



The Australasian

Christian Standard.

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

PUBLISHED FORTNIGHTLY.

VOL. X—No. 3. MELBOURNE, JANUARY 31, 1895. Subscription 5/- per annum post free.

Current Topics.

OUR NATIONAL CHARACTER has been much blackened by Max O'Rell, says the *Southern Baptist*, and we are justly indignant. Yet we must admit that some of those elements are wanting which would go to make us a truly great people. We can gather by the thousand to watch a cricket match day after day, and become so excited over it as to be hardly able to talk of anything else. We can go to hear a popular evangelist, who cracks jokes, and like him; and, despite the bad times, we can crowd the theatre and the racecourse, and can also show our religious interest by discussing whether or not the Governor at the latter was acting on the apostolic principle of becoming all things to all men. But all this indicates a superficial life, and we are in danger of being like the Athenians in their degenerate days, too fond of novelties, spending our time only "to hear or tell of some new thing." Is the home life cultivated as it should be? Have the principles of righteousness so laid bold of us that we are any more honorable and trustworthy in business? In all our political agitations are we really seeking the glory of God and the well-being of all, or is it each party, in its miserable selfishness, seeking its own interests? The fact, that even in the churches there is no desire for a careful study of the

Scriptures, does not strengthen the hope that character is becoming more solid, or true wisdom on the increase.

DEUTERONOMY AND JEREMIAH.—The *Thinker* for October makes the following strong point in support of the traditional date of Deuteronomy:—"The relations between Deuteronomy and Jeremiah's teaching must not be passed over without notice. Jeremiah had been prophesying five years when Deuteronomy was found. "The invention" thus takes place in his full sight. As priest and a prophet both he must have had special facilities for knowing what was going on. If Deuteronomy was composed as "the programme of a party" in Josiah's reign, he must have been an accessory before or after the act. It thus becomes of paramount importance to us to inquire how Jeremiah regards Deuteronomy. He knows it, we find, familiarly; he values it; he has been imbued by its spirit; he uses its language, and appeals to its statements as authoritative. He cannot, however, in any true sense be described as belonging to the Deuteronomistic party. On many points—notably in his teaching on worship—he takes an independent line. Deuteronomy's panacea for the corruption of the times does not commend itself to Jeremiah. To one who clearly saw that the worship at Zion was essentially corrupt, it was indeed worthless Jeremiah,

not being a member of the Deuteronomistic party, is an independent witness. Clearly, in his judgment, Deuteronomy is genuine. His official position was such that he could hardly have been deceived; his doctrinal position was such that he can neither have been an accomplice in "the literary fiction," nor blinded to accept it in excessive admiration for its methods and teaching. Having regard to all these facts, he must have regarded Deuteronomy as being what it claimed to be—a book of the Law of Moses. The witness he bears may be compatible with the theory that Deuteronomy is mainly Mosaic in material, late only in its compilation; but it seems conclusive against the hypothesis that it is the programme of a party for a certain religious purpose—a legal or a literary fiction, or a pious fraud."

LAWYERS AND THEOLOGIAN.—A distinguished Justice of the British Supreme Court of Judicature, says the *Commonwealth*, recently delivered a thought-provoking address at a religious conference. The Justice stated that in a wide experience he had noticed that the legal profession were charitable judges of one another, while theologians were not charitable with respect to one another. He accounted for the difference by affirming that the former were accustomed to hearing both sides of every question, while they were always anxious to understand all the facts of every case. In other words, it was their high aim to simply know the truth, and with this in view, they heard all that could be said both for and against every case which came under their observation. Another

fact, he said, had much influence upon every man of his profession. In hearing and weighing testimony it was impossible not to realise the weakness of human nature, even when at its best, for often the very best men differed widely about the very same facts. This made the legal profession charitable, and he thought if theologians were influenced by the same considerations, much of the sectarianism which prevails among them would soon become a thing of the past. Undoubtedly these suggestions are worthy of prayerful meditation. We fear it is too much the case that theologians are not often willing to hear both sides of all questions in controversy. Either prejudice, self-interest, or some other cause predisposes the mind to practically judge of most questions before they are properly heard at all. They are really prejudged. But, even if there is a semblance of investigation, only one side is heard with an open mind. This is most unfortunate. But it certainly accounts for much of the uncharitableness which exists among religious teachers. These teachers ought to be the fairest of all men and the freest from sectarian bias. Nevertheless it cannot be doubted that this high ideal is not often realised in practice.

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(Published every alternate Thursday.)

MELBOURNE, JAN. 31st, 1893.

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Publisher's Notices.

Articles for publication (which should be as brief as possible) to be addressed to "Editor, care of A. B. Maston."

Subscription, 6/- per annum, post free, to any part of the world. Remittances should be made to

M. McLELLAN, Manager and Publisher,
251 Swanston St., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

THE CHRIST PARTY.

IT was the misfortune of the Corinthian Church to have many troubles to grapple with in the early portion of its history.

That this was so need cause no surprise when the condition of things surrounding the life of the church is borne in mind. The marvel is that so few troubles disturbed the peace and harmony of the church. A great number of its members were converts from heathenism in which immorality was deified, and it says much for the power of the Gospel that it was able in so short a time to effect the transformation it did. It would be unreasonable to expect that either Gentile or Jew could at once throw off the tradition of earlier years and rise all at once into the measure of the stature of Christ. Hence we are not surprised to find that Paul's letters are to a large extent taken up with setting things in order that had gone astray during his absence from them. Among other things the spirit of division and partyism had obtained an entrance. The church was split up into hostile factions, each of which recognised a different leader. Some recognised the leadership of Paul, others Apollos, others Cephas, and others Christ. The very essence of these divisions was the recognition of one to the exclusion of the others. In this way it was possible to use even the name of Christ in the spirit of partyism. To proclaim the authority of Christ and refuse to acknowledge that of His accredited representatives was to make the name of Christ a symbol of division. What was condemned by the Apostle was not the use of the name of Christ in a proper and legitimate manner, but the reverse of this. As a matter of fact the disciples used the name of Christ in a sense of leadership when they accepted and endorsed the title of Christian, but in using the name of their King they not only acknowledge His authority but also that of His ambassadors. Some excuses may be made for the Corinthians

falling into the grievous error they did. It may be urged in extenuation of their conduct that they were babes in Christ, with little or no experience to guide them or to warn them of the dangerous path they were treading. But these excuses are only appropriate to the Corinthian age and condition, and do not apply to the present day when the example of the Corinthians is held up as a danger signal against falling into the same errors. Nevertheless, in spite of this warning, the errors of the past are repeated, and as far as some Christians are concerned, the first epistle to the Corinthians might as well have remained unwritten. As in those early days the eloquence of Apollos fascinated the minds of many and caused them to transfer some of their allegiance to him that was properly due to Christ, so in the present day there are those who do the same thing. It is the weakness of current Christianity that it is easily led from the "old paths" by a glib-tongued orator, whose power in that direction is just in proportion to the weakness and ignorance of his audience. It is in this way that so many strange sects have been formed, and charlatans secure a ready following.

