

Christian Standard.

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

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Current Topics.

THE BATTLE OF THE CRITICS.—Professor A. H. Sayce contributes an interesting article to the *Contemporary Review* for October on "Archæology versus Old Testament Criticism," in which he shows that merely linguistic arguments must give way before the facts of archæology. He contends that "Our knowledge of the Hebrew language is in the highest degree imperfect; our Hebrew lexicons contain but a fraction of the words once possessed by it, and the meaning of many of the words which have been preserved, as well as the idioms of the grammar, is merely a matter of conjecture." Consequently a minute "analysis" of the Pentateuch, based upon an imperfect acquaintance of the language, must of necessity be faulty, and much of it will ultimately have to be given up.

"The Higher Critics," says the *Christian Evangelist*, "are not having it all their own way. There are many able writers now in the field who are making it evident that even such men as Dr. Driver and Professor Harper have written much that will not stand the light which is pouring in from every direction."

Professor Sayce deserves the gratitude of the Christian community for his splendid work in the region of archæology and his successful fight against an altogether too destructive

criticism. His concluding words in the article referred to are worthy of attention:—"On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and goodwill to suffering humanity. On the other side there is a handful of critics, with their bits of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

THE PLENARY COUNCIL.

The Romish hierarchy, says the *Southern Cross*, has decidedly had a good time in Sydney of late. The Plenary Council was, as an ecclesiastical gathering, impressive, if only by scale and picturesqueness of costume, and it was "run" with dramatic skill of a very high order. The gathering included five archbishops, sixteen bishops and ninety other ecclesiastics, gathered from every part of the colonies, under the presidency of Cardinal Moran, who, it is said, got access to the visiting list of Government House, and held a *levee* on vice-regal scale, the mere list of guests filling nearly three columns of the daily papers. The foundation stone of a new monastery, to cost £20,000, was laid; and it is astonishing, by the way, how many

monasteries and convents the Catholic has planted on Australian soil, and how many simple Protestants there are who send their children to the schools connected with these institutions. The Plenary Council sat for nearly a fortnight, but its proceedings and debates, if debates they were, are shrouded in judicious secrecy. A Romish council does not, like the Presbyterian Assembly or Wesleyan Conference, conduct its business *coram publicis*. At the close, however, the press was informed that "The church is so satisfied with the progress made since the last sitting of the Council that it has decided upon the creation of three and possibly four new bishoprics. This step will be taken because the Council at its sitting felt convinced from the great progress made during the last decade by the church that these creations were absolutely necessary to cope with the work of the church. At the same time, it is thought undesirable to make any announcement regarding the areas of the new sees until the organisations in connection with them are perfected."

POOR PRISONER (!)—The Pope of Rome seems to delight in posing as the "prisoner of the Vatican," but those who know anything of his circumstances are scarcely prepared to waste any sympathy upon him. The *Westminster Gazette* says:—"The Pope's person is sacred and inviolable. Any attempt upon his life is punishable in the same way as an attempt upon that of the king."

The Supreme Pontiff is entitled on all Italian territory to sovereign honors. He is allowed to retain his own guards. A sum of £125,000 is paid for his civil list. He retains inalienable sovereignty over, and possession of, the Vatican, the Lateran, and Castel Gandolfo, and all their appurtenances and precincts. During any vacancy of the Holy See the perfect freedom of the cardinals is guaranteed, and the same securities are given to all Papal conclaves. All persons visiting the Vatican on spiritual business are similarly protected. The Pope is accorded a private postal and telegraphic service under his own control, and entirely free from that of the civil power. All the Papal training-schools and colleges in Rome are exempt from the interference of the State. Can any one honestly say that there are no temporal guarantees here such as the Church of Rome requires for the life and action of her unique religious institution? The Pope, it is true, chooses to live and pose as 'the prisoner of the Vatican.' But it is by dreams of temporal, as opposed to spiritual, sovereignty, that he is held in bondage."

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EDITOR:

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

EDITORIAL CONTRIBUTORS:

A. B. MASTON. G. B. MOYSEY.
DE J. C. VILCO. A. M. LUDBROOK.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, 13 Queensberry street, North Melbourne.

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PURITY. PEACE. UNITY. LOVE. POWER.

HOW TO READ THE BIBLE.

† These interesting articles on
† Books from the pen of Bro. A.
M. Ludbrook which appeared

in our last two issues, he very properly assigns the highest place to the Bible. All our readers, we are certain, will agree with Sir Walter Scott, that it is THE BOOK. That Christians should hold the Bible in great veneration is only what might be expected. It is their only chart to guide them through this world to the better one beyond. It is the only book that gives them a revelation from God and tells them of a Saviour who is able to save. It is the source of their inspiration and hope. It is, therefore, for them a pearl beyond all price. An old writer has said:—"This most precious jewel is to be preferred above all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a staff to lean upon; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lantern to guide thy way; if thou be doubtful of the way, it is a bright shining star to direct thee." It is all this—and more. Christians in every age, have found every word of the old writer to be true, and have rejoiced in the preciousness of the sacred volume. But others besides Christians hold the Bible in high esteem, and admit it to be the chief among books. Only a short while ago a number of eminent men, of all shades of opinion, were requested to select what they considered the best one hundred books in the world. In scarcely any was the Bible missing, and in the great majority it headed the list. To Christian and non-Christian, therefore, it is the peerless book.

Much more might be said in praise of the Bible, but enough has been said for our purpose. We are now prepared to go a step further and affirm that the Bible being a book of such immense value, is worth

reading with *intelligence*. A sufficiently commonplace statement, no doubt, but nevertheless, a very necessary one. There are many sincere lovers of the Bible who would be very much surprised if they were told that they read it with less intelligence than any other book. Yet it is true. Any other book in which they were interested and upon the right understanding of which much depended, they would read with an earnest desire to get the author's meaning, starting with the first chapter and going on to the end endeavouring to understand and remember the relation of one chapter to the other. The various details would be remembered and understood in agreement with the general design. This is the commonsense method and any other is scarcely in keeping with due respect for the author. It would not be overstepping the mark to say that the average reader of the Bible does not adopt this commonsense method. He is a piece-meal reader—a scrap gatherer. As a text-monger, he delights in severing passages from their proper connection. He does not trouble himself to discover the relation of the verse to the chapter, the chapter to the epistle, and the epistle to the whole book, but gazes at the isolated text and gives it a meaning which its author never intended it to have. The Bible to him is an arsenal of texts and not a matchless temple—beautiful in its glorious symmetry. To take in all the beauty of a grand cathedral, we must not keep our eyes fixed only upon its details, we must step back apace, view the entire structure, and mark how the details form one harmonious whole. It is because this has not been done that the so-called Christian Church is not a *Temple*, but a number of detached buildings, erected in defiance of the general plan of the divine Architect.

But not only should we read the Bible intelligently, but we should also read it *honestly*. Strange to say the Bible is the most dishonestly read book the world has ever known. In most cases, doubtless this class of readers are not conscious of their dishonesty, nevertheless they must be held responsible for allowing themselves to reach that state of mind which allows such a thing to be possible. It is manifestly wrong to permit any bias we may have to dim the light shining from the sacred page. Wrong for us to take our farthing-rushlights to illuminate its pages. It does not want our light, for it has its own, all glorious from the throne of God.

It would be a long history that recited the dishonest handling of the word of God by men in all ages. Grievously indeed has the cause of Christ suffered from this one thing alone. Even in our own day, when there is less excuse for it, the truth is held down in unrighteousness. Men form their projects, and then come to the Scriptures to find support for them, honestly if they can, but somehow, in any case. As they twisted the Scriptures in past days to uphold the slave trade, so do they now pervert God's word for their own ends. It is impossible to believe that *all* the widely divergent views which are held concerning truths revealed in God's word can be the result of honest reading. We are compelled to form this conclusion or else hold that the Bible was written in order to bewilder and not to enlighten, and as the latter view is out of the question, we must find the root of the evil, in the misuse of the sacred word. We claim then that the Bible should be honestly read, that we should accept what it clearly says without reference to any leaning we may have. Much depends upon the spirit in which we read the Bible. If we go to it only

to find support for our preconceived ideas, we will manage to see just what we *want* to see, if on the other hand we want to know what it says without reference to our preconceived ideas, we will have little difficulty in finding the truth.

