

The Australasian Christian Standard.

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

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Current Topics.

THE MESSAGE OF THE NEW YEAR.

† ASKED the New Year for some motto sweet,
Some rule of life with which to guide my feet;

I asked and paused, he answered soft and low.

"God's will to know."

"Will knowledge then suffice, New Year?" I cried;

And ere the question into silence died, The answer came, "Nay, but remember, too,

"God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer sweetly fell

"Yes! this one thing, all other things above,

"God's will to love!"

OUR AMERICAN COUSINS.

The action of President Cleveland in regard to the Venezuela affair is one of the greatest blunders of the present century. That two great nations like Great Britain and the United States should ever seriously contemplate the possibility of war against each other is a blot upon our common civilisation. There are no two nations upon the earth which are bound by more ties than these are, and their failure to work together for the promotion of universal peace would mean a retrograde movement in the direction of barbarism. We sincerely believe that the President's attitude does not represent the best elements of

American society, but is rather an electioneering dodge to curry favour with an alien population of an anarchist type. The President has probably learned by this time the folly of playing with edged tools, and the immense financial loss brought about by his blunder will serve as an object lesson to all political tricksters in the future. The pulpit of America has declared his message to Congress "as the crime of the century," and no doubt this expression of opinion will materially help to neutralize the nefarious wire pulling of the Tammany Hall ring.

MINES ON HUXLEY'S TOMB.

Agnoaticism is, at the best, says the *Presbyterian Monthly*, a very poor creed. Or rather, we should say, that on its own avowal that it cannot know anything about God or the awfully mysterious future, it is the very poorest of all poor things. Not an inch of footing, not a gleam of hope, not a word of cheer has it got for a weary, restless, anguished heart. Can anything be more sad and melancholy than the lines reported as having been inscribed on the late Professor Huxley's tomb? What a queer mixing up in them of things that differ most widely—Paganism and Christianity. The lines are the following:

And if there be no meeting past the grave,

If all is darkness, silence, yet to rest

Be not afraid, ye waiting hearts that weep

For God still "giveth His beloved sleep."

And if an callous sceptic wills—so be it

What a contrast is presented to this in the magnificent psalm of Paul on the verge of death and the grave: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

MORE BACKBONE.—If there are any of our readers who find that their surroundings make it difficult for them to "hold a straight course" in the journey of life, we commend to their serious consideration the following impressive words:—

"The principle has a wide application, that no one has a right to excuse himself from serving God because he is surrounded by evil influences of a discouraging atmosphere. Perhaps some of my readers are kept from taking a decided stand for Christ because fear of man or some selfish, worldly interest holds you back. You acknowledge that you ought to be followers of Christ, you may desire to follow Him; but you are in an irreligious family, or in an irreligious partnership, or among scoffing fellow-clerks, or frivolous associates in society. It is rather uphill work to be a squarely conscientious Christian among such surroundings. Yet it is not impossible. Christ's grace will be suffi-

ent for you. The worse your atmosphere, the more need that you be not only pure, but a purifier. If Cæsar's servants and soldiers could serve the Lord in heathen Rome, you can serve Him in your town, though every acquaintance you have should launch a sneer at you, or give you the cold shoulder. Pray for more backbone, and then "stand up for Jesus." Man of business! the atmosphere that you breathe may not be very inspiring to godliness of life. But surely your warehouse, your shop, your counting-room cannot be so unfavourable to Christian living as was Nero's amicable court. Your business, I take it, is an honourable one if honestly pursued. If not, quit it *instantly*. If it be a lawful calling, then enoble it by serving God in it every hour. A counting-house, a workshop, or a broker's office is as good a place to preach Jesus Christ in as any pulpit in the land. If there are tricks in trade, if there is an increasing tendency to gambling in business transactions, then all the more need that you should prove things honest in the sight of men, and so conduct your business that Jesus Christ might audit your books and stamp every page with His approval. It will be of no avail for any man or woman to plead at the judgment bar that they were placed in "unfavourable circumstances" or an irreligious atmosphere. No one ever needed Christ more, or honoured Christ more, or enjoyed Christ more, than the old prisoner, Paul, and his brave associates, under the shadow of Nero's brutal and bloody despotism."

PARENTS IN AUSTRALIA.

—Prior Vaughan, who is now on a visit to the colonies, has been giving expression to some of his views regarding home life in Australia. What he says relating to parents and children is worthy of exact consideration. "The decided tendency of parents in Australia," said the Prior, "is to over-indulge their children and to let them have their own way in well-nigh everything. This weakness is fatal to Christian education. It is an insidious form of self-love for which parents will have to pay dearly later on. The words of Solomon are as appropriate to the rising generation of today as to any past

age. But parents have not the courage to correct their children in these days of effeminacy. In the old country a child is not asked what he would like, but is expected to take what he is given, and to follow as a matter of course the sounder judgment of his elders. A child is there taught to regard his parents as oracles of wisdom, and he accordingly grows up with a deep reverence and a tender love for them. Here, on the contrary, the natural order is inverted. The child rules the parents. Nay more. One sometimes finds children pitting the conflicting commands of one parent against those of the other and adroitly capturing their own way out of the wrangling that follows. What is the consequence? With wills never broken or thwarted, strangers to self-mastery, unschooled in obedience, undisciplined in Christian humility, and nurtured in an atmosphere alien to the spirit of reverence, the boys and girls of the Australia of to-day are glaringly devoid of the old and beautiful spirit of filial piety. Reverence does not enter into their composition. They speak lightly of those whom they should most honour and revere, and to whom under God they owe their existence. The trainers of youth in the colonies have an exceptionally arduous work in hand, and are heavily handicapped. Much that is done in the colleges and convent schools is undone at home. Therefore the noble work of Christian education demands here on the part of the trainer and teacher much prayer for God's assistance, an unflinching depth of justice, constant watchfulness, uniform kindness and gentleness, accompanied withal and invigorated by an unwavering strength and determination that holds out no hope of relentance."

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PURITY PEACE UNITY LOVE POWER

IS THE WORLD GROWING WORSE?

NO. 1.

THE pessimistic family may be divided into two classes. The first of which holds the doctrine that all things are for the worst, that there is no benevolent ruler of the universe, and no hope of happiness for man. The second differs from the first inasmuch as it subscribes to only one article in the above creed, viz., "that all things are for the worst." It is quite possible that the latter would object to being placed on the same level as the former, or even object to a comparison being instituted between their respective modes of thought. They very properly argue that there is a wide distinction between atheism and non-atheism, and it may at once be admitted that so far as that is concerned there is no comparison between them. This being so, the thought is at once suggested, how can two things starting from such opposite platforms arrive at practically the same terminus. For the conclusion of one is virtually the conclusion of the other. If there is any difference between the two it is in the fact that the one teaches the world is about as bad as it can be, while the other thinks that while it is bad now it will be a great deal worse in the future, indeed, so far as we can gather, they put scarcely any limit to its badness. Now the question for all thoughtful people to consider is this, "Can two such opposite systems as Atheism and Christianity lead us to similar conclusions in regard to the present and future condition of our world?"

