

The Australasian Christian Standard.

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

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Current Topics.

DR. JOSEPH PARKER has recently announced his political creed in brief form. It is given by the *Christian Leader*, of Glasgow, thus: "I believe (1) that only character, intelligence, and good service should be entrusted with the franchise; (2) that every man, however poor, should have a fair chance of rising to position and influence; (3) that religion should be voluntarily supported by those who believe in it; (4) that secular education should be given by the secular state and Christian education by the Christian Church; (5) that the largest measure of local self-government should be everywhere given that is consistent with the unity and strength of the empire; (6) that there should be a penal workhouse for the indolent and worthless, and a bright and happy home settlement in every district for the honourable poor; (7) that every dispute, local or imperial, should be referred to arbitration, and that the party refusing should be deemed to be in the wrong, and be treated accordingly."

POSTOLIC AUTHORITY.

The disposition manifested by some in the present day to question the authority of the apostles of our Lord is not merely unwarrantable but is also a manifestation of disloyalty to Christ. The King is dishonored in the person of His ambassadors, whom He in-

vested with authority and power to instruct and direct the church. Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18: 18). Bishop Lightfoot, commenting on this, says: "The phrase 'binding and loosing' meant, in the language of the Jewish schools, declaring what is right and wrong. If any master or rabbi or judge declared a thing to be wrong or false, he was said to have bound it, and if he declared a thing to be right or true, he was said to have loosed it; and this expression addressed to the first disciples meant that their decisions in cases of right or wrong would be invested with all, and more than all, the authority which had belonged before to the masters of the Jewish assembly, to the rulers and teachers of the synagogues." In the case of the Jewish rulers this authority was self-constituted, but in the case of the apostles it came direct from the Master Himself, and those who do not acknowledge it are guilty of rebellion against our Lord Jesus Christ.

AN IMPORTANT BABY- LONIAN CHRONICLE.

One of the most interesting of the Babylonian tablets, says *The Echo*, in the British Museum is one which was acquired for the trustees in 1884. This tablet is of unbaked clay, measuring 6½ in. by 7½ in., and is inscribed with a short but a very important inscription relating to a series of events which are of the

greatest value to Biblical as well as to historical scholars. It is thought probable that if we could only obtain the remaining portions of this tablet that we should have a complete record from the earliest times down to the fall of the Babylonian Empire.

The inscription begins with the reign of Nebonazer and ends with the accession of Shamus-sun-ukin, B.C. 650, who was a foster-brother of the renowned Assur-banipal, the Sardanapalus of the Greek writers. It appears that a very violent disturbance broke out in Borsippa during the reign of Nebonazer, and that it was spreading so rapidly that it was only with difficulty put down. Nadimi, who was the leader of the rebellion, died, which fact put an end to the revolt. The seventh paragraph on the tablet deals with the death of Tiglath Pileser, and the accession to the throne of the great Assyrian monarch Salmanser.

The most important portion of the tablet is that which deals with the wars and death, or, rather, assassination of Sennacherib. Elam revolted, and Sennacherib went out at the head of a large army to put down the disturbance. Hallusi, who was the chief rebel, marched on Babylon, and placed one certain Nergal-uzesh upon the throne. This man was killed at a place near Niffer, and Sennacherib, on his return home, was killed by the hand of one of his sons.

For some time past doubts had been thrown on the accuracy of a Kings 19: 37, where we read,—

"And it came to pass, as Sennacherib was worshipping in the house of Nisroch his god that Adrammelech and Sharezar his sons smote him with a sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."

The truth, however of the above verse is thoroughly borne out by the new tablet, for in this we have the following information:—"On the 20th day of Tobit (modern, December-January) Sennacherib, King of Assyria, in a revolt his sons killed him. On the 18th day of Adar (February-March) Esarhaddon, his son, sat on the throne of Assyria." How closely these two items in the chronicle agree with the Biblical tradition will be readily seen, and with the discovery of this new inscription we have to hand one more undoubted proof of the general accuracy of Biblical history.

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Christian Standard.

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PURSEY PEACE UNITY LOVE POWER

THE KINGDOM OF GOD.

No. 2.

ANY candid enquiry into the teaching of the New Testament concerning the Kingdom of God will have to take into account the various phases of the

subject which are presented, and from these build up such a structure as will allow the different parts to fit in harmoniously. These phases may be grouped as follows: 1. The near approach of the Kingdom as indicated by John the Baptist. 2. Its progressive character. In which a commencement is declared in the lifetime of Jesus, and a glorious consummation in the future is foretold. 3. Its nature. By which its spiritual character is indicated to the exclusion of materialistic conceptions.

The least observant of Bible readers will easily discover all these points duly emphasised, and should have sufficient discrimination to pronounce as faulty and inadequate any theory which fails to find a place for each and all of them. The expositor who can only see those passages of scripture which refer to the future of the Kingdom and declines to take into account those passages which equally indicate its present existence, only succeeds in demonstrating his unfitness to deal with the important question under consideration.

THE NEAR APPROACH OF THE KINGDOM.

In this enquiry due significance must be given to the fact that the life work of John the Baptist was devoted to proclaiming that "the kingdom of heaven was at hand."

It would be the veriest trifling for anyone to assert that the event which he spoke about was something so remote, that after the lapse of nearly nineteen centuries it is still something in the future. On the assumption that the kingdom of heaven was a thing belonging to the distant future, the message of John the Baptist requires alteration. Instead of saying, "Repent ye, for the kingdom of heaven is at hand," he should have said, "Repent ye, for the kingdom of heaven is more than eighteen centuries distant." But as

he did not say so, it follows, if the idea of futurists be correct, that he was guilty of grossly misleading the people who flocked to hear him preach. But as we cannot for a moment entertain such a notion, we have no alternative but to conclude that John was powerfully convinced that the Kingdom of heaven was something, the near approach of which concerned the multitudes who listened to him, and whose repentance was necessary in order that they might enjoy whatever benefits it conferred. They were to get ready for something that was to take place in their own day and generation. Unless this is understood, the mission of John the Baptist loses all its point and force.

He was "the voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight." He was like those "couriers who, according to oriental custom, run before the sovereign to remove every obstacle out of the royal road." Evidently, then, the king whose way he was preparing was not far off. Certainly we have no difficulty in finding Him, for almost immediately He appears upon the scene, and in the person of Jesus Christ we have the royal visitor, whose coming was heralded by John the Baptist.

After the imprisonment of John, we read that "Jesus came into Galilee preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel." Here Jesus takes up the message of John, but in addition declares that the "time is fulfilled," that is to say, the proclaimed and foretold time of the Messiah and His Kingdom has now come. The dim shadows of the prophetic period were assuming form and substance. The day foretold by men of God in

ancient times was now breaking. But the dawning was not visible to the people of that day. Their materialistic preconceptions blinded them; hence they asked "where the kingdom of God should come," and Jesus replied, "The kingdom of God cometh not with observation; neither shall they say, Lo here, or lo there; for behold the kingdom of God is among you." It did not come in all its glory at first, but so quietly that men found that it already existed in the initial stage ere they were conscious of it.

ITS PROGRESSIVE CHARACTER.

Professor Wendt says: "Alongside the utterances in which the idea of God's Kingdom is plainly a designation of the future state of blessedness opening with the future advent of Christ, stands other instances, in which just as plainly this idea of God's Kingdom denotes a state already existing during the present earthly life of Jesus Himself and His disciples. The attempts to explain away this meaning can only satisfy one who is certain beforehand that the Kingdom of God in the mouth of Jesus can never have signified a state already realised upon earth; but they necessarily appear insufficient to all who desire to learn by investigating the sayings of Jesus Himself in what sense, simple or manifold, Jesus used this idea." "He compared the Kingdom of God to mustard seed and leaven. The Kingdom of God in the future æon opening with Christ's second advent will not start from small beginnings, gradually overcome all hindrances and exhibit its greatness and dominant force, but in consequence of the great judgement of God, which sweeps away all God-opposing elements and brings the good to eternal bliss, will stand forth in finished power and glory. The progress of God's Kingdom, resembling mustard-seed and leaven,

must belong to the earthly present, where it is found amid alien powers and communities, which in its gradual advance it outstrips and transforms. . . . The success of the preaching of God's Kingdom, according to the conception of Jesus, is the existence of the Kingdom of God itself, gradually unfolding on earth from the smallest beginning. Thus, when one takes into account the connection of thought with the parable of the sower, it appears not inexact and unintelligible, but a thoroughly obvious conclusion to say, that the Kingdom of God itself, not the word of the Kingdom of God, is compared to a mustard-seed." . . . "In close connection of thought with His description of the Baptist as Elijah, who is immediately to precede the setting up of God's Kingdom, Jesus says that the time of introductory prophetic teaching reached to the Baptist (Matt. 11: 13): but from this time it is no longer necessary to foretell and await the future realisation of God's Kingdom, but to strive with energy to secure one's own share in that Kingdom. What Jesus assumes in these words, and even says in them, is plainly that the Kingdom of God is no longer, as until John the Baptist, something merely future, but is already a realised fact, and that participation in this realised Kingdom falls, not to those who still idly wait for it, nor to those who would earn this blessing for themselves legally by previous merits of their own, but only to those who confidently strive after the salvation offered by God, and take their stand decidedly on the grounds of God's Kingdom."