Another prolific source of error is reading the Bible without *discernment* of the relative value of the various parts. A great number of readers make no difference between the Old and the New. They would just as soon build a doctrine or a theory upon one as the other. Hence one half of the errors of Christendom arise from a misapplication of Old Testament teaching to the Christian dispensation. That which is imperfect is made to dominate the perfect. Fanciful interpretations of obscure prophecies are made of mere importance than the plain and simple declarations of Christ. Moses and the prophets are used to interpret Jesus instead of Jesus their interpreter. The pedagogue whose humble function it was to bring children to the Teacher, is elevated to the position of His instructor. Thus error is propagated and division maintained. When the Bible is read with discernment and the proper relation of the Old and New Testament is understood, the majority of the sects of Christendom will be wiped out.

Then again, as the Bible is the word of God it ought to be read in the *spirit of holies*. There are many people who do not take God at His word. They are troubled when they need not be troubled. As an instance of this we give the following:—

“Two Christian men were talking about Assurance of Salvation, and one said ‘he thought it a kind of presumption for anyone to say that they were sure they were saved;’ the other replied:—‘Brother, had me your Bible?’ he opened it at

John 5, then taking out his penknife, said, ‘Brother I am going to cut verses 12 and 13, you don't believe them, they are no use to you, therefore they are better out than in.’ ‘Stop, stop,’ cried the other; but before he could rise up to prevent him, his friend had them out and laid on the table. There they were:

HN, V.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

At first the man was very angry and vexed that his Bible had been spoiled, but taking up the cut-out verses he began to read them over, and soon the light began to dawn on him. ‘What a fool I have been!’ he exclaimed. ‘I say I believe God's Word; yes, it is true from first to last, but I have not believed this, and yet it is very plain; henceforth I will not doubt what He says. Thank you, brother for such a sharp cutting reproof, the holes in my Bible shall stand as a witness against my unbelief; the words are in my heart now.’

Reader: how much of God's Word ought to be cut out of YOUR Bible?—

With the open book in our hands, a great responsibility rests upon us for its proper use. It is not ours to do with it as we like. It is given to us in trust, and for its misuse we will be held responsible. Let us then read it with intelligence, with honesty, with discernment, and with belief, and then we will find it an infallible guide. It will be to us “a rock of diamonds, a chain of pearls, the sword of the Spirit, the chart by which we daily walk; the sand dial by which we set our lives; the balance by which we weigh our actions.”

Editorial Notes.

Programme 1896.—In addition to the programme announced in last issue, we are pleased to be able to promise some articles from the pen of Dr. J. C. Verco. Early in the year we will publish a paper read by him before the members of the University Christian Union (S.A.), entitled, "The Superhuman Claims of Jesus—An Argument for the Truth of the Bible." This is an important and valuable paper, and will be of interest and profit to all our readers.

A Mistaken Idea.—It is quite possible to carry a good thing too far, and this is done when total abstinence or prohibition is made a test of church membership. It would seem that such an unwarrantable step has already been taken. *The Messenger* says:—Another denomination is about to be born into the world of religious confusion. A number of people who have lost patience with the position of their churches on the liquor question have decided to form a new church with prohibition as a leading article of faith. All this grows out of a mistaken idea as to what the church is. If the church were any set of men, then it would be right for them to step out from those who try to perform the impossible part of being a Christian and voting to legalize the sale of liquor as a beverage. But the church is not a set of men. We would say to those men who propose to organize this new sect, "If you are in the Church of Christ, stay there, for the other fellows are already out. If you are not there now, it is bad for you." This idea of organizing a sect as soon as a new truth has been gained has cursed the world. The real facts are, these people are in a sect, and a sect's policy depends on what they vote. Why not leave the sect and join the Church of Christ?

Spiritualism, etc.—*The Southern Baptist* says:—Hypnotism, Spiritualism, and the like bring out fresh attractions, which draw in spite of frequent exposures. The following from the English *Express*, is interesting and appropriate:—"Another spirit medium has been detected. Eusapia Paladino has gone the way of her predecessors. She was one of the cleverest, and deceived famous scientific men. She did some wonderful conjuring tricks. Dr. Hodgson and Mr. J. N. Maskelyne have exposed the smart business. The strange thing is that persons are so ready to ascribe to spiritual agency any cleverness they cannot comprehend. But then Madame Blavatsky, the princess of mediums, said: 'I have long since learned to understand these poor people, and their stupidity sometimes affords me unbounded satisfaction. . . . Do you know that almost invariably the more simple, the more silly, and the more gross the 'phenomenon,' the more likely it

is to succeed? I may tell you such stunts about this some day as will make you split your sides. . . . Who will be the next to take advantage of the gullibility of some otherwise very good people?'

Sayings of Spurgeon.—Some excellent sayings of Spurgeon are given in a volume of "Personal Reminiscences" by Wm. Williams. Here are some of them:—"I don't like dancing. It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it."—"Mind your illustrations are correct. It would never do to describe Noah as one did, sitting outside the ark reading his Bible."—"Always get the true meaning of a text. One local preacher took 'He for our profit,' and preached on 'The Prophetic Office of Christ.'"—"Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, from cherry-beam to cherry-beam.'"—"Get amongst your people, or somebody may be saying of you as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays."—"Shun all affectation in the pulpit, and mind you never get into the goody-goody style. One of this sort said, 'I was reading in dear Hebrews.'"—"Mind the theme of your sermon suits yourself. A beardless boy should not preach from 'I have been young and now am old.'"

Changes in Language.—The following from the *Boston Transcript* shows what great changes our language has undergone since the fourteenth century. The primer or laymen's prayer-book is found in Anglo-Saxon of a very early period and in English of the fourteenth century. The apostle's creed is thus rendered in English of that century:—"I beleue in god, fadir almyghti, makere of heuene and erthe; and in Iesu crist the sone of him, our lord, our alone, which is congeyed of the hooli ghoost, born of marie maiden; sufride paine, under pounce pillat, crucified, deed, and buried; he went down to hellis; the thridde day he rosee aen fro deede; he steg to heuene; he sittith on the rigt syde of god, the fadir almyghti; thens he is to come for to drene the quyle and deede. I beleue in the hooli goost, feith of hooli chirche, comunyng of seyntis, forgouenys of synnes, agerens of flesh, and euertastynge lyf. So be it."

HOW I ENTERED THE FIELD.

In 1887 I attended, as usual, the Annual Meeting of Churches of Christ in Great Britain, which was held that year in Glasgow. I had for some years been in membership in dear old Chelsea church, and been receiving strong evangelistic impulses in that missionary-training institution, especially from my kinsman, Bro. Robert Black, to whom,

next to my parents, I am indebted for my Christian education. For some little time I had been doing my best to be useful in the service of the church, but recently an idea of devoting myself more entirely to Gospel work had been floating in my mind. Had been a constant reader of the *Old Paths*, published by the late Bro. David King, and had got a fair grip of our distinctive position and plea.

Journeying southward from Glasgow I spoke several times in Carlisle and Wigan. Of these churches Bros. George Collin and James Marsden are leading brethren, at whose homes, too, I was entertained. But these brethren, pillars of the cause in the old country, are also members of the General Evangelistic Committee, and principally, I think, by the advice and persuasion of Bro. Marsden, I decided to devote myself wholly to the ministry of the work, and accepted an invitation from the committee which soon came to hand.

My first field of labour was in the West Riding of Yorkshire. At Dewsbury and Birstal, in conjunction with Bro. James Grinstead, I worked away for some sixteen months, chiefly at the latter place. Next, Manchester and Rochdale were, in turn, my headquarters, and for over a year I was evangelising not only in those centres but in the towns around. Burslem, in the Potteries, was my last field of labour in Great Britain. Here for about five months this present scribble co-operated with Bro. Bartley Ellis in the planting of the church in that place.