As it seems to us scarcely possible that two such opposites should lead in the same direction we purpose enquiring what foundation there is for either Atheistic or Christian pes-

simism. That Atheism should breed despair is what we should naturally expect, for as Coleridge says:—"The owl Atheism, sailing on obscure wings, across the noon, opens his blue fringed lids, and shuts them close, and, hooting at the glorious sun in heaven, cries out, 'Where is it?'" It loves the darkness, and darkness is the mother of doubt and despair. But that the system which Christ inaugurated should have so little power in the world as to leave it in the long run no better than if Atheism had prevailed all the time, is teaching of a nature so inherently improbable as to demand *the very clearest and most unanimous testimony*, before we can accept it as the truth. In pursuing the enquiry, two fields are open to us, viz., the past and the future. In the first, the pages of history are at our disposal, while in the second, we must mainly rely upon the indications set forth in the writings of the New Testament.

So far as the first part of our enquiry is concerned, the task is comparatively easy and simple. The answer is clear and decisive. The world is not worse, but better. Christianity in some shape or form has made its impress on every century since the Christian era began. It is true that the aforesaid Christianity has not always been of the highest and purest type, but such as it was, its influence has been for good, and it has steadily gained in influence and numbers. Attempts have been made to tabulate this progressive increase, and sufficient accuracy has been secured to indicate roughly the growth of Christian sentiment throughout the past nineteen centuries. As this table is interesting and instructive we give it herewith. 1st century, 500,000; 2nd, 2,000,000; 3rd, 5,000,000; 4th, 10,000,000; 5th, 15,000,000; 6th, 20,000,000; 7th, 24,000,000; 8th,

30,000,000; 9th, 40,000,000; 10th, 50,000,000; 11th, 70,000,000; 12th, 80,000,000; 13th, 75,000,000; 14th, 80,000,000; 15th, 100,000,000; 16th, 125,000,000; 17th, 155,000,000; 18th, 200,000,000. With the exception of the 13th century, the progress has ever been onward. "From every defeat it has arisen afresh; and what has never been the case in any other system, religious, social or intellectual, has revived anew from the ashes of its own inward corruption. In this nineteenth century the Christian population of the world cannot be far from 300,000,000, and its progress is now more rapid than in any period since the Apostolic age. What imagination can forecast the conquests of the next fifty years?" So far, then, as numbers are concerned the pessimists are completely out of it.

Naturally, we expect, that with the growth of Christian sentiment as evidenced by increasing numbers, there should be a corresponding improvement in the moral and social condition of the people who have come within the radius of Christian influence. Nor are we disappointed. Take the picture drawn of civilised society prior to the advent of Christ. Says, Islay Burns, "The world by wisdom knew not God." Far from advancing nearer to the truth, or to any fixedness or certitude of religious belief, it only receded age after age further from it,—sank into a lower depth of moral and spiritual degradation. Speedily forgetting the few and faint remains of a primitive revelation which they may at first have retained, and at the same time quenching that inner light of conscience and instinctive reason which "lighteth every man," the heathen nations of antiquity seem at a very early period to have lost all practical consciousness of a living personal God, and to have sunk down to a blind and idolatrous creature worship. Mean-

while with the decay of religious belief, the moral life of the people continued age after age to sink to a lower depth of degradation and corruption. The strong though rude virtues of earlier times had expired and given place to a civilisation which, to all the vices of savage life, united a refined licentiousness peculiarly its own. Family purity, female honour, mutual faith and truth, and all those other ties which bind society together, perished in one wide deluge of cruelty, licentiousness, and shameless abandonment, realising at last, in all its darkest lines, the picture drawn from life by an apostle's master-hand: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1: 22, 23, 28-32). This, then, was the world Christianity had to operate upon. How did it fare? Are we to suppose that the world "waxed worse and worse?" That was impossible, for it had got to the lowest depths. To ask the question, is to betray its utter foolishness.

The record ever since the dawn of Christianity has been one of advancement in the removal of evils which stained the pages of ancient history? True the onward march has been checked at times, but only for short periods. The obstacles, whatever they were, had to give way eventually. Christianity gained such triumphs that the present age is a millenium, when compared with the age immediately prior to the advent of Christ. The advent of Christ has not been in vain, nor, we are persuaded will it be in vain so far as future ages are concerned. The beginning of this century witnessed the inauguration of mighty forces for the uprooting of existing evils, and we confidently believe that they will carry on the grand work which, so to speak, is only in its infancy. The future to us is not dark but pregnant with glorious hope.

But of this, more anon. In the meanwhile sufficient has been said to indicate that the present is better than the past, and consequently the present condition of things forms no reason for the pessimists gloomy forecast.

A LETTER TO A BARRISTER. No. 1.

The above-named had occasion to be at my place two years ago, and saw Miss Warne's reply to Mr. Butchers' strictures on baptism. Just lately he wrote, requesting me to lend it to him, as he wished to see what he considered Mr. Butchers' weak points in that pamphlet. I sent it, and a note enclosed, expressing my desire that he would candidly consider the subject, and yield to the authority of Jesus by being immersed into the name of the Father, Son and Holy Spirit. In reply, he stated, that no change had taken place in his belief; but, it might not be out of place for him to state the ground on which he rested. The following is portion No. 1 of my reply to his statements:—

You think it is needless to discuss



HON. DR. MAGAREY, M.L.C.

this matter, "as we are not likely to see much from it but the logical blunderings of each other." What a confession, either of ignorance, or of mental depravity? With the will of God in our hands, and in our own vernacular, and while our beliefs in some of the most momentous subjects in it; are as opposite as the poles; yet we must not confer on these matters, because of our humiliating proneness to offer "logical blunderings" instead of truthful reasoning.

Without the remotest wish to wound your feelings, I must state, that were it not that I am convinced that both your statements and conclusions are utterly subversive of the Word of God; dishonouring to Him, and injurious to yourself, I would not put pen to paper on the subject.

