

# The Australasian Christian Standard.

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

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## Current Topics.

**LAW AND GOSPEL.**—In a recent number of the *Biblical World* appears an interesting article from the pen of Professor G. B. Stevens on "The Attitude of Jesus towards the Old Testament," in which is discussed the relation of the law and the gospel. *The Commonwealth* alluding to it, says:—

"He very properly, as we think, points out that Jesus did not destroy the law, but fulfilled it. This fulfilment is a great historic process, and this process involves the passing away of the Old Testament as such. 'As the fulfilment of the blossom by the fruit involves the passing away of the former, so does the new system replace the old. The Prophets themselves discerned the temporary character of their own cultus. What religion, besides Judaism, ever predicted its own passing away? But the New replaced the Old, not by destruction, but by fulfilment. The New does not reject and discard the Old; it preserves and embodies it, just so far as it has elements of permanent value to the world's religion.' The writer then goes on to show that many Christians conscientiously place themselves under some part of the old system, believing that it is binding upon them; and some make a distinction between the ceremonial and the moral parts of the law, and suppose that while the former are

done away, the latter are still binding upon Christians. 'But this distinction is not recognised in either the Old or New Testament.' It is furthermore contended that Christ does not complete the ritual part alone, but all its moral parts as well. The writer finally asks: 'Is the Old Testament, then, destroyed? Nay, it is but fulfilled; and the fulfilment is a conserving process; it rejects nothing which it can use by embodying it in its perfect result. All the essentials of the Old Testament are preserved in the New, and it is as parts of the Gospel of Christ that they belong to us and are binding upon us. While, then, we are not under the old system at all, it must always have the greatest value in helping us to understand historically its own fulfilment in Christianity.'"

**"BY THEIR FRUITS."**—Syed Ameer Ali, a Judge of the Court of Judicature in Bengal has written an essay on the "Life and Teaching of Mahomet or the Spirit of Islam," which has attracted considerable attention. A contemporary referring to it says:

It is a remarkably ingenious performance. Its object is entirely to invalidate the evil reputation which attaches to Mahomet's moral character. The Syed wishes to convince "seekers of the truth in the west" that Mahometanism by its stern discipline and ideal morality has proved itself the only practical religion for low natures to save

themselves from drifting into a lawless materialisation. Lofty claims are made for Islam. Unfortunately they are founded only on the imagination of certain special pleaders, such as those who spoke at the Chicago Parliament of Religions. Such writers as Mr. Palgrave and Mr. Doughty emphatically contradicted these pretensions. Mr. Palgrave says that "when the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilisation from which Mahomet and his look have, more than any other cause, long held him back." And Mr. C. M. Doughty says that the nations of Islam, of a barbarous fox-like understanding, and persuaded in their religion that knowledge is of the Koran, cannot now come upon any way that is good." Scarcely any more cruel and sensual despot than Mahomet ever lived in this world. He transmuted fleshy sin into celestial virtue in order to gratify forbidden lust and vindictive passion. This was the man who, in spite of the pleas of his own people for a merciful policy, butchered eight hundred Jews in batches on one day. The atrocities in Armenia are but repetitions of the favourite pastime of this demon in human shape.

**GLADSTONE ON THE BIBLE.**  
The closing paragraph of Mr. Gladstone's general introduc-

tion to the People's Bible History is as follows:—"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof and in the rich, melodious choir of the noblest cathedral, 'their sound is gone out into all lands and their words to the end of the world.' Nur here alone, but in a thousand silent and unsuspected forms will they unweariedly persecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir." These eloquent and hopeful words, says the *Commonwealth*, from the greatest all-round man of his age are in strong contrast with the half-faith utterances of some of our lilliputian specialists whose horizon extends not much further than the colleges where they break the monotony of their lives by startling the world with crude guesses.

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# Christian Standard.

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EDITOR:

F. G. DUNN, 13 Queensberry-st., N. Melbourne.

EDITORIAL CONTRIBUTORS:

A. B. MANTON.

G. B. MOYSEY.

DR. J. C. VERCO.

A. M. LUDDELOCK.

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PURITY. PEACE. UNITY. LOVE. POWER.

## THE KINGDOM OF GOD.

No. 4.

In considering the nature of the Kingdom of God we are called upon to decide whether we will accept as our conception of that Kingdom (1) the Jewish ideal of a dispensation of earthly power and unbroken earthly prosperity and well being to be set up by God's miraculous power, or (2) the spiritual conception set forth by Christ and His apostles in which it signifies a state of ideal fellowship of God with men and realises in its spiritual ideas the material figures and symbols of Old Testament prophecy.

In regard to the first of these, we find ourselves compelled to decline such a view, "not because the ideal is too great, but because it is too small." If it is presented to us as a consummation, which when reached is to be everlasting in its duration, it simply makes the sacred record out of harmony with itself, and we are asked to believe a proposition which it declares to be an impossibility. It moreover gives material prosperity a value which it never finds in the

teaching of Jesus, and we are invited to regard as a supreme ideal that which He set but little value upon. The materialistic bias in this conception betrays at once its earthly origin.

It may be urged that the ideal we have alluded to is very easily found in the prophetic writings of the Old Testament and consequently that in finding fault with this conception we are placing ourselves at variance with the Word of God. It is sufficient to say in reply, that our variance is not with the prophets, but with those who use the prophets in a way that can never be sanctioned by the laws of sound interpretation. We are at variance with any who insist that the highly figurative writings of the prophets are to be taken literally. It would be a comparatively small matter if the difference was confined to two sets of interpreters, but unfortunately it is not. Those who insist on a literal interpretation make the prophets contradict each other and the teaching of our Lord. These interpreters tell us, for instance, that the seat of bliss of the future Kingdom will be found in Jerusalem in the land of Palestine, and that the temple therein will be a great centre of worship. It is nothing to them that Ezekiel's temple and city are, to any but bigoted theorists, essentially symbolical. That the temple, from its size, could never be got on Mount Moriah, but would take up the whole of Jerusalem, and that the symbolic Jerusalem would fill the whole of Palestine. They utterly disregard the different statements made by Ezekiel and Zechariah, which can be understood if taken figuratively, but are quite irreconcilable if taken literally. Ezekiel tells us about a river that flows from the threshold of the temple and fills the valley of the Jordan and finds an exit in the sea.

Zechariah's prophecy, on the other hand, says:—"The mount of Olives shall cleave in the midst thereof towards the east and towards the west; and there shall be a very great valley. And half of the mountain shall remove towards the north and half of it towards the south . . . for the valley of the mountain shall reach unto Azal." Mr. Gall commenting on this says: "The difficulty here is to know what is to become of Ezekiel's temple, because if Zechariah be right in regard to the valley it will cut Ezekiel's temple right through the middle, leaving thirty square miles of the temple on the north and thirty square miles on the south, and leaving a valley itself to measure twenty-one square miles between." This is one specimen out of many of the absurdities arising from a literal interpretation of figurative language. It is rather difficult to understand the mental development of those who can thus mangle the prophetic Word, and in addition contemplate a perpetuity of existence upon the earth, in the face of revelation and science, which plainly tell us of a time when this earth will be non-existent. Men who want to know the truth about the Kingdom of God will not confine themselves to prophecies which are not always easy of interpretation, but they will go to the King Himself and learn from Him what the nature of His Kingdom is, and from statements which are plain to the most ordinary understanding, be guided into the way of truth. From Him who fulfilled prophecy we must learn what prophecy means.