From the Leminster Annual Meeting, in 1890, I began my world-wanderings, proceeding first to Canada and the United States, where for nearly a year I studied at Kentucky University. Then a cablegram hurried me across the Pacific to Melbourne, where for two years and a-half I laboured most harmoniously and happily with the Swanston-st. brethren. Following upon this came my New Zealand tour, which led to a twelve months' engagement with the Oamaru church. Now, for some eight months I have been preaching at Brighton, but presently leave (D.V.) for Egypt and Palestine en route for England. To visit the lands of the Bible is the principal object of my trip, of which more anon, and from which I hope to return, with fresh stimulus for work, to this country of my adoption beneath the Southern Cross.

A. M. LUDHOCK.



A. M. LUDBROOK.

Open Column.

ENDEAVOUR SOCIETIES

I have carefully read Bro Pittman's reply to my objections in connection with Endeavour, but I must say that he has failed to convince me. In fact, the effect of his paper has, if anything, been rather in the opposite direction. He has numbered my mistakes (3) and so I will follow his ordering.

No 1. Our brother practically maintains that the Endeavour Society is part of the church. This, I deny *in toto*, and would in return ask him to define the church.

I submit, also, that the fact of the whole of the members of any particular society being church members, is not sufficient to constitute that society a part of the church. The additional fact, that the society has placed itself under the guidance of the church officers and that they have accepted the trust, does not alter the position one whit. If it did, what would be the standing of a cricket club composed exclusively of young church members, which had an elder for its president and some of the deacons as

umpires and perhaps occasional players? According to our brother's reasoning, at a club it would be a part of the church. I submit that our brother is in error. He also quotes an article of the model constitution in support of his views. Now I might call myself a French citizen as much as I liked, yet until the French government gave me my naturalization papers all my assertions would be valueless, and even then it could only do within its powers. According to my reading (however, I may be wrong) the terms pastor, elder and bishop are synonymous; but in the rule quoted there is another arrangement, viz., pastor (the singular, he it noted), deacons and elders or stewards. Here is an error except in at the very outset. If the Endeavour Union is a portion of the church of Christ it has authority, and we find that it has, perhaps unconsciously, laid the foundation of the one man ministry over again. Let us not refuse to learn from past history; what has happened may happen once more.

No 2. I am very glad Bro Pittman gives me credit for placing a value upon good works. I most certainly do, but at the same time I do not consider them a ladder

to heaven. I emphatically deny that they form any scriptural basis of fellowship. Can our brother give me chapter and verse?

In respect to No 3 I am sorry to say that Bro Pittman simply begs the question, which is hardly fair. He charges me with definite mistake, and all he brings is a "surely there is no harm." Now of all the soul-slaying sayings that lull the conscience asleep that "surely there is no harm" has sent more souls to perdition than perhaps any other. When the mischief is done, will "I did not think there was any harm" be a good plea to meet the Master with? There may be no harm, but that is not the question: have we the authority for it or have we not? Till our brother brings me more than a "surely there is no harm" I must hold my opinion. If we are to consider ourselves free to act in accordance with our own notion of "harm," we will soon be in trouble. Too many of us are acting upon this plan, and there is trouble ahead in consequence.

No 4 and 6. In answer to No 4 mistake (?) Bro Pittman says: "We have eight societies in and around Melbourne, every one of which consist wholly of church members;" yet in reply to No 4 he says: "None of the unimmersed in our societies make this pledge." What does our brother mean? He first says that all the members are church members, which to me conveys the idea that they are all immersed, and then talks about the unimmersed in our societies. There is irregularity around somewhere. I am afraid of it.

Now it goes without saying that I am an outsider as regards Endeavour Societies. Yet onlookers often see more than they are credited with. One of the arguments used, more than once, against my views has been the fact that, whereas church membership excluded all but the immersed, the Endeavour was open to all and was a means of teaching the unimmersed children of church members and bringing them out. My reply was and is that such is the work of the church direct and of no auxiliary. I may be misinformed, but will Bro Pittman vouch that there are none on the roll of the various Endeavour Societies, who are unimmersed? "As far as I know" is insufficient.

Bro Pittman simply dominates No 5 as incorrect. I must differ from him here, as I most believe my own eyes and ears. I have seen what I state. I, however, here foresee a difficulty—we may not be quite agreed as to what are the functions of the church. Let us in this matter also be guided by the word, and not go beyond what is written.

Now, our brother has used a word which I submit is rather out of place between brethren. He credits himself with having "cleared away *my* prejudice." Now I am not aware that I have misrepresented any-

thing, though I may be mistaken and there fore an open to be set right. If Bro Pittman would, however, be a little more careful in his quotations, he would avoid causing perhaps a wrong impression. In No 7 he makes me say "The young members are allowed to meet with the Society on a common footing." If he will read my paper again, he will see that I said nothing of the sort. When he amended my sentence, had he inserted "the world's sects" where he put "the society" he would have conveyed my meaning, and I could not have objected. Let us both remember that we are seeking after truth, and not writing against one another for notoriety.

I must still adhere to the position I took from the first, which may be stated as follows—The Endeavour Societies are in no sense the Church, or part of the church, although the members may be. That they furnish a platform upon which the world's sects and our own young people meet on a common footing. That this is an unauthorized departure from primitive Christianity and will in the end be productive of evil.

There is no idea of "I am holier than thou" in this at all; it is simply a matter of obedience. There is more obedience required than baptism, and I am afraid with Bro Pittman that "baptism too often covers the ground in another sense" with many.

Our brother has, as he says, "accepted the challenge," yet has throughout his paper refrained from bringing any Scripture to back him up. I have also refrained from doing so on my part, but Scripture authority for the Endeavour I must have, or I must continue to protest against it.

We have the best Endeavour Society possible already, one established by our Lord and his apostles—the church of Christ itself, and to that I will be loyal, if I stand alone. I will have nothing to do with striving to make it elastic enough to conform to the world's methods.

I understand Thomas Campbell's maxim well enough; were he alive, perhaps he might have something to say respecting the manner in which we twist it about. Suffice it to say that were an angel from heaven to teach what is not in a line with Bible-teaching, I should refuse to accept it. The word of God is the touchstone; to my ears the Endeavour does not ring true, therefore, as far as I am concerned, I will have none of it. A DAVISON.

Sisters' Page.

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

Communications for this "Page" should be addressed to Mrs Hill, 23 Elizabeth-street, Adelaide.

CHRISTMAS

It is His birthday—His, the only One
Who ever made life's meaning wholly plain:
Dawn is He to our night! No longer vain
And purpose-less our onward-struggling years:
The Hope He bringeth overflows; our fears:
Now do we know the Father through the Son!
O earth, O heart, be glad on this glad morn!
God is with man! Life, life to us is born!
—LADY LINDSAY.

EXECUTIVE.

The Executive of the Conference met on the 6th inst., Sister Maston presiding. The minutes and correspondence having been dealt with, the meeting heard the reports.

Home Mission.—Total receipts since last Conference, £218 25. 11d., of which amount the sisters have collected £51 15s. Arrears now amount to £110. The sisters were urged to do their utmost to make the annual collections (Jan. 5th) a success.

Foreign Mission.—Bro. Thompson has baptised 13 Kanakas since last report. Sister Miss Thompson's health is much improved; she has not felt the need of a holiday this year, and so has continued at her work.

Temperance.—A verbal report of the W.C.T.U. Convention was given, and Miss Willard's Five Minute Speech at the Royal Albert Hall read, much to the enjoyment of those present. Reports of the Collingwood and Ascot Vale Bands of Hope were verbally given.

College Prayer Meeting.—Reports were given of Malvern and North Fitzroy meetings, the sisters testifying to the good they received from the evening meetings.

Next Meeting.—It was resolved to hold a prayer and praise meeting on *January 10th*, to which all sisters are cordially invited. Meeting place, Swanston-street Lecture Hall.

