

The Australasian Christian Standard.

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

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Current Topics.

Q DIFFICULT PASSAGE.
This month's "Current Topics" will consist of an extract from *The Expository Times* dealing with a somewhat difficult passage of Scripture found in Hebrews 6: 1, 2. The explanation given will, we think, be found interesting, and in the main satisfactory.

In his new book, *Central Truths and Side Issues*, just published by Messrs. T. & T. Clark, and elsewhere noticed, Mr. Balfour offers us a fresh exposition of a most perplexing passage in the Epistle to the Hebrews. The exposition is doubtless one of the "side issues" to which Mr. Balfour's title refers, but the passage is of leading importance in theology and in Christian practice, and it is most desirable that we should obtain a credible interpretation of it. Mr. Balfour's interpretation is new. He apologises for that. But the true interpretation of every passage must have been new at some time. And although there are few passages left for the able exegete to win his spurs upon, this passage from the sixth chapter of the Epistle to the Hebrews is almost certainly one of them.

Its words, according to the Authorized Version, are these: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of

faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6: 1, 2). The revisers have made no material alteration. But that they spent some time over the passage goes without saying, and indeed is evident in the number of notes they have added in their margin. Of these notes, two are of some consequence. For "of the teaching of baptisms" they tell us that some ancient authorities read "even the teaching of baptisms" (that is to say, the word "teaching" is found in the accusative instead of the genitive); and for "baptisms" they suggest the alternative translation "washings."

Now the question arises: How many things are here enumerated as "the first principles of Christ?" According to our English translations there are six—repentance from dead works, faith toward God, the teaching of baptisms, laying on of hands, resurrection of the dead, and eternal judgment. And there is no doubt that that is the view which the great multitude of expositors have held. But there is something awkward in the insertion of the word "teachings" where it is. The sentence would read at least as well without it. And this has led some to make "teachings" one principle and "baptisms" another, so finding seven. But it has led Mr. Balfour to quote another way.

Mr. Balfour does not find seven principles of Christ enumerated in this place. He does not find six. He finds only four. After a candid consideration of the views of earlier interpreters, to every one of the innumerable company of which insurmountable obstacles can be raised, he sets forth his reasons for holding that there are but four principles here. And until some abler expositor comes to set his reasons at naught, we are very likely to accept them and the interpretation which they support.

Mr. Balfour translates the passage in this way: "Not laying again the foundation of repentance from dead works and of faith upon God (the teaching of washings and of laying on of hands), and of resurrection of the dead and of eternal judgment." Here there are four distinct things that are described as "first principles of Christ," four articles in the apostles' preaching that are primary and fundamental. They are—repentance from dead works, faith upon God, resurrection of the dead, and eternal judgment. Moreover, according to the Greek, these four go together two by two—repentance and faith on the one hand, resurrection and judgment on the other. But as we cannot make that clear in English, having only one word "and" to represent two Greek conjunctions (*kat' and te*), Mr. Balfour strives to bring it out by accuracy in punctuation.

Thus far, then, all is clear and admitted by all. What of the two (if they are two) that lie between? Mr. Balfour believes that they are two, and gives good reasons. He also places them within parentheses to show that he does not consider them two additional "principles of the doctrine of Christ," but that he considers them to stand in explanation of the two principles that have just been named. That is to say, he believes that the writer of the epistle, having mentioned the first two fundamental doctrines of Christianity, throws into a parenthesis the two Jewish ordinances whose place they have taken. These two ordinances are—the ceremonial washings of the law of Moses (the "divers washings" imposed by the law on the Jewish people until the time of reformation—Heb. 9: 10), and the laying on of the priest's hands on the head of the victim about to be slain in sacrifice. Repentance from dead works was the fulfilment and Christian counterpart of the ceremonial washings of the law; faith in God was the fulfilment and acceptable substitute for the priestly imposition of hands on the head of the bullock or the goat.

So, then, the washings and the laying on of hands are not fundamental principles and first teachings in Christ. They are not Christian doctrines at all, nor Christian practices. They are simply the Old Testament rites which stood till their better substitutes should come. And there is much in favour of this interpretation, startling as it at first appears. There is much in its favour as a mere translation. No other does so much justice to the Greek. It gives the particles their natural force. It explains the introduction of the word "teaching," which is now seen to mean what the Old Testament rites of washings and laying on of hands symbolise or teach.

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PURITY, PEACE, UNITY, LOVE, POWER.

GOLD AND THE GOSPEL.

WE have hitherto refrained from noticing the articles appearing in the *Pioneer* from the pen of Bro. Selby on the above subject, because we understand they are to receive attention from Bro. J. Pittman. But as the article in the issue of March 14 is so evidently intended as a reply to what has appeared in our pages on "the fellowship," we think we are entitled to have a say in the matter just here.

It is possible there are some who hold that there is very little to be gained one way or the other by the consideration of the word *koinonia* in connection with the money question. A very little reflection will serve to show that this subject is of more importance than would appear at first sight. So far as we are concerned, it has not been a mere contention about words, but the study of a subject which shows us one of the grandest phases of Christian life revealed in the pages of the New Testament. If no other good is accomplished by the present controversy than bringing out in vivid colours the benevolence of primitive Christianity, some tangible benefit will have been gained. In any case it is not desirable that the consideration of the question should be hindered by arguments which will not bear analysis, but which, if allowed to pass unnoticed, may prejudice the minds of the brethren against the

reception of the truth. It is a matter for regret that Bro. Selby in dealing with this question has not exhibited those qualities which are necessary to the calm and impartial elucidation of Scripture teaching. His treatment of the question lacks the grace of modesty, and his assumption of "common-sense" is not sustained by the arguments he puts forward.

Whether Acts 2: 42 contains "a mine of arguments" in support of "close contribution," or is so regarded by some, is not a matter about which we feel called upon to express an opinion. But certain it is that the opponents of that view betray a most marked anxiety to eliminate it from fair consideration in the present discussion, from which fact alone it may be gathered that it is of more importance than they are prepared to admit. That it has an important bearing upon the question of close contribution we have not the slightest doubt, but so far it has not been used directly by us in that way. In dealing with it we said "that Acts 2: 42, if rightly interpreted, enables us at once to see that the apostles and disciples had not failed to realise in practical life the true spirit of the lessons inculcated by the Great Teacher." Our immediate object was to show the connection of the words "the fellowship" with the benevolence of the early church, and that we succeeded in doing so cannot be gainsaid.

In our present article we will deal with the criticisms of Bro. Selby, and may in a subsequent one set forth the principal theories advanced in explanation of Acts 2: 42, with a view to ascertaining which of them is the most worthy of being received as a fair expression of the meaning intended to be conveyed.

Directing then our attention to Bro. Selby's article, we find we are asked:—

"How can *koinonia*, the Greek term for fellowship, here mean contribution, when it is specifically stated that they had all things in common? If they took up a contribution every Lord's day morning, whose goods or money did they take? They had none of their own to give, because they had already put all they had into a common estate. Did they give over again what they had already given?"

We may presume that this is a specimen of the "common sense view"? It might pass for that if it were said quickly, and people suspended their thinking powers for the time being, but not otherwise. Presuming the three thousand converts

had absolutely given all they had, and after doing so never earned anything else, there would still remain the new converts whom we are told "the Lord added to them day by day." Consequently even supposing "the three thousand" had nothing to give there was a daily supply of new converts from whom goods or money would be received. Therefore Bro. Selby's conclusion from his faulty premises that "the term fellowship in this passage does not mean contribution" is not sustained, and instead of being "common sense" is something of quite an opposite character.

But then, supposing Bro. Selby took a trip to America and came back with a report specially worded to suit his own line of argument? What would it prove? Simply that he was a very smart special pleader—nothing more. If, however, he came back and told us "all that believed (having previously informed us of their immersion) were together and had all things common, and they sold their possessions and goods and parted to them all, according as any man had need," we should, taking a "common-sense view" of the question, conclude that only immersed believers were concerned in the matter of giving.

"But being routed on the point of contribution," says our instructor, "they sophistically seek shelter in saying that the fellowship referred to in verse 42 means only a partnership in goods." It is always a good thing to be quite sure that an opponent has been dislodged from his position before proceeding to act on the assumption. Some generals have come to grief more than once through such a mistaken notion, and, as in Bro. Selby's case, instead of doing injury to others, have had to retire with much loss to themselves. But even presuming that we had to take refuge in a partnership of goods, it does not prove that we have been "routed on the contribution point" because taking a "common-sense view" of the case these goods or their equivalents had to be contributed in the first instance.