We therefore turn to Jesus in order to ascertain the nature of His Kingdom. If anyone can tell us, He can. Moreover, from what He says, there can be no appeal. If there is anything in prophecy that seems in conflict with the utterances

of Jesus, then we may be quite sure that it is our judgment which is at fault, and not the prophets or Jesus. If Jesus says that His Kingdom is a spiritual and not a material one, then we are certainly wrong if we form conceptions of it into which the latter element enters more or less. That the Kingdom is spiritual and not material is not a matter of speculation but of absolute fact, for Jesus in words which cannot be misunderstood expressly tells us so.

In His conversation with Nicodemus, He informed the astonished "master of Israel" that his natural birth availed him nothing so far as the Kingdom of God was concerned. Whatever thoughts he had in reference to privileges which he felt were his as a son of Abraham, were scattered to the winds, and he, and all others of his nation, had to learn that whatever belonged to the Kingdom of the Messiah was not to be secured by Jews as Jews, but by being "born again." Not nationally—not fleshly descent, but spiritual birth, gave an entrance to the Kingdom of God. All the theorists in the world may mangle scripture as they please to prove that the setting up of the Kingdom is identified with a national restoration of the Jewish people, but against all these materialistic dreams we place the words of Jesus, "Except a man be born again he cannot see the Kingdom of God." Dreams of earthly power and greatness have no place in the economy of the Kingdom of heaven. To all such dreamers the message of the Master is: "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven."

When Jesus stood before Pontius Pilate and made "the good confession," He not only declared His Kingship, but the nature of His Kingdom and what constituted

citizenship therein. "My Kingdom is not of this world," He said, and in thus speaking made manifest its origin and nature. His Kingdom was the truth, and the citizens thereof, those who received the truth. It is in the same spirit that Paul declares that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And again, when he says, "For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." Moses E. Lard, commenting on the latter, says: "The Kingdom of God here spoken of is the present Kingdom of Church. Food and drink, as such, do not belong to this Kingdom, or they are not a characteristic of it. They are mere accidents, and hence our rights in regard to them, as well as our prejudices against them, must not be pressed too far. On the contrary, the Kingdom of God consists: 1, in righteousness, or the general righteous conduct of those who are in it; 2, in peace, or such a considerate course of action on the part of all as shall ensure peace; and, 3, in joy, or that delicate regard for the feelings of one another, which under the strengthening presence in all of the Holy Spirit, shall give joy and not grief. These are the weighty matters of the Kingdom, and therefore the matters of chief concern to us, and not the indifferent or trivial questions of eating or not eating meat." It is in this way that the people of God are called upon to contemplate the high spiritual character of the Kingdom into which they have been translated.

In conclusion, we believe, "that Jesus in his earthly activity was the Christ, the Messiah, and is not merely one day to become the Messiah; that by His earthly work He already gave a real existence to God's Kingdom"; that the great

ideal of His Kingdom is to bring men into *filial relation* to God, a filial relation which must be begun in the present earthly state in order to prepare and fit us for the future glorious consummation in heaven. Professor G. B. Stevens, in an article on "The Kingdom of God in the Teaching of Jesus," thus summarises: "To the Jewish mind the Jewish nation was synonymous with the Kingdom of God. To the mind of our Lord the Kingdom of God is immeasurably larger than the Israelitish state.

"The Kingdom of God includes all God's obedient children in all times and places. The conditions whose fulfilment makes men members of the Kingdom are chiefly internal and spiritual. The 'Kingdom of God' is the whole spiritual commonwealth of God's children, the true company of all faithful people. It is the reign or rule of God, and all in whom God reigns, that is, all who obey, trust, and serve Him, are members of His Kingdom.

"The beautitudes associate a certain temper with membership in the Kingdom. The qualities commended represent in human character the true heavenly motives and principles which have their origin in God's own perfect nature, and which in man constitute the perfection of personal life. The Kingdom is spiritual in its nature. Its laws are the motives and principles of goodness. This idea, however, it was impossible for the people of Jesus' own time to grasp. They could only conceive of the Kingdom as having an outward political form.

"Jesus taught that service and sacrifice are the laws of His Kingdom, and that he who gives most to others, not he who seeks most for himself, shall have the highest place in it. The Kingdom of God comes in proportion as God's will is done among men. The Kingdom has

both a subjective and an objective character. It is something real and potent in the world; it is composed of a certain number of persons; it is a great commonwealth or fellowship. But its members are not bound together by any outward tie, such as common language or ancestry, or adherence to some particular form of civil or ecclesiastical polity. The bond which unites its members is the unity of spirit. They are one in Him who is the Head of the Kingdom, Jesus Christ. The Kingdom is thus an organic spiritual society, whose members are one through common relations of love and loyalty to Christ.

"Many of the parables of Jesus set forth the Kingdom as a growing affair. The phrase, 'Kingdom of God,' may emphasize now one, now another, stage of the great process. God's Kingdom has always been in the world, yet in a special manner it came when Christ came. It is here now, and yet in an important sense, it is future. It is present in its imperfect and developing form; only in the future world will it be perfected."

## Editorial Notes.

**Credulity & Faith.**—The periodical pilgrimages to the "Sacred Grotto" of Lourdes afford a striking example of the credulity of a considerable portion of our race, and the advantage taken of it by an unscrupulous church. The *Christian Commonwealth* referring to these alleged miracles, says:—Credulity is one thing, faith is quite another. Yet the two are often confounded. During the past week there have been crowds of pilgrims at Lourdes waiting to be dipped in the "healing waters" of the Sacred Grotto. These credulous souls imagine that in some mysterious way they will be cured of the maladies with which they are afflicted. M. Zola's book seems to have increased rather than decreased the attendance at Lourdes. As a contemporary remarks, the fact that the prize "miracle" of recent times has just been proved in the French law courts to have been a clever swindle, and that its perpetrator is now undergoing a term of

imprisonment for it, seems to have been wholly without effect upon the minds of the devout sick, and the committee of doctors and priests are as busy as ever in keeping record of "miraculous" recoveries. It is sometimes hard to realise that we are at the end of the nineteenth century.

**A Terrible Scene.**—A number of pilgrims have died: as many as seventeen of one batch came to their death from shaking and the heat. A correspondent describes the scenes at Lourdes as follows:—On Friday fourteen trains filled with pilgrims arrived at Lourdes from Paris between two and ten a.m. The station presented the appearance of a vast hospital. The groans of suffering from the patients lying on stretchers or on the bare ground assailed the ear most painfully. By eleven o'clock in the morning some 25,000 pilgrims were penned in a space in which there was little more than standing room. In the midst of the compact crowd the carriers commenced transporting the worst of the cases. Many cannot reach home alive. The patients who survive the journey are now to be plunged into icy-cold water, amidst shouting and cries of all sorts, in which prayer and anguish of body and soul are mingled with the tinkling of bells. At nightfall the waslight procession was formed to march to the shrine. It was composed of 20,000 pilgrims. The spectacle of that immense throng of persons, each carrying a long lighted taper, proceeding up the hill was very effective. The singing of the multitude must have been audible afar in the silence of the growing darkness.

**Alcohol and Disease.**—The prime object for which the London Temperance Hospital was established was to show that "so dangerous a drug as alcohol, even in serious disease and in critical operations, may be practically if not entirely dispensed with." Since the institution was opened, now 21 years ago, the prime object of its existence has been abundantly proved. "Not only have the medicines been compounded without alcohol, so much used in ordinary dispensing, but out of the whole 9,542 cases of in-patients, alcohol has only been used in any form in 17 instances. Nevertheless, though during the whole period the most serious medical and surgical cases have been dealt with, a specially low death rate has been maintained, viz., 6.3 per cent, and Sir W. Richardson, who has looked into the various reports on these cases, states it as his opinion that the alcohol administered did not serve any good purpose." We fancy there is room for improvement along these lines in some of our colonial hospitals.