It was also resolved to give £4 to the V.M.F. and £1 to the Rescue Home from the funds of the Executive. After roll call, collection, and prayers by Sisters Rowles, Chown and Schofield, the meeting adjourned.

E. E. HILL, Sec.

SUNDAY SCHOOL REPORT.

During October and November the following schools have been visited:—

FOOTSCRAY.—Was well received. Average attendance: scholars, 120;

teachers, 12. Have monthly prayer meeting. Found most of the classes studying N. Testament. School has a library.

BRITTON has about 80 scholars and 10 teachers. They have a fine library — all the books covered, ticketed and catalogued.

JACKSON-ST.—A good morning school and Young Christians' Class. A monthly prayer meeting is held. Has a good library. Attendance, 88.

NORTH RICHMOND has had several changes since last visit. The infant class is well conducted. Monthly prayer meeting. Attendance: scholars, 88; teachers, 9.

NORTH MELLIBURNE.—Was present at the anniversary, celebrated by a floral service. The younger scholars were on the platform, all having bouquets in their hands. The singing good. A most enjoyable service.

Additions to churches from schools (reported): Collingwood, 12; South Melbourne, 2; Swanston-street, 1; Prahran, 1. M. HALL.

HOSPITAL VISITATION.

Have visited ten of our sisters in hospitals during the last quarter, some more than once; distributed flowers and tracts. There is a large demand for *Friendly Visitors, Silver Link, Cellagers, British Workman and Workwoman.*

Sister Miss Barnett reports having distributed 180 tracts and paid several visits. Sister Mrs. Cust has visited Homoeopathic 5 times, Melbourne 13 times, distributed 66 tracts and 340 bouquets.

MRS. THURGOOD'S LETTER.

"Oh, fall are the hands of *October*,
Dear bright, merry month of the fall;
You cheerily gather your treasures,
And graciously give them to all."

1931 Fifth Avenue,
Pittsburgh, Pa., Oct. 11th.

DEAR EXECUTIVE SISTERS,—
Well beloved in the Lord. Greeting.

We have just had a pleasant week of Conference work, and now that it is all over it is a pleasure to tell you all about it, as your representative in America. In our Sisters' Session we had some very excellent papers and speeches on the special mission points for which we are working. Two sisters took part reading papers, who have been in the work all these twenty-one years, I believe, and yet this is the first time they made the effort to speak in public; so you see the elderly are arousing to a sense

of their privileges and opportunities as well as the young. We are so thankful.

"Helps and Hindrances to the Work," by auxiliary officers, was very good. The roll was called by the secretary, and each one responded—some telling of hearty co-operation—a help; others of how a faithful few always present, with their "prayers" and "pence," so helpful; others a well arranged programme was ever a source of help; the fine literature available was in itself an inspiration as well as information about the work. The hindrances might be summed up as one—*lack of Bible study, lack of reading missionary literature, lack of interest in the Master's missions.* *Lack of means* was not mentioned, for we are all well aware that where there is a will to work the dear Lord opens the way. Echoes from the Plymouth Convention were answered by the neatly printed Report I am sending you with this mail. You will be pleased to hear that the Convention appointed a western district secretary (to help Sister Thurgood)—a sweet, willing, young sister, who is coming in this afternoon with all the material to be prepared for publication. The work seems to be going forward all along the line; we thank God and go forward with renewed zeal.

What a happy meeting that was at North Carlton! How thoughtful of our dear Executive ever to be ready to lend a helping hand. I hope all the departments of the work will be well kept up, especially the afternoon prayer meetings—they are a wonderful source of strength—and Bible reading. Our auxiliaries are reading together *Parables* this month; then when we meet in our monthly meeting we can often speak of some special verse that has benighted us. Would it not be helpful to have a floral committee who would supply the hospital visitors with dainty bouquets for their rounds? I've been thinking if the Executive prepared a programme for the prayer meetings to be held in different churches each month, and had it printed in the Sisters' Page, what a boon it would be to sisters at a distance who need just such help to start them in the work, as well as those in the city who would welcome such aid and act upon it gladly!

Hoping to be with you again some happy day. Your fellow-labourer in the Master's vineyard.

ANNEVILLE K. THURGOOD.

Correspondence.

THE KINGDOM OF GOD

DEAR BROTHER,—In an article on the Kingdom of God on Nov. 23rd the writer is exceedingly severe on those who differ from him as to certain prophecies being "ideal." I do not wish to discuss this question, but respectfully ask permission to point out some of the inaccuracies which occur in referring to the prophecies in question.

1. That the temple, from its size, could never be got on Mount Moriah, but would take up the whole of Jerusalem. Ezekiel 45 shows that the sanctuary, or temple, is not on Mount Moriah or in Jerusalem at all, but is situated in the midst of the northernmost division of what is called "an holy oblation" of the land, while the city is in the southernmost division of the same, which holy oblation is about sixty miles square.

2. That the symbolic Jerusalem would take up the whole of Palestine. Ezekiel 48:35 makes it about 6 miles square!

3. That Zechariah's prophecy of the cleaving asunder of the Mount of Olives "will cut Ezekiel's temple right through the middle, leaving thirty miles of temple on the north and thirty miles on the south."

In addition to the fact that the temple is nearly fifty miles away, the outermost boundary is only one mile square! Those who differ from the writer have a right to conclude that he has not looked very carefully into the subject.

Hendigo.

W. W. DAVEY.

Bro. Davey believes that Ezekiel's temple will not be on Mount Moriah, because he is of opinion that it will be somewhere else. We agree with Bro. Davey, but for a different reason, viz. that, being symbolical, it will have no literal existence anywhere.

Taking some literalists on their own ground, we argued that it could not be on Mount Moriah. Bro. Davey agrees with us here also, because even taking his own idea of the dimensions of the temple, it could not be got upon a platform of 1,500 by 900 feet, which is the available space on Mount Moriah. But as our brother does not hold that the temple will be on this mount, our argument in reference to Moriah does not apply to him. So far, then, the charge of inaccuracy does not hold good.

We presume, then, that the question of measurement is the point at issue. But in this matter we scarcely think our brother is entitled to pronounce judgment, seeing that some of the best scholars hold different opinions upon this question. In saying that Ezekiel's temple would take up the whole of Jerusalem, and his city the whole of Palestine, we had for our authority no less

scholar than Dr. Lightfoot. So far as we are concerned, we do not pretend to understand the measurements in Ezekiel's prophecies, and consequently are not prepared to enter into a discussion regarding them, the more especially as no argument we advanced depends upon the correctness of Dr. Lightfoot's computations.

Nor is it material in us whether Mr. Gall is right in his estimate of the size of the fragments of the temple: but it is certain that if Ezekiel's temple is to be in any part of the present Jerusalem, it is doomed when Zechariah's prophecy regarding the cleaving asunder of the Mount of Olives is fulfilled, that is to say, if the prophecy is to be taken literally.

Those who differ from us will no doubt conclude that we have not looked very carefully into the subject, but whether they have a "right" to do so is another matter. It would be much better and more to the point if they admitted frankly that many of the prophecies of Ezekiel are extremely difficult to understand and where the brightest and best scholars have failed, both Bro. D. and ourselves may not be too dogmatic. In our article we merely designed to point out that in the consideration of a subject like that of the Kingdom of God, it was better to be guided by the clear light of the Great Teacher than by the uncertain interpretation of obscure prophecies, and this little discussion only helps to emphasize this statement.—Ed.

BRO. BLAIR'S PAMPHLET.

DEAR BRO.—I thank you for noticing the pamphlet "The Relation of Christianity to Social Restoration." About its being longed, well, the readers can judge. I am glad you state "In our opinion the critics have sufficiently answered the erroneous theories advanced by Bro. Blair." Here you honestly state "In our opinion" and as you are a believer in "liberty of opinion," you will grant the same liberty to others who may differ from you as regards the answers given by the critics, whether they have *officially* attacked or given any answer to that which you *deem* an erroneous theory, for you do not give us your opinion, that the theories advanced in the pamphlet are erroneous, but you *deem* them so. This is going a step further than opinion, and you should know that statements are worth to things unless you *prove* them to be true, which you should have done, if you are true to the Scripture motto on the title page of the A.C. STANDARD, which is "Prove all things, hold fast that which is good," which I hope the readers all do.