"But," he continues, "if the first item, 'the apostles teaching,' refers to all their teachings, it strikes me that the term fellowship must take in the whole range of Christian communion." Well, let us see how this line of argument meets the case. If it is sound logic, it will be equally correct to say that "If the first item, 'the apostles teaching,' does not refer

to all their teachings, the term fellowship cannot take in the whole range of Christian communion." Now let us see if the 'apostles teaching' included all their teachings. Evidently it did not, for at the time referred to none of the epistles were written; therefore following Bro. Selby's line of argument, it does not follow that "the fellowship must take in the whole range of Christian communion." In any case, Bro. Selby's argument is defective, for the conclusion does not necessarily follow even if the premises were correct.

But we are told that "they had fellowship in far higher and holier objects than mere material welfare." Admitting they had, the proof that they had such fellowship was demonstrated by their fellowship in material things. It is astonishing how unimportant the latter kind of fellowship becomes in the hands of those who talk about a "far higher fellowship" and "mere material things." They seem to forget that pure religion and undefiled before our God and Father is this, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Evidently their object is to bring down the matter of giving to a lower level, to disassociate it from the idea of worship, and to make it no longer a "sacrifice," but a mere mechanical act.

It is unquestionably "a most amusing thing" that writers who know comparatively nothing about the rules of Greek syntax should undertake to "correct the revised version of the New Testament." Would Bro. Selby kindly mention the names of the writers who have had the "assurance" to do this, so that we may share in his amusement? Speaking for ourselves we may say that we are not Greek scholars, and never claimed to be. On our own authority we have never ventured to dispute the correctness of the revisers' version, but we sometimes turn up Greek authorities and endeavour to make an intelligent use of them, sufficiently so at any rate to know that, though "the revisers were chosen from among the ablest Greek scholars in the world," they nevertheless failed in many instances to give the best possible renderings. Were it needful we could give abundant proof of this.

But Bro. Selby has "studied the use of the article in the Greek language." Very good. It remains for us to see if his studies in this

direction have been of any use to him, or whether it is a case of a "little learning being a dangerous thing." As a result of his study he is able to say that "to try and make people believe that the article has the same significance in Greek that it has in English is decidedly misleading." About twenty years ago we also studied Greek, but unfortunately have forgotten pretty well all we learned. However, we treasure our old grammar as a memento of the past, and it comes in handy now because it informs us that "the article answers in general to the definite article *the* in English." But Dr. W. Smith's "Initia Græca" is more recent, and has the merit of being referred to by Bro. Selby. What does it say? "The real article generally corresponds to the English *definite* article." But perhaps these scholars are trying to mislead people? However, our student of the Greek article will prove what he says. Consequently he refers us to the first chapter of Matthew, "where the Greek article occurs before proper names and is not and cannot be legitimately translated into English." Precisely. It is good Greek but rather awkward English. But how does it prove that the definition given by the authorities we have quoted is wrong? It is strange that our student is so backward in imparting information. Why did he not tell us "The article is only used with proper names, when they have been mentioned before or are well known persons, as 'the Socrates'." (See "Initia Græca"). Hence Middleton refers to the practice of introducing the article before proper names on the ground of notoriety, as in the case of deities. This use, therefore, of the article before the proper names in Matthew is to indicate that they were persons of notoriety in the history of Israel.

Westcott says: "The Greek article gives the language a singular power of expressing subtle and significant shades of meaning; an example of which is furnished by Bro. Selby in the use of the article before 'love' in 1 Cor. 13, and as Middleton observes, 'The article is never redundant in the New Testament.'" Westcott finds fault with the revisers for not giving articles in some instances "through fear of unusual phraseology," and therefore failed "to express a turn of thought which might have been expressed." An instance of this is given in Rom. 5: 21, 22: "But now apart from ~~the~~ a

righteousness of God hath been manifested, being witnessed by the law; and the prophets; even a righteousness of God through faith of Jesus Christ unto all them that believe." Also see Matt. 7:13, "enter into the life;" Luke 18:13, "the sinner;" Acts 11:18, "the repentance;" Gal. 3:23, "the faith;" Eph. 2:8, "through the faith." Compare these with revised version. The quibbling indulged in by Bro. Selby in regard to the Greek article reminds us of the way in which Pado-baptists try to dodge the force of the preposition *eis* in Acts 2:38.

We are sorry that Bro. Selby is "disturbed by hearing a brother get up and announce the collection by saying, 'We will now attend to the fellowship.'" We suppose if Bro. Selby had been living in the days of the apostle Paul, and the latter instead of writing to the Corinthians had been presiding at one of their meetings and had said in reference to the Lord's Supper, "Is it not a fellowship of the body of Christ" (1 Cor. 10:16), and afterwards praised the liberality of the churches by speaking of the "liberality of the fellowship" (2 Cor. 9:13), Bro. Selby would also have been disturbed and would have remonstrated with him, saying: "If that noble ordinance—the Lord's Supper—is but an act of fellowship, the [to quote correctly it should be a]—Evs.] communion of the body of Christ, how then can you designate the contribution 'the fellowship?' Are we redeemed by silver and by gold? No; the use of such a term is degrading the Lord's Supper." We leave Bro. Selby to fight this matter out with the apostle Paul.

Sir Henry Parkes is brought upon the scene, and his proposal to call New South Wales Australia is referred to as an act of audacity. No doubt it was, but it does not prove that a word may not express a larger and also a lesser idea. As a matter of fact the word fellowship does this very thing. In English it has its larger or general meaning and its lesser or restricted meaning. Cassell's Encyclopedia gives one of the technical meanings of the word fellowship as: "The rule of proportion whereby the accounts of partners in business are adjusted, so that they may each in proportion to his share of the stock receive his proportional gain or sustain his proportional loss." Hence the phrase book-keeping by single and double fellowship. Nor is it anything strange to find words

in the New Testament, while retaining their general sense, taking on also a technical one.

Bro. Selby does not deny that the word *koinonia* is used in the New Testament to denote contribution, but would escape the force of such an admission by saying "that a form of the verb *baptizo* is used to denote washing, and asks "Are you therefore going to say when you baptize a person 'I wash you,' etc. It is wonderful how these old pado-baptist arguments turn up. Here we have one of their pet arguments. Bro. Selby does not juggle with it in quite the same way, but nevertheless he juggles. The cases in which a form of the verb *baptizo* is translated wash or washings are found in Mark 7:4, 8; Luke 11:38; Heb. 9:10, but in Heb. 6:2 a similar form of the word is rendered "baptisms." Why was the same course not adopted throughout? Rotherham translates throughout "immerse" or "immersions." McGarvey, in his commentary on Mark, says, "Here again the term 'washing' yields a wrong sense. It was not peculiar to the Pharisees to wash cups, pots, brazen vessels, and couches; for everybody did this and everybody does it yet. . . . But it was *immersing*—immersing them for an imaginary religious purification, for which Jesus condemned them. Such is the meaning of the word (*Baptismos*) and such the significance of the practice." If the writers in these cases meant to express the idea of washing why did they not use as in other cases, words which would more nearly express their thought—*nifto*, *lewo* or *leuton*, for instance? The cases cited do not refer to ordinary washings for cleansing the person or thing, but religious ceremonies, and were probably the "baptisms" referred to in Heb. 6:2. A student of Greek should know better than try to bolster up an argument by faulty translations.

We are now introduced to another specimen of Bro. Selby's "common sense view." He says: "If the use of the term in the epistles would justify calling collections fellowship, then it lands you in open fellowship, for Paul says in 2 Cor. 9:13: 'They glorify God for your professed subjection into the gospel of Christ and for your liberal distribution (fellowship) to all men.' *Koinonia* there refers to something we can have with all men. This certainly does not favour close contribution." The argument here is that free distribution does not

favour close contribution, but where the cogency of the argument comes in it is somewhat difficult to see. It is one of those seemingly smart sayings which impose upon none but the unthinking. As a matter of fact "close contribution" and "free distribution" describe exactly the practice of the early church. Contributions were offerings which might be appropriately rendered to God by the righteous but not by the unrighteous, and in that respect the fellowship was close, whereas distribution might be made to all, but especially to those of the household of faith, and consequently in that respect the fellowship was open or free.