**Alcohol and Trade.**—How blind working men are, as a class, to the injurious effects of drink on trade! How seriously this hateful traffic affects their best interests! Very little of the money they spend in drink goes

to labor, as compared with what goes again into the pockets of their class through other business channels. The British Board of Trade recently issued a return showing that nineteen breweries with a capital of £13,000,000, in 1870 paid in wages only £245,000, while the profits divided were £1,124,000. These brewers' wages were only 73 per cent of the total cost of their goods, while in clothmaking wages amount to 28 per cent, in agriculture 30 per cent, and in some other trades far more. How foolish of working men to help make millionaires by sending their wages on drink—and statistics show that brewers with all their wealth are the least philanthropic class! Above figures show that if the money now wasted on alcoholic liquors were expended on food, clothing, furniture, books, etc., it would give employment to at least four times the number of hands engaged in the manufacture of drink, and would find work for every willing worker among the unemployed to-day.

**The Martyrs of Ku Cheng**—We have received from the publishers, Messrs Melville, Mullen and Slade, a copy of "The Sister Martyrs of Ku Cheng," by D. M. Berry, M.A. It has been compiled from letters written by the two girl missionaries to their mother. We understand that the girls wrote almost daily to their mother, and the editor's object has been to let the girls speak for themselves, and to let the reader see what manner of girls they were—bright, buoyant young spirits, and all the more bright and buoyant for having been brought to surrender themselves unreservedly to him who is the source of all true life and happiness. Get the book and read it.

#### A CHAPTER OF MY LIFE.

I was born in the small village of Alderholt, in the county of Dorset, on the 26th July, 1840. My parents belonged to the Established Church of England, so I was christened and confirmed in connection with that body.

When about 16 years of age I went to reside at Lynton. Here I fell in with four companions, who became very dear to me. They were godly young men, connected with the Baptists. These young men tried very hard to get me to go with them to the Baptist chapel. I promised to do so if they would go with me to the English Church. My companions consented, and went with me some three or four times. They then said, now next Sunday evening we want you to go with us. Why next Sunday? Oh, they said, next Sunday evening

there are some baptisms at New Lane chapel, and we would like you to witness the ordinance. I went; the chapel was well filled. Presently a tall thin young man came from the vestry into the chapel and gravely ascended the pulpit steps. He was just from Bristol College—R. G. Moses, B.A. The first part of the service was most enjoyable, but when he came to his sermon I cannot describe what I felt. I had gone to laugh and make sport at the dipping, as it was vulgarly called,

gave the reason why most forcibly—"Because he is faithful that promised." How eloquently he spoke of God's faithfulness in all time and under all circumstances. He then descended from the pulpit and buried eight with their Lord by baptism into death. I would like to have been baptised then, for I was thoroughly convinced, and yet I was dumfounded that I could have been so deceived. I determined that the next evening I would go to the Church of England minister and



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but I was broken down, and went home to pray, and to pray as I had never prayed before.

He took for his text Heb. 10: 23. He talked earnestly of profession and non-profession, and showed how much better it was to be true, and noble, and manly. He then demonstrated from the New Testament what scriptural profession was, who should make it and how (many of the passages quoted by the preacher were noted). He then urged them to hold fast the profession made, and

ask him to prove from the New Testament infant sprinkling, at the same time pointing out passages quoted by Mr. Moses the preceding evening. "Oh," said the Church of England minister, "infant sprinkling is not an ordinance of the New Testament; it is simply an ordinance of the church." I then determined to be baptised according to scriptural teaching. Accordingly I made application to the Baptist Church for baptism and membership. I was deeply in earnest to do

what was right and obey the Lord in His own appointed way, but I was told that they could not at once baptise me. The two good, but stern, deacons of the church said, "You must prove yourself first;" and after asking me some very searching questions they said, "We will see you again, and if you attend the meetings regularly and a good account of you is received from your employer, you will be received into membership at the end of three months." Oh, how long those three months seemed coming to an end; but I shall never forget the evening of the 30th October, 1859, when in the presence of some 600 persons I put on Christ in baptism. I felt much joy in my new relationship. I shall never forget the many kindnesses I received from the truly goodly people connected with the New Lane Baptist Chapel, Lymington.

I was regular at all the meetings of the church, and it was about three months after my baptism that Mr. Moses, the Baptist preacher, sent for me on a Saturday evening. On visiting him he said, "I want you to do me a favour. I am very ill and not fit for to-morrow's duties, and I am expected to preach at Sway chapel in the afternoon. I want you to go in my stead and read this sermon." He handed me a sermon of C. H. Spurgeon's. "This is a faithful saying" was the text. I shrank from the task, but he pressed me. I went, read a few lines, and broke down. I then asked them to sing a hymn, spoke a few words, and then closed the meeting. From that time I became a close friend of R. G. Moses. He encouraged me to address meetings, and from that time to this I have been blessed with health, and have preached a good deal. On October 5th, 1862, I sailed from the shores of old England for New Zealand in connection with the Albertland settlement. Arriving in Auckland on January 5th, 1863, I joined the Baptist Church in Welsby-street. After being there some two or three days I came in contact with the "Disciples of Christ" in Cook-street. Bro. M. W. Green and other of the brethren soon convinced me that my knowledge of the Scripture was very defective. I often met with the brethren in Cook-street, but having undertaken preaching appointments among the Baptists, I did not sever my connection just then, but some time after—on leav-

ing Auckland and going to Hokitika—I decided to do so. It was here I met Bro. J. Neil, a most enthusiastic worker and speaker in connection with the Church of Christ. I was soon at work with the brethren here, and it was in accordance with the united wish of the church here that I gave my whole time and energy to the work of an evangelist. Before leaving Hokitika I had communicated with our late Bro. D. King, of Birmingham, England, to go through a course of training to fit me for the work of an evangelist. On arriving in Melbourne October, 1870, I met Brethren G. L. Surber and O. A. Carr, who strongly advised me not to go to England, but to go to Adelaide, where Brethren T. J. Gore and H. S. Earl were training young men for the work. I acceded to their wishes and counsel, and I can but express my deep sense of gratitude, specially to our dear and beloved Bro. Gore. I owe more to his gentle, Christ-like spirit, and his readiness to instruct, counsel and advise, than to any other man in life that I have known. May the Lord bless him. After receiving instruction in Adelaide nine months, I was invited to undertake the work at Hindmarsh. I laboured here most happily, and fairly successfully. Then I went into the open field and worked under the Evangelist Committee for two years, until pressed by the church at Mallala, where I laboured two-and-a-half years. Then I received a call from North Melbourne, where I stayed five years, when my health gave way. I returned to South Australia and commenced the cause at Unley. Here I worked for seven-and-a-half years, the new chapel being built there during that time. From there I went to labour with the church at Kermode-street, North Adelaide, where I spent a very happy two-and-a-half years.

From there I removed to Sydney, New South Wales,—my present field of labour. It has been a very difficult thing to get many additions here, the old chapel being close to the tram line, which deafens one with its terrible noise. But the good brethren here have made a noble and brave move in purchasing the Free-thought Hall. I believe that brighter and more successful days have dawned upon us. Nearly three and a half years have been spent here in peace, but not so much fruit as we desire.

J. CALDWELL.

## BOOKS: WHAT NOT TO READ.

—DO—

No 1.

"Of making many books there is no end." If Solomon could say that 3000 years ago, when authors were scarce and every copy had to be laboriously transcribed by hand, what would he say were he living now, in an age when writers are as plentiful as blackberries and the printing press is flooding the world's markets with thousands of new books every week? It is said that the British Museum in London has now more than 10,000,000 volumes, and that additions are being made at the rate of 50,000 a year. How useful, then, if the mind is not to be swamped by this literary deluge, that we exercise a wise discrimination as to the books we read, the more so when we remember what an influence our reading has in moulding our character and determining our destiny!