It is evident, then, that in the mind of Jesus, the Kingdom of God had a present realised existence on the earth. Moreover, that His conception of it not only embraced His "community of disciples" or His "Church upon earth," but "the

truth" upon which that Church was built. The unfolding of the truth was the unfolding of the Kingdom. As the first streak of light on the horizon begins the day and announces its further coming, until meridian splendour is reached, so the Kingdom of God has come, and is coming. In the same way the New Testament represents our redemption as a present realised blessing; but it also speaks of it as a thing pertaining to the future. In Eph. 1: 7 we read, "In whom we have redemption through his blood;" but in verses 13 and 14 of the same chapter we are said "to be sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." In the one case "the saints already 'have redemption' in the radical sense of acceptance, and rescue from condemnation into sonship;" in the other they still look forward to redemption in the developed sense of actual emancipation from the last effects of sin, "when sin and death shall be no more." In like manner we are said to have been translated into the Kingdom of the Son of His love (Col. 1: 13), but elsewhere the Kingdom is spoken of as something we are to inherit. There is no difficulty in understanding these two ideas, for in the first, we have the earnest (or instalment) of our inheritance, and in the second, we enter into full possession of its eternal glory. Now are we in the Kingdom of grace—by-and-bye we shall be in the Kingdom of glory. The latter is the first in its developed state.

Editorial Notes.

Resignation.—We regret to say that Bro. Maston has resigned his position as co-editor of the Standard. We expect, however, that he will continue to do what he

can to help us in an unofficial way, so that our readers must not think that he has deserted us. We will, however, let Bro. Maston speak for himself.—After some few years as co editor of the *Standard*, I have been by my own request, relieved from that post. Bro. Dunn and I have laboured together in comparative harmony. Why have I resigned? 1. Bro. Dunn is quite able to run the paper himself. 2. I recognize that in all human probability my time is rather limited, and I have a few things into which I desire to throw the whole of my time and strength for some time to come. 3. My position as manager of the Austral Co., sometimes places me in an awkward position as an editor of one of our papers. I desire to be free, that on all questions I may act independently. This I have tried to do in the past, and in my own judgment have succeeded passably well, but not always in the judgment of others. 4. By request of the editor I expect to continue to write some for the *Standard*, but it will be over my own name for which I will be alone responsible. 5. I desire in conclusion to thank the Committee of the *Standard* Co. for their resolution of appreciation, and the *Standard* readers everywhere for their long forbearance.

A. C. Standard Company.—The half-yearly meeting of "A. C. STANDARD" was held on 15th inst. Bro. Thos. Smith, M. I. A., resigned his position as chairman of the Company. Bro. Campbell Edwards was unanimously elected to succeed Bro. Smith as chairman. Bro. A. B. Maston tent in his resignation as editor, which was accepted with regret. Votes of thanks were passed to Brethren Smith and Maston for their valuable services. The following Brethren were appointed as the *STANDARD* Committee:—C. Edvard, P. C. Dunn, A. B. Maston, J. E. Lsing, W. C. Craigie, W. C. Thurgood, and R. Lyall. It was resolved, "That in future the half-yearly meeting be held on the 3rd Tuesday in January and July." Votes of thanks were passed to the editors, also to the auditors (Brethren Phillips and Barnacle). In connection with this report it may not be out of place to say that we thank those brethren who from time to time have written expressing their appreciation of the work done by the *STANDARD*, also those who have so materially helped by their contributions, both in the matter of articles and news.

A Truly Progressive Church.—The *Hills Advocate* of Sept. 15th, gives the following extract from a letter from Detroit, Michigan, U.S.A.:—"The church work goes forward prosperously, and demonstrates the power of the simple New Testament plan of work. We stand alone on this (our) in our opposition to all the innovations of these late days. The pastor has to plain amongst us, and instrumental music would not be thought of, while our

position in opposition to societies other than the church has brought us into conflict with many of our retrograding brethren. The great tendency of the time here is to give to the innumerable societies the work belonging to the church, and in many cases the 'society' seems to be paramount and rules the church. One case I know of, where a brother, because of his opposition to any other agency than the church in doing the Lord's work, was deliberately relegated to the world—absolutely turned out of the church, for no other reason than that he was opposed to the Y.P.S.C.E. We have steadfastly protested against these innovations in the Churches of Christ, and are enabled to show them by an object lesson that the New Testament plan surpasses all the inventions of men, and that people are attracted far more by the simple story of the Cross than by any appeal to the senses—that the disciple work by faith, not by sight. Our success has been remarkable, and greater than any of the churches in this State. One hundred were added to our numbers last year, and if we keep on as we have begun, we will exceed that this year. But oh, the responsibility increases correspondingly, and we find so much of sorrow and trouble amongst so many, that it is with a feeling of utter helplessness that I think of all there is to be done in the congregation."

Comment.—H. E. Tickle comments thus on the above:—"The above refers to the Church of Christ meeting in Plum-street, Detroit. A letter of warm fraternal greeting, written on behalf of the church by the same esteemed hand, was read at the Edinburgh (jubilee) meeting, and suitably acknowledged by resolution. It is important and satisfactory to know that there are some, yet, and we rejoice to believe many churches in America that have not bowed the knee to 'progressive' (?) principles, and with all such the churches in this country would do well to maintain fraternal relations. From all reports, our brethren at Plum-street, Detroit, are a united and active band of workers. The Lord's day morning meeting, or, 'family gathering,' as they term it, is carried on on the broadest basis of mutual service. While exclaiming the instrument as an unnecessary and unauthorized adjunct to praise, there are several well rendered frequently fills an undoubtedly apostolic position, with the teaching and exhortation. The church is assisted by a talented young brother, as evangelist, who undertakes the bulk of Gospel proclamation at the Plum-street house, though outside mission stations, provide scope for the preaching talent of others in the church. The interest of the church in Foreign Mission work is evinced by the fact that it is educating its own missionary in the person

of a young Christian woman, an American by parentage, if we mistake not."

Modern Society.—Dr. Hlevan at a recent meeting of the Congregational Union expressed himself very forcibly in regard to certain evils that threaten the moral forces which hold modern society together. Amongst other things he said:—"There was also the peril of the separation from our public life of those who were best fitted for it. Some of the best men amongst us kept away from public life and rather let things go as they might. Positions in the municipal councils and the magistracy were being occupied, not for the higher purposes of the commonwealth, but for the mere sake of personal honour, for the intrigue of party, or for the benefit of individuals. Benches should not be packed for the sake of getting off those who might be more or less related to the justices. The police should not be hindered when they were endeavouring to apply the law. If a law were a bad one it should be repealed, but if a good one it should be carried out, and high and low, Chinese and Englishmen, should be made to obey it. A community could not satisfy itself by bringing a few Chinese before the Court for playing 'fan-tan' and turning aside from Europeans, who were breaking the law openly, constantly, and determinedly. Besides going to prayer meetings the people should see that righteousness was found in the administration of justice and in the high places of the land. The application of Christian ethics to national life meant not merely paying our national debt, but absolutely equal justice between man and man. It meant that the promises made at the hearings should be kept at the top of Bourke-street. It meant that men who had given pledges to certain action give their vote in the same direction."