So far as the use of the word "fellowship" as referring to the collections of the church in modern days is concerned we contend for the exercise of liberty, and that no brother shall be held up to public contumely for using a scriptural word in a scriptural sense. So called "liberals" can be and often are most illiberal. They frequently deny to others the liberty they claim for themselves. Oppose their views and they become the most intolerant of men. Why should any brother be deprived of the privilege of using a word which is infinitely more expressive than the barren word "collection"? If anyone with any show of reason can see in the word fellowship in this connection lessons of the highest import—if he can see that it uplifts and glorifies a practice too often attended to in a merely mechanical way, what right we ask has any one to object to another using it far less to hold him up to ridicule for so doing? The argument that the word is not used in English to denote a collection is no valid reason for objecting. For the word has been and is still used to denote a partnership in material things.

Indeed, now that this question has been brought to the front we are strongly disposed not only to enter a plea for its tolerance, but can see that there are not wanting indications which may demand a more general revival of its usage. Its ancient significance is in danger of being lost sight of in the modern collection. In a number of churches the offerings of the brotherhood are not mainly for the poor but for other purposes, and the unfortunate poor are left to take the few scraps that remain. The "beneficent fellowship," the "blindly communion" is of as much importance as any other phase of apostolic practice, and

the necessity for its restoration just as urgent. And until the day dawns that the church realizes that liberality in "the fellowship" is one of the manifestations of "the exceeding grace of God" in believers, it can never, to the fullest extent, be a true exponent of primitive Christianity.

Editorial Notes.

The Woman Question.—The *Presbyterian Monthly* says:—In an article in *Blackwood*, for November, entitled "Some Thoughts on the Woman Question," by the authoress of *Mona MacLean*, the writer says that the two doctrines which most need to be preached to the girls of the present day are these: 1. Choose work that is beneath rather than work that is above you. 2. Take the work that comes to hand and do it with all your might. It is not by opening up new spheres that you will best improve the position of women; it is by filling ably the sphere that you are in." True doctrines, no doubt, but pregnant with power, and in the true line of self-development, which is the surest and highest evolution.

If Christ Came.—The *Queensland Witness* says that Mr. W. T. Stead's question, "If Christ came to—what would happen?" has set folk thinking. A shrewd and sagacious friend ventured to boldly affirm that his coming to Brisbane would be marked by three things: 1. A press reporter would get an immediate interview. 2. A photographer would persuade Him to give him a sitting. 3. A city preacher would endeavor to get Him to supply his pulpit. All this, of course, is based upon the assumption that He would be recognized if He came, and that men would see some beauty in Him that they should desire Him, an assumption that may be too broad for the fact.

Church Reports.—Bro. Telenius, of Spring Grove, New Zealand, has written us a long letter, from which we take two extracts. After speaking of the superiority of the older British periodicals, he says:—"A great part of our periodicals is allotted to subjects of very little value. For instance, the records of socials and concerts, and tea meetings by the different societies connected with the Church, and everything relating to them. What good is produced by publishing to the world that a certain young lady sang a beautiful solo, and a brother and sister a beautiful duet, and a certain brother recited splendidly, and Bro. So-and-so read a very amusing article which caused great merriment and applause, and then conclude by saying 'the meeting was a great success.' May I in a humble, earnest way,

express my mind? If we desire to inspire the brotherhood to wisdom, truth and love; if we desire to influence those out of Christ, and lead them into the fold of Jesus, then we must sound a different tune. The influence of such brilliant meetings, and the reciting of them in our religious papers, has the tendency of inspiring the young and the thoughtless with a spirit delighting in pleasure and fun. Sometimes in some of our churches one or two evenings, week after week, are devoted to practise singing and other useless exercises for the coming social or tea meeting, while there are no social prayer meetings nor Bible readings anywhere among the brethren, and the chapel through the week is closed and silent as the grave. Yes, there seems to be among some of our brethren a far greater desire for pleasure and fun than the desire to live right and glorify God."

Societies.—Bro. Telenius continues:—"There are no records of this kind in our early periodicals; neither any records of party names or societies being connected with the church, no more than there is in the New Testament. Are we not drifting away from primitive Christianity? Is it not THE CHURCH of Christ that is the light of the world? And is not that a name sufficient for all parties? Why distinguish ourselves by party names, and being a member in such and such a society apart from the church? It is an account of these societies and party names that the church itself is so hidden behind them and their doings, that you cannot tell where it is. Was it not in this way that the early fathers began to found institutions to carry out the church's work? The beginning was small and simple and the motive was good, but these institutions soon reached a greater prominence than the church itself, which was built upon the foundation of the apostles and prophets, for which Jesus died; and by-and-by it crumbled to atoms and was driven into the wilderness, and from the institutions sprang up the church of apostasy. Societies and party names are a hindrance to the real, true, genuine religion of Jesus, and have the tendency of engendering party spirit and drawing the church away from the unity taught in the New Testament, for which our pioneer brethren fought so hard fifty years ago."

Dominance of Christianity.—Gladstone has written an introduction to the "People's Pictorial Bible History," in which he says:—"The religion of Christ is far mankind the greatest of all phenomena, the greatest of all facts. It is the dominant religion of the inhabitants of this planet in at least two important respects. It commands the largest number of professing adherents. If we estimate the population of the globe at fourteen hundred millions

(and some would state a higher figure), between four and five hundred millions of these, or one-third of the whole, are professing Christians; and at every point of the circuit the question is not one of losing ground, but of gaining it. The fallacy which accepted the vast population of China as Buddhists in the mass has been exploded, and it is plain that no other religion approaches the numerical strength of Christianity; doubtful, indeed, whether there be any which reaches one-half of it. The second of the particulars new under view is perhaps even more important. Christianity is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers; and this power is both moral and material. In the area of controversy it can hardly be said to have a serious antagonist. Force, secular or physical, is accumulated in the hands of Christians in a proportion absolutely overwhelming; and the accumulation of influence is not less remarkable than that of force. This is not surprising, for all the elements of influence have their home within the Christian precinct. The art, the literature, the systematised industry, invention, and commerce, in one word the power, of the world are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations.

AUSTRALIA'S MISSIONARIES IN INDIA.

G. L. WHARTON.



THE Christian Mission in India take very great pleasure in making grateful acknowledgment to the Australian Churches of Christ for the timely and efficient help they have rendered and are still rendering towards evangelizing India.

All may not be aware of the fact that the Australian brethren are now supporting five missionaries in the Christian mission in India. For the interest and encouragement of all our brethren, the following short sketch of these and their work is written for the *Australasian Christian Standard*.

MISS THOMPSON.

has been in India nearly five years. She is a pukka (genuine) Australian from Melbourne. She was baptised by Bro. M. Wood Green at Collingwood, and is an out-and-out Christian of faultless spirit and character. She was the first, and I

believe up to the present is the only missionary the Churches of Christ in Australia have sent out to a heathen land. She has acquired a good working knowledge of the language, and wherever she goes, in teaching, spirit and deed, hears the glorious light of the gospel of Christ. Her work is among the Zenanas and women, and therefore is not of a kind to show or tabulate. The work she is doing is indispensable in winning India for Christ. She is constant, cheerful, and prayerful in her work. She and Miss Judson of America, equally consecrated and faithful, live together, and make a bright, Christian, godly home, in itself a perpetual witness for Christ. Pray that they may be kept and used for and by the Master in blessing and the heaven.

