chase and also cross country races, which were well contested by the members, and enjoyed by the on-lookers. THOS. J. COOK.

COLLINGWOOD.—At the commencement of my labors here, we are encouraged by witnessing decisions for Christ. On Dec. 30th three young men boldly confessed Jesus, and on January 5th two young women came forward. An increased interest among outsiders has been awakened by Bro. Mason's efforts, which I trust will be sustained. Peace, harmony, and the open-air work characterises the church. Open-air meetings, a service during the week, further distribution of literature, &c., may prove good auxiliaries to future work. At the watch-night service, those who decided were immersed into the trine name.

FERNAND PITTMAN.

CHELLENHAM.—Big meetings all day. In the morning we had the pleasure of receiving into membership Miss Ethel Daff, daughter of Bro. G. Daff, who was immersed last Lord's Day evening. Large attendance at school in the afternoon. After a splendid address by Bro. Moyses in the evening, Alfred Sears, the youngest son of Bro. J. C. Sears, was baptised into the name of the Father, Son, and Holy Spirit.
Jan. 13. R.W.T.

PRAHRAN.—We are glad to be able to report continued progress in this corner of the Master's vineyard. During the year just closed so have been added to our membership by faith and obedience. The officers report for the last quarter shows a gratifying increase in the average attendance at the meetings for worship, and also a considerable improvement in the finances. The meetings for the proclamation of the gospel are well attended, and at the meeting on Sunday evening last we were cheered by seeing two dear young friends (the second son and daughter of the late esteemed Bro. R. A. Moore) come forward and make the good confession. Praise the Lord!

R. G. C.

THE BIBLE CARRIAGE.—As the Missionary Committee is unable through monetary difficulties any longer to assist me, I think it necessary to state the following: 1st. That the work begun is of too much importance to cease; it must not, and by God's help, shall not. 2. That I am prepared, and intend, to proceed with the work of preaching and visiting from house to house; that it shall not be a financial scheme, but an introductory scheme, as I started. 3. That if any brother or brethren for the love of it are disposed to help me, they can. 4. That Bro. Maston has already on hand for a good, respectable, and proper Bible Carriage the sum of £4 10s.—not so bad for the times. 5. That I have also received for the work the following, which I wish by this to acknowledge with thanks: church, Taradale, 10/; Bro. T., Wedderburn, 16/; church, Benjerop, 11/9; Bro. T., Drummond, £1; Bro. E., Drummond, £1; Bro. G., Birchip, £1. I am at present in Echuca and Kyabram district. Home address—134, St. Leonard's Road, Ascot Vale. JAS. PARK.

WESTERN AUSTRALIA.

FREDERATE.—Since my last report the church meeting here has been going steadily along. Bro. Jensen arrived here from Copenhagen, Denmark, about the latter end of October. We were cheered and delighted to welcome him in our midst. He is undoubtedly a bright light in the church, and by report has done very good and useful work for the cause in the country he has

just left. At the request of the members he took the church services, presiding twice and preaching the gospel three Lord's day evenings. On the second occasion the wife of a member decided to become obedient to the Saviour's command, and was immersed into Christ on the following Lord's day evening. The baptismal ceremony, carried out by our brother Jensen on this occasion, was one of the most impressive we have ever had. Bro. Jensen was invited by letter to address the church meeting in Perth last Lord's day morning, which he did. It is encouraging to us to have such staunch members of the church settled amongst us as Brethren Shaw and Pallott. We were badly in want of them, as all young flocks require steadfast and experienced shepherds. We must not forget our much respected Bro. Lyman, who on several occasions has given us some very stirring and building up addresses. He has also preached the gospel in the evening. It is indeed a source of the greatest delight to hear from Bro. John C. Hill, who has just returned from Coolgardie, that there are good meetings of members up there, and he states that as many as fifteen have met in fellowship at one time. These are comforting reports to come to us from the gold-fields, where the light of the truth is so much needed. We trust and pray that the cause will spread and the numbers increase.

S. BLOASIDGE.

NEW SOUTH WALES.