An Infidel Alarmed at his Own Work.—The late Bishop Thomson, in his "Moral and Religious Essays," gives an account of an influential, intelligent, and strong-minded infidel in Ohio, who gathered about him a community of unbelievers whose religious views corresponded with, and were largely moulded by, his own. He took pride in his benevolence and kindness to the poor. Soon the drafts on his liberality became so numerous as to awaken the enquiry, "How does it happen that this community is becoming more and more thrifless, whilst prosperity abounds among people who are living near?" Prosecuting his investigation thoroughly, he discovered that in home where the Bible was found and well used *there was no want*, but where the Bible was absent he found present or approaching poverty. Soon after an itinerant preacher came to hold services in a schoolhouse, and when "hew fellows of the better sort" sought "to break up the meeting and drive away the minister, this champion of the

fidelity got on the platform, and said to his neighbours: "I have been abroad among you, and I find that those who revere the Bible live in prosperity; while you who despise it are mostly drifting toward poverty. I am alarmed at what I have done. I have made you infidels, but in doing so, have I not raised you? Many of you are young men of good minds. I have a family of daughters; but I would rather follow them all to the grave than to see them united in marriage to you. Henceforth I will be the friend of the Bible."

The Expositor.

THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

BY CHAS. WATT.

No. 6.

It is now time to turn our attention to some of the arguments employed by our friends in the advocacy of their peculiar views. We shall take the strongest first. In Exodus 31: 16, 17 we read: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel

FOR EVER."

Alas! what mental perturbation these words "for ever" have caused. What anxiety is engendered as the Sabbatarian pastor rings the changes upon them, and, pointing dramatically to the words, says: "There, my friends, is God's statement. The Sabbath is to be a perpetual covenant, 'for ever.'" We shall now see how far this is true. And in the first place let the reader remember that this expression usually—if not always—refers to *continuance till the accomplishment of a set purpose*. For instance, in Exodus 21: 6 we read of the servant who voluntarily chooses to remain so, his master shall have "his ear bored through with an awl, and he shall

SERVE HIM FOR EVER."

Here it certainly means "for the term of his natural life." Then, in Leviticus 25: 39 we read that "if it (the house) be not redeemed within the space of a full year, then the house that is in the walled city shall be established *for ever*." Now, could a "house" in a walled city stand "for ever" in the sense of *unending*? Then in Joshua 4: 7 we read that the twelve stones which were taken

from the Jordan to commemorate the passage of the Israelites "shall be a memorial unto the children of Israel *for ever*." Doubtless the stones answered the purpose the Lord intended during the settlement of the country, but would the Sabbatarian be likely to find them now if he went to "the plain of Jericho" for proof that for ever always means without end? Now let us test the argument of our friends in a perfectly legitimate way. They say, with reference to our initial passage, "If the Sabbath be done away, then it was not a covenant for ever." Let the reader try this with the examples I have given. If that man died (Ex. 21: 6) he was not "a servant for ever." If that house fell (Lev. 25: 39) it was not "established for ever." If those stones had been removed (Joshua 4: 7) it was not "a memorial for ever." Thus this formidable bugbear of Sabbatarianism vanishes before the light of a simple illustration.

But I have a very much

STRONGER PASSAGE STILL,

to which I now direct your attention. In Exodus 12: 23, 24 we read that the Israelites were to sprinkle "the lintel and two side posts" of their houses with blood. "And ye shall observe this thing for an ordinance to thee and thy sons for ever." Now, gentle reader, I desire to ask you two questions. (1) On what was this ordinance enjoined? Answer—"To thee and to thy sons." Does this mean Jew and Gentile alike? Certainly not. Well, what says our initial passage? (Ex. 31: 17): "It is a sign between me and the children of Israel for ever." Does this mean Jew and Gentile? No more than in the other case. (2) Was the sprinkling of blood to be "for ever" in the sense of unending? or until the accomplishment of a set purpose? Did not the coming and sacrifice of Christ fulfil and set it aside? Ask the Sabbatarians why they don't sprinkle the lintel and door posts, and they will reply, "For two reasons. First, because that was an ordinance for the children of Israel only; and second, because it was done away when Christ came." Precisely so with the Sabbath passage to which they pin their faith. Here are the two passages before your eye for comparison:—

SABBATH (EX. 31 17) It is a sign between me and the children of Israel FOR EVER.

BLOOD (EX. 12 23, 24) Ye shall observe this thing for an ordinance to thee and to thy sons FOR EVER.

Now, another passage on which the Sabbatarians

LEAN HARD FOR SUPPORT

is Matt. 24: 20: "But pray ye that your flight be not in the winter, neither on the Sabbath day." From this they reach the amazing conclusion that Christ meant to teach that the Sabbath would remain so sacred a day, even after his resurrection, that to flee, even with the object of saving their lives, would be a desecration! But is there one single Sabbatarian who really believes this? The Lord is here referring to the destruction of Jerusalem, with all its horrors, which was to occur 40 years after his death. And the question of *keeping the Sabbath* was not the question on which he was instructing and warning them. It was rather how they might

SECURE THEIR OWN SAFETY.

But why ask them to pray that their flight be not on the Sabbath? For the simple reason that if their flight had been on the Sabbath few, if any, of them would have got away. In Nehemiah 13: 19-22 we read that the gates of Jerusalem were shut from before till after the Sabbath, and with the Levites to "keep the gates" what possible chance could the disciples have had to get away had they attempted flight on that day? The Levitical priests would have arrested them as traitors. Were they warned to pray that their flight be not in the winter because to do so would desecrate the winter? Or was it not rather because if they had to flee in that season many of those with child or nursing must have perished with cold? Another prop gone. Then a favorite text with the Seventh Day people is Luke 23: 56: "And they (the women) returned and prepared spices and ointment, and rested on the Sabbath day according to the commandment." And from this they argue that as this was *after* the death of Christ it shows that the Sabbath law was binding after that event. Does it? Or are our friends merely blinded by their zeal? They evidently forget (1) that these were Jewish women, reared in all the bigoted observance of the Sabbath; (2) that although Christ had died

HE HAD NOT RISEN,

and that his disciples knew but very little about his mission and gospel until he had gone to heaven and sent *the Holy Spirit*. (Compare John 16: 7, 12, 13.) Not knowing better,

those women did right therefore in "testing the Sabbath day according to the commandment." A little later the day on which the Lord rose threw such a flood of light upon the disciples that the Jewish Sabbath paled out of sight.

Correspondence.

THE KANAKA MISSION.

DEAR SIR,—Having been for some few weeks past travelling through Childers, Dookie, South Eps, and Goodwood, I feel sure some of your readers will be pleased to hear of the grand and good work carried on there by the Queensland Kanaka Mission. Mr. Thompson assisted by Mr. Freeman are the missionaries, and I am sure you would be pleased if you could only see the fruits of their labours amongst these poor coloured people, showing how they have been thoroughly taught to understand the Bible. I attended a magic lantern lecture on Bible characters, given by Mr. Thompson (the missionary), and as he showed a picture he would ask the meaning of it, or if it was a portrait, he would ask the traits of character, and it was truly wonderful the clear and succinct account given by these poor heathens. Some of the Kanakas I have seen take full charge of a meeting, giving out a hymn, starting a suitable tune, and carrying the service through in quite an orderly and far more earnest manner, than many of us more enlightened people do. I would earnestly commend the Kanaka Mission to all of my missionary friends, and most earnestly trust it will go on prospering.—Yours respectfully,

PATAMATA, N.S.W. JAS. KEMP.
Oct. 9th, 1853.

LETTER FROM C. G. LAWSON.

DEAR BRO. DESS,—I returned last night from a visitation of the churches, relations, and brethren, during which was present at the General Conference at Leicester, visiting the churches at Epsale, Liverpool, Birkenhead, Benthly Town, London, Desborough, Buxwell (near Nottingham), Leeds, and Manchester. On the 1st and 2nd of August myself, Bro. and Sis. Jack and Elliott, and Bro. and Sis. Hunter (the first day had the convey of Bro. Sydney Black to some of the sights of London, besides enjoying very much the fellowship of highly esteemed brethren at each of the churches, and receiving much brotherly and sisterly kindness. I visited Sister King at Birmingham which was a mutual pleasure, and Bro. S. H. Coles (once of Brighton), now at Nottingham, and spent some hours in pleasing converse. He has now a crown of

glory in grey getting on to white hairs, and with his sister wife and family had been rusticating during their holidays, and were in good health. He is one of the elders in the church meeting at Sherwood-street, Nottingham. I also visited Sister Precious (the beloved mother of Sis. Fred. Ludbrook) and family, and much enjoyed the visit at Leeds, where I also visited Sis. John Crockett (the daughter of our esteemed Sister Ludbrook), and enjoyed the company of her loving husband, Bro. John Crockett, at Horsforth (near Leeds); besides visiting the graves of some of the brethren who have passed on before, Brethren D. King, James Wallis, James Ashton, and at London, the grave of Bro. Thos. Hughes Milner, guided by Bro. Black, one of the highly esteemed elders of the church meeting at College-street. Besides having the privilege of addressing the churches and Sunday Schools, the joy of meeting many individually and socially, of brethren highly esteemed and loved in the Lord; for their works' sake. The prayers of the brethren have been answered in my joyful experience. Hitherto the Lord hath protected, helped and blessed me. Asking for a continuance of prayer with thanksgiving for mercies received, and that all may conduce to the great end, the glory of God, the honor of Jesus, the upbuilding of the saints, and the salvation of sinners. May the grace of the Lord Jesus, the love of God, and the sweet fellowship of the Holy Spirit be the portion of all the Brethren in Christ.