But the gravest error of the Corinthians was making the name of Christ the symbol of a party. Making allegiance to Him serve as an excuse for ignoring the authority of His apostles. This is an offence which is being repeated in the present day. There is a tendency at the present time to exalt Christ at the expense of His apostles. In effect, it is said, "We recognise the teaching of Christ as supreme, but not that of His apostles. What Christ said must be attended to, but the apostolic utterances are not to be regarded as binding." There is much talk of the "Pauline views

and the use of other phrases which all tend to lower the authority of the apostles. Here we have repeated something like that which took place in the church at Corinth. The name of Christ is used for party purposes, and so used the Name is dishonoured. Any slight offered to an ambassador is just as grave an offence as if it were to the King in person. When Christ ascended to the right hand of the Majesty on high, He left behind Him chosen servants whom He gave power and authority to commence and complete the organisation of the Church of God. That which they "bound on earth was to be bound in heaven, and that which they loosed on earth was to be loosed in heaven." When therefore they spoke with apostolic authority they gave laws to the church which were ratified in heaven. Therefore, it follows that those who speak slightly of apostolic authority slight the power which gave it, and leave open to question the value of their protestations of loyalty to Christ. So far as we are concerned we repudiate the theological jargon characteristic of a certain class of religious teachers. The teaching of the apostles is to us as the teaching of Christ, and if ever we are compelled to separate the two and make distinctions as to authority, we will also be compelled to close the New Testament as a revelation of God's will to man.

Editorial Notes.

Church Grumblers.—In most churches are one or two brethren who regularly sit in grumbling corner. The latter may not be a familiar locality to most of our readers. We hope not. For their information, however, we may say that it is situated exactly opposite to the *avenue corner*. These brethren always have handy as many yards of wet blanket or as many buckets of cold water as will suffice to extinguish, or at least dampen the ardour and enthusiasm of any who come within range. Amen is not

in their vocabulary. When at home, like Sannballat and Tobiah of old, they live in the plains of *Ona*.

"'Tis true 'tis pity,
And pity 'tis 'tis true."

What is to be done? Get them to change their residence, if possible. At any rate, let all others avoid the neighborhood.

Wanted, an Earthquake!—In the camp of Israel at one time there were a number of disaffected Israelites. Envious of the position and influence of Moses and Aaron, whom they professed to regard as odious upstarts, they gathered themselves together, exclaiming, "Ye take too much upon yourselves, ye sons of Levi." Then was the indignation of Jehovah aroused against these murmurers, and presently "the earth opened her mouth and swallowed them up." But Korah and Co., though their establishment was thus summarily closed, have still many successors in their line of business. In many a church are some who do very little work themselves, and those who would they hinder. Young men, with the enthusiasm of "their first love" filling their hearts, have their ardour quenched by being referred to as "upstarts," and as "taking too much upon themselves." Really, one is almost tempted to wish that history would once more repeat itself, and that these murmurers could be got together and the earth "open her mouth and swallow them up." Brethren, by every means in our power let us encourage and assist the youth of both sexes in our churches who are striving to make themselves useful in the service of the church and of the Lord.

Extortionate Usury.—Whatever views may be held regarding charging moderate rates of interest for borrowed money, there will only be one opinion in regard to extortionate usury. It is unfortunately true that there are men found in all large cities, who take advantage of the pressing necessities of others to screw out of them rates of interest out of all proportion to the sum borrowed. Here is a case lately reported in the *Figaro*: "A foreigner of good repute and excellent family arrived recently from Europe and took lodgings in the city. He was to receive remittance from his people at regular intervals, and the first arrived all right. He was absolutely ignorant of English finance, so much so that at the outset he got mixed up on a first and second of exchange, and was arrested for fraud. He was able to establish his innocence, and was discharged from the court. Detective Griffin, with whom he had been brought into contact, gave him some rough and ready lessons in financing, and then learned some curious particulars of a money lender's greed. The unfortunate foreigner had run short of money, and was compelled to raise some quickly. He had his papers, which showed him entitled to remittances, and with these he was directed to a leading money lender

in the city. The financier lent him £35 upon receiving an undertaking in writing for the repayment of £100 as soon as the remittance was received. The remittance was due in about two months. The calculation is decidedly interesting. The foreigner was acquiring colonial experience and temporary financial accommodation at the rate of 1,500 per cent. per annum." It is satisfactory to know that the detectives have the matter in hand, and it is hoped the Attorney-General will adopt stringent measures in cases of this kind.

The Morning Meeting.—To many of our brethren the morning meeting is a perpetual spring of delight. The mere fact that the table of the Lord is spread and that in obedience to His expressed wish that they are there is enough for them. If the singing is good or the address helpful all the better, but if these and other things are all out of joint it does not seem to mar their enjoyment or to cloud their vision of Him whom they have come to meet. No doubt this is right and proper and a happy condition to be in. But all Christians are not constituted that way, or have not arrived at that stage of perfection. With them the Lord's table is a joy forever, and they would be there if there was no singing, reading or speaking. To recognize Jesus in the "breaking of bread" is the chief object of their presence. But unlike the first class named had singing or poor speaking not only does them no good, but disturbs their peace of mind. A mangled tune or murdered English grates on their ears and disturbs their fellowship, and they can't help it, try as they may. They don't allow this to keep them away, but it mar their pleasure of what would otherwise be a perfect feast. But there is yet another class, possibly as numerous as either of the other two. They enjoy the breaking of bread, probably not as keenly as either of the other classes, but still the pleasure they find in it is sufficient to attract them to the morning assembly. But harmonious singing and acceptable speaking is absolutely essential with them. Not only do they dislike that which is out of harmony, but they keenly enjoy that which is good. A disjointed, mangled service will not only drive them away, but a service in harmony with itself will attract and build them up. Now then in the light of these facts, because facts they are, what is the duty of those having largely the control of the morning meeting? Without stopping to go into details, it seems plain to us that the very most should be made of the simple service. The good old brother whose name is recited in the scenes of Gethsemane will not at all be disturbed by the proper reading of the Scripture lesson, while others will be delighted. An appropriate hymn well sung may neither be there nor there to remain, but to the brother with

"music in his soul" It is a well of delight. And so on through the whole meeting: The brother who presides should be prepared for this deeply important duty, and do his work with some soul in it. We study carefully every detail of our evening meetings, why not do the same with our morning meetings, so that all may be edified.

MR. GEO. MULLER ON HIS BAPTISM.

The large Orphanage near Bristol, England, founded and sustained by Mr. Muller, simply by the exercise of faith and prayer, had its origin in the earnest wish which God had given him to serve Him faithfully, and to trust Him, while he did so, to fulfil with certainty his promises. One subject which this wish led him to examine was that of baptism. The following is his own account of this examination, and of the result:

About the beginning of April, 1830 (when twenty-five years old), I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptised after she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it.

My reply was, "I do not think that I need to be baptised again."

I was then asked by the sister who had been baptised, "But have you been baptised?"

I answered, "Yes, when I was a child."

She then replied, "Have you ever read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

"Then," she said, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the word of God, I had repeatedly spoken against believers' baptism, without having ever earnestly examined the Scriptures, or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptised.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with particular reference to this point. But when I earnestly set about the matter, a number of objections presented themselves to my mind.

1st.—"Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: "If this ordinance is revealed in the Bible, why may I not know it? as the Holy Spirit is the teacher in the church of Christ now as well as formerly."

2nd.—"There have been but few of my friends baptised, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me." Answer: "Though all men should forsake me, if the Lord Jesus take me up, I shall be happy."

3rd.—"You will be sure to lose one-half of your income if you are baptised." Answer: "As long as I desire to be faithful to the Lord, he will not suffer me to want."

4th.—"People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them." Answer: "It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptised."

5th.—"You have been preaching for some years, and you will have thus publicly to confess that you have been in error, should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point than to continue in it."

6th.—"Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptised immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus ever so late than to continue living in the neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers only are proper subjects for baptism, and that immersion is the only true scriptural mode in which it ought to be at-

tended to. The passage which particularly convinced me of the former is Acts 8: 26-38; of the latter, Rom. 6: 3-5. Some time after, I was baptised. I had much peace in so doing, and never have I for a single moment regretted it.

Before I leave this point, I would just say a few words concerning the result of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

1st.—Concerning the first objection, *my conviction now is, that of all revealed truths, not one is more clearly revealed in the Scriptures, not even the doctrine of justification by faith, and that the subject has only become obscured by men's not having been willing to take the Scriptures alone to decide the point.*

2nd.—Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptised since.