WOOLLAHRA.—Matters in connection with the church at this place are in a fairly satisfactory state. The church has been in existence about two years and eight months, starting as an off-shoot from Elizabeth-st., Sydney, with a dozen members or less, and at time of writing we have over 60 on the roll. A goodly proportion of the total consists of accessions from sister congregations, but the number baptized at Woollahra is a respectable total. We have a morning meeting at 11 for the breaking of the loaf, and a gospel service each Lord's day evening at 7, whilst the Sunday School assemblies are all held in the Oddfellows' Hall, Queen-st., Woollahra; but we have in addition to these a weekly meeting on Thursday nights for praise, prayer, and mutual edification, these meetings being held in the houses of the brethren in rotation. One of the aims of these week night gatherings is in the direction of developing the talents of the church members, and in that respect we may claim an encouraging degree of success. Our Sunday School is hardly so flourishing as it was, various causes contributing thereto, but we must only keep on "pecking away." The annual picnic in connection with the school was held in November last.

and despite the heat a pleasant day was spent. Last Lord's day a number of prizes, some of them given by the teachers to their scholars, but the majority of the books kindly supplied by our worthy Bro. Sharp, were distributed to the scholars according to merit, Bro. Sharp taking a leading part in the matter of the presentation. A cheering feature of the occasion was the presence of so many church members. In regard to our gospel services on Sunday evenings, the attendance of members is not what it ought to be in my humble judgment. Still the message is week after week faithfully proclaimed in its simplicity and primitive purity by brethren from the various sister churches or by the conference evangelist. We are largely indebted to some of our young brethren from Emmore, Brethren G. Bagley, Crawford, Edwards, Hill and Nison, and also Bro. J. Hindle. In fact, their aid all along has been, and is, simply invaluable, and I don't know what we should do without them. A word of encouragement in this way will doubtless remind them that they are doubly loved, first as brethren in the Lord, and secondly for their work's sake. Our Bro. Clapham, the conference evangelist divides his time between the churches at Woollahra, Rookwood and Marrickville, not any one of which is able to fully support a preacher at present. Our brother's family have lately removed here from Corowa. Bro. Clapham's zeal in the Master's work aroused a lively interest in the meetings.

A prosperous New Year for the STANBORN, and a large measure of success for its conductors in their work for the Master is my earnest desire.

Jan. 7.

G. L.

QUEENSLAND.

BUNDABERG.—I am pleased to state that one young man just turned 20 has taken his stand for Christ to begin the new year. He was baptized by our Bro. McKie on Friday night, 4th inst., and on the Sunday following received the right hand of fellowship. We pray that he may live a Christ-like life, that others may see in him what it is to be a Christian and follow in the same footsteps. GEO. GREEN.

NEW ZEALAND.

WANGANUI.—We praise the Lord that the church here is standing steadfast in the faith. We are working together harmoniously and peacefully, and we hope that ere long great success will attend our efforts. We have reason to rejoice in the fact that one dear sister from the Sunday School has just put on Christ in His own appointed way. Besides this we have received into our fellowship one brother formerly bap-

tised. We have also been glad to receive four by letter from other churches. We have dismissed one brother by letter.

The preaching is carried on by the members, who are listened to by fairly large audiences.

We have a good Bible class under way now, which we are sure will be a good means of preparing some of the younger members for active service in the Lord's army of Christian soldiers.

A change has lately taken place in connection with the Sunday School. Bro. Purnell, who has superintended the school for ten years, has resigned, and Bro. Hadfield has taken his place. Bro. Purnell's resignation was received with regret, and on his bidding good-bye to the school he was presented by the new superintendent on behalf of the scholars with a nice silver pencil.

In conclusion, we pray that the year 1895 may be one of prosperity and blessing to the Church of Christ in all parts of the world.

Dec. 31. G. O. P. FOULTNEY, JR.

PERONE.—We are pleased to say that during the Christmas holidays we have been visited by brethren from different sister churches. Bro. Chas. Watt, from Metropolitan Road, Tabernacle, Sydney, who is staying in Wellington for a time, has broken bread with us at different times and exhorted in an interesting and refreshing manner. Unfortunately we were unable to get him to occupy the platform for a Lord's day evening. On Friday evenings we are pleased to see him at the Bible class. We all wish his stay in Wellington would be extended.