Yours in the One hope,

4 295 C. G. LAWSON.

"THAT SALE OF GIFTS."

To the Editors of the STANDARD.

DEAR BROTHERS,—A letter under above heading was sent to your contemporary more than a fortnight ago, but either through super-sensitiveness to criticism, or for some other reason, no notice was taken in either of succeeding issues. (Said heading was not my own, but adopted for reference' sake. "The Editor Criticised" would have been more appropriate.) I have just received an editorial communication, which, however, though lengthy, scarcely touches the point raised. The question is of some importance, and the criticism, methinks, should have equal publicity with the statement that called it forth. I therefore crave space in your valuable journal for the rejection of Ironcaster, only modifying one expression that was thought rather strong, and doubt not you will afford space for reasonable reply, if forthcoming. "Dear Bro. Evers,—Your editorial on above in last *Standard* (Oct. 1) contains a statement that ought not to pass unnoticed. You say, satirically, 'If a brother makes a pair of boots, or a sister makes an apron, and sells the articles and gives the money to a good

cause, this is commendable, but if the article itself is given and sold with others the makers are to be severely censured and even railed against.' In my opinion that is not a fair statement of the case. It smells of the proverbial 'red herring,' and hides the real issue. I would put the matter thus: If a brother makes boots, or a sister aprons, and sells the same in the ordinary way of trade, and gives the money in support of the church and the gospel, this is commendable; but if the makers advertise that they seek the patronage of the public (either across the counter or at a bazaar, and whether the things be dear or cheap) on the ground that all or part of the proceeds will go for the support of the church (friends, though you won't obey Christ's gospel, will you not help His poor church), this is censurable. It is here that the 'violation of principle' comes in. It depends mainly upon the object and motive set before the public. Of course, this is apart from the question whether aid to the *Poorer* comes under the heading of church and gospel, and so within scope of above."

You, Messrs. Editors, were manifestly in a very delicate position in regard to the matter, as any criticism of yours might so easily be misconstrued—as perhaps mine will be. Doubtless, also, many supported the Sale of Gifts entirely out of personal sympathy with a good brother who had got into a fix, and though some may not agree with the course pursued that brought about such an awkward situation, and others may not approve of the expedients resorted to in reference to the same, all, I am sure, will be pleased that our esteemed Brother should be relieved of the financial embarrassment that was pressing so heavily upon him.

Oct. 21. A.M.L.

[We think Bro. A.M.L. has a right to be heard, and that his view of the question should have publicity. We have refrained from saying anything on the question ourselves, and so far as this particular case is concerned do not intend offering any remarks beyond saying that we endorse what A.M.L. has said, and in addition venture to hope that this "Sale of Gifts" is the last we shall have in connection with our church work.—Ed.]

Xtian Evidences.

THE BABYLONIAN MONUMENTS.

RELATING TO NERUCHADNZZAR AND BELSHAZZAR.

(From the "Anti-Israelite.")

THIS was the title of the sixth and last mid-day lecture to city men. Dr. Samuel Kinns took

for his text Daniel 4: 30 (R.V.), "Is not this great Babylon which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" He then proceeded to give proofs that the whole of the Book of Daniel was written by one author, for there is a remarkable correspondence between the first six chapters and the last six, each chapter of the former series being a prelude to the latter, and the writer of each series showing himself equally familiar with Hebrew and Chaldee, as would be the case with Daniel. The same peculiar phrases and forms of language—some of them being exceedingly rare—may be noticed in each series, and, therefore, it is most probable that Daniel was the author of the whole. The first narrative to which the lecturer called the attention of his audience was the refusal of Daniel and his companions to partake of the viands which Nebuchadnezzar had ordered them to be supplied with. There is no reason given for this refusal in the narrative, excepting that it says, "But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat." But how he would defile himself is not stated.

The monuments, however, come to our aid, for in Babylon a tablet was found in which Nebuchadnezzar orders that each day food and wine should be presented to his god, Merodach, and from one expression, "the delights of pure dishes," it is evident that such food was intended for the royal table. The following are the few lines of the inscription: "When Merodach, the great lord, to the lord-hip raised me, and broad peoples for shepherdng gave, to Merodach, the god, my maker, I was reverently obedient: to obey his laws I bowed the neck. His rich oblations, his splendid free-will offerings, above the former amount I increased of one day a bullock kine, a fathing, a bullock without blemish, the delights of pure dishes, the portions of the gods of Esagilla and the gods of Babylon—fish, fowl, flesh, vegetable, tokens of abundance—honey, curd, milk, the best of oil, noble wine, mead, mountain beer, choice wine of Iyalla, of Tuimmu, of Heilon, of Aranabnu, of Suha, of Bitkabati, and Bitatu, like the waters of a river, numberless, in the chapel of Merodach and Zir-panitum, my lords, I make to abound." The many places from which Nebuchadnezzar obtained his wines shows how

extensive were the commercial transactions of Babylon with other nations at that time. And we see why Daniel refused also the wine from the royal table.

The Doctor next dwelt upon Nebuchadnezzar's expression, "Is not this great Babylon that I have built?" And first he gave the account of Sennacherib having not many years before Nebuchadnezzar's time made Babylon a heap of ruins, plundering the treasurers, overturning the temples, so that everything was given over to destruction. The great works of Babylon were begun by Nebuchadnezzar's father, Nabopolassar, but finished by himself, and so extensive were those buildings that Mr. Pinches had assured him (the lecturer) that nine out of every ten of the bricks found in the present ruins of Babylon have Nebuchadnezzar's name impressed upon them. There are numberless tablets now in our possession giving full particulars of Nebuchadnezzar's buildings, the names and descriptions of many of which are given in Dr. Kim's last work, "Graven in the Rock." The following are but a few lines from one of them:—"In Babylon, my favorite city, which I love, the palace, the house of the gazings of the people, the bond of the country, the splendid mansion, the abode of royalty in the land of Babylon, which Nabopolassar, king of Babylon, the father who begat me, with brick had erected and dwelt therein; by the waters of a flood its foundation was weakened, and through the raising of the causeway of Babylon of that palace low had become the gates of it; its walls of sun-dried brick I pulled down and its foundation stone I uncovered, and the bottom of the water I reached; over against the water its foundation I firmly laid, and with bitumen and brick I reared it high as the wooded hills. Stout cedars for the roofing I laid on. Doors of cedars with a plating of copper, sills and hinges of bronze-work I set up. Silver, gold, precious stones, everything that is prized, is splendid substance, wealth, the ornaments of majesty, I heaped up within it."

The lecturer next gave a short account of some of the kings who succeeded Nebuchadnezzar, and then showed in the monuments that Belshazzar was the son of Nabonidus, who was King of Babylon when Belshazzar, the general of Cyrus, took Gobryas, the general of Cyrus, took the kingdom, and that he was united with his father on throne and had

Babylon given to him to govern. That Belshazzar was thus the second ruler in the kingdom receives a most interesting, though incidental, confirmation of the Biblical story, when he tells Daniel that he shall be made the third in the kingdom.

Hearth and Home

THE SWEET OLD STORY.

Tell me about the Master!

I am weary and worn to night,
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory

That lingers about the west.
My poor heart is weary, weary,
And long, like a child, for rest.

Tell me about the Master!

Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judah's sod,
For to me life's seventy milestones

But a sorrowful journey mark,
Rough lies the hill country before me.

The mountains behind me are dark

Tell me about the Master!

Of the wrongs He freely forgave,
Of His love and tender compassion,
Of His love that was mighty, to save,
For my heart is weary, weary,

Of the woes and temptations of life,
Of the error that stalks in the moon-day,
Of falsehood, and malice, and strife.