3rd.—Though in one way I lost money in consequence of being baptised, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for He made up the loss most bountifully. In conclusion, my example has been the means of leading many to examine the question of baptism, and to submit, from conviction, to this ordinance. Seeing this truth, I have been led to speak on it as well as on other truths, and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptised among us.

The Traveller.

MY TRIP TO MAORI LAND.

CHAS. WAIT.

The three months' exchange with Bro. Turner of Wellington having been fixed up to the satisfaction of all parties to the contract, on Oct. 27th, 1891, at 11 p.m. the s.s. Hauroto was plowing her way through Sydney heads, where, only two days before, the ill-fated Warrappa had cut her last track. Our "living freight" was the usual combination of heterogeneous elements found on an intercolonial steamer. She carried one big gun aft in the shape of "Canon" Carter, the cele-

brated missioner of English Episcopacy, who having fired some hot shot at the Melbourneites was on his way to stir up the Christchurch folks. The first day out was Sunday, and with commendable unanimity we determined (from a variety of causes) to remain in, keep quiet, and meditate in the seclusion of our cabins. Occasional sounds were heard, but these were for the most part mere spontaneous outbursts, in an unknown tongue, perhaps, but nevertheless quite intelligible. After this, however, the trip was the usual uneventful one marked by the ordinary sights and sounds of shipboard.

How little we thought on that fatal Sunday night of the awful scene being enacted on the Great Bar, a few degrees to the North. Doubtless the passengers on the Wairarapa were passing the fatal evening just as ours spent each night—knots of them shuffling the cards or throwing the dice, the glasses rattling in the bar or being borne by the stewards to the various passengers scattered about. What a world of mischief "bars" have done! What wrecks have they not caused! Many years ago the Manawatu Bar proved the ruin of one of Her Britannic Majesty's ships. But alas! the whisky bar has wrecked vastly more lives than all the other bars that endanger the coasts of the world. No, the Great Barrier was merely the secondary cause of the Wairarapa disaster; it was the GREAT BAR that did the mischief.

Oh that the travelling public would demand two things: (1) The abolition of the drinking bar from all steamers; and (2) That all the officers should be total abstinents.

During the trip I had a few conversations with "Canon" Carter. The following may be of some interest:—

Canon.—"May I ask, Mr. Watt, what body you are identified with?"

Self.—"Certainly. I have the honor of being identified with the Church of Christ."

C.—(Hesitatingly).—"I—don't—quite—understand—you."

S.—"You don't! My dear sir, your failing to understand me is a striking illustration of the lamentable lapse we have made from the N.T. order of things. Do you not know that in the scriptures there is but *one church*, and *that* the Church of Christ?"

C.—"Yes, I know, and we all claim to be parts of that church."

S.—"Very well, why not abandon your humanisms and become the Church of Christ? Our distinctive plea, as a people, is our anxiety to see partyism destroyed and the oneness that once obtained re-established."

C.—"Yes, and I am as anxious for that as any one *can* be. We are continually advocating it."

S.—"Maybe, but in this matter we are head and shoulders before you, sir. Like you we are continually talking about it. But, unlike you, we have gone and done it."

C.—"How?"

S.—"By simply abandoning party names, party creeds and party conditions of membership, and accepting the church of the N. T. as our model."

C.—"I don't see with you. Does not the apostle condemn the Christ party as heartily as he condemns the Pauline party?"

S.—(With strong emphasis).—"No, sir, he does not. I am sick of hearing this sophism put forward by the leaders not only of the Episcopalian party, but of the others as well. Joseph Agar Beet, the head of Wesleyanism, and Dr. Dale, the Congregational head, take the same position, and, blinded by an unholy prejudice, put their judgments into their pockets before offering a criticism of the apostle's argument. Please turn to 1 Cor. 1: 12 and let us see. 'I am of Paul; and I of Apollos; and I of Cephas; and I of Christ,' he adds, 'Christ is divided.' So the margin, and I accept the margin reading."

C.—"So do I."

S.—"Then if calling themselves after Paul, Apollos and Cephas divided Christ would they have been divided had they all remained called by the name of Christ?"

C.—"I—would—think—not."

S.—"But now look at the 13th verse again. 'Was Paul crucified for you?' No. Then why do you call yourselves by the name of Paul? Was Christ crucified for you? Yes. Then by Christ's name you should be called. 'Was ye immersed into the name of Paul?' No. Then why call yourselves by my name? Were ye immersed into the name of Christ? Yes. Then by Christ's name you must be known. The fact is, my dear sir, that had the Corinthian Christians been called *only* by the name of CHRIST this argument had never been used. It was because they were called by human names that Paul thus wrote. How deeply

humiliating then to hear the spirit of partyism to-day condemning not only the human names, but the divine one as well."

C.—"Certainly your views seems to be the fair and reasonable one of that passage. I, too, long for the day when partyism shall be entirely done away. But there goes the breakfast gong."

On a subsequent occasion I remarked to the Canon that the most important item necessary for the gathering together into our body of all who love the Lord Jesus, was the re-establishment, as at the beginning, of the Lord's conditions of membership. For instance, we believe that infant baptism or infant sprinkling are entirely wrong; that scriptural baptism is the immersion in water of a penitent believer, into the name of Father, Son and Holy Spirit. Mark his answer: *That will not bear dispute now, it is accepted by all who know anything about it.*

On arrival at Wellington I was the subject of a somewhat unpleasant experience. And to make matters worse there was no one I could pitch into to let the steam off, as it was solely the result of my own stupid bungling. The Flora was to sail for Dunedin on the afternoon of our arrival, and thinking to get down sooner I took my portmanteau on board to secure a berth. The steward there told me they were all full and *more than full*. I, of course, returned to the Hauroto *without informing her steward that I had done so*. Fatal omission. On being informed that the berth I had spent so many happy hours in was the property of another, I started to the office only to find that I could not get a berth on any steamer, they were all more than full! This was very cheering considering that I was looked to preach in Dunedin on Lord's day. Bro. Laurensen got the head clerk to secure me a berth, "No. 3 steward's private room," Corinna. Happy I took my luggage on board only to find that the steward *refused to give me the berth*. This was the day after arrival, and half an hour before the Hauroto was to sail. What was to be done? I shot across to the Hauroto, told the head steward exactly how I was circumstanced, and asked him to get me out of the pickle somehow. He said, "Bring your things on board and I'll struggle you past the Customs officers." I had never participated in smuggling operations before, but my conscience became suddenly hard-

ened, and in 15 minutes I stepped on board with my traps simultaneously, with two sharp gentlemen with an abundance of gold lace on their clothes. The steward pushed me without any ceremony into his private room, shut the door and turned the key. After an hour's waiting I heard the officer take the handle and try hard to open, saying, "This door is locked, steward." "My private room, sir." He was right, and I was free.

My subsequent experiences will have to form another paper.

Sunday Readings.

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

February 3rd.

OLD TESTAMENT.—Isaiah 5: 8-25.

NEW TESTAMENT.—Luke 11: 29-34.

CONNECTING LINK.

Wickedness Denounced.—Isaiah 5: 20-25; Luke 11: 29-32.

29-32. When men with but few privileges do better than those with many, the former "condemn" the latter, by showing how much better they might have done if they would. It was thus that the men of Nineveh condemned the men of this (Jesus') generation. Thus will thousands of our favoured generation be condemned by those who in darker days risked their lives to enjoy their few religious privileges.