You preface your remarks by stating two facts, which convince you, that we are under *very little* obligation to observe the ordinances of the Kingdom of Christ; and that these facts convince you that the Baptist belief is wrong. I care not

the value of a straw for Baptist belief, my whole aim in this matter shall be, to ascertain what has the Lord said concerning it? Your first fact consists of the exemplary lives of many who never submitted to the ordinance of immersion. Now in the light of reason, what has the piety, or devotion of men to do with the question before us? The question before us is—IS it the will of God, that every one who is taught that Jesus is the Christ, and who desires to be saved by Him, shall be immersed into the name of the Father, Son and Holy Spirit? Matt. 28: 19-20. If so, then they with all their piety, did not comply with the will of God requiring it of them. You acknowledge that Jesus commanded His apostles to go and make disciples of all nations; and to immerse each disciple into the name of the Father, Son, &c. This was a *universal* commission. It is the divinely appointed law of entrance into the Kingdom of Christ for every son and daughter of our race, to the

end of the gospel dispensation. But you say:—"Christ did not say into what element"! Alas Mr. B. for such a statement! Did the apostles not know, that Jerusalem, and all Judea, and round the Jordan went out to John, and were immersed in that river? Did not Jesus make, and His apostles baptise more than John? Did they need to be told what to do, in order to baptise? You must know that this is fallacious reasoning. You know that there were only three baptismal elements: Spirit, fire and water. That the Saviour was the only administrator in the former two. That man was never authorised to immerse in any element but water. John said, He (i.e., Jesus) shall baptise you in Holy Spirit and fire. Can it be possible that you believe men can, or ever were instructed to immerse their fellow men in Holy Spirit, or in fire? Alas what reasoning. We have seen that it is the will of God that every sinner in order to salvation, must believe in Jesus, and be immersed into the name of the Father, &c., &c. Matt. 28: 19-20. Judge then of the logical reasoning of your plea, which urges the devotion of men, as a justification for rejecting the counsel of God against themselves, in not being baptised in compliance with the great commission. If the Pharisees and Lawyers rejected the counsel of God, in not being baptised by John; how much more those who reject the authority of the author of their salvation. You further state, "that of a large proportion of them, ignorance can be urged." Well—there are but two horns to the dilemma altar, upon one of which their case must be suspended. Non-compliance with the divine will must arise, either from ignorance, or wilful disobedience. The Saviour said, "If you love Me, you will keep My commandments." R.V. The great commission is His command. It is the command of the Gospel; and the Lord will come to take vengeance on all them who know not God, and obey not the Gospel.

As a proof how those taught by the apostles understood the obligation to obey the great commission; Dr. Isley Burns in his history of the church during the first three centuries, says, "No person entered the church during those three centuries but by being immersed into the name of the Father, Son and Holy Spirit."

(Of your father's piety and self-

His father was Wesleyan clergyman in England.

sacrifice I will not entertain a doubt. But in reference to his position in this matter; you have with your own hand removed the sheltering veil of ignorance; I will therefore leave him in the hands of the judge of all the earth, who will render to every one according to his doings. One thing is certain, the Word of God being true; he should have been first baptised, and then have lived to teach others to enter into the fold through the only door the Great Shepherd opened. Yet, with all his piety and knowledge, he did neither. Your first fact being weighed in the balance, is not only found wanting, but in direct opposition to the nature of the case. Because, love and devotion to Jesus, ought to be the motive power to obedience, instead of being used as the excuse for disobeying Him.

Your second fact commences with—"I find that the whole spirit of the teaching of Christ is against the observance of fleshly ordinances." I wish you had given an instance. I do not think the Lord Jesus ever breathed a word against the faithful observance of one ordinance in the law of God given by Moses. He did denounce those persons, who, though punctilious in ceremonial observances, yet within, were like white-washed sepulchres, full of corruption. He exposed the hypocrisy of those who, while charging His disciples with moral defilement, because they had eaten bread with unwashed hands, were at the same time thirsting for His blood who came to save them. The washing of hands was not of divine appointment, hence not a divine ordinance. When however alluding to the least of legal ordinances, as mint, anise, &c., He said—these ought you to have done, &c. Can you believe the absurdity, the impossibility of the spirit of Christ's teaching being in opposition to ordinances of His own, and His Father's appointment? Every ordinance was imposed for the purpose of being faithfully and punctually observed; and every transgression and disobedience (of them) received a just recompense. Instead of being as you represent Him, Christ was the most exact that ever lived in reference to the ordinances of the law. Having cured the lepers, He sent them to the priests to observe the ceremony of leper cleansing. He said—that not one tittle should fail till ALL should be fulfilled. And His keynote for the new dispensation is—"You are

My friends if you do whatever I command you." The great commission is His command. Yet those pious unimpressed persons, though they claimed to be His friends, did not do what he commanded them to do. You also use Paul's sweeping denunciations against the practice of circumcision on Gentile converts, as proof that it is not obligatory to observe gospel ordinances. This to my mind is utterly incomprehensible. Surely you are aware, that though God appointed circumcision under such awful penalty, that the innocent infant must be cut off if the rite were not observed, yet that He never intended it to be a gospel ordinance. Hence its observance was will-worship on the part of the Gentile convert, and an abomination. The Sabbaths, and the festive days, and the new moons of which the apostle seems to speak so indifferently, were not of divine appointment in the new dispensation, and hence of no import. But alas, to bring them in as proof that the Holy Spirit through the apostle spoke disparagingly of ordinances of divine appointment is awful.

GEO. GORDY.

The Exhorter.

EXAMPLE

Of all the various means of influencing those by whom we come in contact, for good or evil, that of example stand pre-eminent as the most powerful, and consequently the most successful. What we do and say, and what we refrain from doing or saying has an influence. It may appear small, but it is surely lasting upon those around us.

The fact of example cannot be over-estimated. Without any further reason than "do as you would be done by," the action is repeated, be it good or ill. A small flock of sheep were being driven along a narrow path, when the first one took a big jump over a stray straw, that happened to be in the path. Every one of the flock followed the example, and experiment had proved that so strong is the force of example, that had the straw been blown away after the first sheep had jumped over it, still the others when they had come to the place where it was, would have followed their leader's example and jumped, even though the straw was gone.

The life of every man and woman is a strong and exceedingly powerful example to some one. The parent to the children—the teacher to the scholar—the girl to the school-fellow. *Example may intrude in form-*

often, but unless the teacher *practise* the precepts, the scholar, though he may learn the precept will follow the *example*. The best teacher of a *child*, is the loving, faithful, consistent example of Christian parents. Example, it has been said, is like the press: a thing done is the thought printed; it may be repeated, if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth and descend from generation to generation. Precept without example, is like a skeleton—a dry, meagre, lifeless bulk. Example supplies the life and activity, and makes it a living reality. The Pharisees of old taught the things demanded by the law of Moses, but their lives were so inconsistent, that Christ warned His disciples of them by saying, "The Pharisee's sit in Moses' seat; All therefore whatsoever they bid you to observe, that observe and do; but do not ye after their works; for they say and do not."

Example, we are told, is the great educator of the world. Therefore, the example that is shown forth in the lives of each one of us, contributes *towards* that education. Consequently, we are to a certain extent *responsible* for the actions of other. Of what great importance it is then, that the example we set should be a *good one*,—one worthy of the closest imitation. In writing, the student who desires to become a good writer, must have have for his example a pattern that is in every respect perfect. The *copy* then cannot be better than the example. So in all other things, the more perfect the example, the nearer to perfection will be the copy. As *living* examples then, we should refrain from doing those things which would pain us to see reflected in others. Let us never give way to anything that may hinder ourselves or anyone in the race for eternal life. Paul says in his letter to the Romans, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or made weak."