NATHOO LAL

is a good preacher and teacher. He was an orphan boy brought up in a Presbyterian Orphanage in Rajputana. He was baptised in Hurda, and for several years taught successfully the boys' school, when he developed a talent for public preaching. He is a strong, commanding preacher in the bazaar, and always gets a good hearing. He has been supported the last five years by Bro. Wm. Burford of Adelaide, S.A. He and his good wife

KHIMIBAI

ate in charge of Charwa, one of the out-stations of Hurda. It is 25 miles from Hurda. They live in a mud hut, and preach and teach among the villages. Khimibai was a widow when Nathoo Lal married her. She is a model Christian woman in disposition, character and work. She keeps her mud house clean, tidy and inviting, and her curry, rice, and chapatties are tempting and satisfactory dishes. The heathen women all love her. She does good wherever she goes. She has adopted a bright little girl, an orphan relative, who is a great comfort in her home. By her first husband she had one son,

YAKUB HASSI,

who is now 20 years of age. He lives in Hurda now, attending the Bible and Training School. He has been supported by the Ladies' Mission Band of Grote-street Christian Church, Adelaide, S.A. He is one of the best boys I ever saw, and was baptised in Hurda when 14 years of age. Besides preparing his lessons for daily recitation, he preaches in the bazaar, teaches a Sun-

day School in a village one mile from Hurda, keeps the book-shop accounts for Mrs. Wharton, and makes himself generally useful. He has a talent for music, and has learned to play the violin, flute and accordion.

JEREMIAH

was a few years ago Dr. Durand's cook. Three years ago he was converted and baptised in Hurda, and is a very earnest and willing worker. He assists in the dispensary and hospital work, preaching and teaching Christ to the patients and the people. He is a first-class nurse and a great help in treating the lepers. He shrinks not from doing what very few could or would do for others. He is a widower, having lost his wife about a year ago. He is supported by the church at Doncaster, Victoria.

We love these missionaries of Christ for their work's sake, for their loveliness of character and spirit, for their devotion and faithfulness to Christ. They are worthy of confidence and support. Those who cannot themselves go in person, can help to send those who are ready and prepared to preach the gospel to the whole creation. We are thankful to God for these associates and companions in the work of the Lord.

We appreciate very much what our Australian brethren are doing for India. We wish they had instead of 5, 10,000 such representatives in India. We pray that the brethren may not grow weary in well doing, for they shall reap if they faint not. He is faithful who has promised.

Christian Mission,

Hurda, C.P., India.

February 15th, 1895.

The Querist.

By G. B. MOYSEY.

THE USE OF THE LORD'S DAY MORNING CONTRIBUTION.

A Brother asks: "Is it right to use the morning contribution for general purposes; that is, any purpose other than the relief of the needy?"

REPLY.—There is nothing in the N. T. to prevent us from putting the whole of our contributions for the purposes of pity and benevolence into the one fund, and it is certainly a very convenient arrangement. If there is a surplus after the wants of the needy are supplied, we know of nothing in

the Scriptures to prevent it being used for general purposes; and as a matter of fact, such is the usual custom with the churches.

TAKING INTEREST FROM BRETHREN IN DISTRESS.

"Ajax" enquires: "Is it in accordance with N. T. teaching for brethren to take interest for money lent to brethren in dire need?"

REPLY.—Certainly not. The supreme law of the kingdom—the new commandment which requires that we should "love one another, even as Christ loved us"—absolutely forbids us to take interest or anything else from brethren in "dire need." Instead of "taking" anything under such circumstances it is our duty to "give" to the utmost of our ability till the season of dire need has passed away. "Who hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?" (Jno. 3: 17.)

Of course the answer to the question whether it is right to take interest from brethren who are not in "dire need," might be entirely different.

Correspondence.

GOLD AND THE GOSPEL.

DEAR EDITORS.—I notice Bro. Scilly has raised his "hammer" aloft to smash "in pieces" what he calls "the idol" of "close contribution." Before he exhausts his herculean powers permit me to point out to him that he has not reduced the proposition to the simplest form. I submit the work he has undertaken to perform is to smash the "idol" of a "free gospel;" that, and that alone, is the simple question. So this I will hold him to perform, not by showing the inconsistency of the brotherhood on questions inconsistent with the "idol" of "close contribution" which they practice. Oh no, that will not meet the case, and I am persuaded he is sufficiently intelligent to know this. So far as he has gone in his introductory—first blow, he has left no impression, because he is on false premises. Let him, therefore, adopt the honest and simple course for straight attack on a "free gospel," and not upon the "idol" of "close contribution." Because of the inconsistency of a man or the brotherhood as in this case he is going to prove his case and kill the idol; adopting this line I could prove that many things ought to be adopted. Indeed, these would be adopted to the means which could be employed to get gold for church purposes. I refrain opinion at present, but would remark to pub-

lish to a reply to "J.E.L.'s" pamphlet at a cost of about £4 is a very successful way of shutting the mouths of the greatest number of the brethren and burking discussion. However, I have decided to have all the pamphlets and peruse them while I listen to every smash of Selby's sledge "hammer," and when the din is over if necessity require I will be compelled to crave a little of your space. Meanwhile I will exercise patience. Yours fraternally,
Sydney. ALEX. HUTCHINSON.

P.S.—Since I wrote the above I have read your "Word of Counsel" in the STANDARD, and think it is well to the point. But as Bro. Selby has declared himself like "the voice of one crying in the wilderness," and being in earnest it is to be hoped he counted the possible cost of his undertaking before he lifted on high his "iconoclast" hammer. Yet lovers of truth have nothing to fear, for in due time truth will ultimately prevail.

MUSINGS OF AN OLD CARTER.

NO. 1.

There are many carters on the roads, but my cart has not been made to run in their ruts. There is a good deal of ill-feeling sometimes on the roads. Some won't do a good turn to anyone, and get wild if you do. They say it don't pay—bad for trade. But I meet some with the good old spirit. They say one good turn deserves another, and no one can tell what he may need before he gets to the end of the road; that it has always been more blessed to give than receive. Let us keep the wheels going round. When the horse gets stubborn and won't pull, some carters say whip the horse that will go, no use to whip the one that won't; but it is not just fair after all. But some are worth the price of a whip—"real jibs"—not good feed for cows. Some carters don't deserve a good horse, for they don't know how to drive one. They can manage on the broad road, for there they have plenty of room to roll about, but they can't drive on the narrow a bit. They make plenty of dust fly, and nearly blind those who are on the road. I find these carters are very wise in their own conceit. They can tell you all the points of a horse; the harness to get, and what dray is best suited for the road; yet if you examine their turn out you would not give a brass farthing for

the lot. The carter has observed that the steeper the hill the more difficult to climb; that real good horse-flesh is required, and that plenty of flesh and little grit won't answer; that horses are all rush and no pull. A few oats makes a sight of difference to the old nag, and a little grease helps the wheels round; that many a load sticks up through not putting a shoulder to the wheel. He has often heard say, "Slow and sure wins the race," and "the more hurry the least speed," but some horses move mighty slow. There is a good old book that says, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." But only a slight touch is needed on true blood. No doubt a little whip is good on more than one kind of horse, and it may liven the old donkey too. Yours,

CARTER.

PARK'S BIBLE CARRIAGE.

DEAR BRO. EDITOR,—I just want to send you a few lines to let you and the brethren who read the STANDARD (and that is or ought to be every brother in the colonies) what a grand work our Bro. Park is doing with that Bible Carriage of his. He has been in the Goulburn Valley, as most of you are aware. For the past two months he has helped us greatly at Kyabram. At Toolamba he has visited all the brethren and persuaded them to continue their morning meeting, which has been discontinued since our Bro. Moore's death. Held meetings in the public hall there, and sent things going generally in the Master's service; from Toolamba to Shepparton, where the work has been at a standstill for a long time. He visited all brethren he could find, and left them with a promise on their part they would start again to hold forth the glad tidings. On to Numurkah, where Bro. Grant, Morrison, and other isolated brethren are scattered about, and a nice meeting was held. From there on to Nathalia to our Bro. Smith's, who wished to keep Bro. Park there for three months, thinking much good would be done, but Bro. Park could not spare the time just yet. Meetings were held in the Waata State School to good audiences; eight met on Lord's day to shew forth the Lord's death till he comes. From Nathalia back the same route, building all up on the way, and preaching to all the people

with whom he came in contact with. Now, brethren, comes the point. Bro. Park doesn't look after selling much. He will preach all day at one house if they will listen, and it never seems to cross his mind that he has anything to sell. To win souls for Christ is his work, and we must help him. He wants a new carriage, the one he has not being fit for the work; and he should have a lover of the Lord with him, one who like Bro. Park is devoted to the work for Christ's dear sake, and not think much of the god of this world—gold. We don't want men who just preach so much gospel for so much pay. I very much fear we are running after too much parsimony of late. What is there to hinder the church from putting other bible carriages in work and evangelising the whole colony in this way? Now, brethren, who is going to help get Bro. Park a better carriage before the winter comes on; he wants it, and badly. I hope to see this matter taken up at once and heartily. To get a carriage worthy of our cause and its object, some £40 is required, of which sum £4 are in hand. I hope to see the STANDARD take this matter up and accept office of treasurer for it. The Kyabram people will help all they can, and as touching the good mate, is there anyone who is not tied at home, and who loves the Lord well enough, to work in this way; if so, let him communicate with Bro. Park. He must like Paul be prepared to rough it a lot. Thus I leave it with the brethren. I am, Yours fraternally,
GEO. H. BISHOP.