33-36. What a candle is to a room, the eye is to the body—it gives (though in a different way) the blessing of vision. An obstructed candle and an "evil eye" give dark and double vision. What the eye is to the body, such is a *principle* or rule of action to the life. "Take heed that the *light* that is in them be not *darkness*." When a man is guided by a vicious *principle*, or when he steps to the tune of a vicious habit, or when he has so abused his conscience that it no longer prompts to good but approves of evil, the

light that is in him is darkness!

37-54. Christ was not an hermit or anchorite. He did not always avoid men whose conduct he hated and whose characters he despised. Sometimes he sat at the social board with such men. And this section shows us how He sometimes talked to them at their own board! "If Christ came to Melbourne" and talked like this at the table of some of our leading Pharisees, how long would it be before they would want to crucify him afresh? Our modern Christians often meet precisely the same characters at the banquet and breakfast table, but it is not often we hear of one of them patterning his alter-dinner speech according to Christ's at the Pharisees' table. A little more candour, courage, and conscientiousness would improve us all.

February 10th.

OLD TESTAMENT.—Psalms 49.

NEW TESTAMENT.—Luke 12: 1-34.

CONNECTING LINK.

The Weakness of Wealth.—Psalms 49: 6-7; Luke 12: 19-20.

Among the many solemn lessons and warnings conveyed by this reading none are of more profound or awful import than that against the "Blasphemy of the Holy Spirit." In the corresponding place in Mark the evangelist seems to identify the sin in the words, "they said He hath an unclean spirit." In thus classing the Holy Spirit with devils and attributing to them his benevolent works was the specific "sin" in that case. We append Lamar's thoughtful note, however, which takes a wider view. There are profound reasons why the same loving Father can forgive blasphemy against the Son and not that against the Spirit. But it is to be noted that the former cannot be forgiven without repentance, and we may conclude that the latter would be pardonable provided these conditions were complied with. The reason therefore does not lie in any difference of nature between the Son and

the Spirit. The reason is this: *from the very nature of this sin it is "impossible to renew them to repentance."* If that *could* be done the blood of Christ would avail as in other cases. What then is the unpardonable sin? First, we must conclude that this *blasphemy* is not simply the uttered word against the Holy Spirit. That is simply a sign of a pre-existent fact. Hence the underlying heart and the corresponding life are so to speak the *essence* of the uttered blasphemy. This being conceded it is easy to identify the sin of our text with that of Heb. 6: 4-6, and there it is the knowing and wilful rejection and repudiation of the Holy Spirit by one who has partaken of Him and enjoyed the blessings he imparts. It is the deliberate casting out and casting away of the gospel with all its redeeming influences as presented and ministered by the Holy Spirit. Such a man cannot possibly be brought to repentance for the reason that he has placed himself beyond the reach of the forces which alone can induce repentance. The Pharisees in attributing the Saviour's miracles to Beelzebub were on the confines, to say the least, of this awful state—their hearts had almost reached the condition in which they would reject *known* truth, and repudiate the recognised power of God rather than accept Jesus as the Messiah. If this statement of the case be correct, then it is possible for men to commit the "blasphemy against the Holy Spirit" in our own day, and every sin against light and knowledge is a step in the direction of that awful condition in which it may become an actual fact.

G. H. M.

Rescue Home, ARMADALE.

The fifth annual meeting of this institution was held in the Christian Chapel, Lygon-street, Carlton, on the evening of the 22nd of January, 1895. Mr. J. Morris of Newmarket

presided. The meeting was not a large one, owing to the intense heat, but otherwise it was all that could be desired. Excellent speeches were delivered by Mr. Isaac Selby and Miss Millar (Sister Ellenor) a lady of great experience in rescue work among the fallen. During the evening two beautiful choruses were rendered by the Lygon-street Choral Society, which were greatly appreciated. The report and financial statement were read and received with marks of much approval. Owing to the audience being not so large as last year, the collection (£3 9s. 2d.) was correspondingly smaller.

FIFTH ANNUAL REPORT.

We desire in commencing our fifth annual report, to record our profound gratitude for divine assistance received throughout the trying year just closed. Amidst much affliction God has abundantly supported us. To His name be eternal praise!

Our financial position, though rather worse than last year, is nevertheless a cause of thankfulness, considering the times, for by close attention to economy, and the liberality of our supporters, we are able to show the comparatively small increase of £24 on the deficit of last year. Our total deficiency is now £51.

The result of "Rescue Home Sunday" collections on the first Lord's day in May was highly satisfactory. The splendid total of 73 churches, in all the colonies, responded to our invitation to take up a collection on that date. We are sanguine enough to hope that the time is not far distant when ALL the Australasian churches will give us a collection on the first Lord's day in May, and thus enable us to extend our operations.

The sale of our little book, "The Shadow of Heavenly Things," has been steady, but we have not yet realised enough to pay the cost of printing, and hence no benefit has accrued to the funds from this source at present. This is one way by which friends may help our work and at the same time get full value in precious truth for money spent.

We desire just here to tender our sincere thanks to all who have in any way helped on the work. Many have sent money, others have sent wood, clothing, &c. Many friends in the country can help in this way, seeing we have a permit from the railway department of Victoria for

all goods to come free of charge if addressed to us at Toorak Station.

During the year we have received 42 young women and 14 infants, which, with 14 women and 3 infants in the home at the beginning of the year, make a total of 72. A marked feature of the year's work has been of a preventative character. Nearly all the above young women were snatched from a life of sin just after their fall. But for the home, in all probability, they would have sunk far deeper into sin.

Our dismissals have been as follows:—17 have been found situations, 15 restored to their parents and friends, 5 sent to hospitals, 3 sent to other institutions, 2 left of their own accord. 12 infants have been provided for; leaving 14 young women and 5 babies in the home at the present time.

Among the good results of the work may also be mentioned that two former inmates, after keeping their situations for two years and regularly attending the preaching of the gospel, have this year decided for Christ, and become members of local churches.

Our Sunday afternoon Bible Class, conducted by Miss Hill of St Kilda, is much appreciated by the inmates. Some former inmates, living in the neighborhood, also attend when able.

A volume might be written, full of thrilling interest, of facts that have attended the work, telling of the sinning and the sinned against; of so called men cruelly deceiving and deserting their victims; of shame and repentance; of rescue and rejoicing over lost ones found; of light restored to darkened homes—but we must close with an invitation to any friends desiring information to pay us a visit on any Wednesday afternoon.

With best wishes for all our co-workers,

JOSEPH AND L. PITTMAN.

CASES, 1894.

Inmates at close of 1893—	
14 young women and 3 infants ..	17
Admitted during the year—	
42 young women and 14 infants ..	56
Total ..	73
Sent to situations ..	17
Restored to friends ..	15
Sent to hospitals ..	5
Sent to other institutions ..	3
Left of own accord ..	2
Infants provided for ..	12
Inmates—Young women, 14, infants, 5 ..	19
	73

CASES SINCE OPENING.

Received ..	241
Passed through the home ..	222

FINANCIAL STATEMENT FOR YEAR ENDING JANUARY 14TH, 1895.

RECEIPTS.	
Contributions from Churches—	
Victoria ..	£47 4 0
South Australia ..	14 5 0
New South Wales ..	5 9 9
Queensland ..	12 9 2
New Zealand ..	8 10 6
Tasmania ..	5 12 0
West Australia ..	2 0 0
From Individuals ..	118 10 5
By Collecting Cards, &c. ..	51 14 7½
By Meetings, Lectures, &c. ..	31 1 14
By Sunday Schools ..	2 3 3
Money Earned in "Home" ..	23 6 0
	£321 0 108
Deficit ..	54 17 11½
	£379 4 10

EXPENDITURE.