### FICTION.

Now I am not going to denounce wholesale all works of fiction. Some folks do, like the old lady who was once asked, "Have you read Lord Lytton's latest work?" "No," replied the dame, with some asperity, "I have long ago *recounted the deed and all his works*." Rather hard on Lytton! There are novels and novels, differing in aim, character and effect. Some of our greatest writers of fiction have been true philanthropists. Bunyan's "Pilgrim's Progress" is fiction, which term simply denotes an effort of the invention or imagination. Milton's "Paradise Lost" is perhaps the greatest production of imaginative genius that the world has ever seen—fiction, though founded on fact. We must distinguish, then, between things that differ. We need to discriminate between the various classes of fiction. For instance, there are works of fiction

OF A TRULY SENSATIONAL CHARACTER, such as the "blood and thunder" trash favoured by school-boys, and what I may term the "silly and sentimental" stories of the *Fanny Hill* type, patronised by the youth of both sexes. These are to be avoided. They are often only so much mental and moral poison. For one thing, they give a distaste for better reading, weaken the memory, and injure the mind. A lad was one day poring over a volume of this description when he suddenly stopped short with the remark, "This won't do, I get too much excited over it; I can't study so well after it; so here goes," and he flung the book into the river. That youth was afterwards known to fame as Richter, the great German philosopher. Now, gentle reader, I don't say that if you do likewise with your "yellow back" you will necessarily become a great philosopher. But I do say that if you put such rubbish into

the fire, instead of into your brains, you will be all the better off in mind and morals. Further, many novels of this class give distorted views of life, blunt the moral sense, and

#### TEND TO IMMORALITY AND CRIME.

Only a few weeks ago the civilised world stood aghast at the horrible murder, for purposes of robbery, of a mother by her two boys, 11 and 12 years of age, who had become completely brutalised by reading the sensational stories contained in "penny dreadfuls." Surely it becomes parents to see that no poison for the mind, any more than for the body, shall be allowed to injure the souls committed to their charge!

Then, apart from above considerations, what a waste of precious time! You have gone through such a book, and you have learned—*nothing*. It reminds one of the retired grocer who thought he was praising the cosy nook in his garden by saying, "Here I sit, reading all the day long, and *nothing* is a bit the wiser." Very likely true, even of himself. I never care to read a volume from which it seems unlikely that I shall get any good. One can generally judge from the first few pages. Leave books alone that do not promise to make you, in some respect, wiser and better for their perusal. An exception may be made in favour of

#### WORKS OF A HUMOROUS CHARACTER.

"A merry heart doeth good like a medicine," and a dose of Mark Twain or Artemus Ward occasionally and in moderation, will operate beneficially, especially after mental strain. A bow that is never unloosed will gradually lose its spring and become useless. So with the mind. But to pore hour after hour over comic cuts and funny bits is a waste of time, if not of mental energy.

A. M. LUDERICK.

## Open Column.

### WHY I OBJECT TO THE SOCIETY FOR CHRISTIAN ENDEAVOURERS.

It may seem a bold thing for an unknown individual like myself, to challenge such a popular institution as the Endeavour Society; the more so as it has the approval of so many true and enlightened Christians; yet, as this is penned with the sole desire of maintaining the purity and simplicity of the faith, I trust I will be met in a spirit of love. Should my objections be confuted, I shall be the gainer, should it be the contrary I shall not be a loser.

The objections that present themselves to me are mainly two. First,—I believe the societies for Christian Endeavourers, at any rate as they are at present constituted, to be unscriptural. Second,—I am convinced

that their tendency is away from the straight line, and towards the sets. And that, in course of time, we will find that they have undermined and carried away many of the old landmarks which the Church of Christ has striven to maintain. Of course I am speaking of the Endeavourers in relation to ourselves.

In the first place our motto is "where the Bible speaks we speak; where the Bible is silent we are silent." It seems to me that if I adhere to this maxim I must let the Endeavourer go, I cannot adhere to both.

I believe that our Lord authorised the apostles, and them alone, to establish His church, and that when they were called away everything that was necessary had been done. Nothing was either to be added or taken away. The apostles, according to my reading, never looked upon the church as a basis of organization, but the organization itself. They never instituted secondary societies for the purpose of helping her. She was to rely solely upon the Lord, and her weapon was the Word of God. We never read of any orders established by Paul, but we know of many instituted by the church after she had left her first love. All these have been sad and lamentable failures, and I believe the Endeavourer to be only another addition to a category that is too long already.

I believe it to be the duty of the church to educate all the young of the congregations whether they be members or no, and not to hand a large portion of their training over to a body which is not a part of the church at all. The sets may, and do look upon the Endeavourer as a portion of the church; we cannot do so without giving up our plea.

My firm belief is, that were institutions secondary to the church necessary, advisable, or even permissible, the apostles would have given some sign. Wherefore they have refrained, I think we ought also to refrain.

Now in regard to the second objection. The bond between disciples is seven fold, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Failing one point we have no basis of fellowship. The Endeavourer establishes another basis, viz., the pledge and good works, neither of which are to be found as such under the new covenant.

Were the Endeavourer reduced to what I submit to be its proper position, that of an adjunct to the Sunday School, connected with, and entirely subject to each individual church, I think few brethren would advocate the pledge. In the case of an immersed member (the member-ship being no more than class membership), it would be unnecessary, baptism having covered the whole ground, while in the case of the un-

immersed, it stands unauthorised and invalid. The only pledge Christians have any right to exact is Baptism. The first overt act of faith. Failing compliance, we have no security of their being sufficient faith in the name, to make any pledge of value.

The unimmersed have no right whatever to a voice or active part in church matters. Yet our Endeavourers practically do so, and that as members of an Endeavour Society. Are they all immersed? Is not the Endeavourer at least a mixed fellowship? Why then are contributions towards Gospel work accepted from any of these societies as such?

The Endeavour Societies are in no sense the Church, for having their own conferences and conventions, they are a distinct body. The Church of Christ holds itself aloof from the world's sets upon principle. Yet the young members are allowed to meet with them upon a common footing. By countenancing this, I feel I would be violating the command to come out from among them and be separate; and would be allowing the young to grow up under the impression that their elders were mistaken in making such a stand for the faith as delivered to the apostles, without a protest.

Brethren in Christ I pray you in His Name be wary! Hold fast the Head! Think what: holding fast the Head means! Watch! for our Lord is at hand. Error is as it were, a magnet drawing the needle from its true direction, and its strain is constant. Let us relax our watchfulness and we are off the track in a moment.

Look at the various partial reformations that have taken place in Christendom. Where are they now? The further back their date, the nearer Rome. The reformers were no sooner dead than the slipping back commenced. Why? Simply because of a failure in holding fast the head.

Remember! the crowning evil of the latter days is anti-christianity, which is, if possible, to deceive even the elect.

A. DAVISON.

## The Querist.

By G. B. MOYSEY.

A N.Z. brother asks: WAS PAUL DECEITFUL? 1st. How do you reconcile the Apostle Paul's statement, 2 Cor. 12: 16, "I caught you with guile," with the same apostle's words in 1 Thes. 2: 3, "Our exhortation was not in guile," or in fact with the whole spirit and tenor of New Testament teaching against guile, duplicity, etc.?