Bro. Arnold, from North-east Valley, Dundin, was with us on Lord's day morning, Dec. 30, when he gave an exhortation. He addressed the Sunday School in the afternoon, and preached in the evening, his subject being "False Consolation."

We also had Bro. Terlanus from Spring Grove, Nelson, who gave a few words of encouragement to the work for the Master. Altogether we have had a very pleasant season. We thoroughly enjoyed Christian fellowship with our visiting brethren.

Jan. 2. C. H. HOW, Sec.

INVERCARGILL.—During the past year we have added 5 to our number: 6 by faith and obedience, 1 by letter, and 1 from the Baptists. During that period we have also crossed off 8 names from the roll, 1 by death, one by letter, and 6 withdrawn from and lost sight of, which leaves us with 90 names on roll.

The Sunday School held their annual picnic on Hosing Day, and as usual was a great success, from 150 to 200 being present. Those who were not present missed a treat, for all enjoyed themselves splendidly.

Jan. 5. R. UELL.

SOUTH AUSTRALIA.

On Jan. 1st the S. S. Union held its annual picnic for the teachers and elder scholars at the National Park, Belair. The day was favorable; about 120 were present, and a very enjoyable time was spent. The schools were rather unequally represented numerically, but there was a distinct improvement upon previous years in the greater mixing up of the members of the different churches. This was a very satisfactory circumstance, one to be commended and fostered, for this social intercourse is the chief reason of the excursion. May it increase year by year.

NORTH ADELAIDE.—On Jan. 6th one young woman confessed her faith in Christ, and on the 13th another. At the teachers' meeting on the 13th, Mr. Mezent was re-elected superintendent of the Sunday School and R. Forsyth secretary, and Miss Eva Lawrence was elected as a teacher. May the New Year witness the "full surrender" of many scholars to Jesus.

PORT PIKE.—Bro. D'Nesi has commenced his work here, and the brethren are well pleased with him. He was a stranger to most of us, and we hope that good results will follow his labours. There are evidences already that they have been benefited, and we trust that outsiders will soon be reached.

W. W. DUNCAN.

YORK.—In consequence of Bro. M. Wood Green having received an invitation to labor with the church at Unley after laboring here for the greater part of the past two years, a large number of the brethren and sisters met together on the evening of Dec. 20, and after partaking of a cup of tea, a meeting was held, presided over by Elder G. Cosh, who spoke of the regret which the church felt at the loss of the valuable services of our beloved brother, but rejoiced to know that, though removing from York, yet his labors would still be in South Australia. The secretary then read a farewell address to Bro. Green, in which reference was made to the valuable work done by him, and testifying to the universal esteem in which he was held by the church, and praying for his future welfare. Brethren Jacob, Fiedler and Edson also spoke in a similar strain. Bro. Green feelingly replied, thanking the church for all past kindnesses, especially during the time of his great affliction, closing with words of loving advice for future guidance and wishing us prosperity in the Master's work.

On Lord's day evening, Dec. 23rd, after a most impressive sermon by Bro. M. Wood Green, one young woman, a scholar of our Sunday School, made the good confession. May God bless her.

W. H.

MALACCA.—We have no additions to report this month. Bro. D'Nesi spent a

day with us on his way to Port Pirie this week, preaching to a good audience on Wednesday evening upon the "Reasons we have for being thankful to our Heavenly Father." Jan. 5. W. T. T. H.

UNLEY.—Bro. D'Nesi preached his farewell sermon on Lord's day, Dec. 30th, to a fair attendance. Bro. M. Wood Green preaches the first Lord's day in the new year. Bro. Wm. Charleck conducted the watch-night service to a good attendance. May God's blessing rest upon the work of 1895. Jan. 4. T. G. STORER, Sec.