Maintenance ..	£198 2 0
Rent ..	61 17 0
Assistance ..	31 4 0
Firing and Gas ..	17 11 8
Furniture ..	9 16 14
Postage and Stationery ..	8 5 11
Printing—Reports, &c. ..	5 4 9
Travelling expenses ..	4 14 1
Carriage of Parcels ..	1 2 3
Clothing ..	2 16 5
Medicines, &c. ..	1 13 0
Relief ..	0 19 6
Exchange ..	1 11 1
Special Case (paid for by Mr. I. A. Davie) ..	2 0 0
Incidental Costs ..	1 10 0
Last Year's Deficit ..	30 10 0½
	£379 4 10

Audited and found correct.
JOHN HAESAGEL, A.T.A.V.
Melbourne, 21/1/95

Correspondence.

THE ANTIQUITY OF MAN.

DEAR EDITORS,—I have to thank you for the well earned whippings you have at various times administered to the "Higher Critics"—false teachers having itching ears being a more proper title. I also thank you for the very gentle rebuke given to "J.E.L." in your last issue. As you plainly put it men who follow such "speculations" as to the prior existence of man to Adam finally find themselves in "the limbo of unsound theories." The only question that can be raised by anyone worthy of the name of Christian as regards the creation and that of Adam is as to time, whether it was 4,000 or 8,000, or as many millions of years. But as you say that it is only a question of "calculation," and not of the fact recorded.

In this age of scientific research and discovery the following questions may well be put:—Where are we? What are we? From whence came we? What is the Bible? A cunningly devised fable, or a revelation of God to man? Wherein he tells us what we are and from whence we came, and where we are going. If it fails in any of these particulars, it is not the book which it claims to be, and is not worthy of time nor attention more than any other book. Permit me to say that the school of "Higher Critics" and these scientists so called are twin sisters of the same parentage—infidelity—who have at various times and in divers manners developed their theories into open hostilities against the Prince of Peace.

I desire to make a few remarks on one passage only of "J.E.L.'s" letter. It is the context or meaning and explanation of what goes before, which he calls "the discovery of truth," and here it is: "In this instance the modification of interpretation consists in regarding the account of creation as a poem rather than a prose narrative, to be understood literally." This mode of interpretation is a necessity superinduced by turning facts into fables, legends and myths. The discovery of what he calls truth necessitates this. I have always regarded "truth" as "reality," but he evidently thinks differently. The passage quoted practically says we are not to believe the account of the creation contained in the Bible as having been written in the natural understandable language of man, nor as a history of and statement of facts written in such language, but to look upon and believe it as a highly colored, imaginative, poetical production, with or without foundation in fact. If it rests upon facts as recorded, then we have the "truth" of the facts of creation in the Bible, and require no colored, imaginative, poetical production, except to lead us into a labyrinth of wild speculative theories. Once establish and transform the facts of creation into imagination or a poetical production without fact as recorded, then the whole book is a fraud and a snare, and the entire scheme of redemption falls to pieces, for on the veracity of the events in Eden depend and hang all that follows.

I cannot conclude without expressing my astonishment at the spirit of untest that is abroad, even

among the brotherhood, on every occasion when scientists make a new discovery of alleged truth differing from the Bible. Then the work of modification and interpretation of the Bible must be so altered as to square and keep pace with the march of science. Yes! Solid God-revealed facts must be converted into fables, legends and myths for this purpose, and then we are gravely told that when this is affected we have a "better Bible." May God preserve us from such teaching.

Yours Fraternally,
Sydney. ALEX. HUTCHINSON.

Hearth and Home

By A. H. DRYANT.

"LO, I AM WITH YOU ALWAYS!"
Always, dear Saviour? Then why should I
fear!
Thou art my shelter when danger is near;
Strength in my weakness, in darkness my
light,
Joy of my morning, my "song in the night!"
Almost despairing, borne down by the gale,
Was I forgetting thy love can not fail?
Fierce though the billows may break over
me,
Rock of my refuge, I'm clinging to thee!
Tolling and burdened, I faint by the way;
Grant me, my Father, but strength as my
day;
Help me to trust thee, my Saviour and
Friend;
Sure thou art with me 'en down to the end.
Safe in the land where all troubling shall
cease,
Give me, my Saviour, a mansion of peace;
I shall be satisfied, waking, to be
Clothed in thy likeness and always with thee!
—Mrs. L. B. Marquis.

CHRISTIAN KINDNESS.

A N engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car, the night before.

Just then a brakeman thrust his head into the car, and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now get out of here!" he said, thrusting the boy from the door. "If

I catch you in one of the cars again, I'll give you to a policeman!"

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected, as he limped along the side of the track. The man who had spoken called after him:

"Hullo, there! Do you want a job?"

The boy turned back quickly. "If you will help me to load these firkins, I'll pay you for it; but you'll have to work spray."

The prospect of a little money brightened the boy and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live 'round here?" asked the man.

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded handed him twenty-five cents, saying: "We are short of hands in the freight room. Do you think you'd like the job?"

"Yes, I would like it." The boy's face was almost painful in its eagerness as he followed the man into the freight room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of talk before we get to business. I don't know anything about you, except that you're cold and hungry; you look that. But I think it is likely that you've got into some scrape; if you hadn't you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you if you have done anything wrong, but if I am going to ask you if you've got a mother."

"No; she's dead."

"Got any father or folks that belong to you?"

"I've an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different."

"If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sundays with me."

"I went wrong myself when I was no older than you are," lowering

his voice. "An' if it hadn't been for my mother—well, that was a long time ago. You've got switched upon the wrong track, I am very sure, and as you haven't any mother to help you get on the right one, God helpin' me, I'll do it, if you'll let me.

"Preachin' isn't in my line, but there's just one thing you don't want to forget, and that is the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There was trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position, but there was something almost pathetic in his devotion to the man who had befriended him, and in his respect for the religion he professed.

Here was practical Christianity, worthy any man's emulation.—*Youth's Companion.*

Home Missions.

By M. McLELLAN.

The following is an epitome of reports received from general evangelists:

W. D. LITTLE.—At Wedderburn one made the good confession and was added to the church. At Echuca meetings are improving. Bro. Moorehouse still uses his talent for preaching at this place. At Kyabram the interest continues. Bro. Little is now in Colac, where he intends to labor for a month.

W. W. TOWNLSON reports two additions by faith and baptism at Lillimur; also two at Kaniva. (The latter were from the Sunday school, and were immersed by their teacher, Bro. Goldsworthy.) It has been decided to hold the next West Wimmera Conference the first week in March.

G. H. BROWN.—Held the usual services during the month at Galargul, Galargul East, Brim and Hangerag. Is now visiting Port Fairy. He says he finds the church at Port Fairy is well on for speakers, having no less than three who are capable of preaching the gospel.

Church News.

All matters for this Department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. MASON, 529 Elizabeth-street, Carlton.

VICTORIA.

STH. MELBOURNE.—The annual business meeting of the church was held on Monday the 21st inst., Bro. Williams in the chair. The following extracts from report read will be interesting:

Last year our membership was 123, and during the year there has been one addition by faith and baptism, and our losses have been, by discipline, 6; by commendation to other churches, 4; by death, 3, leaving the present membership at 114, but nearly forty of these are now scattered over different parts of the colonies. The attendance at the Lord's day meetings morning and evening has latterly improved. Our thanks are due to the numerous visiting brethren for their ready assistance and their many cheering exhortations, also those brethren who have so acceptably filled our preaching platform, especially our Bro. Swain. Our brother and his labor of love we commend to you for your sincere prayers and hearty co-operation by your presence and influence. Work of a practical kind has not been neglected; the sick and distressed visited and comforted, and the systematic distribution of tracts is being carried on. A prayer meeting is held every Lord's day evening before the preaching service. S. School work has been carried on with success under the superintendency of Bro. Williams, but he has had to contend with difficulty through several of his teachers having left the district, leaving classes without teachers. The financial statement showed a balance in hand of £3 8s. after meeting current expenses, assisting cases of distress, and reducing liability on the chapel. A fund for the assistance of brethren in distress has been established by devoting 15 per cent of the contributions of the Lord's day morning to that purpose. The report closed with gratitude to God for his ever present help during a year of trial and prayer for future guidance.