Yet I know that whatever of sorrow
Or pain or temptation I fall,

The Infinite Master has suffered,

And knoweth and pitieth all.

So tell me the sweet old story,

That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient, and strong, and calm.

A GOOD MEMORY.

As the saying goes, "Every one complains of a bad memory, but no one of poor judgment." We can all sympathize with the schoolgirl who declares that she can never remember dates.

"Why, I have no idea when America was discovered!" she cried one night at a party. "Was it in 1776? No; that must have been when Washington was born. Tell me, somehow."

"I'll tell you how you can always remember, Mary," said a dear friend. "Learn this rhyme:

In fourteen hundred ninety two
Columbus sailed the ocean blue."

Mary was delighted, and expressed her confidence that the prescription would never fail. Later in the evening, however, her friend mischievously resolved to test her memory.

"Well, Mary," said she, "I don't believe you can tell when Columbus discovered America."

"Of course I can," returned Mary promptly with some indignation:

In fourteen hundred ninety-three Columbus sailed the dark blue sea.

WHERE WAS HE?

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick, or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somewhere, of lifting somebody's burden, and lo, straightaway one like unto the Son of man will be found at your side.

We cannot always find him whom our soul loveth in worship, or in ordinance, or in sacraments, or in still meditation; we can never find him in selfish idleness or in worldliness, or in self-indulgence, but on the contrary, like the little one's father, he is sure to be found "helping somewhere."—*Kind Words.*

WORRY.

Worry is killing. It is bad management that kills people. Nature will let no man overwork himself unless he plays her false, unless he takes stimulants at irregular times, smokes much, or takes opium. If he is regular, and obeys the laws of health, and walks in the way of physiological righteousness, nature will never allow him or any other person to work too hard. I have never yet seen a case of breaking down from overwork alone, but I admit that it is necessary above all things to cultivate tranquillity of mind.

Try to exercise your will in regard to this—for will counts for something in securing tranquillity—to accept things as they are, and not to bother about yesterday, which is gone forever; not to bother about to-morrow,

which is not ours; but to take the present day, and make the best of it. Those women who will continually peer into what lies beyond never have any present life at all—they are always grumbling over the past or prying into the future; and this blessed to-day, which is all that we are sure of, they never have.—*Sir Arthur Clarke.*

Home Missions.

By M. McLELLAN.

W. D. LITTLE.—During the month with the broken weather, we have had an epidemic of influenza, and very few households have escaped the visitation. However, the meetings have kept very neatly up to the average, and there have been many opportunities of sowing the seed of the Kingdom. On Lord's day, 6th October, at 10 a.m., one was baptized at Lillimur, and joined with us in breaking bread the same day. As the Union Sunday School in Lillimur held its anniversary yesterday, and we were requested to preach in the afternoon, spoke on "The Children of the Bible." There was a good attendance in spite of rain and hail. In consequence of this had to delay our visit to Border Town for a week, but shall be with the brethren there (if God will), twice during coming month.

14th Oct, 1895

G. H. BROWSE.—Just after my last report one young man at Horsham who had been interested for some time, decided to obey Jesus, and on Wednesday, the 18th of September, we had another meeting at Maritza and baptized him. The following Sunday, 22nd, morning, I was at Galaquil, 23th visited Ilgarang morning, afternoon Galaquil, evening Galaquil east. Oct. 6th, visited Warracknabeal, morning; afternoon, Brim; evening, Galaquil. Oct. 12—Saturday I baptized one at Maritza who had been searching for the truth and found it, and on Sunday (yesterday). I gave her a welcome to the church in that place. Then drove on to Horsham where I heard one more had decided last Sunday, after an address by Bro. McCallum. Preached last night at Horsham to a fair meeting. I find the brethren very much in earnest and very hopeful of the future.

Oct. 14th, 1895

THOM. HAZLETT.—At the writing of last report I was at Fernburn. On Thursday started for Wedderburn, calling on brethren Livingston and Mrs. Koring Vale on the way. At Wedderburn I preached on Thursday, Friday, Sunday, Monday and Tuesday

evenings; addressed the church on First Day morning. One formerly immersed, who has been attending the Gospel meetings for a considerable time announced his decision to throw in his lot with the brethren. Preached at Wharparilla on Friday evening, and Saturday morning went on to Echuca. An open-air meeting was held at night, at which Bro. Kent and myself spoke. Preached the Gospel on Sunday night. I preached again on Sunday and Tuesday evenings. I had the joy of baptizing one of the Sunday School scholars. On Wednesday went on a three days' visit to the little church at Ballandella, near Rochester. Here we numbered eight when I arrived, but nine when I left, one being added by faith and baptism. I found the brethren full of love, energy, and the spirit of prayer. Saturday evening, Oct. 5th, found me at Kyabram. Met with the church on First Day morning, preached in the Mechanics hall in the afternoon, and at Bro. Morgan's at night. On Tuesday evening drove to Merrigun, and preached in the local hall to a nice gathering. The next evening (Wednesday), I spoke at Bro. Morgan's, and at the conclusion of the meeting, had the joy of taking three conversions. One of these is a scholar in the school and a daughter of Bro. Morgan; another is on a visit to this district from Castlemeane. On Thursday afternoon some 12 or 14 brethren gathered round Bro. Morgan's hall, when these were baptized. I preached in Bishop's hall in the evening, and left next day for Echuca. On the night of my arrival here (Friday), I spoke to the inmates the Consumptive Sanatorium; and on Saturday held an open-air meeting. Large meetings yesterday, but no further results. Oct. 13th, 1895.

Church News.

All matter for this department should reach the Office *not* 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. B. MATSON, 528 Elizabeth-street, Carlton.

SOUTH AUSTRALIA.

Baluklava reports that the additions to the chapel have been completed, and it now seats comfortably about 150. As the alterations absorbed the vestry, it has been decided to build two rooms, one on either side of the chapel, which will serve as vestries and class rooms.

Mr. F. Neri has gone to Dalkey to labour in association with the church there for a while.

Yours.—During the past month we have had the privilege of receiving into our fellow-

ship two from the church at Queenstown and two from the Baptists at Goodwood. Our heart's desire is that they may prove to be very useful in the Lord's work.

Oct. 15

W. B.

HINDMARSH.—A pleasing incident has occurred since last writing. In one of the letters received from Bro. H. H. Struett, of the Poona Mission Station, India, he expressed a desire to possess a Bible similar to that of Mr. C. F. Reeve, with whom he is studying. The wish has not been overlooked. The Bible Class having purchased a beautiful wide margin polyglot Bible (Bagster's) has forwarded it by last Wednesday's mail to our brother in India, to be used by him in his work as a missionary. Thus we have a copy of the word of life in the hands of a *fit* missionary representing us in the far-off land of darkness and heathenism. May the Lord of light and life bless both to many benighted souls there.

The monthly meeting for breaking of bread is continued at the house of our aged Bro. Lea, George, Thebarton. There was the largest meeting yesterday afternoon yet held, and truly it was good to be there. Fifteen sat down with our infirm brother around the table of the Lord, remembering His death and meditating upon "What shall I render unto the Lord for all his benefits towards me?" Bro. Lea is now very frail in the flesh, but strong in the spirit, waiting to hear the Master's welcome home.

We have a number at Hindmarsh who are like the shock of corn lying over to the reaper to be garnered in. The Lord bless them all and grant them an abundant entrance into His kingdom in glory.

I had forgotten to mention in connection with the Bible that Bro. F. Milton wrote an artistic illuminated inscription and placed it in the cover, setting forth to whom and from whom it was presented. No doubt as a memento, as well as for its worth, it will be much appreciated by Bro. Struett.

Oct. 17th

A. G.

GLENSIDE.—We have much cause for thankfulness here. The church members are happy and united. We have two cottage meetings every week, which have been a great blessing to the Lord's people.

Since our last report two have been added by faith and baptism—one a sister from the Church of England, the other the husband of one of our members of some years' standing. They are both very happy in their first love.

Oct. 21

A. SMITH.

NOONBORO.—Another year of our church life has passed away, and as we review it we feel much for which to thank our heavenly Father. His presence has been with us and His blessing enjoyed.