In all true Christians there is an earnest desire to be doing something for Christ. Realising His great goodness to us, and enjoying the unspeakable pleasure of His love, we feel we must be at work for Him, that we may show our appreciation of His goodness and enable others to come and share the inexplicable joy we have in living in the sunshine of His unlimited love. This desire leads to missionary work amongst the heathen, Prison gate Rescue Brigades, Homes for the poor and such like. Yet to undertake these great works is not within the reach of all. But, realising the great power of example, would it not be performing a mighty work for Christ if daily and hourly we were carefully to watch our actions, to see that all our doings are such as we should not be ashamed to see re-appearing in others. We may not be able to stand on the public platform, but by our

example we are constantly preaching a sermon of lasting effect, and one even more effectual than preaching by word of mouth. Just as we know persons much better when we see them alive and in action, than when we see their *pictures* only; so we understand virtue much better when we see it living and acting in a good example, than when we only behold it described and pictured. God realised this. His commands and precepts to teach morality were perfect. But how hard to follow if we had not had a living example too. Christ was that example; and to Him we are to look as our only perfect pattern, and follow as closely as possible the example He has set us. This example in short is a living picture of pure unselfish love, that love which suffered

long and is kind, which envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked. The love which thinketh no evil, yieldeth not in iniquity, but rejoiceth in the truth. That love which above all *never faileth*, but lives on through time and eternity, for God Himself is Love.

Striving to copy after such a picture in our own lives, can we fail to set a good example, one that would stand the test of God's own searching criticism.

With such opportunities of serving God and such an influence, brethren and sisters, what manner of persons ought we to be in all holy conversation and godliness?

Auckland, Oct. 8.

M. E.



THE POOL OF SILOAM.

In Bible Lands.

SILOAM.

It is evident to the visitor to Jerusalem that at one time that city must have been well supplied with water. This is shown by the large pools or reservoirs still in existence, and the well preserved remains of others. Probably the most interesting of them, if not of the world, is the Pool of Siloam, situated near the south-east angle of the city, in the

valley of Hinnom. It is mentioned but three times in the whole Bible—twice incidentally, the third time in connection with the healing of the man born blind—but this has served to make it the most famous pool of water in the world; and it has now become the synonym for a universal world, of light and life and healing. In this miracle there was both a human and a divine side, and these two combined secured the result—Jesus "spat on the ground and made clay and anointed the eyes of the blind man." That was the divine

side. But what about the human side? "Go wash in the pool of Siloam." Now you will notice that, notwithstanding the divine anointing and the divine command, this man was still blind. But "he went and washed and came seeing." It was not much it is true—just one little act of obedience, but it brought light and joy. So it always has been, so it always will be, that those who yield in loving obedience will receive the promised blessings. But at just what point did this man receive his sight? Certainly just at the point when the last act of the human condition was complied with. In the salvation of every man there are two sides: divine and human. It has long been a matter of discussion as to just what point the sinner is pardoned. Some contend that when a man believes that actual pardon is granted; others that formally or in the mind of God he is pardoned, while yet a few maintain that not till the sinner has complied with every one of the conditions can he claim pardon. At what point did the blind man receive his sight? At the point of obedience. For many years I have believed that only at the point of complete surrender in the act of baptism can any man claim the pardon of his sins. "Arise and be baptised and wash away thy sins." A. H. MASTON.

The Querist.

By G. H. MOSKEY.

R. M. has the following questions:—

1. Does the word "servant" in Rom. 1: 1 mean bond-servant, in the sense of being a slave, as apparently shown in 1 Cor. 6: 19, 20, and are the words "to be" in this verse erroneous?

REPLY.—The word translated "slave" is *deutos*, and simply means slave, strictly speaking a slave by birth, in contradistinction from *schepshen*, a slave made in war and sold. It was the term describing the lowest gradation in the ranks of service. Though the term always had the same meaning, the honor or otherwise attached to it depended on the rank of the master, and some of the slaves of kings were very important personages. Slaves or bond-servants of Jesus Christ was regarded by the apostles as a designation of great distinction, and most of them employed it in the super-scriptions to their epistles (see Rom. 1: 1,

Phil. 1: 1, Titus 1: 1, Jas. 1: 1, Jude 1, Rev. 1: 1. In 1 Cor. 7: 22 it is applied to Christians at large in such a way that its meaning cannot be mistaken. The use of the term *deutos* does not in itself allude to the fact that we have been "purchased with a price" (1 Cor. 6: 20); if the word indicated in itself the manner in which we enter the state it expresses, it would imply that we were born into it, and this exactly agrees with the facts in the case, for we have entered our state of bond-service to Christ by a spiritual birth, being the spiritual children of those who were bond-servants in Christ before us. Probably, however, we are not to look for such a refinement of allusion in Paul's words.

The words "to be" are not found in the Greek of Rom. 1: 1 and are not necessary to the sense. The fact that they are printed in italics in the Common and Revised Versions indicates that there is nothing corresponding to them in the original. Stuart and other eminent critics translate "a called or chosen apostle."

2. Is it right to understand Rom. 2: 22 as if the apostle had said, You pretend to abhor idols, and yet you rob temples of them and serve them?

REPLY.—The Common Version reads: "Thou that abhorrest idols, dost thou commit sacrilege?" The word translated "commit sacrilege" means *rob temples*, and is so translated in the Revised Version. There would have been no difficulty about the passage but for two circumstances. (1) According to Prof. Stewart and others there is not much evidence that the Jews were in the habit of committing this offence, and (2) The connection between "abhorring idols" and "robbing temples" is not very clear. To avoid the first difficulty critics have generally attached to the words a figurative sense and seek to find its meaning in the robbery of God committed by the Jews in withholding from God the service due, and especially in the matter of tithes and offerings. Although this may be perfectly true, a single glance at the words "do you rob temples?" is sufficient to show how unlikely it is. That it was a crime that the Jews might possibly be guilty of is shown by its express prohibition (Deut. 7: 25, 26), and that the Jews in Paul's time were in danger of being charged with it may be inferred from Acts 19: 37. As to the second difficulty, *i. e.*, about the connection, M. E. Lard gets over it by translating and interpreting thus: "You who abhor idols, do you rob temples [of them] (to serve them)?" This translation has the merit of being perfectly clear and definite, expressing the thing stolen and the purpose for which it was stolen, and is in harmony with the scope of the paragraph by exhibiting the glaring inconsistency of the Jew. But it is open to

two objections:—1st. There is no evidence that the Jews in Paul's time were in the habit of committing literal idolatry; indeed, all the evidence goes to show that from the time of the Babylonian Captivity idolatry had not been a Jewish failing, and the *paros* implied in Lard's interpretation is inconsistent with Paul's own statement. He says, "You that abhor idols." Observe, he does not say, You that pretend to abhor idols, or say you do, but distinctly you that "abhor" them. Well, then, if they "abhorred" them, they could not steal them for the purpose of "serving them." This seems incontestable. Then why did they rob the temples, and what did they take from them? We can only conjecture. Probably the idols and anything else of a valuable character. But why? For the purpose of gain, either by selling the gold, or, or selling the idols to Gentiles, and thus, while abhorring idolatry as far as they were personally concerned, they were profiting by it, though forbidden (Deut. 7: 25, 26) by the law, and actually promoting it by trafficking in its shrines. Thus understood, their inconsistency is almost as glaring as if they robbed temples for the purpose of worshipping the idols they stole, and is free from the objections to Lard's view.