REPLY.—By denying that in the words "I caught you with guile" Paul admits any

duplicity whatever, for, 1st, any such idea as that of Paul's *intestifying* the Corinthians is entirely out of harmony with the scope and context of the passage, and 2nd, it is out of harmony with his whole character and writings, so far as we know them. From the statements in verses 13 to 18 it is plain that a party in the church at Corinth had accused the apostle with taking advantage of them for his own pecuniary and selfish ends, and the object of the entire action is to deny this with the utmost emphasis. If then we regard the verse in question as a *statement*, it will be Paul's statement of the charge which the Corinthians brought against him, and the meaning will be: "You did not burden us; we admit it. You took no money from us openly and personally, but you gained the same object in another way, 'you caught us with guile.'" But some eminent authorities regard the words as a question, as for example the Greek text of Scholz, and read it as follows: "Did I catch you with guile?" Thus read he denies by the figure of interrogation the charge implied in the question, and all semblance of confessing duplicity on his part disappears. This way of reading the words also harmonises perfectly with the succeeding context, where a similar charge is denied by the use of the same figure, thus:— "Did I catch you with guile? Did I make a gain of you by any of them whom I sent unto you? Did Titus make a gain of you? etc."

A N. Z. brother, 2nd: What should a church do with members who make a practice of attending "public dances," "fancy dress balls," etc., and who, when remonstrated with by the officers of the church, still persist, and in a manner set them at defiance?

REPLY.—Have patience with them, remonstrate again, warn and entreat them, and at the same time teach *straight and true* from the platform, and they will soon abandon their "fancy dress balls" and "public dance," or return to the world, where the most of them naturally belong; and while teaching on the subject of *public dancing* do not forget the *private dances* sometimes held in the houses of church officers and eminent unofficial saints, and which are largely the fountains from whence flow those bitter waters of sorbilities and sin, which are drowning the spiritual life of so many in our churches.

#### THE BALLOT SYSTEM.

J. E. H. asks (1): Does the ballot system in vogue in the churches for the choice of office-bearers and for the settlement of differences and disputes, accord with the teaching and example of the scriptures?

REPLY.—Yes. The ballot system is as much in accordance with New Testament teaching as any other, *i.e.*, the New Testament contains no teaching upon the subject as to *how* a church shall express its choice in the matter of electing officers, or its decision in a disputed case where all have a voice. When the seven (Acts 6: 3) were appointed the church elected them, but whether by ballot, show of hands, or other method, there is nothing to show. Any method in harmony with good order and decency is scriptural.

(2) Can a church be charged with "walking disorderly" when some of its leading members are guilty of such conduct, and the "greater number" will not allow the matter to be enquired into?

REPLY.—If leading members of a church are "walking disorderly" and the church refuses to take cognizance of the matter, it practically condones the offence, and is certainly chargeable with the same offence—"walking disorderly."

#### THE POWER OF ELDERS, &c.

Have elders or any office-bearers in the church the right to intercept or withhold from the church any letter containing an appeal which is addressed to it, and adjudicating thereon by themselves alone?

REPLY.—The elders are the *RULERS* of the church (1 Tim. 5: 17; Heb. 13: 7, 17, 24), and as such it is their province to examine all correspondence addressed to the church, and determine whether or no it is advisable to lay it before the church as a whole. The deacons are not scripturally *RULERS* by virtue of their office, and legitimately have no authority in this direction unless specially given them by the church.

## Correspondence.

— 0 —  
To the Editor of the STANDARD.

#### "MUSINGS" FROM HALLARAT.

DEAR BROTHER,—One or two items in your current issue have set me musing, and I have determined to send you the result without the customary "penny for your thoughts," so if you like you may allow others to prize them also *gratis*. First, I was sorry to read that you have lost your colleague, but at the same time congratulate you on having secured the assistance of four such able coadjutors in lieu of one. In these you have the cream of our colonial writers, two other names only suggest themselves to me, as of those who would be useful to you, and I ain hope that I shall occasionally see their signatures subscribed

to articles in the STANDARD. If such be the case, you will have the best writers that Australasia can furnish; they will form an editorial phalanx, on which the brotherhood may rely as ever ready to attack departures from New Testament principles. This is greatly needed, for attempts have already been made both overtly and covertly to lead the churches in Victoria to "bow the knee to American progressive principles;" but the STANDARD has stood unsupported in the breach and resisted the attack. May our heavenly Father enable you and your colleagues to continue in the good fight, and may the whole brotherhood show their appreciation by supporting the STANDARD in every possible way. American *progressive* (?) principles. What are they? Open communion; open fellowship. Instrumental music; bazaars; clerical titles and garb; and these are styled *progressive!* There were "progressionists" in the days of the apostle John, but they progressed from the doctrine of Christ, they did not abide in it. In the common version this is called "transgressing," but in the revised it is given, "Whosoever goeth onward (margin, 'taketh the lead') and abideth not in the teaching of Christ, hath not God." Bro. Hotherham translates, "Every one that is leading forward," and Dean Alford, "Every one that goeth before." Ought not this warning from the apostle to be a warning to us, and cause us to be suspicious of so called "forward" movements in our day.

Another item in your magazine worthy of special attention is the letter from Bro. James Kemp of N.S.W. on the Kanaka Mission. This letter shows that a really devoted brother is at work and doing great good amongst these islanders who are on our shores. From all I have heard and witnessed in him, he is a staunch supporter of the teaching of Christ, and that there is no danger of his leading his converts away from it. Money cannot be spent more economically, yet we hear that his stipend is two months in arrear. This ought not to be, and the question "whether we have not too many irons in the fire" may be considered. I noticed in your last issue that some Presbyterians had under their review the propriety of lodging a *vetus* against the multiplication of societies, and we might follow their example.

I would like to know whether the American Foreign Missionary society is connected with the American Progressionists, and takes money from all and sundry; I have been told so, and wish to be informed if such is the case. The brotherhood ought to know the truth about this. Please reply by a fortnight. Meantime, I press the claims of the Kanaka mission as the most urgent upon us.

Hallarat.

M.

[The American Foreign Missionary

Society is supported mainly by what is called the "progressive party." There are, however, many churches in America that do not agree with its methods and prefer to carry on mission work in their own way. So far as we can learn the Foreign Missionary Society does not object to take money from "all and sundry."—Ed.]

#### THE KINGDOM OF GOD.

DEAR BROTHER.—In the Kingdom, as there are many Disciples believing in the "Futurist View" of the Kingdom, and the columns of the A.C.S. are now being used to publish *one view* of the question, would you grant the same privilege to the other side, as one view stands good until another is told, especially as one of our leading evangelists hath said. We are "searching after truth," and the motto of your paper is "Prove all things" etc. Your brother in Christ,  
D. J. BRANT.

[We never refuse to insert articles simply because they oppose views we may hold, on the other hand, we never agree to insert articles before we know what they are like. Any brother who wishes to reply must take the usual risks. We might say, that brevity, minimises the risk very considerably. Ed.]

## Church News.

### SOUTH AUSTRALIA.

At the meeting of the Evangelist Committee held on November 7th, it was decided to recommend all the churches to adapt the Scripture lessons for the Lord's day morning given in the almanac of the Churches of Christ, issued by the Austral Publishing Co., Melbourne. The city and suburban churches hitherto have by mutual consent been reading the same chapter from the New Testament on Sunday mornings. It has proved very convenient for visiting brethren who have come to speak. Now it is proposed to fall in line with the Victorian churches. All speakers and members of the churches, by providing themselves with an almanac, will know each week the lesson for the morning, and all churches who so desire can adopt also the chosen appropriate Old Testament lesson as well.

With reference to the support of evangelists.—The premises from the southern churches amounted to £69; those from the northern churches, £60 18s.; those from the city and suburban churches, £47 10s.; amounting in all to £177. This of course is only a trifle more than is sufficient to keep Bro. D. Seal and pay incidental expenses, and does not warrant the engagement of another evangelist.

The services of Brethren Green, Gore, H. D. Smith and Dickson have been generously placed at the disposal of the Committee for a month each, and they will be asked to labour wherever there appears to be most opportunity of doing good.