THE ANTIQUITY OF MAN.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—I find that my letter to you has induced your correspondent, A. Hutchinson, to rush into print again. In his former letter, he thanked you for "giving 'J.E.L.' a very gentle rebuke;" but to show that he did not consider your "gentle rebuke" sufficient, he without delay administered a very rough one. Kindly grant me the space to assure my friend that, notwithstanding his crushing letter, I still breathe. I fear that he has been ruffled, and my advice to him is: "Keep cool," my friend, "do not get into such a pother." Words of scorn will not advance the truth on either side; they indicate rather the inability of the writer than the strength of his cause.—I am always desirous to give

due praise to all who deserve it; so while I cannot compliment A. Hutchinson on the courtesy of his style, and although he accuses me of dishonesty, I do most thoroughly compliment him on his perspicuity, for both his letters show with the clearness of sunlight that he knows very little of the topic upon which he undertook to write. Pope mentions certain people who "rush in where angels fear to tread," and in another verse he tells us that one of this class "is happy that he knows no more." Your correspondent informs us that he has failed to discover what the greater portion of my letter has to do with the "Antiquity of Man." Then why need he trouble himself about it? but as other persons have acknowledged that my letter does directly bear on this question, I am forced to the conviction that the defect arises from the obtuseness of Alex. Hutchinson, and I am confirmed in my conviction by the unaccountable manner in which he has mixed up my remarks with those of the learned Christians quoted by me. Your printer distinctly showed the quotations by inverted commas, so that our friend's blunder is inexcusable. He does not know what is meant by race, and says that if three races exist, it is incumbent upon me to show whence they came. Not so, my friend, they are here before the eyes of all who have eyes to see, and as to how they came, that reminds me of a remark of Spurgeon's when some one asked him about the origin of evil. "It is here," said he, "let us try to remove it, and defer the question how it came until after the judgment day." I simply tell my friend that, whether there are three or three hundred races, they are here by the same almighty fiat that called the Adamic race into existence.

Respecting my question, "Are eight hundred years sufficient to develop these?" I rebut with indignation his charge that there is a sneer in it; and I affirm that this charge and his linking "Prof. Dawson with the whole school of incipient infidelity," and placing them on one side, and "Paul, the tent-maker," on the other, shows his unfitness to discuss this subject. Your correspondent desires to know who have assumed that when Noah came from the ark, "he and his family were the only human beings on the face of the earth." Indirectly, I answer, I have not said that Paul did. Directly, I answer, a gentleman in Sydney, by name

Alex. Hutchinson, does, and I will favor him with a reason for not agreeing with him. It is because the Mosaic record hints at the existence of intellectual beings, who were not of Adam's family, and that Cain found a wife amongst them. Because they probably lived during the Tertiary period of our globe's history, they have been called the Tertiary race. My friend tells me that the fifth chapter of Genesis is dead against me, and he pities my blindness and poverty. So, thanking him for his regard for my welfare, I will turn to the chapter and see whether it is he or I that requires eye salve to enable us to see. In the third verse, we are informed that Adam was a hundred and thirty years old when Seth was born. This was after the death of Abel (chapter 4: 25, 26). Seth, according to Hebraists, means "one appointed" or "a sprout," and from these verses it appears that Eve understood that Seth was given her in lieu of Abel. Adam's progeny was reckoned through Seth. Though Cain was the eldest son, and still living, he was lost to the human race in one way, as Abel was in another. Thus Adam's progeny was reckoned through his third son. The fourth verse informs us that after the birth of Seth, Adam begat sons and daughters. There is no record of daughters being born until after the birth of Seth. Hebraists inform us that, from a peculiarity of expression in the first and second verses of the fourth chapter, the probability is that Cain and Abel were twins. Be that as it may, they lived together long enough to labor with their own hands, and to offer their respective offerings to Jehovah. They were therefore full grown men at the date of the murder. Cain was banished not from the *earth*, but from the cultivated spot of *ground* near Eden. (*Vide* Genesis 4: 14, R.V.) He was banished from his father's house, where in time he would be able to mingle with brothers and sisters. Cain was submissive; he did not complain of his sentence, but allowed it to be just, and declared that his crime was too great to be forgiven. (*Vide* chapter 4: 13, R.V., *margin*.) Now mark his fear: "Thou hast driven me out this day from the face of the *ground*; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the *earth*;" and it shall come to pass that whosoever findeth me shall slay me." Will A. Hutchinson kindly throw some light

upon this subject, and inform us who they were of whom Cain was so afraid? If there were no other intelligent beings at this time than Adam's family, Adam and Eve were its only representatives. It is evident that Cain did not refer to them. Mark, the Lord did not tell Cain that his fears were groundless, but as death was not included in his sentence, He guaranteed his safety (*vide* verse 15). Surely all this points to a fierce race, and Cain's fear that he would not be able to avoid them. The sixteenth and seventeenth verses inform us that after this Cain dwelt in the land of Nod, had a wife, and built a city. Up to the time of his banishment no daughter had been born to Adam; but supposing there had been one, old enough to be his wife, is it likely that her parents would have allowed her to leave her home and become the wife of her brother's murderer? The popular supposition is that Cain married his sister. This is gratuitous fancy. When our friend has solved this problem, there are one or two other questions which, with your permission, I should like to present to him for solution.

I hope this letter will not disturb his equanimity. I have been careful not to alarm him by the sight of an Egyptian mummy, and I have not asked him to ascend one of the pyramids with me; so, notwithstanding the air of superiority which pervades his article, I venture to correct an error into which he has fallen. In my letter I wrote "Bronze and Iron, of Palæolithic and Neolithic." He quotes me thus: "Bronze, Iron, or other metals." I desire to point out that these two ugly looking words are not the names of metals, but are two adjectives, each composed of two Greek words, and that Palæolithic refers to the more ancient and Neolithic to the more recent stone age. I could write more, but I fear encroaching too much on your space, especially as I have received a letter from a distant correspondent, expressing his surprise at your allowing so much space to what he disdainfully terms a "long rigmarole without a line of argument in it." He wants to know what I can say about it. As I have not replied to him, I trust you will allow him to pursue this in print. Before concluding, however, I have to express my sorrow that I am unable to accept A. Hutchinson's proposed amendment of Genesis 5: 1. Instead of the common version, he

suggests that it should be "This is the book of the generations of man. In the day that God created man." Instead of this, I prefer "This is the book of the generations of Adam. In the day that God created Adam." The received rendering is satisfactory to me, but as our friend suggests an alteration, I have merely stated the alteration I would prefer, if we must have one. My reason is that Hebrews inform us that the Hebrew for man has sometimes the article and sometimes not, and that our translation is inconsistent through inattention to this. In Genesis 5: 1 it has not the article, but in the next chapter, verse first, the article is present, and we read "And it came to pass, when the Adam began to multiply on the face of the ground (R.V.) and daughters were born unto them, that the sons of God (or according to one translation, "sons of the Gods) saw the daughters of the Adam that they were fair; and they took them wives of all that they chose." In Genesis 1: 27 there is the article, though not in verse 26. So it reads, "Let us make Adam" and "God created the Adam." Does not this refer to one particular family? So "ground" not "earth," in 6: 1, points me not to the face of the earth but to the cultivated spot near the old homestead.

In a daily newspaper I have just read of some excavations now being carried on in Guatemala, Central America, at a depth of from 15 to 20 feet. Pottery, flint daggers, ornaments, idols, and some human skeletons of an average height of seven feet have been brought to daylight. These are clearly from a remote prehistoric antiquity, and bear on the present question. Your readers must make their own deductions.

Ballarot, M.
[The above must now close the discussion.—Eds.]

Foreign Missions.

F. M. LUDBROOK.

Ych, via Maulmain,
Burma, 7th Feb. 1893.