3. Are not Rom. 5: 18 and 1 Cor. 15: 22 parallel passages denoting that by one act of Adam all mankind die a temporal death, and by one act of Christ all men live a temporal life, including that of the resurrection, and neither spiritual life or spiritual death are in either passage?

REPLY.—Yes, they are largely parallel passages, that from Corinthians being the more explicit, than from Romans the fuller; the former states the facts, and the latter the reasons of them. Neither spiritual life nor death are in either of them. If they were universalism would be the logical result.

PAUL THANKING GOD FOR SIN.

4. Is there an error in the translation of Rom. 6: 17? Can we thank God that we were once sinners?

REPLY.—A literal translation of this verse from the Greek is: "But thanks to God that ye were the bond-servants of sin." At first sight this is a very shocking statement. As Prof. Stewart says: "To say that Paul thanks God with special reference to the fact that they were sinners, and because they were so, would be saying what contradicts not only the whole strain of Paul's epistles, but all the Bible." Mainly there is an *entire emphasis on the fact* (note of the verb *to be* used here, "you were the servants of sin," and the sense of which is, "Thank

God the time of your being servants of sin is *passed*." McKnight translates, "But thanks to God that although you were the slaves of sins, etc.," and justifies the incorrectness of the word "although" after "that" by the second "but" (see Con. Version), which he says implies the omission of "although," and quotes this passage in 1 Pet. 4: 6 as another example. The Revised Version obviates the difficulty of the passage by means of the words "whereas," thus: "But thanks be to God that whereas you were the servants of sin ye became obedient from the heart to that form of doctrine wherunto you were delivered." This is perfectly clear, and must be very close to the exact shade of the apostle's thought, which we venture to suggest may have been the following:—"Thanks be to God that ye, not only ceased to be the slaves of sin, but you became obedient from the heart to the form of doctrine unto which you were delivered." "Not only" seems required by the second "but" of the verse, and "ceased to be slaves of sin" is the precise force of the emphatic "ye were slaves of sin" in this connection.

5. What is the nature of the death referred to in Rom. 6: 23? Is it temporal or eternal?

It is Eternal, beyond doubt. This is unmistakably shown by the fact in question is the antithesis of the "eternal life," which is "the gift of God." Further, this death is the "wages of sin"; the sin spoken of is personal sin, and the punishment for personal sin is in no case temporal death. Eternal death must therefore be here referred to.

6. Was Christ strictly speaking the "first fruits from the dead," or may we not apply that designation to Lazarus and others who arose from the dead?

It is in allusion to the Jewish rite in which a sheaf of the first fruits of the harvest was presented to the Lord accepted by Him, Christ is called by Paul (1 Cor. 15: 20) "the first fruits of them that sleep." He is so called because rising on the 10th day on which the sheaf was waved, He rose to die no more, a pledge and earnest that the great harvest of humanity should at the resurrection be duly garnered in. Neither Lazarus nor any other raised from the dead were at the time gathered into the garner of immortality; they were but vainly plucked up and reaped in the soil of mortality, neither was their restoration to life in any sense a pledge or earnest of the resurrection of the dead. For they went again into the graves to be the subject of that deliverance from the bondage of corruption at the resurrection of the just, of which Christ's uprising as the "first fruits" is at one the earnest and guarantee.

Open Column.

ENDEAVOUR SOCIETIES.

DEAR BROS.—I feel that I must write in reference to the objections raised by Bro. Davison against the C. E. Society, though having the same diffidence which he expressed. But our desire as disciples of Jesus Christ is for "the truth, the whole truth, and nothing but the truth;" and it is so easy to be drawn aside from it. I have worked for many years among the young, and realise the fact that they, with their full life and vigor, and with the blood dancing through their veins, naturally seek some outlet for their enthusiasm and energy. This some find in gaiety, theatre-going, etc., while the nobler minds are caught by better things, and it is such as these that the C. E. Society gains. Bro. Davison is right, the present tendency of the society is really sectarian, though apparently not so. The pledge includes a promise to sustain the particular church to which the Endeavour belongs, to attend all its meetings, etc. We, as Christians, know there is only one church; how then can we, whose aim is the unity of Christians in heart and name, encourage others in sectarianism, which is "carnal" and therefore "at enmity with God?" Then, again, the plea that "the pledge is such a bond and that union is strength in working for God" is quite unnecessary among us who are bound together by the "seven-fold bond," as Bro. D. says. Could there be a closer bond than Christian brotherhood, the members of the sacred body of Christ, of His flesh and bones, His our living Head? But the question arises, How can we turn the active life and ardent natures of our young Christians to best account? The Temperance cause is good, the Hand of Hope takes up time and energy, but Christian young men and young women aspire to a higher ambition than even these—they want to lead their rates and families to know the Saviour whom they have learned to love with the very "first love" of youth.

I attended a large meeting of "Endeavours" the other evening, for the first time, to judge for myself. What struck me was the large proportion of young women, apparently earnest, concentrated souls. They spoke with far more fluency and deeper and more tender feeling than did the young men, though they were good, though more self-conscious and stiff. Now the inference to my mind was this,—In these "last days" God is blessing and will bless His churches, and gives them power to testify to the truth; and to make Christian young women only sewing machines, cooks and dish washers for the church, is tempting them to form or join societies where their loving hearts, ready tongues and willing hands will find

congenial work to do. As for the young men, they hear or feel that they are looked upon as "only boys, how can they teach as elders?" and that so, their "youth is defiled," and their hot real seeks new place, and plans. Till we associate the young people with ourselves in every work and meeting, as they are able, helping and encouraging them to try and by *again*; till we *trust* their efforts and then take their opinions into consideration, we may expect to find them straying away, and that will be a loss to us, as well as to them, and also to the work and cause of Christ.

Alfriston, Dec. 2. E. J. BOUTE.