We celebrated the anniversary of the church on Lord's day, Oct. 6th, and on the Thursday following, Oct. 10th. Bro. Gore addressed the church on Lord's day morning, and Bro. H. D. Smith preached to a large number in the evening. On Oct. 10th we had the usual tea, when about 100 sat down to the tables. The public meeting was presided over by Bro. A. T. Magarey, and helpful addresses were given by Bro. Dickson, J. Verco, N. W. Green and A. Smith. The secretary's report showed that 44 had been added to the church during the year—34 by faith and obedience, 7 by letter, 1 restored, and 2 from the Baptists. The S. School had increased in numbers and six scholars had joined the church during the year. The Endeavour Society, Band of Hope, Sisters' Prayer Meeting and Dorcas Society are all doing good and useful work. The four class rooms erected during the year have all been paid for, and the convenience supplied by them is greatly appreciated. During the evening the choir gave special selections. The chapel was nicely decorated for the occasion. Altogether we had very successful gatherings.

The meetings of the church continue to be well attended, and several have lately been added to the church by faith and obedience, as also by letter.

Oct. 15. A. C. RASKINE.

VICTORIA.

FITZROY TABERNACLE (Johnston-street) The Sunday School Anniversary was celebrated on the 6th and 8th inst. Splendid meetings resulted. The building was tastefully decorated, and the children occupied seats on the enlarged platform. Brethren Burn, Huntman, Sising, Sarin and Pittman addressed good audiences at the Sunday services.

The meeting for the demonstration and distribution of prizes on the following Tuesday was a big success (as has already been intimated in your columns), the singing, elocution and gymnastic exercises being performed in a splendid style before a crowded house.

As results of last year's work, we look with joy to 4 additions from our classes to the church (all young men), who we trust will be found useful workers for Jesus.

The school also competed in the S. S. Examination, and for the third time in its history, gained the Premier School Award with 5 prizes, and 8 certificates. The morning and afternoon schools, young Christians' class, and Bible class each show an increased attendance. The Teachers' and Scholars' Prayer meeting has been much appreciated.

The gymnastic club has increased to its full membership, and the weekly muster is much enjoyed. Bro. Gladish has been very kind to the boys, and during the year

has made several gifts to the club for which it accorded him a very hearty vote of thanks at its last meeting. The Library has also increased by 30 volumes. The conduct in the school is exceedingly good, and the teachers are all to be commended for their painstaking efforts during the past year. We enter upon our new year of work with a very promising outlook, and trust for more sheaves at its close. Our workers have received many blessings in the past and are still hopeful of their continued enjoyment.

T. J. COE.

WILKINSON-TOWN.—The Sunday School after being in existence for eight and a half years, has gone into recess for an indefinite period, until the church sees fit to open it. It has been in a languishing condition for some time. The cause was mainly through want of teachers, and latterly the scholars were gradually leaving us. At the beginning of last quarter the average attendance of scholars was about 30, but during the last eight Sundays the attendance decreased to 22, getting worse every Sunday. One class alone had 20 out of the 34 at present on the roll. They were nearly all infants, only about eight being over to years of age. There were five teachers, three of whom were unable to attend often; the average attendance being two. Thus the work fell on a few, making it harder for them. Another fault was, that, through the small number of teachers, the work was carried on with no systematic order. We have always adopted International Sunday School Lesson Paper. The school was at one time a successful auxiliary to the church, many souls being won for Christ thereon. We are, indeed, sorry that such a step was taken, but there seemed to be no alternative, having appealed in vain for a few teachers. The church has only a small membership, and we were unable to obtain enough to carry on the work fully. We hope to start again in a short time, when we can get a guaranteed number of teachers. On Thursday, Oct. 16th, a farewell tea was given to the scholars, and a card was presented to each one as a memento of their connection with the school. There was a fair attendance, all expressing sorrow at the failure of the school, but hoped it would soon start again.

D. G. CARRON, Sec.

Newport, Oct. 15th.

NORTH YANAC.—We have lately started another Sunday School about five miles distant from our old one, in the place where we have held preaching services for some time. For a beginning we had thirteen scholars, and we expect more soon. This is better than we expected, therefore more encouraging. The attendance in the same place to hear the Gospel proclaimed by Bro. Little, is also very good, and we expect soon to see that some of those who hear will be saved.

J. W. McCALLUM, Sec.

HAWTHORN.—We have much pleasure in reporting good meetings at our preaching services. Bro. J. T. Harding has occupied the platform during the past two months. We have been cheered by seeing eight decisions for Christ during that time. Five of these additions were from the Sunday School. W. H. B.

PAKES HILL CARRIAGE.—You will be pleased to learn that the word of God is still having free course and being glorified at Hayton, where we spent last Lord's day (October 6), two became obedient to the faith. JAS. PARK.

HEATHCOTE.—During the past month we have added two to our number, one by transfer, one restored. Our Sunday School anniversary was the most successful the church has ever held. About 200 sat down to tea, and the after-meeting was packed. We were glad to notice visitors from Melbourne and suburban churches. We had most welcome at Brighton. The church and school have now a fine library of over 150 volumes, one third given, and two thirds purchased, all nicely covered by the Sisters' teaching class. A. M. I.

HEATHCOTE.—We had the pleasure of having Bro. Hagger with us again. He arrived on Oct. 14th, and the same evening addressed the convulsive patients at the Home. On Saturday evening had an open air meeting, when many gathered round. On Lord's day morning Bro. H. addressed the brethren, and in the evening preached the glorious gospel of Christ. On Monday evening he delivered a discourse on "Three Dispensations," illustrated on the blackboard, when two young women made the good confession. There were baptised on the Wednesday evening, when several strangers came expecting to hear Bro. H. speak, but he was unable to leave Heathcote on the Tuesday. Yesterday Bro. Marsh from Wambolita was with us. He addressed the brethren in the morning, and preached the gospel in the evening. The meetings were all well attended.

OCT. 21.

W. MILL.

HEATHCOTE.—The church held its annual tea meeting on October 9th, which was a great success. About 200 sat down to tea. After tea the tables were cleared of the good things for something better, for we had Bro. Selby from Melbourne, and Bro. Houshins from Bendigo with us. They both very kindly accepted an invitation to be present to give addresses. Both addresses were amusing and instructive, and they have left behind a good impression, which we trust will be of use to us at some future date. The speaking was interpreted with musical selections by the choir, also two duets by the Misses Harrison and Misses O'Brien, which were nicely rendered, also a solo by Miss Maed Harrison. Mr. E. T. Grant of Danville gave a rendition, "The Burial of Moses," which called forth applause. A hearty vote of thanks was moved by Bro. E. Stevens, seconded by Bro. Bourne, so that all that had taken part to make the meeting a success. T. W., Sec.

NEW ZEALAND.

NIHONO.—Bro. Clapham is getting splendid meetings, and has given us some excellent sermons. Last night we were greatly rejoiced to see the husband of our Sister

Chant, one of our most zealous workers, put on Christ in His appointed way. There are several others who are almost persuaded. O. H. R. F. V. K.

AUCKLAND.—The third anniversary of the Young Women's Bible Class, in connection with the Church of Christ, Auckland, was celebrated on October 5th by a tea and entertainment. About 50 members and friends sat down to a substantial tea, prepared by Sister Davies. At the after-meeting readings, recitations and songs were given by various members. The essay, which was entitled "Example," was provided by Miss Mary Evans, and called forth much favourable comment. The secretary's report showed that the class, under its new president, Bro. A. M. Hayden, late of Melbourne, was doing good work in the study of God's word. The number on the roll was 16, all of whom were also members of the church. The average attendance was also very good, considering that some of the members were in situations which debared them from regular attendance. During the evening words of encouragement and prayer were given to the class by several of the elders. The meeting was closed by all joining hands and singing "God be with you till we meet again." Thanks were returned to Bro. Davies for the use of his dining room, in which the entertainment was held. A very pleasant and profitable evening was spent by all.

WELLINGTON.—The second annual Conference of the Y.P.S.C.E. held on October 1st and 2nd, has been attended with much success. Never in the history of Wellington have young Christians assembled in such large numbers. The various societies from Auckland to the Bluff were represented. On Tuesday morning at sunrise a prayer meeting was held. The secretary's report showed good work done. Mission work had been carried on among the Chinese in the city and the sailors of the port.

The two days were filled with profitable work, and an instructive and enjoyable time was spent. On the roll call being made, responses were given by the various societies. The Church of Christ responded to its name by repeating part of a verse, the words being "Looking unto Jesus, the author and finisher of the faith," also singing the first verse of "All hail the power of Jesus' name." O. H. J. JOHN A. SHENASAN.

QUEENSLAND.

BRO. H. MANOY'S TOUR.—It was my intention to have written a full report of my visit and work among the Queensland churches, but I might occupy too much of your valuable space, waste the time of the compositors, and then mix the work.