Yours etc.

I. S. K.

BAPTIST TESTIMONY.

DEAR BROTHER.—Thanks for your reply to my query regarding the American Bapt-

erign Missionary Society. The brotherhood should note it, and be careful not to become agents in spreading open communion principles. This mingling of the baptised with the unbaptised in church ordinances is a departure from New Testament principles, and an attempt to please man rather than God. But like other departures from the standard of truth, it has failed in its object. Let us take warning from our Baptist friends. They have extensively tried this, and what is the result? Your current issue states that the Rev. H. D. Brown reported to a meeting in London that Baptists progress every where except in England, and he attributes the cause to the adverse influence of union churches, which are destroying the Baptist testimony. *Baptist testimony!* am sorry to say that this is very sickly, so sickly that it is unable to resist a little adverse influence. The Baptists themselves being judges. *Baptist testimony!* I will give a specimen. Some years ago special meetings were held in the theatre at Ballarat on Lord's day evenings. Their purpose was to reach those who attended no place of worship. I went and heard the Baptist minister deliver an earnest address, and then in a peroration he invited the audience to attend his services round the corner, and as an additional inducement he assured his hearers that they need not be afraid of the water, for they might attend for a twelve-month and not hear it mentioned.

Baptist testimony! Here is another specimen. A most excellent work on baptism, entitled *Theology Examined*, was published by the American Baptists, and republished in England, but alas! it spoke too plainly on the communion question, so the English Baptists mutilated the work and placed the chapter on Communion in the Baptist Expository Index. The explanation is that the Baptists in America follow the apostolic example, while those in England are afraid of their brethren reading the chapter lest their eyes should be enlightened, and they agitate for New Testament practice. *Baptist testimony!* A third specimen, and one that is unchallengeable, seeing that it is vouched for by the editor of the *Southern Baptist*. "We hear of ministers who are afraid to preach believers' baptism to their own people." *Quarantined!*

But Mr. Brown was in error when he imagined that England is the only country where Baptists are not progressing, for at the annual meeting of their brethren just held in this colony, it was announced that only 216 out of twenty eight or 21 4/5 of baptised persons were on their church rolls, and further, that at their meeting in 1893 they had 5711 members, this year they had only 5278, a decrease of 122. Certainly, this is discouraging, and one may well be quite, Where are the others? The reply must be that through "open communion,"

the "adverse influence of union churches," and the weakness of "Baptist testimony" leading its recipients to conceive that baptism is of no importance, or even nothing at all, a mere ceremony which may or may not be attended to according to the taste of the believer, they have mingled with the various sects that have rejected Christian baptism, and substituted in its stead the papist ceremony of infant sprinkling.

A well known Baptist minister in Melbourne returned an appeal to these stray sheep to return to their fold. I think it was called "The Letter from Philologos to Certain Wanderers." It was an excellent letter, but had too much sarcasm and irony to please the fastidious. But coming as it did from one who professed "open communion" it was inconsistent. For if it be right for the unbaptised to mingle with the baptised in a church ordinance, it cannot be wrong for the baptised to return the compliment and mingle with the unbaptised. Through this inconsistency this otherwise excellent letter fell flat, and I fear did no good. That speaking of inconsistency, the practice of "open communion" is the most inconsistent of all the inconsistent practices of Christendom. For while Roman Catholics, Anglicans, Presbyterians and the other opponents of believers' baptism hold that it should be a preliminary to the Lord's supper, and do not knowingly admit any to the Lord's table unless they regard them as baptised; the open communion Baptist, while admitting that baptism should precede the Lord's supper, does admit those whom he knows are unbaptised. He thus appoints himself a lawgiver in the Lord's church.

What is the remedy proposed by the President of the Baptist Union to counteract this evil? It is simply to give up the notion of maintaining Baptist churches any longer, and transmit all existing into Union ones! Naturally the Baptists do not take kindly to this suggestion; though it would be more consistent than their present practice, but a consistency in error. For there is certainly an anomaly in refusing a person the privilege of voting on the pay and appointment of any official from the chapel nearer to the minister; yet giving him the right of taking part in the far more important privilege of the Lord's supper. If he is entitled to the latter surely he ought to be permitted to take part in the former.

The chairman of the Baptist Union advises that the only person upon whom baptism should be incumbent is the minister; all other officials as well as the private members may be unbaptised. He considers this plan likely to draw a crowd, but why not throw in their lot openly with the Congregationalists? Would not this be a straight forward plan? Could the Baptists honestly have a *flag staff*, and yet hunt Baptists in this style? Another

recommendation of the president, I heartily endorse, and that is that attention should be turned to the lax discipline of the present day, making special allusion to the parlour dance.

An old teacher of mine in my young days said, "Beware of worldly religionists—it is the worst exhibition of worldliness;" and I urge every teacher of a senior class in a Lord's Day school to get some copies of a pamphlet by Mr. C. H. Ellis, a Baptist minister,—"Worldly Amusements in the Church"—and distribute them amongst their pupils.

But perhaps by this time you are anxious to know why the affairs of our neighbors are so interesting to me. Well, "whatever things were written aforetime were written for our learning;" again, "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And in the same way we may gather lessons of warning and instruction from events passing around us. As the same evil that has brought trouble to our Baptist friends is endeavouring to get a footing in our midst, it will be wise for us to watch against this insidious foe. Departure from New Testament principles does not necessarily bring popularity. The church in Victoria that of late has made the greatest progress is one whose principal labourer is unpaid, and who has resolutely set his face against innovations. There is great necessity for watchfulness. A Baptist and a Congregationalist were lately invited to speak from the platform of one of our churches in an adjoining colony. Why this anxiety to court popularity? It was not so in days gone by. Another church has invited a brother to preach for them, who was formerly with us, but who has been practising the American progressivist abominations. The question you put to a similar brother should be put him, Has he changed? If not, is he to be paid to disseminate open communion amongst us? Whither are we drifting?

Ballarat.

M.

EXTORTIONATE USURY.

DEAR EDITOR,—On looking over some back numbers of A.C.S., I noticed under the heading of "Editorial Notes," a paragraph on the above, showing how a simple-minded stranger had been fleeced to the tune of 1500 per cent, and that the detectives were after the robber. I hope he has been caught and dealt with. In your opening remarks you say "Whatever views may be held regarding charging *exorbitant* rates of interest for *extorted* money, there will only be one opinion in regard to *extortionate* usury." Now I confess I am in a difficulty. I have tried hard to discover where *exorbitant* and *extortionate* interest begins. It is evident all are not of opinion that even 1200

per cent is extortionate, and feel pretty sure the black-maller in this case is not one to believe it. And there are hundreds of thousands like him who never did an honest hours work in their lives and yet they "flourish like a green bay tree." I have consulted both Old and New Testaments to find the line of demarcation between extortionate and moderate interest. I consulted Moses, the Prophets, the "Nazarene," and also His apostles, but not a trace can I find of the imaginary line. It may be that the fault is mine. However, up to the present, I am satisfied that neither Moses, the Prophets, nor Christ, nor His apostles knew anything about it. Will anyone point out by what law of humanity, morality or Christianity interest is justifiable at all. I have come to the conclusion that neither upon humane, moral or Christian grounds can the practice of usury be defended. Of course I may be wrong, and am therefore open to correction. Meanwhile, according to the light that is in me, I think I am right.

Yours fraternally,

Sydney. ALEX. HUTCHINSON.

Church News.

SOUTH AUSTRALIA.

Mr. Archibald Smith, who came over from Victoria between one and two years ago to labour in connection with the church at Glenelg, has accepted an invitation from a church in George-st., Stepney. The people are usually known as the Christian Brethren, and the pre-millennial advent of the Saviour is a prominent article in their faith and doctrine.