Briefly being enjoined by our Editor, I can deal only with salient points. Bro. Davison apparently fears the logic of his contention, for he has evaded the difficulty of adducing the principle by which the S. School and like institutions are supported, and the Endeavour Society condemned. This evidences a weakness. His word cuts both ways. I have heard of eccentric individuals who would glory in being logical in this matter, but I trust Bro. Davison does not belong to that class. If the school or Mutual Improvement Society, having separate meetings and distinct names, is considered to be in accord with apostolic authority, how is this organisation, having as noble objects and being composed exclusively of church members, shown to be unorthodox? "There is irregularity around somewhere." It appears to me that, as the concession has been already made, that the church requires additional methods for the adequate management of children, it will yet have to be admitted that, as an auxiliary to the intellectual and spiritual development and to efficiency for service, the Endeavour Society serves a good purpose for those a little older. The church must educate its own members; instruction in studies necessary to prepare members for public speaking; ascertaining and putting into use the particular qualifications of each, and affording opportunities for all to say a word for Christ, etc., cannot be attended to unless there are additional meetings, such as those of the societies above mentioned, which meet these requirements and violate no divine principle.

I will briefly comment on Bro. Davison's points. A glance at his article will save elaborate quotations.

1. Without dwelling with side issues, I think we will agree that the church does not cease to exist when the Lord's day morning is over. Whatever is undertaken in God's name by however few of the brethren, being authorised and supported by the officers, is done by a part of the church. The cricket club referred to is good for sport, but will not serve as an argument *pro* here, as it forms no part of church work.

I quoted the "model constitution" to show a principle universally applied that all church officers, are *ex officio* honorary members, and no error such as is mentioned has crept in. If anything tends to mutual edification more than another it is the Endeavour Society, and it is an egregious error to state that "it has laid the foundation of the one man ministry over again."

2. Good works are needful, whether they form a basis of fellowship or not. To specify our future work is often an advantage. Each Christian makes pledges for future service, and if right for one, how wrong for 30 or 40?

3. Our friend grows quite eloquent over my phrase "Surely there is no harm," in continually pledging oneself to do good, insisting that it is a soul-saving saying, forgetful that if there is an absence of harm there must be good, for good and evil cannot both be absent. I plead for the "Endeavour Society" because it is good, and even critics can find no harm.

4 and 6. A reference to Bro. Davison's article will show my apparent inconsistency, which is explained, however, when I remark that after the words "in our societies," should have been inserted the word "meetings," which make all the difference. Our brother asks: "Are there none on the roll of the various societies who are unimpaired?" I can simply reply that, after full enquiries, my conclusion is that there are none. Of course there are unimpaired persons interested in and favourable to the work, who are often called "associate members." I for one, however, would be quite willing not to honour them with that title.

The misquotation our brother complains of is a misprint, or else a slip of the pen, for in my own copy it reads "the sects" instead of "the societies." Space forbids that I should write more, but I have dealt with the chief points. To conclude, let me say that I agree with our brother that we should not "refuse to learn from past history"; and in doing so we should ever remember that great obstacles to progress have already been made, through the frequent misconception of our glorious plea, and failure to understand that deviation from the old rut of mere custom or method involves no departure from scripture principle.

FERNAND PITTMAN.

of Christ in Australia.—At the close of another year I wish to thank all those kind friends who have so generously responded to my appeal for used postage stamps for mission work in Denmark. I am also very thankful to Mr. S. Brice, of Little Collins-street, Melbourne, for his kindness in the collecting and forwarding to me the stamps collected by the Sunday school children. At the same time permit me to ask the brethren and sisters in all the Australian colonies and elsewhere kindly to continue during the coming year (1896) in this work I do not believe I shall be able to return to my native land before the end of another 18 months. By that time I hope (a.v.) by hard work to have saved sufficient money to start a small business, whereby I could earn a living while preaching the gospel to my native people. I do not expect to make a living by the stamps alone; I must have other articles as well. But the stamps will be a great help, and I would, therefore, ask all our churches and Sunday schools kindly to assist me in collecting a large number. To make the stamps become of any real use I should want about 500,000. Up to the present date I have received a little over 50,000, for which I am very thankful. The following are the names of the donors and the numbers.—From Western Australia: Mr. H. Wright, Perth, 2,201; Mr. J. G. Scott, Upper Preston, 945; Mrs. Thomson, Fremantle, 508; Mr. Turton, Guildford, 235; Mr. Howidge, Fremantle, 313; Mrs. Scott, Goodberry Hill, 501; Mr. A. Ibell, Perth, 191; Mr. Mudd, Beaconsfield, 30; Miss E. King, Perth, 1759; Mr. Hlingwood and Son, 908; Miss Turton, Guildford, 615; Miss Ford, Fremantle, 477; Mrs. Scherer, Fremantle, 129; Mrs. Bell, Fremantle, 100. From South Australia: Miss D. Fisher, N. Adelaide, 2,593; Post-cards, 129; Miss A. M. Küster, Norwood, 2,500; Mrs. Gale, Bewa, 630. Total, 29,458. From Mr. S. Brice, Little Collins-st., Melbourne, I have received a parcel of stamps, collected by several Sunday schools and friends, containing 43,000. The rest are stamps which have been sent direct to me.

Stamps for this mission may be sent either to Mr. S. Brice, 213 Little Collins-st., Melbourne; or direct to me in care of Messrs. Tucker and Thomson, Tinmouth, Henry St., Fremantle, W.A.

Guildford, Nov. 21

F. JENSEN.

for two days, while the Orizaba was at anchor, on their way to England. They left on Christmas day.

The members of the "Women's Bible Class," by the kindness of the president, were favored with a visit to the Hills on Saturday, December 7th. The party, numbering about 10, included the lady teachers of the Sunday school and a few sisters of the church, gathered at the North Terrace, R.S., at two o'clock. After a pleasant ride through our beautiful hills and valleys, in which pretty vistas of the sea opened now and again to our view, we arrived at "Blackwood," and a few minutes' walk found us in a lovely vale selected for our rendezvous. As soon as all were seated of course, in various and picture-gue fashion refreshments were handed round, and the delicious and most acceptable "cup of tea" was not forgotten. After a rest various games were engaged in, although some preferred a scramble up the hills and others a ramble along the side of the creek. At six o'clock the tea-ut claimed our hostess' attention, to which, with the edibles so amply provided, full justice was done by the guests. Time and opportunity were fully availed of for mutual exchange of thought in little chats one with another, and at the close a very hearty vote of thanks was given to Mrs. Henshaw for a most enjoyable outing. Before winding our way to the Blackwood station all joined in singing that well known hymn, "His religion that can give." The evening was perfect, and helped to render the return journey all that could be desired, and, of course, we "Felt like singing all the time." We arrived at the Adelaide station at nine o'clock, where we separated with happy memories of a very pleasant picnic.

E. BLOOM, Sec.

MALIALA.—Since our last report we have the pleasure of being able to report ten additions to the church here through faith and obedience, for which we are glad. Since the commencement of the year, which is near to its close, there have been eighteen received into fellowship—four by letter and fourteen by obedience, two of whom have fallen asleep. We pray and hope for more yet to render obedience.