Suffice it to say I have gone over the ground traversed by the Pioneer of the Cause, and I am in a position to state that their broad footprints are not yet obliterated from the soil of our colony.

Everywhere I went I was well received, and nothing was left undone to make my trip pleasant. Seeing that I, through my whole life, went into the work which lay before me. Having only eight weeks at my disposal, I determined to speak every night, but found this impossible. I commenced my work at Roma on Lord's day, August 31st. While there, I delivered my discourse on "Father Matthew," my principle of authority being the Roman Catholic clergyman of the town. The lecture was given on behalf of the local hospital. With the particulars of my

visit you are already acquainted, and what ever the brethren think about your humble servant, I assure the sisters of the Roma Church, that a great deal. My trip to Roma is marked indelibly on my memory, and our last Lord's day service shall never be forgotten. Words fail me to describe that meeting, but it has done more for the cause than the tongue can tell. The Church of England is about to place a Bishop there, but we would be quite satisfied with an evangelist.

By invitation, all night, I was enabled to reach Mt. Ma Creek in time for their anniversary, which was a great success. They have had three additions since I left. One south, and another reappears. From there to Blackfellow Creek, where I conducted two meetings.

Maryborough was the next scene of my missionary labour where I conducted four meetings. While there I visited Minden, and spoke in the open air. From Maryborough I got to Rosewood. And now we cross the country to Mount Walker, Bro. Kepner being my guide. From Mount Walker to Rosevale, from Rosevale to Harrisville, where I met an old friend of Bro. Park's, Bro. Hoyle. Who are you? Who are you? When I looked to see who asked such a strange question, I saw it was a magpie, a wicked rascal. Bro. Parks can tell you something about this fellow, as he had to use a bridle to defend himself.

From Bro. Hoyle's I went to Milbong, commonly called Harrisville. The church is held at Bro. Gray's Millong, not at Harrisville. From Milbong to Bunnah, where Brethren Stubbing and Green reside. From Bunnah we retraced our footsteps to Milbong, and from there to Gympie. It was my intention to have visited Wallton, Vernon, Bundamba, Brisbane, Zillmere and Coloban, but time would not allow. So you see I have gone over much of the ground traversed by Brethren Maston, Ewers, Moradout, Gadsden, Tillock and Anderson. Men who unfurled the banner of Primitive Christianity in this colony. It was my full intention to have visited Bro. Stephen Cheek's grave and pray for the mantle of our noble, self-sacrificing brother to fall upon me, but was not permitted.

OUR BUDGET.

Bro. Hagger is doing some open air preaching at Echuca.

We hear of two confessions at Dawson-st., Ballarat, last Sunday night.

Bro. Chas. Morris of Ballarat was in the city on business a few days last week.

P. A. Dickson of Brisbane is expected to pay a visit to Melbourne during next month.

Bro. A. E. Sedman is now secretary for the church at Geelong. His address is Arnott-street, Geelong West.

The annual missionary meetings of our American brethren are being held this week in Dallas Texas, the capital city of the southern state of Texas.

Chas. Watt has been invited to undertake the work of evangelist for the church in Danolon, N.Z. He will sail for his new field of labor about the first week in December.

Now is a good time to buy and circulate "Church Finance" and "From Whom Should the Church Take Contributions?" Price, 1d each, postage free.

Reports from our Victorian Home Missionaries encouraging. Good meetings, good prospects, and several additions. Bro Hagger reports six, Bro Beane three, and Bro Little, one.

We are glad to be able to notify that Bro Bryant is recovering from his recent illness. He will not be able to preach for a month or two. In the meantime Bro F. G. Dunn is preaching at North Fitzroy.

Victorian brethren are again reminded that the Home Mission funds are in a very bad state. Some help at the present time would be very acceptable, as it is still fully two months before the annual collection.

From the statistics presented at the British Annual Meeting, we learn that the Church of Christ, Fulham Cross (Ito. S. Black's Mission) now numbers 135 members, and the Sunday School 450 scholars.

The *Lancet*, a leading British medical journal, says: "We are constantly expressing our conviction that many people, who regard themselves as moderate drinkers, are unconsciously laying the foundation of disease."

We notice in the report of the Hospital Sunday Committee that the contributions of Churches of Christ are all set down as "Christian Church" at such-and-such a place. We wonder by whose authority this was done?

We hear that Bro and Sister Percy Pittman intend leaving for the "old country" about the end of the year. We understand it is the intention of Bro Pittman to enter into business with the firm with which he was formerly connected.

The brethren meeting at Ballantrah, near Rochester, although only numbering nine, are full of energy. Besides meeting for worship they hold a Sunday school at 10 on Lord's day mornings, also Bible classes on Sunday afternoons and Wednesday evenings.

The anniversary meetings of the North Richmond church passed off very well. Good attendance at the "sixpenny tea," and addresses on Christian Unity by Messrs Beswick, C. Edwards, F. G. Dunn, F. Pittman and Greenhill. Some very nice pieces by the choir.

Cardinal Moran says that "The pope, as the chief pastor of Christendom, yearned for the return of all straying sheep, and he had sent his message to the Oriental churches with visible effect." The "straying sheep," however, only know of one "Chief Shepherd," and as He does not reside at the Vatican, they must be pardoned if they do not hear the voice of the Romish counter-tenor.

From American exchanges we learn that the 53th annual Kentucky Convention was a great success. At this meeting Bro J. J. Haley and his "son in the faith," Hugh McLellan, delivered addresses, the former on "Motives for Missionary Work," the latter on "Typical Preachers."

W. K. Pendleton is one of our oldest and best preachers in America. For many years he was president of Bethany College. He is now 78 years old, but is still strong and vigorous. He probably knows more personally of the movement for the restoration of the primitive order of things than any man in America.

Bro C. G. Lawson sends us an interesting account of his doings in the "old country." He writes: "I cannot be too grateful for the good health I have, and for all the blessing I have had and at present enjoy." Our readers will be pleased to know that he is enjoying himself in the fellowship of his brethren.

Yesterday afternoon we received a telegram from Bro. Wm Barford to the effect that his father, W. H. Barford, passed away at 10 a.m. Bro Barford was in his 87th year, and until a few days ago was in the best of health. He was a life-long advocate of primitive Christianity. We shall be glad to receive a suitable obituary.

The church at Perth reports good meetings on Lord's day morning. On Oct. 14th 40 were present, and the church was encouraged by the presence of Brethren D. M. Wilson (of Surrey Hills), Wilson (of North Richmond), and Kelford (of Hawthorn). Bro D. M. Wilson gave them an encouraging and helpful address. The church is very grateful to Brethren Kelford and Wilson for their help during their stay.

The *Christian Commonwealth* says that it "has always earnestly advocated Christian union," but does not consider the present outlook very encouraging. "Candour counts us to say," it continues, "that there is not in present signs much beyond a considerable amount of 'talkie talkie.' We notice a strong tendency to utterly ignore the difficulties in the way." We think the pessimism of the *Commonwealth* is justified by the facts of the case.

S. S. U. Picnic—Special trains will be running on Prince of Wales' Birthday to the place chosen for the picnic this year. Timetable in next issue. A Rounder Tournament is being organised, and each school is requested to enter alone. 12 players required from each school. Concessions will be made for the little church at corner of Waterdale road, the ground is then 200 yards on the right. Look out for S. S. U. flag!

The cantata chosen is "Jacob and Esau." Schools are requested to order copies of music and words at once. Prices: O. N., 1/6; Sol-fa, 6d.; words, 1d. each, or 6d. per 100. Secretary's address—E. F. Ryall, 31 Queen-street, Melbourne.

At the West London Band of Hope Union (Ito., recently, the Band of Hope in connection with the Fulham Cross Christian Mission secured the *Sports Trophy*, in the shape of a silver challenge shield, valued at 15 guineas, which is held from year to year by the Band of Hope winning the greatest number of points in the various athletic contests. The same society also won the beautiful *Collingie Banner* for the largest procession in the grand march past. Well done, Tynahill House!