LOCHIEL.—The attendance here has been very good lately, our meeting house being well filled. We are praying that our Bro. Seymour may see the fruit of his labors before he leaves. He will, I. v., preach his farewell sermon on the 30th inst. We have had quite a revival in our Sunday School; the whole church seems to have taken a deeper interest in its welfare, and the attendance is larger than it has ever been before. Bro. Cosh, of Nantawarra, who is suffering from injuries to the spine, is, we think, now out of danger. He attributes his recovery largely to the prayers of the brethren. Next Lord's day the church here intend going down to rejoice with him, and to return thanks unto the Lord for his mercy towards him, when Bro. M. Wood Green is expected to be present to hold a thanksgiving service. A. L. GREENSHIELDS.

OUR NEWS BUDGET.

C. G. Lawson spent last Sunday with the church at Drummond.

Bro. and Sister Alfred Shaw left a fortnight ago for England, where they expect to be for some time.

Bro. Wm. Htes., stationmaster, Beaconsfield, has been appointed secretary of the church at Berwick, in place of Bro. Ernest Hillbrick.

In a private note W. S. Houchins says that the doctor reports his wife suffering from typhoid. We hope it may prove a mild attack.

As the annual collection for Home Mission work has not realized expectation, the committee has decided to call a meeting of conference delegates and officers of churches in order to consider the situation. The meeting will be held on Monday at 8 o'clock in the Lecture Hall of Swanston-st. chapel.

Good news again for the STANDARD readers. During the fortnight that has elapsed since last South Yarra report, one has been restored to fellowship (in last Lord's day evening we were again gladdened by hearing three make the good confession. One more announced his decision to-night.

These four are on our school roll, although two (young men) have only attended our Bible Class three or four times, and that intermittently. "To God be the glory! great things He has done." (Jan. 15)

Iro Graham, Kingwood, is now secretary of the church at Craydon.

Iro. Bryden will be glad to engage in either evangelistic or commercial work. His address is c/o J. Morton, photographer, Auckland.

A. B. Maston spent last Sunday in Bendigo. Mr. Houchins' lead throat, we are sorry to say, is no better. He is still unable to preach.

Iro and Sis. Benn, of Minyip, spent a few days last week in Melbourne. Iro. Benn has been an active worker in the district for many years.

Last Sunday week there were two confessions at Collingwood, and last Sunday night they were baptized in the presence of a large crowd.

W. Smedley closed his labors as evangelist for the church at Ascot Vale last Sunday. We have not been informed of his future intentions.

The little church at Pascoe Vale has now ceased to exist. There were only some half dozen left in the neighborhood, and they now meet at Ascot Vale.

F. G. Dunn has been speaking for the past two months in Swanston-street to good and increasing audiences. The limelight was used to good effect.

We expect with our next issue to publish an index to the volumes for 1893 and 1894. This will no doubt prove valuable to those subscribers who intend binding.

Iro. Hyard, of Mole Creek, Tasmania, informs us that they are about to lose six from their little band by removal to N. S. W. Still they propose to struggle on.

Iro W. C. Craigie and wife, in company with Mrs. Jas. Haddock, left last Saturday for Sydney, where they have gone to spend a holiday. We wish them a pleasant time.

F. M. Ludbrook has been laboring with success at Brighton for the past few months. On more than one occasion the little chapel there has been severely tried to accommodate the crowds.

A. McLean, Secretary of our American brethren's Foreign Christian Missionary work, will start on a visit to all their mission stations. He expects to spend about 12 months in this way.

TRAHON COLLEGE.—By looking at the second page of our cover our readers will notice that Iro J. E. Laing intends opening a college at Trahon on Feb'y 5th. We wish our esteemed brother much success in his new undertaking.

We have received from Mr. M. L. Hutchinson, bookseller, of Little Collins street, a work by H. B. Martiney, M.A. (son of the late Dean), entitled "Another Glimpse of England, Home and Beauty," being sketches of character, life and work in England in 1893.

Iro A. M. Ludbrook and Sister Ludbrook senior, expect to be returning to Australia shortly. Iro Ludbrook, we believe, will be open to engagement with some church desirous of his services. Address him, till end of February, at Aln-street, Oamaru, New Zealand.

We learn from a private letter from Iro A. Hutchinson who is the new secretary at Gympie, Queensland, that Iro A. Grimshaw died suddenly a few weeks before. He also informs us that they had "a penitential time on Christmas day," and that fifteen were to be baptized.