Our Bro. DeNed has just finished five weeks of labor with the church here, which has stirred up opposition against the simple truth as it is told in the Book, which he has told simply, faithfully and plainly. The trophies are ten precious souls, whosoever to him and we are glad. Our work will be to watch over them and strive to lead them into a fuller light and knowledge of the truth, so that they may be fitted to continue steadfast against all opposition. May the Lord give greater blessings still to the work of our brother wherever he may be called upon to labor.

Correspondence.

POSTAGE STAMPS.

To the Editor of the STANDARD.

DEAR BROTHER.—Will you kindly oblige me by printing this letter in your paper. To all the churches and Sunday schools

Church News.

SOUTH AUSTRALIA.

Mr. Pittman has come over to S.A. to labor for about three months at Glenelg until the arrival of J. Colbourne.

Mr. Percy Pittman and his wife were here

Last Lord's Day the 22nd the Lord's Day school was re-opened, when Bro. DeNesi had the pleasure, at the unanimous desire of the church, of placing Bro. Millar in the position of superintendent over it. There were thirty scholars present to start with. We intend this to be the church nursery. May the Lord bless our labors, and help us to be faithful in the discharge thereof.

Dec. 25. B. MASHMAN.

NORTH ADELAIDE.—On Sunday morning Dec. 22nd, Miss Amy Foyle was received into fellowship, having previously been a member of the church at Willunga, and at night the man was immersed who was taken ill just as he was about to be baptised before a young man, previously baptised by Mr. H. D. Smith of Hindmarsh, has also applied for union with the church.

NOONWOOD.—The last few weeks have proved very trying indeed to many of our members who have been suffering from influenza. I am pleased to state that, although several were very ill, and near to death, the Lord has answered the prayers of the church and raised them up again. Our meetings have not been quite so well attended during the past month, but last Lord's day we had splendid meetings again.

There are no additions to report for December thus far, but some are on the way we feel sure, and we hope ere long to report further accessions.

On Wednesday evening, Dec. 18th, our choir gave a special choral service, accompanied by scriptural readings, which were much enjoyed by those present. They will be repeated by the choir at the De-finite Asylum. We propose holding a watch-night service on New Year's Eve, and will welcome the New Year. May God grant that it will be a joyous year filled with blessed service by every disciple of Jesus Christ for the glory of the King.

Dec. 25th, 1895.

A. C. R.

WEST AUSTRALIA

PERMANUE.—We are still existing as a church, though our prolonged silence would lead probably to a different conclusion. Our secretary is very busy and may have forgotten; no doubt he will make up for lost time when he starts again. I have resigned as evangelist to the church, and Iren A. E. Billingworth and J. Symons preach the gospel, they are highly esteemed and likely to be successful in the work. The meetings keep up, especially the evening meeting. I baptised two since last report and received two by letter. We believe that the seed sown by our brethren will bring forth fruit in due season. The S. S. held a picnic on the 21st of October last at Claremont. The superintendent, Bro. J. P. Pallot sen, had matters under his control, and, accompanied by the

teachers, he very soon set things moving. The Perth school joined us on the occasion, and the union was indeed a pleasant one. There was quite a number of visitors. Bro. J. P. Pallot has given us some real soul-stirring morning addresses lately, full of spiritual food. We wish all our brethren and sisters in the eastern lands a happy new year, full of blessing temporal and spiritual.

Dec. 17.

Hv. Fond.

HOME MISSIONS.

Digest of Victorian Missionaries' reports.—**W. D. LITTLE.**—At Kaniva things are going on quietly and harmoniously. At N. Yanac we are hoping that some of those who listen intently and manifest such interest will soon obey. The brethren at Bordertown (S.A.) sent us on this time to Buckingham, where we broke bread and gave an address. On the following day in company with Bro. Spotswood visited nearly every house about Mundulla. Two who were formerly immersed have united with us.

GEO. W. BROWNE.—Nov. 24th was spent was spent with the brethren at Mandavale, near Hopetoun. They decided to start a Sunday School at that place. Dec. 1st, morning at Warracknabeal, afternoon at Bruin, and evening at Galaquil. On Thursday, the 5th Dec., baptised a young married woman upon the confession of her faith in Jesus. Dec. 8th, Merung Galaquil morning and afternoon, evening, Galaquil East. Thursday 12th, I baptised the husband of the young woman mentioned and his brother at the Graymilton Baptist Chapel. These two young men are the sons of our esteemed Bro. Jellett, of Murtosa. Dec. 15th, was at Galaquil in the morning, Bruin afternoon, and at Galaquil again at night. At this service one young man confessed his faith in Christ, and will be baptised this day. We have had a season of rejoicing, and pray it may continue.

THOS. HANGER.—Since last report have visited all the churches in the circuit, except Wedderburn. Before leaving Echuca one young lad confessed Christ. Lord's day, November 24th, was spent at Kyabram Tuesday, preached at Merrigum, Wednesday, at Bro. Morgan's, Kyabram East. Dec. 1st, was at Kerang East. Dec. 2nd, preached at Murrumbidgee a splendid gathering. Since that date have held services at Mystic Park, Benjeroop and Fish Point. At Kerang East held a baptismal service on the bank of the creek, thereafter baptised a young man. His decision was largely the result of conversations he has had with brethren Black and King. After a visit of two days to Yarrowalla, came in to Fernhurst. Met with the church yesterday morning and preached in the evening at Myra.

Dec. 16th, 1895.

OUR BUDGET.

We hope all the Victorian churches will join in the Annual Collections next Lord's day.

In future the heading "Editorial Notes" will not appear, as we have decided to merge that department into "Our Budget."

Bro. A. Stewart, Rosstown, is now secretary of the church at Murrumbidgee via Bro. C. Newham, who has resigned.

Bro. J. Kingsbury of Sydney is now on a visit to Melbourne. We were very pleased to see him and renew our old acquaintance.

We call the special attention of our readers to Bro. J. G. Cosh's advertisement on the third page of our cover. Write for further information.

We are requested to state that W. W. Tomlinson has been withdrawn from by the unanimous decision of the churches at Kaniva and Lillimur.

We understand that Bro. Selby intends paying a visit to New Zealand for a few weeks. He will probably leave Melbourne about the 15th January.

We are asked to remind the Sisters of the prayer and praise meeting to be held January 10th, Swanston-st. Lecture Hall, 3 o'clock. All Sisters are cordially invited to be present.

Mrs. Robert Conning, of the church in Ascot Vale, died last week. Mrs. Conning was a woman well known in the churches in and around Melbourne for her high Christian character and zeal in the cause of Christ. We will no doubt receive a suitable obituary notice in due time.

A few brethren and sisters are at present spending a holiday at Mordialloc. Last Lord's day 14 met in the local Mechanics' Institute in the morning and had a pleasant and profitable meeting. There were present members from Lygon-st., Brunswick, North Melbourne and Newmarket. Bro. Timmins presided, and Bro. McLellan addressed the meeting.