"Our prayers assist, accept our praise,
Our hopes revive, our courage raise,
Our counsels aid, to each impart
The single eye, the faithful heart."

C. H. M.

MILDURA.—We held our first annual business meeting here on Wednesday evening last, and can report progress. The church has been organized with 12 members. Our increase has been, by faith and bap-

ptism, 2; by letter, 2; formerly baptized, 1. Withdrawn from, 2. Present number on roll, 15. As to our finances, we commence the new year with a small credit balance, and we can thank our Father for all His mercies towards us in the past and for the promise of a future rich harvest.

We had the great pleasure of receiving amongst us Sis. Sketton from Mt. Clear. May our Father bless her and us, that his kingdom may be further extended and built up.

We have decided to hold anniversary services here on Lord's day, Feb. 2nd, and Sunday School and church picnic combined on 30th inst., when we hope to have a good time. J. SELWOOD.

COLLINGWOOD.—Meetings, morning and evening, increasing. Lively interest; finances improving; six additions by faith and obedience since F. Pittman's arrival.

NEW ZEALAND.

CHRISTCHURCH.—Our S. School work still goes ahead smoothly. We held special services on Lord's day, Dec. 29th, both afternoon and evening. The scholars under Miss A. Manifold's direction performed selections of music very creditably at both services. Addresses were delivered in the afternoon by Brethren Martin and Crowe, and the children were suitably addressed in the evening by our evangelist, Bro. Martin. We are very hopeful about our school.

Our annual picnic was held on Boxing Day. We proceeded by train to a place called Merivale. Fine weather favored us, and the day passed all too quickly. Bro. Crowe's catering gave complete satisfaction. A programme of sports was well contested by the scholars, the prizes taking the form of good and useful books. We returned by our special train after hymns had been sung and hearty thanks tendered for use of grounds, etc.

A. BROCKLETT, Sec.

HAMILTON.—The little church here is greatly indebted to Bro. R. C. Gilmore and the church with which he labors for some times of sweet refreshing. We have had four gospel services this week, at which we have had the grand old truths, facts, commands, and promises of God in Christ set out in handsome style by our welcome visitor. On Friday night we had a musical and magical and literary entertainment, which was well attended and evidently enjoyed by all. Mrs. Carmichael sang "He wipes the tear from every eye" and sang other songs with much feeling. Bro. Gilmore gave several items in his happiest style, and a number of others contributed to make the meeting a very happy one. Believing for more.

Jan. 8.

R. THOMSON.

MATAURA.—I have very little to report. We are looking forward to a visit from Bro. Way, of Dunedin, next month. In the meantime we have had a visit from Bro. Elborn, who both preached the gospel and addressed the church for two Lord's days, Bro. J. H. Perkins doing the preaching the rest of the time. Our Sunday School picnic came off as usual on Christmas day, and as the day was fine we had a nice enjoyable time of it, the scholars with their races, games, &c., and the older children enjoying a quiet chat on various topics.

I am sorry to have to report the serious illness of our aged Bro. Butlers. He has had a second attack of influenza, and at the present time is lying very ill indeed.

Wm. PAVDE, Sec.

KAITANGATA.—One more addition by restoration to report since last writing you, viz., a sister who was received into fellowship on the first Lord's day of the present year. God grant that she, with us, may be more decided than ever to walk in the Saviour's footsteps. Our annual picnic was held on the first day of the year, and withal was quite a success. There had been two or three committees chosen from among the brethren to look after the various items in connection therewith, viz., finance, provisions and amusements, thus concentrating and lightening the work, and which resulted in very general satisfaction being given, and a sociable and enjoyable time being spent, not only among the members and S. School scholars, but also among the several visitors who were present. Our annual distribution of prizes to the scholars of the Lord's day school took place on the first Lord's day of the year, when a few cards and a number of very nice books were given away, not one going unwarded. This is done both by way of appreciation of past interest taken, and also to encourage all scholars to take renewed interest in the instruction and work of the school, apart from the valuable lessons that we trust may be derived from the reading of the books. We pray that God may bless the work of the school to the salvation of the young, and then our labor will not have been in vain. The preaching services are fairly well attended, but our services for worship have not the presence of many of the brethren and sisters as often as we would like to see. We find that there wants to be a constant stirring up.

Jan. 19.

ALICK ROY.

WARKWORTH.—The brethren have been in the habit for years past of meeting in Bro. W. Grimmer's private house, but owing to more brethren coming to settle in the district it was decided to rent a meeting place in the township of Warkworth, as being more convenient and central. Six months ago we moved the meeting there, and met to break bread on the Lord's day

morning, holding a Sunday school at Bro. Grimmer's in the afternoon. We also have a Bible class on Wednesday nights in the township. The brethren have started a preaching service once a month at a place called Kapara Flats, distant about eight miles, and although we have no additions to report lately, we are earnestly contending for the faith once for all delivered to the saints, and as there is a spirit of enquiry abroad, we hope soon to report additions.

Jan. 11.

J. A. P.

ACKLAND.—We are going quietly along as a church, striving to let our light shine in this city, though we cannot get the ears of the people as we should like, and as we believe the importance of "our plea" demands. Yet we are often cheered by seeing earnest friends coming forward to enter the service of our Master, determined to wear no other name than his.

Our Bro. Greenwood is now, in accordance with a resolution passed at last Conference meeting, spending six months with the churches in the north, where we hope his labors will result in renewed spiritual life among the brotherhood.

Brethren Davis, Muihel, Latimer, Evans and the writer are preaching the word to attentive if not to large and overflowing audiences.

Much pleased with STANDARD. Hope the fortnightly issue will be a "shining success."

R. D.

SOUTH AUSTRALIA.

STIRLING EAST.—We held our anniversary on the 30th and 31st December, but owing to altering the date it was not so successful as on former years. Bros. Gore, Palmer and Cosh spoke at the special meeting. Bro. Gibson from Melbourne paid us a visit and conducted three services, with one confession. Last Lord's day evening another made the good confession, Bro. A. T. Margarey preaching. To God be the glory.

R. P.

NEW SOUTH WALES.

LISMORE.—Previous to my arrival, the church had got into a very low condition. The average attendance at the Lord's day morning meetings was only about one-fourth or one-fifth of the membership. But during the last three months, I am thankful to say, we have had about three-fourths of the members present. It required a great deal of visiting and talking to bring about this increase. Many members who had wandered away from the church have been restored. I suppose I have made at least 150 visits since I came here, and have had lengthy conversations with the people, members, and non-members, on scriptural subjects. I have conducted two Bible classes

every week. The attendance has averaged nearly twenty. The gospel meetings have not been largely attended, but on several occasions we have had more strangers than members present. Within the last two months I have had the great joy of immersing, in the Richmond River, 11 persons.

Jan. 14.

THOS. H. JENNINGS.

ENMORE.—We are pleased to report that at the close of Bro. Turner's discourse last Lord's day evening, one made the good confession.

Having made an appeal to the church to wipe off deficiency on current account, and to start new year with a clean sheet, we appointed a special Lord's day to take up a collection. The amount realised was £20, thus accomplishing the object aimed at.

Annual Hospital collection, Lord's day, Jan. 6th, amounted to £9. C. A. R.