At the annual convention of the W.C.T.U. held in Cleveland recently, on the intervening Sunday fifty-four of the city pulpits and platforms were occupied by the delegates. Iro Iro. Selby don't bury up woman will be delivered from her terrible bondage before he gets through with his articles.

The *Beridge Advocate* of Jan. 7th, says: "The service in connection with this church was held in the Temperance Hall last evening, when Mr. A. M. Bryden, of Melbourne, officiated and delivered an excellent evangelistic discourse, which was attentively listened to by the large congregation present."

Let those writing for the Church News Department confine themselves "strictly to business," that is, to say let them give us the church news in a short, sharp manner. If correspondents have anything to say outside of church news let them send it along for correspondence or Open Column.

In our note a fortnight ago concerning Miss McCouchery's school, we omitted to mention that the next session opens Feb'y 5th. The singing department of this very excellent college is, under the special charge of Mrs. McClelland, which is in itself a guarantee of the efficiency of the work done.

In a letter received from Iro. Selwood he states that he intends to give 50 per cent of all marriage fees to the Home Mission funds. As a great fruits he tends on go! Although times are bad we almost felt tempted to wish that the matrimonial market may be a brisk one at Mildura.

Special attention is called to the forth coming annual meeting of the Rescue Home, which is to take place on Tuesday evening next, Jan. 22nd, at 8 o'clock in Lygon-street chapel. The meeting will be short, lively, interesting and profitable. A collection will be taken up for the Rescue Home.

Brother G. H. Browne, evangelist in the "Mallee" district, has not been very well lately, and goes for a change to Port Fairy for a month. We know he will be kept busy at the port. It is sincerely hoped he will return to his post with renewed health. During his absence Iro E. Grimshaw has kindly agreed to keep his Sunday appointments.

We regret to hear that Iro J. Bardley, of Sydney, has been and is still seriously ill. At last report he was slightly better. We hope soon to hear that he is about again.

Iro W. G. Harman and wife, formerly of Horsham, are now living at Barnanartha, Victoria, 17 miles from Albury, too far to attend the meeting. However, they break the fast every first day, and are hoping to be joined by others.

We have received from Mr. M. L. Hutchinson, bookseller, of Little Collins street, a pamphlet of 36 p.p., entitled "Total Abstinence Defended," by Edward Hulme. This pamphlet is written in reply to one by Rev. George Tait, of South Yarra, in which the moderate use of strong drink is advocated. Both pamphlets are ably written, and present both sides of the question in the best form.

We call the special attention of our readers to the advertisement on the back page of the pamphlet, "Church Finance." We have never seen anything in pamphlet form on this question, especially from the standpoint therein advocated. It is so very cheap, that taking into consideration the subject treated, it should have a wide circulation.

Iro H. M. Black, with wife and infant, arrived in England, after a roughish Atlantic passage, per s.s. Teutonic. We understand he has gone to labor with the church at Birkenhead, under the auspices of the American Board of Missions. So that T. H. Bates will be on one side of the Mersey and H. M. Black on the other. Time works some curious changes!

At the preachers' meeting held on the 7th inst., Iro Blair, of Richmond, read a paper on "Christianity and Social Restoration," which took about an hour and a half in delivery. It was an elaborate production, its object being to prove that the community of goods as set forth in the 2nd of Acts was intended to be a pattern of Christian socialism. The paper was criticised freely, but in a friendly spirit; and after a hearty vote of thanks accorded, the essayist promised to print and circulate the paper at his own cost.

W. D. Little, on his way from Echuca to Colac, stopped two days in Melbourne last week. He drove through accompanied by Mrs. Little. He leaves Iro Park at Kyabram in the midst of an interesting work. As is well known, our faithful Iro. Lee with his no less faithful family, are living in Colac. In the midst of their isolation they have been faithful to the truth, and as a result have influenced quite a number to accept the full salvation, and have stirred up a spirit of inquiry in a number of others. We expect to hear of Iro Little doing good work there during the next month.