There are significant, and rather loud, rumours about the coming of Mr. Collamore from N. S. W. to take up the work at Glenelg, but we have not confirmation of any definite arrangement.

Mr. P. A. Dickson left S. A. for Victoria on Dec. 9th. We were very pleased to review his acquaintance and listen to his voice from the platform. A preacher finds it rather difficult while going for a holiday to get rest from public exercises evidently.

Mr. G. D. Nesi writes a very encouraging letter from Mallee. On Dec. 8th two young men were baptised in the morning, and, together with two other young men and two young women previously immersed, were given the right hand of fellowship in token of their welcome into the church. The members are greatly pleased at this addition to their numbers. As usual it has involved much comment among the people in the district and enquiry about the Lord's ordinance. And as usual the minister in the district has been urged to the endeavour to persuade the people not to accept the

express and implied teaching of the New Testament upon it. He is announced to give an address to prove from history that for three centuries after Christ pouring was baptism. How strange it is there should be such ministerial objection to the scriptural administration of this beautiful symbolic ordinance. The church at Mallee is working well with Bro. D'Nesi, and in spite of the severe weather the meetings have been well attended. He intends staying one, and perhaps two more Sundays with them.

On Dec. 10th at 7.30 in the Grove-street chapel the annual distribution of prizes took place in connection with the S. S. U. of Churches of Christ in S. A. The President, Dr. J. C. Verco, was in the chair. There was a large attendance both of children and seniors. A part song was nicely rendered by the school at Unley, and another by that at York. The four examiners—Messrs. Gore, Dickson, Ennis, and the Chairman—made a few remarks, giving some practical hints to attending competitors for next year and to their teachers. The distribution of certificates and prizes was highly applauded. In fact some of the youthful enthusiasts found their hands quite red from acclamation. The prize list has already been published.

MALLEE.—It is our pleasing duty to be able to report the addition of one to the church since our last report, by obedience to the Lord. On Lord's day the 15th, a young man was immersed into the all adorable name, and on the last Lord's day, the 22th instant, we gave to him the right hand of fellowship. May he prove faithful unto death.

We are expecting great things here yet, as the people are searching the scriptures to see whether we speak the truth or not. We are not afraid of the issue. Bro. D'Nesi is spending some three or four Lord's days with us. May his work not be in vain in the Lord. The people listen eagerly to the truth as spoken both by him and our local brethren. Our meeting house is nearly filled every Lord's day evening by attentive listeners. B. M.

NORTH ADELAIDE.—On December the 1st two women were immersed at Normanside-street, who had confessed Christ at Prospect. We hope to see others of the same family manifesting their loyal obedience to the Saviour in the same way. A man was to have been baptised on the evening Mr. P. A. Dickson was preaching, but during the discourse he became very ill, and on enquiry, we found that he was beginning to develop erysipelas of the face, and so advised deferring the immersion. He has been confined to his bed for a week, but is recovering again, and as early as he can safely do it, will be baptised into Christ. It is the first time in all our experience that such a cir-

cumstance has occurred. As Christmas Day and New Year's Day fall on Wednesday, it has been decided to hold the prayer meeting on Thursday the 26th, and on Tuesday the 31st. On the latter date there will also be a watch-night service, beginning about 11. Arrangements will be made for those who are able to spend the intervening two hours and a half in social intercourse, so that opportunity may be given for talking with one another about anything interesting and profitable. Members and friends going or coming as they are able to spare the time.

HINDMARSH.—There has been one addition since last writing, Alfred Simms from the Sunday School.

Wednesday evening was devoted to the F. M. Society: it was a combined meeting between the Endeavour and Foreign Missionary Societies. It was of a social character, interspersed with singing and refreshments, and was the best of its kind ever held.

Some most encouraging letters received from Toona were read, one from the director, Mr. F. C. Reeve, and two from Bro. H. H. Stratten.

Bro. Stratten, after acknowledging the Bible sent out and thanking all concerned said "Truly the Lord has been doing exceeding abundantly above what I have asked or thought in more ways than one. The Bible arrived on one of our prayer days, the third we have had since we arrived, so I had another note of praise to put alongside the many for that day. Our days of prayer are for all missionaries and workers in Toona, and are attended by upwards of 100 people. On the last occasion much blessing was testified to. . . . the day did not seem long enough for the blessed exercise, so we had an after meeting amongst the soldiers, . . . many of whom determined henceforth for more zeal in His service. The result has been very manifest since. During the last week over a *hundred* soldiers confessed Christ. There were *two* at Kirkcubright, at another meeting held by two of us, and then on our return to Toona for our chapel meeting at 8.30 p.m. *Five* more. It is not little enough to cause one to praise the Lord, especially as this has been going on for sometime past, and more to follow. These are but as the droppings before the shower. . . . About 20 of us had a day's outing under canvas. It was mainly for the purpose of baptism, when *six* were buried with Christ in figure—seven soldiers, one of our lads, and the Inspector of the Police, and his wife. The place of baptising was a grand picturesque spot at the foot of a waterfall. And so the work proceeds, and although we are cautious with respect thereto others are waiting baptism now." Our brother urges prayer on his account, and on behalf of the *300,000,000* souls in India.

We would fain have given further extracts, but are reminded of your space, but will, however, give just a line of Mr. Reeve's testimony of Bro. Stratton—"I am glad to report that he continues to give me great joy by his consistent and happy Christian life. He has never given me a moment's anxiety. He is a plodder, and in little things thorough. His health is now quite good; and besides studying the language he gives about three hours per day to the oversight of the printing and the setting up of the type. This gives him a change, and is good for him and us. He is very full of joy. He said at a meeting the other day that 'he thought he was the most happy person present, and if the Lord continued to pour in of His blessing the next few months as in the past since arrival in India, he did not know how he could contain it.' This was not said in any flippant way, for those of us who live with him can bear testimony that this is so." And so, beloved reader, "The workman is worthy of his hire." If one soul is estimated to be of more value than the whole world, of what value has been our brother's work already in India? Shall he languish for lack of support? He has gone forth to the work in faith, trusting in God. Will he fail?

Dec. 4.

A G.

NEW SOUTH WALES.

ESMERALD.—Bro. Watt preached his farewell sermon last Lord's day evening and at the close three indicated their desire to follow Christ in His appointed way.

Since previous report our additions have been, including the above three, 13 by baptism, 2 previously baptised, and 1 by letter.

Bro. Watt addressed the church in the morning, taking as his text 2 Cor. 13: 11. In the afternoon he addressed the Lord's day school, and at the close Bro. J. Kingsbury presented Sister May Watt with a teacher's Bible, as a mark of esteem, by her fellow teachers.

C A R

VICTORIA.

SOUTH YARRA.—Again our anniversary has come and gone. With us the celebrations combine both church and Sunday School. On Sunday afternoon, Dec. 8th, Bro. J. Cook gave an earnest address, especially to the scholars. In the evening Bro. Huttonman preached to a large audience, a sermon that ought to have produced decisions for Jesus. On Monday, Bro. Clary in the chair, Brethren R. G. Cameron, F. M. Ludbrook and Maston gave addresses, which it is to be hoped will produce good fruit, and for which we earnestly thank them. During the year there have, singularly enough, been just 14 added to the church, same as last year. The increase being 17, the number

of members now being 61, but there are 12 living in part isolation. The school has 57 on the roll, a gain of 2, though 45 have left during the year. We feel much encouraged by the practical sympathy in our work exhibited by the churches around us, especially Prahran, Malvern and Murrumbidgee, who by their presence and help made the meetings a success.

Dec. 16.

D. A. L.

HINDGIDDIE.—At the Bible reading on Wednesday evening, Dec. 11th, an illuminated address, in album form, was presented by the church to Bro. G. Hinton as an expression of confidence and esteem, and of gratitude for faithful services as its secretary for the past fifteen years. In returning thanks Bro. Hinton said that although not the oldest man in the church, yet he was its oldest member now left. He also gave some interesting reminiscences of the first starting and early days of the church in Hindgiddie. While greatly missed from the official position he has filled so well, we have the satisfaction of knowing that the heart of our dear brother is as deeply interested in the work as ever, and that he may at all times be relied on as a faithful helper and adviser in any time of need.