The receipts by the treasurer since last report have been as under:—Queenstown, £1 10s.; Millicent, £2 10s.; Midang, £4 15s.; Glenelg, £5; York, £2 10s.

NORTH ADELAIDE.—On Sunday evening, November 10th, at Prospect, after Mr. A. Fischer's discourse, one came forward and made the good confession. The combined Sunday Schools at North Adelaide and Prospect had the annual picnic on the 10th. The day was almost perfect. Over 120 were present at Bro. Bloor's grounds at Mitcham. Enjoyment appeared to be general and considerable.

UNLEY.—We are sorry to report that, through leaving the district for six months, Bro. Charlick had to resign his position as Superintendent of the Sunday School. Bro. Storer was elected to fill that position.

Nov. 7. T. G. S.

UNLEY.—At a church meeting it was decided to re-elect the officers for deacons, and the following were elected:—Brethren Wm. Jones, T. G. Storer, A. Laurie, A. Vero, E. Taylor, W. E. Martin and J. Payne, and Bro. Robinson, being chosen as one fitted for the position of elder, was elected by the church.

Nov. 10. T. G. STORER.

NOORWOOD.—Many of our church members are suffering from the prevailing epidemic—influenza; consequently we have noticed this last week or more that our meetings have not been so largely attended. We pray that our members may soon be restored to health again.

A young married man confessed his faith in Christ on Thursday evening last, and at the same hour of the night further followed the Lord in baptism. He will take membership with the Grote-street church as he lives in the city.

Bro. Jos. Sanda was received by letter last Lord's day morning from the Kermodestreet church. Bro. H. D. Smith addressed the school on November 10th on "Traps."

Yesterday we held the S.S. picnic out at Piles' paddock, Magill. We had a splendid day, and all thoroughly enjoyed themselves.

Nov. 12. A. C. HASKINE.

POINT STURT.—The resolution passed at the last Conference, re evangelistic help for the southern churches, was considered at a meeting held since, and we have decided to give £24 towards the support of one. Some of the brethren are opposed to it and prefer the monthly visits of our Brethren from

Adelaide. Bro. Green spent Lord's day, Nov. 3rd, here (the first time since his accident some two years ago), exhorting the church in the afternoon, and preaching the gospel in the evening from Gal. 3: 26-27, giving a most excellent sermon; yet no visible results followed.

Nov. 14th. A. W. P.

HINDMARSH.—The anniversary services were held 27th and 30th Oct., which was quite nine months behind its usual time.

In the morning our aged Bro. Abbott addressed the church on "The Lordship of Christ." Bro. Rankine preached in the evening, his subject being "The Door of the Sheep." It was good to be there at each service.

The tea and public meeting held on Wednesday was not so largely attended as is usually the case, many of our friends being sick. Bro. John Vero filled the chair, giving tone to the after part of the meeting in an able address illustrative of mining,—striking and keeping well on the "lode." Brethren A. Smith and T. J. Gore followed in a similar strain. Many lessons were gathered therefrom. May they be abiding.

The secretary's report was a lengthy review, taking in the church's history for the past forty years. Sister Warren is now the only one out of the fourteen original members who is in fellowship with us, although some four others are alive and serving the Lord in other spheres. The Lord has been with His people during these forty years, in which time many souls have confessed Christ, uniting together in the bonds of fellowship and love. Many of these have scattered hither and thither, we trust influencing others far like good. Not a few have fallen on sleep and are now present with the Lord, whilst 335 remain until this present. Our prayers are that the church might be a greater blessing in the future than she has been in the past.

Nov. 4. A. G.

### VICTORIA.

SUNDAY SCHOOL UNION.—The Annual Picnic was held at Ivanhoe on the Prince of Wales Birthday, and a goodly number put in an appearance, and had a thoroughly enjoyable day. The spot selected, however, was rather unfortunate as regards shade, but otherwise it was a good site. The Rounder Tournament was rather poorly contended; only three teams (although more entered) playing, North Carlton easily beat Malvern and Doncaster, and so are the champions of the year. The Secretary would like all schools, who have not yet ordered copies of music for the Festival, to do so at once. The next meeting of the Committee will be held on Monday the 25th Inst., when beside the routine business and the selection of the subject for the 1896

Examination, there will be a discussion on Bro. Wiseman's paper, on "How can a teacher best prepare for his class?" This should be very interesting and instructive to teachers, and all such are invited to attend and take part. The committee meetings lately have been rather thinly attended, and we are afraid that some of our delegates are neglecting their work. Schools should see that their delegates are present, and report to them after the meetings. Where this plan is adopted the attendance of the delegates is singularly regular.

E. F. RYALL, Sec.

**MYSTIC PARK.**—We have had a visit from our esteemed Bro. Hagger, who has been touring forth the glad tidings of salvation. Our brother held four gospel meetings in this district, which were well attended. The people around here seem to be interested with our teaching, which is a new thing with a good many of them. We have had inquiries about our brother coming up this way again. During a conversation which the writer had with a young man, he said he never heard anything like it before, and he intended going to hear him again. Our brother is a plain gospel preacher, and we think much permanent good must flow from his earnest addresses. On Lord's day, October 27th, our brother broke bread with us, and addressed the church meeting in Bro. Kingston's house, and we found his address very edifying and encouraging. In fact quite a treat. We pray that the Lord may abundantly bless his labours in the people of grace. Yours in the one faith.

Oct. 29th.

G. A. W. M.

**HELVICA.**—After our usual prayer meeting, conducted by Sister Simonds, last week, a young man who has been attending the meetings for the last two months decided for Christ and was immersed at the close of the meeting. On Sunday morning Bro. Hagger addressed the brethren, when three who had recently been immersed received the right hand of Christian fellowship. In the evening Bro. Hagger spoke to a large audience on "By what are we saved?" illustrated on the blackboard, after which one young woman made the good confession. Bro. Hagger intends (n. v.) to deliver two gospel addresses during the week, when there will be one (and possibly more) immersed. May we continue to feel these "showers of blessings" and see the Kingdom of God extended here. To this end may we all live and walk with God's help.

Nov. 17.

W. H. M.

**SOUTH MELBOURNE.**—Our silver anniversary meetings were successful throughout the series. On Monday evening, Nov. 15th, Bro. A. B. Maxton delivered, in his own characteristic style, a telling address on the words of Rom. 6: 23, "The wages of sin is death," which impressed some and

set them thinking. There was a good audience, and at the conclusion of the address one was buried in baptism who had previously confessed Christ.

The United Endeavour Demonstration was also a success, Lygon-street, Collingwood, North Richmond, North Brighton, South Melbourne and Footscray societies responded well to the call. This meeting was characterised as being both unique and impressive, being noted by some to be the best of the series. The addresses by Bros. Ludbrook, Ewers, and McCrackett were brief, practical, and pointed, and apart from other results of the meeting, a good impression was made on some of the unconverted present.

The anniversary tea meeting on Wednesday was well attended by members from sister churches, non-members and strangers, although many of our own members "were conspicuous by their absence." The gospel meeting at 8 p. m., presided over by Bro. Amsen, was large and enthusiastic, the chapel being full and the audience appreciative. Three stirring gospel addresses were delivered by Bros. Selby, Moysey, and Pittman, which we trust will yet produce fruit. During the interval between the speakers, special anthems were well rendered by the choir, and it is our belief that good work for God has been accomplished by this and the other meetings.

We had the pleasure of listening last Sunday evening to our old and esteemed evangelist, Bro. P. A. Dickson, who is over on a visit from Brisbane. He delivered a very earnest address to the unconverted on the words, "Come with us and we will do thee good," and we believe some are thinking of accepting.

M.