We received a pleasant call from Bro. and Sister Tewksbury, of Linden, N.S.W., last week, who were in Melbourne a few days on a visit. They are very much isolated from kindred spirits, but are doing their best to hold forth the word of life to their neighbors.

ANNUAL COLLECTIONS.—It will be seen from a reference to the acknowledgments that between £50 and £60 has been received so far from the annual collections for Home Mission funds. There are still some returns expected. Instead of taking up a collection Warracknabeal voted £5, an example that could be profitably followed.

The farewell tea to A. M. Bryden on Jan. 3rd was well attended and very enjoyable. The tea was splendid. Addresses were given by F. G. Dunn, C. G. Lawson, A. B. Maxton, J. G. Burt, Robert Heard, A. M. Bryden, F. M. Ludbrook, and W. White-lock. Bro. J. Hollole, on behalf of the church and S. School, presented Bro. Bryden with a purse of sovereigns. Bro. and Sister Bryden left for N.Z. on Jan. 12th.

The Church of Christ Lord's day school, High-street, Prahran, held their annual Picnic in the Albert Park on New Year's day. The picnic was a splendid success, both financially and socially. The scholars thoroughly enjoyed themselves the whole day. A large number of the church members visited the ground during the day, and were well pleased with the way everything was conducted. The various committees and all who took part in making the picnic a success, deserve a word of praise for their untiring energies. The New Year has dawned brightly for our school, and we trust the coming time may be crowned with spiritual success.

LOVED ONES GONE BEFORE.

FUNSTON.—It is with great pain and sorrow that we have to record the death of our beloved and esteemed Bro. James Funston, who passed away on Friday evening, Dec. 21st, after a short illness of 5 days. The blow was sudden and unexpected to us all, particularly to his family, who have lost a loving father and tender husband. May God be their comfort and sustain them in this severe trial.

Our brother passed away at the age of 62 in the full assurance of faith in the Lord Jesus Christ, and the blessed hope of hearing the words of the Master, "Well done good and faithful servant, enter into the joy of thy Lord."

Our brother and his sister were among the first pioneers of the church here who received the truth, proclaimed by our late Bro. Hamill, who was the planter of the cause in Victoria. From that time to his end Bro. Funston has taken an active part in the welfare and guidance of the

church. For 23 years he held the office of deacon, to which were often added the duties of elder, and many will miss his wise council, loving reproof, and words of encouragement.

Our brother was faithful to the last in the discharge of his duties—never was absent from the Lord's table except when ill or on a visit to other churches. Even the Sunday before his death, when already the first symptoms of disease were felt by him, he took his usual place at the Lord's table. He was a strict adherent to the truth as taught by Christ and his apostles, and both in presiding and teaching did he impress on his brethren the necessity of abiding in the doctrines of Christ.

We have lost a faithful worker, a loving friend, and wise counsellor, but our loss is his gain.

On Lord's day, 23rd, his remains were taken to the Berwick Cemetery, followed by a large number of brethren and friends. The funeral service was conducted by Bro. P. and F. Pittman. Thus we laid our brother away in the house appointed for all living.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word
The Lord shall come.

O blessed hope! With this alone
Let not our hearts be de-olate,
But strong in faith, in patience wait
Until He come!

Dec. 31. EBEREST HILLBRICH, Sec.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND

Receipts to 13th Jan.—Cheltenham, per Sister Rowles, 30/-; South Melbourne, per Sister Rometsch, 20/-; Warrnambool, per Sister E. McCullough, 7/8; St. Kilda, per Sister E. Hill, 12/7; Mildura (marriage fees), 30/-; Brunswick, per Bro. Funston, 22/6; Fernhurst, £5; Warracknabeal, £5; Brim, £4/18/4; Collingwood, per Sister Rowles, 13/6; Bro. and Sister Wiseman, Ascot Vale, 10/-; Sister's praise and prayer meeting, 10/5; Sister Hardy, Prahran, 3/-; Swanston street, per Sister F. A. Kemp, 35/6 Total, £25 13/4.