DEAR BROTHERS,—January 3rd number to hand with thanks. Since I last wrote you, I accompanied Bro. Halliday with his family to Harpoon, taking leave with him as he embarked for Liverpool per S.S. "Prisme" on 23rd ult. Our F.M. Committee on the arrival of Bro. Halliday in England will be better able to understand

all the bearings of our mission work among the natives of this neighbourhood. It is encouraging to know that one young Talaing woman has resolved to become a Christian. There are others ready to follow, so we are expecting and laboring for the ingathering of some into the fold of Christ. Oh, brethren, cease not to pray for the cause in Burma that those who sit in darkness may indeed see the great Light of the world, and surrender their hearts and lives to Him who died to redeem them. Oh far more pluck to fight the demon foe with the gospel of Christ. "Assiduous affliction and indefatigable industry" on our part, backed up with the mighty grace from heaven, will yet accomplish a grand awakening and turning to the Lord, I am fully persuaded. The victory is ours. Praise the Lord.

Yours,
ALFRED E. HUDSON.

Home Missions.

By M. McLELLAN.

W. D. LITTLE—Immediately after last report we left Celce and went to Wellerburn via Ballarat, Maryborough, Bet Bet. At Wellerburn had most excellent meetings, and a pious lady, for some time a captain in the Salvation Army, but who has been taught the way of the Lord more perfectly, was baptized. At Fernhurst had a pleasant and instructive time with the brethren, who are not weary in well doing. Then on to Echuca, where the average attendance at the worship meetings has improved. At Kyabratra the opposition from without is very pronounced, but a great deal of work is to be done in teaching those who have lately been brought in.

W. W. TOWNLISON.—On February 24th I was at N. Yanna. The meetings were fairly well attended, especially the evening gospel service at Bro. J. McCallum's.

On March 3rd we had a nice meeting of Delegates at Kaniva in the morning, and in the evening a very good attendance to hear the gospel at Lillimur.

On Wednesday, March 6th, was held the Annual Conference of the West Wimmera churches. In every way it was a success just our expectations.

Last Lord's day, March 10th, Bro. Milne addressed the Lillimur church in the morning, and preached at Leoor in the afternoon, and the writer spoke to a large meeting in the evening at Kaniva. Our note has been added to the saved by faith and baptism during the month, also three others have decided to become obedient to the faith—two in Ferdertown, one in Lillimur.

G. H. BROWN.—On the 24th February

visited Warracknabeal. In the afternoon preached at Brim to about 50; evening, Galaquil, about 50 present there also. 3rd March, visited Hangerang in the morning. There was a fair meeting; the brethren met regularly. Afternoon, Hangerang. Evening, Galaquil East, about 50 present; still no additions from this place, yet the interest is all that could be desired. 10th—morning, Galaquil; afternoon, Brim; evening, Galaquil. 17th—morning and afternoon, Galaquil; evening, Galaquil East. This seems to be a sowing time with us, but the harvest time is more pleasant. I hope that it is not far distant.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But those items arriving by noon on Wednesday will find a place if there is room. Send all notices direct to A. B. MATTHEW, 528 Elizabeth street, Carlton.

WESTERN AUSTRALIA.

PRESTON RIVER.—About four years ago a Bro. Scott settled down on the Preston River in the southern districts, and started preaching the gospel. The district had had the labors of a Wesleyan minister, and consisted of a mixed religious people, Church of England, etc., but in the opinion of our good brother still wanted converting. After patiently and carefully laboring for four years Bro. Scott has had the pleasure of leading the whole district in which he resides to obedience to the apostles' teaching, and has immersed all but a very few (two or three persons). The fame of "Scott the Dipper," as he is sometimes called, has spread for miles around. And I was told of one carriage full driving from Vasse, a distance, to hear his "strange preaching." Such is the gospel thought. Bro. Scott is described as an elderly Scotchman, who has grown grey in the Master's service, but carries himself with the energy of youth, and the first glance reminds you of that old description, "his eye was not dimmed," etc., and is uniting in the matter of saving souls. As a preacher he is a flexible and original speaker, and (I think it must be that Scotch accent) commands your attention, and the effect the results have proved. The converts are a most united and brotherly lot, and Bro. Bell described them enthusiastically as extending to him a warm hearted welcome fellowship.

Bro. Scott has worked all the time free and has never asked for help. Sometime ago a proposal was made to present him with a buggy and horse to move effectively to the work. But Bro. Scott told the brethren he would not hear of such a thing.

NEW SOUTH WALES.

N. S. W. SISTERS' CONFERENCE.—The sisters of the Churches of Christ in and around Sydney held a meeting in the chapel, Elizabeth-st., on Wednesday, March 13th, to consider the advisability of holding a Sisters' Conference. 76 were present, and Sister Clapham was elected to preside. After explaining and speaking in favor of a Conference, which caused some discussion, the proposition "That the sisters hold a Conference this year," being put to the meeting was carried by a large majority.

It has been decided to hold the first Conference of the sisters of the Churches of Christ of N.S.W. on Monday, April 8th, in the chapel, Elizabeth-street, Sydney, commencing at 2 o'clock. A public meeting will be held in the evening. T.S. Sec.

ESMORE.—Since last report we have had five more additions by faith and obedience. Bro J. Bardsley has crowned a life of liberality by giving a cheque for £100, and thus freeing the Tabernacle of all debt.

Bro and Sister Hunter have left on a trip to the old country. They were entertained at a social by the Conference, and the employees of Messrs J. Bardsley and Co. and James Hunter and Sons testified their appreciation by a trip round the harbor and a presentation of a marble clock and mounted photos of himself, workmen and factory respectively. [March 12.] C.A.R.

NEW ZEALAND.

PELOE.—A change of preachers has taken place here. Bro T. M. Turner, who has been preaching at Wanganui, is relieving Bro Wright for six months, he being much in need of a change. It is about three years since he commenced preaching, and he is beginning to feel the strain. We all wish him God speed.

March 3. C. How, Sec.

AUCKLAND.—The Quarterly Report of the Sisters' Sewing Class connected with the Church of Christ, corner of Cook and Dubou's street, Auckland, New Zealand.—"Once again it is our pleasure to bring before you our report. God has blessed and spared us to pass through another quarter, and we trust the work done has been beneficial to all. It gives us great pleasure indeed to see our sisters taking such an interest in this noble work, and we are happy to state that we have all resolved to do more for our dear Master this year than in the past. Since last we presented you our report, the work done has not been very great, as we have had the enjoyment of a seven weeks' holiday. However, we did not forget to assist in cases of distress. Now we are back to work again, and when the brethren know of any really distressing cases of poverty, whether it is for food or clothing, in or out of the Church, they are at

liberty to make it known to our class. We are willing to do what we can to assist the less fortunate of the brotherhood of man. We can remember that God approves of even small deeds of kindness, although it may be as small as the giving of a cup of cold water. We are careful it shall not lose its reward. Let us hope that we may long be able to not only cheer up, but influence some for Him, who has shown us an example by giving the greatest gift of all. We have purchased a sewing machine this quarter, and intend, God willing, to make good use of it. We have also a cash balance on hand of £2/12/14. The attendance has been very good. Dear sisters, there is plenty of room for workers in this part of the Lord's vineyard. The harvest needs reaping; the labourers are few. Come and join us, as we need your help and co-operation. Like kind words, kind actions never die, but are cherished and blessed.

E. JOINTON, Pres. J. LITTLE, Sec.
M. WHEATCROFT, Treas.

OHAREU.—We have to rejoice in that during the past few days four more have been added to our number—two by the obedience of faith, and two previously immersed. One of the former is the youngest son of one of our oldest members, Bro Jas Garrow, formerly of the Isle of Man. We "thank God and take courage."

Mar. 18. A. M. I.

P.S.—I shall probably not be leaving here till Easter.

VICTORIA.

ANCOE VALE.—After some time spent in faithfully sowing the good seed, in which brethren Smedley and Wm. Wilson have taken part, we were rejoiced on Sunday evening after an address by Bro. Harnacie, who is now speaking for us, to witness three coming out and nobly decide for Christ. May they prove faithful unto death is our prayer.

Mar. 18. T. M.

SOUTH AUSTRALIA.