The steamer on which A. McLean sailed from San Francisco to China called at Honolulu. A few days before reaching that port she broke her propeller, and had to remain there three days for repairs. This was a God-send for the little cause in Honolulu. A correspondent from that city says, in speaking of Bro. McLean's visit: "His visit was a great privilege to us all. He preached Lord's day morning and night for Bro. Gustin. The audiences were good and his earnest witness for Christ brought new life to the church and many outsiders spoke appreciatively of his words. In the afternoon we went out to Kawili Springs to baptize. Here is the beautiful clear pond mixed with coral where in former days the king of the island went to bathe. All others were prohibited on pain of death from entering its waters. But now the children of the King of Kings are bared there with their Lord in baptism. After the evening service Bro. McLean came down to the hall in the slums where a few Japanese brethren were gathered to keep the Lord's Supper. He spoke a few earnest, loving words to them and they all took him by the hand and bade him God speed. We sang, 'There is a fountain filled with blood; each in his own tongue, but in our hearts the language was the same.' He saw us by His blood. All hail the mighty Saviour who has made of one blood all nations, and by His blood has brought them back and made them one in His church!"

LOVED ONES GONE BEFORE.

LOWEN—On Sunday, October 14th, Mrs. Lowen of Dunstree, quietly fell asleep, aged 91 years, and eight months. She had been confined to her bed for six or eight months, and for two years previous had been exceedingly feeble. Sarah Miller was born in Hammerstmith, England, on Feb. 21st, 1804, and was related to the mother's side to the Rev. Isaac New, the celebrated Baptist minister. In 1827 she married her cousin, a Mr. Gangell of Tasmania, then visiting England. Mr. G. was the son of a Government official in Tasmania, and it said to have been the first white born on the island. In 1832 she was baptized and received into the Baptist church. The white robe in which she was "buried in baptism" was carefully preserved, and in this, at her request, her body was interred 91 years later. In 1854 she sailed with her husband and three surviving children (one had died), for Tasmania. They came out in the same vessel as Governor Collins, and resided at Strathell. The next year Mr. Gangell died, and she was left to face the

world with four children. In 1837 she married Mr. Lowen with whom she lived happily for 58 years, and who, at the age of 53 and hale in body and mind, still survives her. In 1841 they removed to Victoria and resided in Collingwood, where Mrs. Lowen became a member of the Oxford-street Independent Church. As an active worker and district visitor for many years, she was much esteemed. She had many an argument on baptism with her pastor, the Rev. Mr. Landells, and it is not unreasonable to suppose that the modern Ajellos may have been taught the way of the Lord more perfectly by this Priscilla. At all events, Mr. L. resigned his position, was immersed, and became a Baptist minister.

In 1879 the family removed to Nunawading, where in 1893 Bro. W. Mohit formed a Church of Christ. Mrs. Lowen was among the first members, and her husband and others of the family were baptized by him. In course of time this church became scattered by removal, the chapel was given to the Croydon brethren and the ground sold and proceeds given to the evangelist fund, but for many years a few continued to meet at Bro. Lowen's house. A few years ago Bro. and Sis. Lowen sold their land, and put up a house on the land of H. W. Crouch, Doncaster, Mrs. Crouch being a daughter. Owing to Mrs. Lowen's infirmities she was unable to attend the Doncaster Church, and the four composed "the Church in Bro. Lowen's house." Owing to her feebleness, Sister Lowen was not intimately acquainted with many of Doncaster brethren, but all who knew her, loved and respected her. Her mind was richly stored with scripture, and she loved to talk of her Saviour. No one could be in her company without realizing that Christianity was very real and Christ very precious to her, and she had ever a kindly word in season for those not on the Lord's side. In all her weary sickness she retained her intellect undimmed, and was exceedingly patient and uncomplaining, but she looked forward longingly for the home call. On the 15th in the presence of a number of relations and friends, her remains were interred in the beautiful little Harwood cemetery, the writer officiating. Our departed sister leaves behind her seven surviving children of whom five are members of the church, 45 grand-children, and 29 great-grandchildren. She also leaves behind the sweet fragrance of a pure and useful life, the influence of which is undying.

Doncaster, Oct. 21st. D. A. E.

POOLE.—On Friday, 4th October, our elderly Sister Mrs. Susan Poole fell asleep in Jesus. She had closely approached the three score years and ten when the Master called her, and she passed away peacefully and quietly as a little child. For some

years she had been a member of the church at Unley, and it was a pleasure to her to sit with her brethren around the table of the Lord, but for some considerable time she had been deprived of this privilege, having been laid aside through a paralytic stroke. Her mind, however, continued clear, and she was confidently resting in the Lord, satisfied that he would do all that he had promised, and contented to leave herself in his loving hands. She gently fell asleep until the glorious resurrection morning.

M. W. G.

LANGENBERGER.—A few days after Sister Poole's death, the church at Unley was called upon to bid farewell to another of her number, in the person of our young brother William Langenberger, aged 18 years. He had given himself to Christ in early life, and from his steady and consistent deportment, we were hoping that his mature life would be one of rich service in the Master's cause. Although not strong for some time, we all hoped that a change to more open air exercise would reinvigorate him, and make him strong, but the Lord willed otherwise, and on Tuesday, the 8th October, he suddenly heard the call, "Come up higher." We loved our brother, and grieve with his parents and brothers, that we shall see him no more on earth. Yet we also rejoice that he is now with his Lord, with whom to be is far better. M. W. G.

PRATT.—Yet another loss the Unley church has to record. On Oct. 9th, Bro. William Pratt fell asleep in Jesus. He had attained his 75th year, and for the last ten or more years of his life had suffered heavy physical affliction, yet it was all borne with cheerful patience, but with a yearning desire to depart, and be at rest with his Lord. He had been in the Church of Christ for very many years in different parts of the province, and while physical strength was given to him, was diligent in speaking for the Master, and striving to win souls for Christ. Often, when spoken to, he would give expression to his fulness of joy, and his preparedness for the Master's call. He now rests sweetly from all labor, and his works do "follow him." May we all be ready when our Lord shall call.

M. W. G.

OWENS.—It is our painful duty to have to record the death of our aged Sis. Owens, of Elphinstone, on Sunday, Sept. 8th. Our sister attended in the morning for the breaking of bread, and on that day week was called to her account. Our sister was amongst the first who confessed Christ at Elphinstone, and was baptized by our late Bro. Cook. Since then she and her husband have been most regular in their attendance. About ten minutes before the hour of meeting their conveyance could be seen coming to the hall, unless the weather were extraordinarily stormy or prevented by illness. Our

sister leaves behind her an aged husband and grown-up family to mourn their loss. It may in truth be said of her that she was a faithful loving wife, an affectionate mother, and a steady friend. We sincerely pray that God who comforteth those who trust in him will be especially present with the bereaved ones to support them in this their time of trial; knowing the time is not far distant when we all, as well as our dear departed sister, will be called on to resign our spirits into the hands of God who gave them. May we be ready when our call shall come.

Elphinstone, Oct. 15th, 1895. W. S.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, Lillimur, £3; Kaniva, £2; S. Melbourne, per Sister Rometsch, £115; Fernhurst, £5; North Fitzroy, per Sister Tinkler, £166; Bro. H. Stewart, Clayton, £1. Total, £159/11.

259 Lit. Collins-st., W. C. CRAIGIE, Treasurer.

FOREIGN MISSION FUND.

(K) Swanston-street Brother, £1; per Bro. Gole, N.S.W. Church, Marrickville, £20; Church, Sydney, £1 10s 6d; Jane A. Toner, Tara, N.Z., £1.

357 Swanston-st., W. C. THOMPSON, Treasurer.

Statement to date—Receipts from all sources, £152 7s 11d; Expenditure, £152 7s; Balance in hand, 14s.

N.B.—Bro. Thompson's salary is owing for two months, so it will be seen that money is urgently needed.

Goods for Miss Thompson's Christmas Box should be sent early in November. Donations by middle of the month.

RESUCE HOME.

T. F. Cork, 5s; Mr. T. Richards, Kjöbenhavn, 5s; per Mrs. Mansfield, Newmarket, 10s; net proceeds of Conference Tea, Ballaclava, S.A., £2 11s 6d; "Overplus," do., 7s 6d; Sydney Church Sunday School, 11s 6d; Church, Dawson-street, Ballarat, £2 2s; Mrs. Griffin, Malvern, £1 10s. Armadale. JOS. PITTMAN.

SUBSCRIPTIONS RECEIVED.

E. Rodger, J. Morris, 20s; A. Carmichael, 21s; H. Butler, 8s; Mrs. Williamson, J. M. Goldsworthy, Whitelock, Sharp and Sheppard, 5s; L. J. J. R. H. Smith, and W. H. Stewart, W. G. Porter, 10s; Harris, 6s; P. A. Sten, £7.

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