**BRIGHTON.**—Since last report we have added two to our number, one by baptism and one restored. Also three by transfer from Malvern, to which place, however, two of our most useful members, Bro and Sister King, have just removed. A church social was held to bid them good-bye. Picnics on the 5th at Black Lock, where our Sister Wilson accommodated us beautifully in her summer-house for meals, and on the 9th at Ivanhoe. Last Thursday Bro. McClean's Chinese School paid our Endeavour Class a visit. The chapel was crowded to the doors. They entertained us with a very interesting programme. We entertained them before they left. Last Lord's day a letter from Bro. S. H. Coles, of Nottingham, who started the cause in Brighton some 30 years ago, was read to the church. He sent cordial Christian greetings to all brethren of his acquaintance. Had had a conversation about old times with Bro. C. G. Lawson of five hours' duration. "It was a memorable interview."

Nov. 19.

A. M. L.

**SOUTH MELBOURNE.**—On Lord's day evening, the 10th inst., a young Sunday School scholar, aged 14, confessed her faith in Christ, Bro. Hamill preaching. Last Lord's day evening a young man came forward and made the good confession, and was immersed the same evening.

### HOME MISSIONS.

**W. D. LITTLE.**—Besides meetings for worship, have had 14 gospel meetings and 7 Bible readings in the various parts of the district. Spent two Lord's days at Bordertown. At North Yanac good meetings are still the rule. We hear that Bro. Thacker baptised two at his place near Lillimur last Tuesday. Kaniva meetings are still good, especially the gathering for breaking bread.

**G. H. BROWN.**—During the past month have preached at the usual places in my circuit, viz. Galabuil, Irim, Galabuil East, Beulah, Bangerang, also visited Murtoa. Additions by faith and baptism during the month—two at Murtoa, four baptised at the Baptist chapel, Beulah. Two of these take membership at Maidavale, near Hopefourt. October 27th was the Sunday School anniversary at Galabuil East; we had a good meeting, about 150 present.

**TUDS HAGGERS.**—Since last report have labored at the following places.—Echuca, Murrabit, Fish Point, Benjerop, Mystic Park, Lalbert, Fernhurst, Mysia, Korong Vale, Wedderburn and Wharfedale. Additions by faith and obedience five, being two at Echuca, one at Fernhurst and two at Wedderburn. At the latter place there were also three restored. At the close of our gospel meeting last night (17th) one stepped out and confessed Christ.

### OUR BUDGET.

Christ's creed was short—"God is your Father, love Him; Man is your brother, serve him; I am your Saviour, follow Me."

Dr. McLAUGHLIN, of Manchester, says that "Every hour in which the drink trade is suspended is something gained for morality and religion."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Life*.

From further details in regard to the Ku Cheng massacres we learn that "the words on the flag carried by the Vegetarians at the time of the massacre were 'The Dragon of China casts away the foreigners' Saviour.'"

CHARLES DARWIN, the great naturalist, affirmed, "The brewers take the bread of the people and convert it into poison." "The discover arising from drinking spirituous or fermented liquors are liable to be

come hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Mr. James Gatin, a popular preacher in New Jersey, is very much shocked by the trousers and knickerbockers worn by lady cyclists in that city, which he denounces as "an abomination" and a direct contravention of the injunction of Holy Scripture. In support of his denunciation he quotes Deut. 22: 5—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord."

As will be seen from our back page the Almanac will be ready in a few days. Send your orders now.

Bro A. M. Ludbrook promises us notes of travel from the East and from England during the coming year.

A cablegram from England intimates that Bro. Stephen P. Ludbrook has successfully completed his studies in dentistry and taken his diploma as London Dental Surgeon.

We hear that Bro. Thos. Renton, of Lygon-street Church, intends leaving for Johannesburg in about a fortnight. There should be the nucleus of a church there by this time.

We are glad to hear of continued improvement in Bro. Bryant's health. He has been recruiting in the country, and is now the guest of Bro. Houchins, at Bendigo, for a few days.

We congratulate Bro. C. Morris (of Lygon-st.) and Ernest Margwan (of Swanston-st.) in passing their final examinations at the Melbourne University, the former in engineering, the latter in medicine.

The Church and Sunday School meeting in the Hall, corner of Surrey and Toorak Roads, South Yarra, will celebrate their anniversary in that place on December 8th and 9th. A good supply of speakers has been secured, and interesting times are expected.

A leading New York preacher declares that "it is simply impossible for church members to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large, if they do not take a religious paper." Subscribe to the STANDARD for 1896!

The Lygon-st. Church Society will hold a sacred concert on Friday evening, Nov. 29th, at 8 p.m. Programme—1st part, solo, etc.; 2nd part, Gaul's sacred cantata, "The Holy City" Principals, Misses Nellie McClelland, Duff, Peake and Dale, Messrs. E. S. Powell and W. G. Barker. Admission, 6d.

On Sunday evening last a memorial service was held at Collingwood. The large audience manifested the esteem in which our departed Bro. Harry Payne was held.

Bro. Pittman preached upon Rev. 14: 13, making several references to our late brother, and dealing with appropriate lessons. Seven scholars confessed Jesus as the close.

Now that the summer season has begun, it may serve some of our readers to know that Mrs. Gibbs, of Canterbury Place, Brighton Beach (close to station) has accommodation for boarders, also good stables and paddock, and can supply picnic parties with hot water. Our sister *needs* and deserves the patronage. Keep the address for future use.

We are always pleased to learn of our young people achieving success in any worthy pursuit. According to report in last Thursday's *Age* our sister Miss Datt, of Cheltenham, has passed with honors the Trinity College (London) musical examination held in Melbourne recently, heading the list in her division, and winning, we hear, a special prize.

From Oamaru we learn that the Church of Christ Improvement Society has just closed a very successful session with an interesting entertainment. The programme included several items of a novel character, such as calisthenic and Indian club exercises by Bro. Greenwood, and a charade. There was a full house. The cause in the "White Stone City" seems to be making fair progress.

The eighth Annual Conference of the W.C.T.U. of Victoria has just been held. Several of our sisters took an active part therein. Good work has been done during the past year, 542 public meetings having been held and over 1000 pledges taken, Ballarat leading with 117. In connection with the conference, public meetings on Monday and Tuesday evenings were largely attended.

In the next issue of *Joyful Tidings* the editor, Bro. Sydney Black, expects to announce "some most important developments of both our evangelistic and social operations. The way is being opened up for us in a really remarkable manner." Twynholm House is now headquarters in that part of London of the National Food Supply Association. Arrangements are being made to dispense 1000 dinners daily, four days a week, during the coming winter.

The Sisters' Conference of N.S.W. held a temperance demonstration at the Tabernacle Emmore, on the 5th inst. The chair was occupied by Bro. Chas. Watt. On the platform were Lady Windeyer, Mrs. Clapham (President of the Conference), and others. The chairman delivered an able address, a synopsis of which came to hand too late for insertion. The following resolution was carried:—"That inasmuch as the liquor traffic is destructive to health, prosperity, and happiness to the people as well as a fruitful source of immorality and

crime, the time has arrived when all Christian men and women should take steps against that traffic, by becoming total abstainers from the use of intoxicating liquors."

**KANAKA MISSION.**—Bro J. Thompson reports:—"I am pleased to report that the work is progressing. On Lord's day, 13th inst., nine [9] Kanakas were baptized at Appletree Creek, when a good many Kanakas and white people came to witness the immersions. After the immersions we returned to the Mission chapel, Appletree Creek road, for the breaking of bread, when those who had been baptized, were received into the church. I trust that they may be instruments in God's hands of leading others into the fold of Christ. We have neither sitting nor standing room for many who come to the Lord's day afternoon meetings at Appletree Creek, the building being far too small for the numbers attending. The meetings on the plantations are well attended, and the Christian Kanakas still continue to preach Christ and Him crucified to their countrymen on the plantations where they are working." S. O'BRIEN.