ANNUAL COLLECTIONS

Received to 13th Jan.—Lygon-street, £4/15/6; North Melbourne, £2/11/-; St. Kilda, 30/-; Doncaster, £2/15/3; Castlemaine, 12 0; Brighton, 24/-; Hawthorn, £4/17/7; Malvern, £5 0/0; Lillimur, 25/-; Broadmeadows, 11/-; North Richmond, 21/-; Newstead, 20/-; Buninyong, 15/-; North Yanae, 11/-; Berwick, 25/-; Fernhurst, £2; S. Melbourne, £1/18/3; Prahran, £4/10/0; Footscray, £1/12/3; Horsham, 25/-; Warragul, 15/-; Kyabram, £3; Kaniva (including 5/- from Sister Williams, Sandmere), 25 0.

Swanston-street, £8/8/6; Taradale, 10/-; Het. Bet, 14/-; Port Fairy, 16/6; Mildura, 20/-.

W. C. THURGOOD, Treas.
357 Swanston-street, Melbourne.

BRO. D. MACALLISTER FUND.

Christmas box, a Friend, £1; Church at Yarravalla, per Bro. Marlett, 4/-; a Sister, 5/-; a Brother, £1; W. H. Rich, Milliet, £1; Miss Hart, 5/-; Bro. Shepherd, per J. Pittman, 10/-; Sis. Jerrems, 2/6; Church at Warragul, 12/-; Mr. Church, per Bella McCallum, 10/-; Papakura Church, per Bro. Ludbrook, £1 11s. 9d.; Church at Kyabram, 4/-.

W. C. CRAIGIE, Treas.
259 Lit. Collins-st., Melb.

RESCUE HOME.

Gratefully received.—Mr. L. A. Hoskins, Allora, Q., £1 1s.; Col. card, Mrs. J. Edwards, 10/-; Col. card, Mrs. J. Slaughter, Murtoo, 13/6; Dr. J. C. Verco, Adelaide, £10 10s.; Mrs. Henshaw, Adelaide, £1; Miss Maggie Hardie, 2/-; Miss McGregor, Malvern, 5/-; A thank-offering, £3; E. E. H., St. Kilda, 2/6; Kanaka brethren, Childers and Doobill, Q., £2 10s.; Bro. Freeman, per J. Thompson, Q., 10/-; A friend, Malvern, 2/-; Bro. Shepherd, Port Albert, N.Z., £1; Mr. S. P. Simmonds, N. Brighton, £1 10s.; A former inmate, 10/-; Mr. G. Goudie, Birehill, 5/-; Col. card, Miss R. Taylor, Castlemaine, 10/6; Mr. J. Jackel, Berwick, 13/-; Church, Warracknabeal, 10/6; Col. card, Miss Hagger, S. Yarra, 3/-; Mr. Mc Master, N. Melbourne, 10/-; Mrs. R. Wilson, 10/-; Mrs. Richardson, Lygon-st., 3/-; J. PITTMAN, Armidale.

SUBSCRIPTIONS RECEIVED.

With thanks—H. Mitchell, R. Butler, Mrs. J. McKay, Knights, G. Symes, Jas. Swain, W. M. Crawford, W. Saltmarsh, Mrs. Hoppock, G. Montague, E. Bell, Ben. Jno. Tully, A. W. Pearce, W. Bell, and Teaz, 5/-; McElain, 6/-; Overton, R. W. Judd, W. H. Bishop, Geo. Lee, H. Lyall, Mrs. Wicheil, W. Gemmill, 10/-; H. Crouch, 14/-; F. Goole, J. Fraser, 15/-; Jackel, Stubbs, Winter, 20/-; Rawson, C. Wallis, 25/-; Langley, 35/-; A. Wilson, 50/-.

M. McLELLAN, Manager.

251 Swanston-st., Melbourne.

WANTED.

Advertisements under this heading One Shilling each

BAKER, young, single, competent, brew and small goods, wants Situation in Melbourne or suburbs. Good references. 111 S. Co Austral Publishing Co, 525 Elizabeth-street, Melbourne.

A CITY YOUTH (17) wants to get on to a farm, would go for a small wage. He is a member of the Church of Christ. Apply to M. McLELLAN, 251 Swanston-street, Melbourne.

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