MORRE.—It is with very great thankfulness to our Heavenly Father that I record the burial of a penitent believer on last Lord's day. We trust that she has buried the old man, which is corrupt, and has risen with Christ to walk in newness of life. This lady came thirty miles for the purpose; she was coming nine months before but was hindered, chiefly through floods. She has come to the knowledge of the truth, in a great measure, by reading our papers (STANDARD and Pioneer) and the influence of an isolated sister of ours, who has taken the papers regularly. "Brethren, be not weary in well doing; in due season we shall reap if we fail not."

Jan. 15.

Wm. WINTER.

ENMORE.—In view of the interest created at Wellington by Bro. Watt, the brethren there have requested that he be allowed to stay a few weeks longer. This has been agreed to, and Bro. Turner will be with us another four weeks.

Last Wednesday night we had the pleasure of seeing two obey Christ in his own appointed way, and last night three more made the good confession. C. A. R.

OUR NEWS BUDGET.

BRO. T. H. BATES has not yet left Perth, W.A., for Liverpool.

We are glad to state that W. S. Houchins has slightly improved.

D. A. Ewers spent Sunday in Bendigo, as well as two or three days of last week.

The Baptist people have abandoned work in Perth, W.A., at least for the present.

Bro. Thomas Hagger is preaching in Swanston-street Chapel. He continues during this month.

Bro. Charles Hardie, secretary of Lygon-street Church, has been on a visit to Sydney during the past two weeks.

We regret to have to record the decease of our esteemed Sis. Burge of Wedderburn. Bro. A. Mazengarb has resigned his work in North Melbourne, leaving there in March. H. E. Griffiths is preaching for Bro. G. H. Browne at Galahup, Ac., during Bro. B's absence at Port Fairy.

We are informed that there is now a small but flourishing little cause at Ilwaburg, the farming centre of W. Australia.

We were glad to see the familiar face of Bro. G. H. Bishop, from Kyabram, who paid us a welcome visit during the past week.

T. H. Jennings, after three months' work in N.S.W., has returned to Melbourne. He is in poor health or he would have remained longer.

The Baptists in New Zealand number 3,012, and have 19 preachers and 30 churches. They report 114 baptisms during last year.

Visitors to the Golden West must not forget that there is a nice little meeting at Coalgardie. Bro. Sylvester will be glad to give information.

Isaac Selby went to Dunolly on Monday, where in the evening he held a public discussion on the subject of Baptism. We have not heard the particulars.

F. W. Greenwood has resigned his work in Auckland, after 4½ years, and will leave there about Easter. We have not been informed of his future movements.

We regret to say that Sister Paul, wife of Bro. J. T. Paul, of Grantville, and daughter of Sister Stewart, of Clayton, is dangerously ill at the Homoeopathic Hospital.

Bro. James Haddow burst a blood vessel in the front of the head and is somewhat seriously indisposed. We are glad to say that he is improving at the present time.

We hear of several additions at Prahran, where Bro. Cameron is preaching. Amongst these are Millie and Charles, two of the late Bro. H. A. Moore's children of Toombala.

The Cheltenham Lord's day school annual picnic will be held on Thursday, Feb. 7th at Mordialloc. Brethren every where invited. Meals, baths, etc., provided at a small cost.

We want news fresh and breezy. But the last form of the STANDARD goes to press on Wednesday evening, and news must reach us by noon of that day. Don't forget!

In consequence of confusion in names, Bro. Wm. Winter, of Morce, wishes us to say that the name of his place will be known in future as "Inglewood Forest," instead of simply "Inglewood."

On Monday evening last Bro. C. H. Martin read an interesting paper on "How to Retain our Senior Scholars." This was given at the monthly meeting of the S.S. Union in the Swanston St. Lecture Hall.

Bro. David Marshman, of Brim, died rather suddenly after a brief illness, of typhus fever. Sister Marshman and her little daughter have also been seriously ill. We sympathise with them in their bereavement.

The church in Fremantle, W.A., is still growing both by local additions and from sister churches. They have regular gospel meetings, conducted by Bros. Symons, Pallot, Jensen, Ford, Johnson, Drockway and A. E. Hlingworth.

The latest perpetration of that small boy who persistently misunderstands the Golden Text, is supposed to have special application to the members of the church: "Many are cold, but few are frozen." The last clause is unexpectedly reassuring.

A GOOD EXAMPLE.—The church at Mount Clear generously took up two Lord's day collections for the Home Mission funds. They are but few in number, and sent £1, with the hope that "the responses would enable the committee to carry on the work vigorously."

We regret to have to record the decease of Sister David Crichton, at Neumarket. Bro. Pittman held a memorial service on Sunday evening, the 26th. This was largely attended, Sisters McClelland and Harding rendering appropriate solos during the evening. The Crichton family has thus suffered a double bereavement, the father having died about eight days' previously.

Isaac Selby and A. B. Maxton are preparing a limelight lecture on the monumental and manuscript evidences of the Bible. Isaac Selby is preparing and will deliver the lecture proper, while A. B. Maxton is looking after the manufacture of the slides and other mechanical arrangements. They hope to make it an interesting feature of the coming Conference meetings.

Sir John Lubbock, at the recent Sociological Congress in Paris, gave the following suggestive statistics: Since 1870 the number of children in English schools has increased from 1,500,000 to 5,000,000, and the number of persons in prison has fallen from 12,000 to 5,000. The yearly number of persons sentenced to penal servitude for the worst crimes has declined from 3,000 to 800, and the number of juvenile offenders has declined from 14,000 to 5,000.

A speaker, addressing an audience of Roman Catholics, spoke of the possibility of some awful plague suddenly taking away the Pope, all the cardinals, bishops, and priests. "To whom, then, could you look for salvation?" he questioned, hoping to lead their minds to the thought that salvation was not of men, after all. In the impressive pause by which he followed his question, an old woman cried out deliberately: "Oh! An' there'd be nobody left but the good God to go to."

The monthly preachers' meeting will be held on Monday next, Feb. 4th, in Lygon street chapel at 2.30 p.m. A paper is to be read by Bro. Cameron, which will be freely discussed, on the important question, "How to Increase our Lord's Day Morning Attendances." All workers are invited to attend and take part in the meeting.

The 6th Annual Meeting of the Aramdale Rescue Home was held on Tuesday, 22nd inst. The attendance was not very large owing to the intense heat, but otherwise the meeting was a good one. The speeches by Mr. J. Selby and "Sister Ellenor" were excellent. The latter, whose life is devoted to rescue work among the people in Melbourne, completely captivated the meeting by her pathetic eloquence. Her simple narration of facts in connection with cases she had come into touch with in the home moved the hearts of all present. The Lygon street Choral Society rendered two beautiful choruses, for which we tender them our sincere thanks. J. and L. PITTMAN.

The massive, irresistible evidence of the truth of Christianity is Christianity itself. Christ laid down the premises for this argument prophetically, in his plain illustrations of the fountain and its waters, the tree and its fruits. There is nothing that is more interesting and inspiring or equally convincing. Either as the world-transforming power which it has been and is, or as the support and stay of the individual, Christianity is far beyond the reach of petty questioning and carping. It has passed beyond the period of argumentation. It is a settled and concluded question. Nothing now remains for us but to preach to every creature and practice it in our lives.

HOME MISSIONS.—A meeting of churches convened by the Victorian Missionary Committee was held last Tuesday evening in the Swanston St. Lecture Hall. The business to be considered was the unsatisfactory state of finance, the evangelists' salaries being three months in arrears. There were 70 present, over 20 churches being represented. All seemed to realise the gravity of the situation, and several propositions were made. After much discussion it was resolved on the motion of Brethren J. E. Lasing and F. M. Ludbrook, "That a president, treasurer and secretary be a committee to select a number of brethren that to be as widely distributed as possible among the churches, and brethren to be requested either to subscribe £1 (or more) each, or if unable to do so to be good enough to collect that sum, so that at least £700 be raised for the Home Mission Fund." The meeting was very enthusiastic, about 25 of those present promising £1 each. It is to be hoped that by this means the deficit may be liquidated. The almost unanimous desire was that the work would be continued.