ENSLY.—Since our last report we have had four additions by faith and obedience, and two by letter—Bro and Sister Smith, who were members with us at the opening of Park-st. Our meetings are well attended, and many strangers who have not been in Park-st. chapel before are coming regularly. Thus may their interest be deepened, and eventually united with us to extend the cause of the Master in this locality. The Endeavourers gave a song service at the Home for Incubables last Thursday. We are sorry to report that our Bro George McGowan is still very ill. Our prayer is that it may be the Lord's will to restore him again to us.

Mar. 19. T. G. STEINER.

GLENELG.—One addition to our number

last month by baptism—Miss Evaline T. Burford, baptised by Bro. Gore at Grelie-st. chapel, received into fellowship Glenelg by Bro. Archibald Smith.

Feb. 2. Wm. D. Sec.
POINT STREET.—We have had a visit from our much esteemed Bro. J. Verco, who was kept busy during the two Lord's days he was here, 17th and 24th ult. At the invitation given on the 24th, one responded, who has since been baptised by Bro. Verco and received into membership on the 3rd March. For this we thank God and take fresh courage. On Feb. 27th we celebrated our S.S. picnic. It was a beautiful day, and scholars, teachers, parents and friends spent a very pleasant time together.

Mar. 10. A. W. P.

TASMANIA.

LATROBE.—I am glad to say we have had an addition to the Church of Christ here. We set up the tent at the river side, and after prayer and the reading of the Word, I went down into the water with a daughter of Bro Taylor (of Sulphur Creek), when she was immersed into Christ. This will make five in his house. I have a letter from Bro. Allan Stewart of Melbourne, who is doing good work at Duck River, 100 miles from here.

Mar. 20. RICHARD C. FAIRLASS.

OUR NEWS BUDGET.

VICTORIAN CONFERENCE PROGRAMME.
Sisters' Conference—Wednesday, 10th April, at Lygon street chapel.
Temperance Demonstration—Thursday evening, 11th April.

General Conference commences Friday (12th) at 10 o'clock at Lygon street chapel.
Home Mission Night—Good Friday.
Speakers: Brethren Moysey, W. Wilson, M. W. Green and F. Pittman.

Saturday, 13th.—Business resumed at 10 a.m.

Sacred Cantata, Saturday night, 7.45
Conference Sermon, Bro. J. Pittman, Sunday afternoon (14th) at 3. Subject: "Christ and His Church."

Monday, picnic at Agricultural Show Grounds, Heidelberg.

Monday night, line light lecture by Bro. Maxton and Selby. Admission, 6d.

Tuesday night (16th), Conference Essay by Sister Eliza McCoughtry. Subject: "Imitators of God."

Churches which have not yet sent in names of representatives to Conference Secretary should do so at once.

Bro. Thomas Smith is pronounced out of danger by Dr. Ford, but he is still seriously ill.

Bro. H. J. Kemp and Sister Kemp and Bro. H. Lyall and Sister Lyall are recruiting their healths at Ocean Grove.

We have good reports of the progress of the church at Fremantle, W. A., but matters are not quite so encouraging at Perth.

The first conference of the sisters of New South Wales will be held on April 5th, in the chapel, Elizabeth-street, Sydney.

At a preliminary meeting to consider the advisability of such a conference, Sister Chalmers was appointed president and Sister T. Smith, secretary. The address of the latter is 28 Goodhope-street, Haddington, New South Wales.

Dr. Verco's pamphlet on "Mistakes About the Bible" is now ready, and may be had at the office of the Austral Publishing Co.

Bro. W. Geddes, secretary of the Church at Prahran, we regret to say, has been seriously indisposed. We are glad to report that he is now recovering.

Bro. W. Pryde of Matsura, N. Z., writes "Bro. Way is with us at present. Results so far, five additions; for which we thank God and take courage."

Bro. R. G. Cameron is preaching for two or three Lord's Days at Drummond. During his absence the Prahran platform will be occupied by Bro. J. T. Harding.

Bro. Wallis Ludbrook, who left for Bible College, Lexington, Kentucky, after a two years' course there, went to New York to study medicine. He graduates as M.D. in a month or two.

Bro. J. G. Barrett of the church at Murrumbidgee, has been elected as representative in the Legislative Assembly for South Carlton. Accept our congratulations, Bro. B.

Our last letter from Bro. Maxton contains the pleasing intelligence that he finds himself much stronger and his eye not nearly so painful. Since writing the foregoing he has returned to Melbourne.

The "Macallister" Bible Correspondence College—Bro. F. G. Dunn will in future conduct the above college. Further details in our next issue. Correspondence invited by Bro. Dunn in the meanwhile.

Further information is to hand regarding "Dr. Wm. Hammond's" family. It appears that not only did his wife die at Kingston, Jamaica, but before reaching there he buried his two children at sea.

It has been suggested that the Bible classes in our Lord's day schools might with profit attend, with their teachers, the Conference Sermon on Lord's day, April 14th. The subject of the sermon will be "Christ and His Church," which is designed to be especially helpful to young enquirers and Christians.

Bro. Jas. Park preached at Taradale last Lord's day when three made the good confession.

Mrs. Macallister and family return their sincere and heartfelt thanks to their many kind friends, whose sympathies were so kindly expressed in letters, telegrams, and floral tributes in their recent sad bereavement.

We understand that Bro. A. Macencarb, who was until recently, preacher for the church at North Melbourne, has decided to go to the Baptists. His main reasons are—difference of views in regard to the design of baptism, and on the Communion question.

The Church at Murrumbidgee commenced preaching services on Lord's day, Mar. 17. G. D. Moysie preached in the afternoon and C. Newham at night. Last Lord's day evening there was one confession, C. Newham again preaching. Secretary reports splendid meetings. Sunday-school will be started next Lord's day.

We think when the Victorian Conference statistics are published, it will be found that there will be a considerable falling off this year; not through lack of *admission* to the churches, but because of the great number of *subscriptions*. Some of our larger churches have been "reviving" their rolls, which will be the means of greatly reducing our numbers.

In our West Australian "Church News" will be found a most interesting report of a comparatively new work at Preston River. It is good to hear of devoted and earnest men like Bro. Scott who carry "the truth as it is in Jesus" wherever they go. We send fraternal greetings to "Scott the dipper" and all the brethren at Preston River. Let us hear from you.

The usual monthly preachers' meeting will be held in Lygon-st. chapel on Monday, April 8th, at 2.30 p.m., when the chairman will briefly introduce the subject of the revision of church rolls. As this is a question of deep interest to church officers, it was deemed advisable to intimate that the presence of all such would be welcome.

J. FREEMAN, Sec.

A grand vocal and instrumental concert will be given by the Lygon-street Choral Society, assisted by the Wesley Church Orchestra, on April 19. Sir W. Stenradale-Bonnett's "May Queen." Soloists: Mrs. McClelland, Miss Gracie Legge, Miss Hannah Dale, Miss Lena Harlow, Miss Elsie Swanwick, Messrs. E. M. Smith, Ernest Legge and Harold Ward. Full chorus and orchestra. Hon. conductor, Mr. Ernest Tippet; pianist, Miss Jennie Dickens. Doors open 7.30. Admission, 6d. N.B.—No reserved seats after 8 p.m.

T. RENTON, Hon. Sec.

We hear through Bro. R. C. Fairbairn that Bro. Allan Stewart is doing a good work at Duck River, Tasmania.

MACALLISTER FUND.—I am directed by the Victorian Executive and Missionary Committees to acknowledge with thanks the practical aid so generously extended to our late Bro. Macallister during his long illness. Sister Macallister will be entitled to a small sum, which will not be available for three months; so that (having 8 children), she will require assistance to tide her over in the meantime. The fund will therefore be kept open, and any contributions sent to the treasurer, Bro. W. C. Craigie, 251 Little Collins-st., Melbourne, will be gratefully received.

M. McLELLAN, Sec.
251 Swanston-st., Melbourne.

LOVED ONES GONE BEFORE.