W. W. DAVLEY, Sec. pro. tem.

PAERENSHAM.—Bro. W. Cavanagh preached to a full chapel on Lord's day evening, 15th, a most powerful, simple, scriptural sermon from Matt. 16: 16, 17. Three came forward and confessed Christ, and were immersed into the blessed name of the Father, Son, and Holy Spirit. The three were an aged father, mother, and daughter, all of one family. This has cheered the church greatly. There were many strangers at the meeting, and such a large and attentive congregation has seldom attended. Bro. C. is doing his work splendidly, visiting all the houses in the district, daily explaining the plan of salvation, and extending warm invitations to the services. Bro. C.'s visit is cheering and refreshing the brethren very much. Plenty of tracts being circulated. May God shower down more blessings upon us.

CHAS. E. HUTCHINSON.

NEW ZEALAND.

DUNEDIN.—Since last report we are having a welcome visit of Bro. Way. Already he has been the means of adding four to the church here—three by faith obedience and one restored to fellowship. Many others have been left without excuse if they neglect so great a salvation as our brother has plainly and very lucidly placed before them.

The inclemency of the weather has interfered with the meetings somewhat, but those who made an effort to attend have been repaid by the able and instructive addresses

We pray our brother may turn many more from darkness into light, even though his stay with us will not be long.

Dec. 8.

R. HELL.

PETONE.—Since our last report Bro. R. Wright has settled down to the work in earnest after a six months' rest.

Four have made the good confession and put on the Lord in His own appointed way, and received into the church. We have also received one by letter from Wanganui, a good worker in the cause, also one previously baptised, making an addition to the church of six.

Nov. 21.

C. How, Sec.

WELLINGTON.—We have to report two additions to the church since last report, both by the obedience of faith and baptism.

Bro. A. F. Turner is still labouring in Nelson, and the services in Wellington are being taken by various brethren.

On the 28th ult., a tea-meeting took place in the chapel, when we had the pleasure of Brethren Turner and Clapham's company, the latter being *en route* for Sydney. At the latter meeting the question of "Home Missionary Work" was discussed. Circulars had been sent out to churches and isolated brethren proposing a scheme for co-operation for the "Middle District of N.Z.," with the result that the replies were almost unanimously in favour of the plan. It is intended to put the matter into working shape, and to invite a conference of delegates about next Easter.

An old veteran in the faith has fallen asleep in Jesus, I refer to our Bro. James Buttara, better known in the Ottago district in the South Island. An obituary notice will appear next issue. JOHN A. SHEPHERD.

OUR BUDGET.

HOME MISSION SUNDAY!

VICTORIAN CHURCHES!!!

ANNUAL COLLECTIONS!!!

LORD'S DAY, JANUARY 6TH!!!!

We regret to notice that the Victorian Mission Funds are still very much in arrears. It is to be hoped all the Victorian churches will unite in making our annual collection on the first Lord's day in January a great success, so that, if at all possible, the arrears (£125) may be entirely liquidated.

Brethren Little, Browne and Hagger report 59 additions since last Conference—31 by faith and baptism, 5 by restoration, and 3 formerly immersed.

Him who tells us the truth, we ought to count for our true and best friend.

The Sun of God is the pith and kernel of all revelation to be wished for in the heart.

Mr. D. L. Moody made some stir in his recent mission in Texas by tearing down the rail which separated the colored people from the white in the hall used for meetings.

One hundred and forty missionaries are about to leave England for the foreign field, under the auspices of the Church Missionary Society. Nine ladies appointed for China are held back for the present.

Several articles in type, but crowded out. Will give them space as early as possible.

Our Hindmarsh correspondent (see S. A. Church News) gives a most interesting account of the work in India.

Through some oversight Bro. Barford's portrait has not come to hand, consequently it does not appear in this issue.

Bro. J. Pittman has gone to Glenelg, S. A., for a few months. He left Melbourne on Thursday last.

Bro. A. M. Ludbrook has been delivering limelight lectures on America and New Zealand recently at Brighton.

Bro. P. A. Dickson, after a pleasant stay in Adelaide, has returned to Melbourne, and leaves this week-end for Brisbane.

A tea and public meeting was held at North Fitzroy last Tuesday evening. A good attendance and a happy time.

Bro. T. J. Bull is settling down to work nicely at Auckland and is much liked. We hear of several additions to the church there.

The secretary of the Dawson's church, Ballarat, is now Bro. T. H. Vanston, 62 Ascot-st., Ballarat, the Bro. A. E. Lillburne, resigned.

Bro. D. Nesd of South Australia seems to be doing a good work. Since report from Adelaide in present issue we hear of four more baptisms.

Bro. Colbourne of Sydney, has been asked to undertake the work at Glenelg, S. A., and we understand he has accepted. He will not leave Sydney for a few months.

We are pleased to hear that about six or seven brethren are meeting for worship in the house of Bro. Clarke, at Denniston, New Zealand.

A Young Men's Improvement Class has just been started in connection with the church at Prahran. President, Bro. R. G. Cameron; secretary, W. H. Lacey.

Bro. and Sister Percy Pittman sail for London by the s.s. "Orizaba" next Saturday (21st inst). The steamer leaves the Port Melbourne Pier at one o'clock.

In 1870 there were 20 Churches of Christ in the State of Missouri; now there are 1,410. During the last 10 years the membership has increased from 30,000 to 1,300,000.

We learn from Monday's *Age* that Miss Pittman, at the Melbourne Town Hall, on Saturday, again carried off the prize for eight singing.

The complete abolition of slavery in Egypt has been provided for by a convention just signed between that country and Great Britain.

There is a church which cost eight hundred thousand pounds. Of that sum two hundred thousand pounds was for gold used in plating the dome.

On a recent visit of Bro. G. H. Brown to Maidvale (about 12 miles beyond Hopton), twelve "broke bread." They have now commenced a Sunday school at that place.

We are sorry to hear that Bro. Nimmo, of Edinburgh, who visited the colonies four or five years ago and is known to many of the churches, is still in feeble health and confined to his house.

From Petone, N. Z., we hear that Bro. C. How has been presented with a silver-mounted baton by the members of the choir. Bro. How has been leader of the choir for the past three years.

We extend hearty congratulation to our Bro. Bro. James Cook (of Bendigo) and Sister Hattie Wilson (of Fitzroy) upon the occasion of their nuptials. They were united by Bro. Maston yesterday. May their lives be happy and useful.

The income from all missionary societies of the world is about 14,000,000 dollars a year. The American Congress recently approved of an expenditure of 14,000,000 dollars for three battle-ships and twelve torpedoes.

We are sorry to have to record the death of Bro. John Mellroy, of the church at North Melbourne. He was one of the oldest members in that church, and for many years has been one of its most consistent supporters. A good and true man has gone to his reward.

A whole village of well-to-do Italians, speaking English with an accent, is one of the most astonishing things that Italy offers to the tourist. They are retired organ-grinders, who have acquired comfortable fortunes in Great Britain, and have gone back to their native land to live in affluence.

Bro. C. G. Lawson arrived in Melbourne per s.s. "Oriza" last Thursday, after an absence of eight months. He had rather a rough time in the night, as a sudden lurch of the vessel threw him heavily, and he still feels the effects of the fall. He seems to have had a grand time in the old country, and speaks very highly of the brethren there.

Dr. J. H. Vincent of America, is trying to raise a fund of £3000 for the building, at Chautauqua, of a hall, to be known as the Hall of Christ, where the life of Christ can be taught and studied. There is to be a library composed exclusively of *Lives of Christ*, and an art gallery solely for paintings and engravings of scenes in the life of Christ.

We hear of good meetings at Bendigo. Two baptisms last Lord's day evening. Bro. Hinton, after being secretary of the church for 15 years, has resigned. He was presented with a beautifully bound illuminated address. His successor is Bro. Walter Brockway, Balmoral-street, West. The Bible class (conducted by Dr. Cook), has an average attendance of 30.