LOVED ONES GONE BEFORE.

WILLIAMS.—The hand of death has come in our midst in the opening of the New Year, and taken from us our dear Sister Williams. Her illness was a lingering one, but the last week was rapid. She was with us for the last time about eight weeks ago, but was then very weak. She will be missed at home, as she leaves a husband and three children. No doubt the hymns she sang a few hours before passing away will be impressed on their memory. "What a Friend I have in Jesus," and "Jesus Lover of my Soul," seemed to be foremost on her mind. We deeply sympathise with our Bro. Williams and little ones, and pray that our Father in heaven may bless them in their deep trial.

Fairfield. F. PHILLIPS, Sec.

DAVIES.—As the world speaks we regret to record the death of our aged Sis. Davies at the advanced age of 75, but knowing her faith, hope and works we rejoice. She had unbounded faith in her Saviour, and though not possessed of an abundance of this world's wealth was ever ready to do "what she could." Owing to her advanced age and distance from the meeting house she was not able of late years to be often with us, but she did not forget to "lay by in store," and in due time hand over the amount to the church treasurer. On the two Lord's days after she was taken ill we closed the chapel and met with her at her house, with which she was much pleased. On another occasion later a few of us sang at her bedside a few verses of that grand hymn, "Hail, sweetest dearest of that binds," in which she joined heartily, though her bodily strength was small. She leaves a daughter, Mrs. D. A. Renhall, of Coburg, N.S.W., and a granddaughter, Miss McLean, of Mt. Barker, S.A. Millicent, Jan. 6.

R.C.

CRICHTON.—It is with deep regret that we have to record the death of Sister Mary Ann Crichton, who fell asleep in Jesus at 1.40 on Monday morning the 14th inst. She had been confined to her room for the past few months suffering from that fearful complaint (hydatids), and at last an operation was decided on and performed, the immediate cause of death being exhaustion. She leaves her husband, and three children to mourn the loss of a Christian mother, also an aged mother and father. The funeral took place last Thursday, and the length of the cortege testified to the respect in which she was held in the district which she resided. The choir sang around the grave that beautiful hymn, "Christian's Good Night." A memorial service was held on Sunday evening the 21st inst., conducted by Bro. Pittman, who gave a stirring address suitable to the occasion, the building being full. Sisters McClelland

and Hardy contributed two beautiful solos during the evening, which was much appreciated. Special singing was rendered by the choir. "Until we meet again before His throne—Good-night."

Newmarket. SECRETARY.

McCLURE.—During the past month the church at Drummond has been called upon to mourn the loss of one who had endeared himself to the affection of the entire brotherhood in the district by his quiet, unobtrusive devotion, fidelity and piety as a Christian, and by his sterling qualities as a man. On Thursday the 20th December, 1894, our venerable Bro. David McClure "fell asleep in Jesus" in the 80th year of his age. Bro. McClure has been an acute sufferer for many years, and nothing short of the unremitting love and attention with which his necessities were foreseen and ministered to by a loving wife and fond family could have preserved him so long to those who are now called to mourn their loss. Though our brother's decease was not unexpected, it came somewhat suddenly; at last. He had been in better health than usual, and when the fatal seizure occurred it was fondly hoped that it would pass off as the others had done before. It was not to be however—the pilgrim's journey had reached its end. First to recognise the fatal character of the attack, Bro. McClure busied himself in the few remaining hours of his sojourn in commending the gospel of the grace of God to those about him, and with special solicitude to those members of his own numerous family who had not yet taken up the yoke of Christian discipleship. From the time he had entered into the family of God on earth, as one of the first-fruits of the labors of the late devoted Stephen Cheek some sixteen years ago, an unwavering sense of assurance was one of the prominent characteristics of our brother. To say that his feeling gathered intensity as time passed on is hardly necessary, nor could it be that the final testimony should be other than that of the apostle, "I know in whom I have trusted, and am confident that he is able to keep that which I have committed unto him unto that day." His trust, however, was a singularly simple and humble one, just a trusting in Jesus, and found touching expression in the last conscious moments of his life. Feeling the end was nigh, he asked one of his daughters-in-law who was standing by the bedside to sing to him a verse of his favorite hymn, "I need Thee every hour, most gracious Lord." At the close of the verse he said, "That will do, Nelly. I need Him every hour—gracious Lord!" and so trusting he "fell asleep in Jesus," to be "awakened when he shall awake in his likeness." It would be possible to add much in respect to the character and worth of our dear brother, to speak personally of his open-handed help-

tally and whole-hearted charity, but the most eloquent testimony of a man's worth is often the verdict of the people amongst whom he has lived and to whom the record of his daily life has been as an open book.

[An extract from the local paper has been sent us, which bears testimony to the high standing of our deceased brother, as a man and a citizen.—EHS.]

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

RECEIVED TO 28th JANUARY.

Doncaster, per Sis. Gill, £46/9; Wedderburn, £5; Sis. Watson, Brunswick, 2/-; Church, Kaniva, £6; Bro. Flood, Mornington, £1; Church, Yarrowalla, £310/0.—£1518/9.

ANNUAL COLLECTIONS.

Malvern (additional), £2; Lygon-st (10), 5/-; Prahran (do), 3/-; Cheltenham, £2; North Fitzroy, £114/9; Fitzroy (Johnston street), £2; Ballarat West, £310/3; Birchlip, £2; Kerang East, £110/0; Wedderburn, £716/6; Croydon, 15/6; Galgahill, £115/5; Surrey Hills, £24/0; Drummond, £119/0; Mount Clear, £1; Brunswick, £1; Benjerrou, 5/-; Red Hill, 5/-; Minsip and Dumunkle, 19/6; Polkemmet, £112/0.—£3385/5.

CONTRACTS.—25/- acknowledged last issue from Berwick should have been 15/-; Brunswick was credited with 22/0. This should have been from *Hatch*.

RESCUE HOME.

Gratefully received:—Former inmate, 5/6; Mrs. Griffin, Malvern, £1; Mr. A. Crichton, Lygon-st, 5/-; A. Friend, Newcastle, 5/-; Col. Card, Mrs. Baker, Carlton, 5/-; Annual Meeting, Collection, £336/33; Mrs. J. A. Davies, Hawthorn, £2; Sunday School, Point Sturt, S.A., £1; Col. Card, Mrs. T. Farrow, Leora S., 8/-; A. Sister, Malvern, £2; Mr. Jas. Rainbow, Mayrae, 5/-; Mrs. W. Crow, Linwood, N.Z., £1; S. School, Hampden, N.Z., 13/6.

J. PITTMAN, Armadale.

SUBSCRIPTIONS RECEIVED.

With thanks—Nelson, 50/-; Hyde, 40/-; Barton, 25/-; Hawson, 20/-; Pringle, 15/0; W. T. Manning, 15/-; T. Adams, 12/-; Mrs. T. Wilson, D. M. Wilson, R. Oliver, W. Pattison, Gerrard, J. H. Harrison, H. A. Laidlow, Horder and T. Collis, 10-5; Mrs. Batty, 6/-; Jno. Carr, Cunningham, R. H. Brown, A. W. Jones, T. Phillips, Fraser, Mrs. Moore, Sims, Jackell, Fisher, Hippell, Flood, Rainbow, White, Hocking, Haughton, Marshall and Mrs. W. Henderson, 5/-.

M. McLELLAN, Manager.

231 Swanston-st., Melbourne.

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 231 Swanston-st., Melbourne, and published by Messrs. McLELLAN, Swanston-st. Melbourne, for the "Australasian Christian Standard Newspaper Co. Limited."