MACALLISTER.—On the 10th inst. Bro. Duncan Macallister passed away from this earthly scene to a brighter world beyond. It is now many years ago since he joined the church. This event took place when Bro. O. A. Carr was preaching in the Foresters' Hall, Collingwood. Our deceased brother was a man of high intellectual attainments, and in his earlier years was much given to the study of the works of Darwin and Herbert Spencer. The pursuit of these studies did not lead to his spiritual development, but, on the contrary, lead him into the paths of unbelief. In the providence of God he escaped from the meshes of skepticism, and for the rest of his life was a devoted and untiring student of the word of God. The Bible became to him the book of all books, and nothing pleased him better than the unravelling of any difficult passages of Scripture. About eight years ago he instituted the Correspondence Bible College, and seemed to make this his life work. Indeed, it is thought that the close application he gave to this sowed the seeds of disease which eventually cut short his life in the prime of his intellectual and spiritual manhood. The many students whose minds were enriched with Biblical lore under his instruction remember him with great affection for his kindly interest in their welfare and the valuable help they received. His memory is also cherished among the churches with which he laboured, viz., Solo, Newark, Warramboss, Castlemaine and Warramboss. Our deceased brother was modest and unassuming, and would have been more appreciated if he had made himself more widely known. It was our privilege to see our brother a few days before his death, and have a few minutes' conversation with him. We found him trusting in Jesus and quite ready to depart hence. He was full of gratitude to the brethren for their kindness to him in his hour of need. May each of us be equally ready when the Master calls us.

COLLINGS—On the day following the decease of Bro. H. A. Walker another of the members of the church at Prahran was called from our midst by the inexorable summons of death. Our dear Bro. Alfred Collings who was but in the first prime of his manhood, being only 27 years of age, and who a few days previously seemed to be in his customary health, succumbed to an attack of typhoid fever, which developing with almost phenomenal rapidity overtook a naturally strong constitution, and completed its fatal course before it was generally known that he was otherwise than in his usual health. We rejoice, however, in the knowledge that though the message came suddenly it did not find our brother unprepared. In his life he had given abundant evidence that his faith and confidence were grounded on the Rock of Ages, and in the time of the most acute delirium the all absorbing theme upon which his mind continued to dwell was the hope of the gospel, which had been his joy in the day of health and strength. The end came in quietness at last, and our dear brother closed what seemed to promise a long and useful career, ere the meridian had been reached, leaving behind him a dear wife and three children to mourn their irreparable loss. May the eternal Author of all peace and consolation be their protection and their stay in time of trouble, and at last their exceeding and abundant great reward.

GULLOCK—On Lord's day, Jan. 13th, Bro. Alfred William Gullock entered into his rest. He had been ailing for some time and entered the Homoeopathic Hospital. He rapidly grew worse, and after about nine days passed away without any of his relatives being permitted to see him except his young wife, whom he at times scarcely recognized. Our brother was baptised by Bro. C. L. Thurgood at Dawson-street, Ballarat, on November 11th, 1875, and soon after came to Footscray, where he made many friends by his cheerful disposition and his readiness to assist whenever possible, both in the church and the school. On the 13th Jan. his remains were laid to rest in the cemetery in which he had labored, many sorrowing friends attending the funeral. Our esteemed Bro. Joiner of Footscray, and Bro. Morris of Ballarat conducted a very impressive service at the grave. Many beautiful flowers were sent by sympathizing friends, and though they will soon fade the love that prompted these gifts will ever be cherished. A handsome porcelain wreath under a glass shade from the Endeavor Class and Lord's day school was placed on the grave, and will remain a visible expression of esteem from the young friends among us. On Jan. 27th Bro. Joiner presided in an impressive sermon from the latter part of Rev. 7 to a very large audience, when two of our departed brother's

favorite hymns were sung, namely, 409 and 599 Sankey's selection. God will surely watch over the widow and three little ones, for we read in Psalms 72: 5 that "a father of the fatherless and a judge of the widows, is God in His holy habitation."

PELLIER—We regret to record the death of our aged Sister Jane Pellier, who died on Lord's day, March 3rd, aged 77. She was a consistent member of Dawson-st., where she was baptised by Bro. Hamill on August 14, 1870. She was born in Port of Spain, Trinidad, West Indies, and came to this colony with her husband and family in the year 1863. Her son Philip was a deacon of the church in Dawson-st. for some years, until his removal to Sydney, where he died in 1885. His death affected the health of his mother; she never seemed the same after, but was always looking forward to seeing her son. Her daughter and some of her grand-children are members with us. She was always in her place, wet or dry, when her health permitted; but for the past four years, owing to paralysis and infirmity, she has not attended the meetings. She was one of the old members connecting the old times with the new, of whom there are only some half dozen remaining. She passed peacefully away in her sleep. "A tired one gone to rest."

Stc. Dawson-st., Ballarat.

TYRELL—On Tuesday evening, the 5th inst., our Bro. Tyrell was taken home at the age of 71. His call was sudden, although he had been unwell for a little over a week. On the day of his departure he had seemed much better, expressing the hope that he might be able to be present at the Lord's table on the following Sunday; but the Lord willed otherwise and he passed peacefully away early in the evening. On Thursday we laid his body in the tomb, Bro. Lawson conducting the service at the grave. About 30 years ago our brother and his wife had placed in their hands a small handbill inviting them to come and hear the gospel of Christ proclaimed by Bro. H. S. Earl, in St. George's hall. They accepted the invitation and were among the first immersed in the Lygon-street chapel. By his consistent walk, quiet and unassuming manner, our brother adorned the gospel of his Saviour and endeared himself to all his acquaintances. He had been connected with the South Melbourne church for the last five years with the exception of a few months with the North Fitzroy church. With his daughter, Sister Veitch, and Bro. Veitch, with whom he resided, and other bereaved relatives we sympathise, but rejoice in the knowledge that they are assured that he is gathered home to join his Saviour and those who have gone before, where God shall wipe away all tears from their eyes, and there shall be no more death, neither

sorrow nor crying, neither shall there be any more pain.

C. H. M.

WALKER—On the 16th February, at his residence, Evelina Road, Toorak, our dear Bro. Henry Allen Walker from a condition of prolonged and intense suffering, borne with Christian fortitude, passed into the eternal rest. Our brother had for a lengthened period been under medical treatment for an obstinate tumor that defied all the skill and patience brought to bear upon it for its amelioration, ultimately developing the most serious complications, and eventuating in the sufferer's decease. From the nature of his avocation, that of a commercial traveller, Bro. Walker was precluded from taking any active part in the affairs of the church, but in his private capacity, he was most esteemed by those who knew him best, as a humble, faithful, and sincere follower of the dear Master, whom he owned as Lord. The end when it came found him confident in his trust in "Jesus, lover of my soul," the only care being for the dearly loved ones whom he was called to leave behind. That the sorrowing ones may be abundantly comforted, from the Eternal source of all comfort, will be the universal prayer of all the brethren at Prahran, with whom our Brother and his family has been associated in membership these many years.

ACKNOWLEDGMENTS.

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VICTORIAN MISSION FUND.

Mooroolbark, per Sis. Bullivant, 11/; Brunswick, per Sis. F. Dickson, 4/2; Lygon street, per Sis. A. Enderby, 10/6; North Melbourne (additional), 1/-; Church, Bangerang, 1/1; South Melbourne, per Sis. Rumetsch, 1/10s. Total, 16/7s. 6d.

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

RESCUE HOME.

Col. Card, Miss E. B. Hill, Hillmore, Q., 10/-; Col. Card, Miss Agnes Hill, do., 4/6; Mr. and Mrs. Ford, Hawthorn, 5/2; Col. Card, Mrs. M. Newmarket, 6/2; Miss Smith, Col. Bag, N. Adelaide, S.A., 1/2/6; Miss Annie Morris, do., 1/6; A Sister, N. Fitzroy, 2/6; Miss M. L. Duncan, Glenburn, W.C.T.U., 1/1; Col. Bag, Mrs. Henshaw's Bible Class, N. Adelaide, per Mrs. Underwood, 1/18s. A Friend, do. do., 10/-; Mf. Underwood, 10/-.

Almshouse.

J. PITMAN.

SUBSCRIPTIONS RECEIVED

With thanks.—P. Orr, 2/6; Lee, Miss Gray, Bardsell for Divers, 1 Selby, Mrs. Wilson, Mrs. Bennett, Mrs. Bullivant, G. McCormack, and J. Doreen, 5/5; Mrs. W. D. Little, M. M. Black, and W. Pallott, 10/5; W. Pryde, 20/-.

M. McFELLAN, Manager.
251 Swanston-st., Melbourne.

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