**FOREIGN MISSION FUND.**—South Australian F. M. Committee, per Bro. Rankine—Indian Fund, £30; Kanaka Fund, £30. Bro. Cust, Warracknabeel, £1 13. Miss Thompson's box included: Donations—Mrs. McGregor, Fitzroy Tabernacle; Mrs. Miller, Collingwood; Parcels from J. Endeavorers, Warrambool, Collingwood, Saanston-street, Brighton, Merewether, N.S.W., etc.

The annual meetings of the Baptist Union were held during last week. Mr. W. G. Stephens, a "layman," was elected president and delivered the usual address. He referred to the slow progress made by the denomination and the losses sustained during the past year. He thought that losses could be prevented in the future by having union churches in the country, with membership open to all Christians. This means that the new president is prepared to secure success at the expense of Baptist principles. We are pleased to see that the *South Australian Baptist* does not agree with the views expressed by the new president. It gives the following:—"Baptists are progressing everywhere except in England," said Rev. H. D. Brown, at the Metropolitan Tabernacle. He believes the cause of this to be the adverse influence of union churches, which are destroying the Baptist testimony. In the constitution of our South Australian churches helpful to the dissemination of our principles? How often members say, "It makes no difference to what church we belong." And we hear of ministers who are afraid to preach believers' baptism to their own people! Such instances are rare, but there is always a danger from the unrestricted admission of the ungodly to membership, that our testimony will be weakened."

Fine meeting at Enmore Lord's Day evening week, when *fit* came out for Christ.

Bro. Watt expects to sail for his new field of labor, Dunedin, (via Wellington) on Saturday, 7th December, by the s. Talana.

During the past three months the preaching at Brunsvick has been carried on by Brethren A. Stewart, Greenhill, and Clarey.

We have had a number of inquiries as to when we expect Bro. A. McLean, secretary for American Christian Foreign Mission Board. As he is expecting to remain in China till the end of this month, and then visit India before coming to Australia. He may be expected here some time in January.

At the annual meeting of the Baptist Union last week, the statistics submitted showed that there were now seventy-five churches under the Union in Victoria, being an increase of three since 1894. The chapels (including land) had cost about £102,136, and afforded sittings for 12,280 persons. There is a membership of 5,779, showing a decrease of 122 on the previous year.

It is very seldom indeed that we insert any of the many appreciative remarks that we receive regarding the work of the STANDARD. We therefore think we may venture to give publicity to the following, without leaving ourselves open to the charge of egotism. The brother did not intend it for publication, but we believe he will excuse us in this. "Dear Editors,—I am grateful to you, and all contributors to the STANDARD for the many intellectual treats I have had since taking it. It has assisted me often when preparing short addresses on various subjects. I look for its arrival with pleasure, and after reading it I pass it on to others with the hope it may do good. I don't me for these remarks, and believe me yours in the Lord,—E. J. P., 12/11/95.

HOME MISSIONS.—The following words, written by the secretary of Kentucky Home Mission Board, are so applicable to the present state of our Victorian funds, that we reproduce them in our columns. "I am at a loss to know what the brethren are going to do with this Home business. We are shorter in finances than we were at this time one year ago, and not near the same interest manifested in the Home; and for my life I can not see why the brethren are so indifferent to it. There is not a more blessed mission work than this, nor results more manifest for good to helpless humanity. If the brethren will let it, it will come closer home to them than any other." Our Victorian funds are too in arrears. Surely with a small effort this amount can be largely reduced, so that the work can be carried on until the annual collection brings relief.

A correspondent sends us an article for publication in which he endeavors to show that General Booth and the Salvation Army are identical with the "Image of the beast" mentioned in Revelation. We are fully alive to the defects of this organization, but question the propriety of instituting such a comparison. There have been so many attempts to solve the mystic numbers 666, that we do not feel warranted in perplexing the brains of our readers with another effort in the same direction.

On the 13th inst the Victorian Postmaster General had a warm half-hour when a large and most influential deputation waited upon him re the objectionable post-cards referred to in our last issue. There could be no doubt about the earnestness of the deputation in the matter. No less than to members of parliament were present. Naturally they were representatives mainly of religious and temperance bodies, but apart from these there were also some who objected to advertisements of *any kind* being placed upon post-cards. One of the latter, a Mr. Geo. Bird, created some amusement by stating to the Minister that "He was not an abstainer from either beer or tobacco, he took his religion, his tobacco, and his beer in moderation, and could boast he never had the toothache in his life. He was proud to say that he was neither a teetotaler nor a theologian," and he added with a self-sufficient wave of the hand, "I am above all these" (which statement caused considerable merriment). Any way even this gentleman who is neither an abstainer nor a theologian was against the post-cards. Bro. Wm. Wilson spoke on behalf of the Rechabites, and Bro. Ewers on behalf of the Churches of Christ. Altogether there were about 23 different bodies, represented on the deputation. It was very noticeable that the Roman Catholics were not amongst the number. The Government have decided to withdraw the objectionable cards.

### LOVED ONES GONE BEFORE.

PAYNE.—A cloud of gloom was cast over the whole church on Wednesday, November 6th, by the news quickly spreading that Bro. Harry Payne had that afternoon passed away. The announcement was totally unexpected. For a few days previously his voice had mingled with ours in songs and prayers and exhortations, and when misting him from his accustomed place on Sunday, none thought that influenza was to work such dire results in his body as to terminate so suddenly in death. Harry was only 20 years old. In August of last year he was immersed into Christ by Bro. Hoachins, and since then had possessed a

quiet, loving spirit, unassumingly, unostentatiously, but zealously, doing all the good he could. The Sunday School will miss his help, for he was assistant-secretary, and regularly performed his work; the prayer meeting and Endeavour Society will feel his loss, for he was ever ready with a petition or song; the Chinese will miss him, for as a teacher he won their love. Little we thought that so soon dear Harry's voice would be hushed on earth, until in heaven he with us shall sing "the new song," and when a week previously we heard him read a paper, "The Christian Warfare—Its Enemies," we little thought his weapons would so soon be laid down. We sorrow, but not as those without hope. We complain not at this strange providence but are content to wait until in the light of God's throne many solemn problems shall be solved. May the God of all consolation comfort the bereaved ones. On Friday, November 8th, we laid in the grave at St. Kilda cemetery all that remained of our much-loved brother. His favourite verse is very applicable to those he has left behind—

"When sore afflictions crush the soul,

And risen is every earthly tie,

The heart must cling to God alone—

He wipes the tear from every eye."

Nov. 18.

F. FITZIAN.

### ACKNOWLEDGMENTS.

#### RESUCE HOME.

Gratefully received—Mr. Geo. Newby, Taree, N.S.W.; £1: Net proceeds of tea. Bet Bet, £1 8s.; C. W. and J. C. McClure, Carlsruhe, 12/6; Mr. Wm. Winter, Inglewood Forest, Moree, N.S.W., £1.

Armalale.

JOS. FITZIAN.

#### SUBSCRIPTIONS RECEIVED.

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MALCOLM McLELLAN, Manager,  
328 Elizabeth-st., Melbourne.

#### VICTORIAN MISSION FUND.

Church, North Fitzroy (10/ and 5/), 15/; Kaniva, £3; North Yanac, £2; North Richmond, 9/3; Kyabram, £1; Cheltenham, per Sister Gouldthorpe, £1 10/; Sister C. Stevenson, per Sister Hill, 12/6; Sister Hurrell, Melbourne, per Sister Huutsman, £1. Total, £126/9.

259 Ltd. Collins-st., W. C. CRAIGIE,  
Melbourne. Treasurer.