Over twenty million copies of Gospel Hymns have been sold, says the Chicago *Tribune*. Mr. Moody receives twenty per cent. of all receipts, and his share has been 1,200,000 dolls. already. With this money he sustains much of his school work. He has a board of trustees who receive and disburse all the money. Gospel Hymns No. 1 is still the best seller.

Boring for coal under the direction of a "spirit medium" is one of the latest developments of that particular craze. The scene of operations was the St. Kilda shaft, and the diamond drill had gone down a depth of 1,350 feet—but no coal. A deluded lady has advanced most of the money, over £3,000, and now the company is to go into liquidation. The credulity of some people is truly marvellous.

"Are we as a people on the right basis?" is the title of a pamphlet written by Bro. E. H. P. Edwards. He contends that in apostolic times there was only one church in a city, though there were many congregations. In this contention he is, in our opinion, supported by evidence of an inductive character, which goes far to sustain what he says, but there is, of course, something to be said on the other side. We cannot, however, see that the adoption of the system he advocates would result in "a conjoined world for Christ."

In connection with the United Endeavor Picnic on Boxing Day, to be held in "Fope's park," Box Hill, about ten minutes' walk from the station, going toward Blackburn. We are asked to inform the friends, that special carriages will be received by the 10 o'clock train from *Flinders Bridge* and S. o'clock return from Box Hill. Those under 16 may travel half fare. Boiling water may be obtained free, and milk will be on sale. The committee hope to see a large number of friends and brethren present.

As an instance of "Perfected Phrases" the *Book Index* mentions that some boys were asked to define "Editor." "An editor is a man who handles words," said one. "An editor makes his living out of the English language," said another. "An editor," explained a third, "is a man who has the industry of the beaver, the instinct of a bee, and the patience of the ass;" while a fourth remarked, "An editor is someone who does not do anything himself, and who merely sits down, goes and tells other people all about it."

The fountain of grace will never be drained, but it is and remains inexhaustible, so that of its fulness we receive a grace for grace.

Raffles and lotteries at church bazaars and fancy fair, says the *Southern Cross*, are now forbidden in Queensland. The Legislative Council, when dealing with the bill against gambling (race sweep, &c.) carried things to their logical conclusion, and extended clause 14 to raffles and lotteries got for eleemosynary or charitable purposes. In the Legislative Assembly there were many angry protests against this "over legislation," but to save the bill (which was only carried by one or two votes through the Council) it was decided to let the amendment pass.

Says the *London Herald*:—"A little girl had been rummaging in her mother's trunk. There she found a 'church letter' which her mother had neglected to present to the church into whose neighbourhood she had moved. The little explorer rushed into her mother's presence shouting, 'Oh, mamma, I have found your religion in your trunk!' There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, moth-y place for one's religion."

It is already known (says the *Daily News*), that with the issue next month of the Apocryphal Book, the publication of the revised version of the Scriptures will be completed. The Revisers have been engaged on the Apocrypha since 1881. It was on the 17th May of that year the Revised Version of the New Testament was issued. The version of the Old Testament appeared on the 19th of May, 1885. The history of the entire undertaking covers, or will cover next month, between twenty-five and twenty-six years, for it was in June, 1870, that the Company entrusted with the translation of the New Testament began its labours.

LOVED ONES GONE BEFORE.

WORDEN.—On the 27th of November, our young Bro. Parker Werden passed away from the church on earth to join the church triumphant. A young man of great promise in regard to church work, for a young convert we never knew his equal. On Lord's day, Feb. 10th of the present year he was immersed in the Christian Chapel, Mallala, since which time he has been thoroughly in earnest for his Master's work; one who continually hungered and thirsted for a greater knowledge of the Scriptures. The Book was his almost constant companion. Thus he was gradually fitting himself as a worker to go forth into the field and tell the good news to others, while we who were intimate with him were looking forward to the

time when we should welcome a young, strong and vigorous worker as a fellow-labourer with us. But the Father willed otherwise. At the early age of 19 years he fell a victim to the influenza scourge, and complications arising therefrom. An aged mother mourns the loss of her youngest born. A bright and joyous life—he lived to try and comfort and cheer. Sis. Worden has been called upon to pass through very great bereavements, as only on the Friday previous, her youngest daughter Sis. C. Howard's mortal remains were laid in their last resting place, while there are others of the family at time of writing hovering between life and death. Our earnest prayer is that she may be spared further sorrow from such a cause as the foregoing. She has one great comfort which she is not slow to lay hold of. She knows that it is but for a time. They all sleep, the father, three sons and a daughter, in sure and certain hope of a glorious resurrection. We commend her and all hers to our one Father and God of all comfort. B. MARSHMAN.

KING.—On the 30th October our Bro. Daniel King was called to rest at the age of 79. For twelve years he had been a faithful member of the church at South Melbourne, and a regular attendant at the Lord's table, except when bodily infirmity consequent upon old age prevented him. During his last illness of several months' duration he was frequently visited by various brethren, to whom he always gave a pleasant welcome and expressed at all times his strong faith in God's promises and the certainty he had for the future. The evening before he died it appeared to those who visited him that as his bodily power became weaker his faith became stronger. On the 1st inst. we laid his body in the tomb. Brother Pittman conducting the services. Our sympathies are with those relations he has left behind, especially his daughter, with whom he lived, and we pray that our brother's strong faith may be an incentive to all to so live the present life that the hope of reunion between those left behind and those who have gone before may be built on that only sure foundation—Jesus Christ. C. H. M.

LEE.—During the present year the church at Nth. Richmond has had removed from its midst two old and valued members. In June last our esteemed Bro. Broadfoot was called suddenly home; and we have to record the death of our aged Bro. William Foster Lee, which took place on Friday night, Nov. 15th. Our brother, who was over 60, had been a great sufferer from asthma for a long time, but was never heard to complain. Bro. Lee had been a Methodist for over 20 years, being at one time a local preacher and Sunday school superintendent. During last January he paid a visit to his aged mother, who is still alive, and a member of the Queenstown church, South Australia.

Whilst there he met with Dr. Verco and his brother, John Verco, from whom he learned the way of the Lord more perfectly. On returning from South Australia Bro. Lee at once came to North Richmond, but did not meet with us more than three times, as his health would not permit. However, we met with him, and those of us who had the pleasure of doing so had our faith strengthened. On the Sunday before his death we met and broke the loaf, and never will that half-hour be forgotten by any of us. A devoted follower of the meek and lowly Jesus, a loving husband—his works do follow him. On Lord's day, Nov. 17th, we laid the mortal remains to rest, in the sure and certain hope of the resurrection. N.

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FOREIGN MISSION FUND.

Received:—(K) Malvern Mission Band, per Miss Huntsman, £4 2/; Church, Collingwood, 8/6.

W. WILSON, Treasurer.

VICTORIAN MISSION FUND.

Bro. Guillian, Prahran, £10; Sisters' Executive, per Sister Walker, £1; Brighton, per Sister Bosworth, 11/6; Bren Sidebotham, Guillian, Gardner and another, Euroa, 2/6 each, 10/-; Collingwood, per Sister Kowles, 15/8; Malvern, per Sisters, 18/-. Total, £16 15s. 4d.

259 1/2 Collins-st., W. C. CRAIGIE,
Melbourne. Treasurer.

RESCUE HOME.

Gratefully received:—Col. card, Miss Pallot, Freemantle, 16/-; col. card, Mr. Gardner, Euroa, 13/-; Mr. J. A. Davies, Hawthorn, £3 3/-; Dorcas Society, Kaniva, £1; Sisters' executive, Vic., £1; Mrs. Lebean, Ballarat, £1; Mr. B. Hill, St. Kilda, (Xmas gift) £1; Mr. and Mrs. Huntsman, Malvern, £2; Mr. Philip Brown, Roma, £2; £1; Mr. Mann, Warragul, £1; Armadale, Vic. Jos. PITTMAN.

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MALCOLM McLELLAN, Manager,
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