Bro. P. A. Dickson preached at the chapel, Campbell-st., Sydney, Lord's day, Dec. 22, on his return journey to Brisbane. We understand he has received an offer from the officers of the Sydney church (subject to the approval of the members) to labour with them at the end of Bro. J. Colbourne's term. Bro. Dickson has intimated his probable acceptance of the offer, but nothing definite can yet be announced.

ANNOUNCEMENT.—Our issue of Jan. 30 will contain four additional pages of reading matter. The enlargement of that number is required in order to publish in complete form Dr. Verco's paper on "The Superhuman Claims of Jesus. An argument for the Truth of the Bible." As it is not our intention to reproduce this able and

interesting paper in pamphlet form, a few extra copies of the STANDARD will be printed. Early orders requested.

Handel's Messiah is one of the masterpieces of sacred music. It loses nothing with age, but ever seems to be new. It has a record which no musical creation of the same magnitude can rival. Take for instance, the fact that for over forty years it has been given in Melbourne every Christmas night, and is still listened to with increased delight. The secret of its longevity is, that it is the grandest theme set to the grandest music.

We have received a copy of the Gospel Preacher advertised on our last page. The names of the writers are a sufficient guarantee of the genuine worth of the contents of the book. It is certainly a marvel of cheapness, as it is well printed on good paper and nicely bound. The Austral Co. is certainly doing a good work in placing within the reach of the churches of Australasia such good literature at such a low price. The book should be scattered broadcast throughout the colonies.

"The Editor of the *Christadelphian Unmasked*" is the title of a pamphlet written by Geo. Cornish. The editor of the *Christadelphian* is Mr. R. Roberts, the gentleman who gratefully declined to meet Bro. Selby in open debate, and Mr. Cornish is a member of the Christadelphian organization which has separated from the party meeting in M.U. Hall.

Mr. Cornish charges Mr. Roberts with teaching that "*God lighted the man—Adam—* and through him all his posterity," also that he teaches that "this delinquent was transmitted to all Adam's posterity," and as the Lord Jesus was a Son of Adam (Luke 3: 38) as well as "Son of God," He too was defiled, it being transmitted to him through his mother." Mr. Cornish continues: "This man (Robert Roberts) has taught this for years, and has reaped a rich harvest from his poor ignorant dupes, who have been paying him exorbitant prices for his writings, thus keeping him in luxury and leisure to blaspheme the 'Name of the Father and the Son,' and is proving him to be the Anti-Christ of the nineteenth century." The true nature of *Christadelphianism* as taught by Mr. Roberts is thus being brought to light by one of his erstwhile disciples.

One by one the pioneers of the churches in these colonies are passing away to their eternal rest. A few weeks ago we had to record the death of our venerable Bro. Burford of South Australia, now we have to hold a place in our obituary column for Bro. J. Buttars of New Zealand. Nearly forty years ago, he, with a few others founded the church in Dunedin, and ever since he has been loyal to the truth. These veterans of the cause

were worthy of all honour in their lives, and now that they are no longer with us, the recollection of their steadfast, unflinching loyalty to the truth, should enable us to emulate their firm and constant adhesion to "the truth as it is in Jesus."

S.S. UNION.—The music for the cantata is now available. As there are only a few copies, besides those already bespoke, obtainable, schools in need of same should act on order. There is a great run on this music, and copies will shortly be unobtainable in the colonies. O.N. 176; Sol-fa, 6d. The particulars of the 1896 examination have been forwarded to all schools. We hope that upon receipt of same they will receive the consideration of teachers, and that the facts will be announced to the scholars urging them to compete. Much time and trouble would be saved if the scholars (and teachers too) were persuaded to at once enter for the examination, and so commence careful and systematic study of the lessons as they come in order, instead of leaving the bulk of the preparation until the close of the quarter. In view of the increasing interest in the examination and the additional prizes offered, entries should be very large. E. F. RYALL, Sec.

OUR PORTRAITS of representative brethren will appear in each alternate issue of the *Standard*. As will be seen, in this issue there is an excellent likeness of our esteemed brother, Dr. Magarey, of Adelaide, SA. Owing to pressure of professional duties he was not able to send us an article to accompany his portrait. Bro. Magarey, however, is well known to the brotherhood, especially to those of South Australia. He spent his student-life in Melbourne, and during that time he was a member of the Lygon-street Church. He has always taken a great interest in Sunday School work and in connection with the church at Grote-st., Adelaide, has done good service in that department. As a member of the Legislative Council his voice and vote has always been on the side of those measures which serve to "promote the greatest good for the greatest number" and conserve the best interests of the colony with which he is identified.

A WORD OF CHEER FOR 1896.—"Time flies swiftly. The bells at the midnight hour chime out across the silence, and lo! the last brief moments of the dying year have fled, and the new has come. Memory may be busy with the old road that lies behind, but the feet shall tread it never more. It may have been marked by many a failure and many a fall, and for this I desire to lie low in abasement and penitence. God is kind, He is merciful, and while I cherish before Him, I know he forgives, for He cannot lie. And now that the gate has opened, I will look forward, and I will look gladly and hopefully. Why should I grieve

doubtfully adown the sealed vista? Why fear? Why yield to forboding? Having resolved that my walk shall be with God, it is enough; all my future is in His hand. He knows every step of my way. He is the Supreme-good. He is the All-wise. He is the Ever-faithful. He is the Omnipotent One. To me it belongs, simply to go forward in His strength. Hath He not spoken the comforting and blessed words, "The Eternal God is thy refuge, and underneath are the everlasting arms."

LOVED ONES GONE BEFORE.

MACE.—On Nov. 19th Sister Mace passed away to be with Christ at the age of 70. She was baptised into Christ in the chapel in Kermode-st., North Adelaide, about 28 months ago, and since then has been attending whenever she could. Her sister was a deaf mute; hence all the services that she attended she was in company with her husband or mother, both of whom spoke to her through signs and the dumb alphabet. But her bright face was radiant when at our meetings, for, though dumb, she communed with her Lord. The baby, a few days old when the mother passed away, has also died. None will miss Sister Mace more than her widowed mother, Sister Robinson, who also is in Christ, and who lived with her and her husband, and who was everything to her daughter. May the Lord keep our Bro. Mace and the one child which remains, also may He sustain the aged mother and help them all to remain faithful to the end. J. C. DICKSON.

TAYLOR.—On Dec. 17th our dear Bro. William Taylor fell asleep in Christ. He had been suffering some time with consumption, but the disease was rapid in its development, for he was apparently strong and energetic until within about 6 months of his death. He was 27 years of age, and had been for years a faithful member of the Church of Christ, Sydney, having given himself to the Lord about 21 years ago. Kind of a genial temperament and very kind hearted, he was loved by all who knew him. The deepest sympathy was felt for him and his dear wife just prior to his decease. Their two dear little girls, Ivy and Amy, passed away to be with the Lord within eight days of each other with meningitis, their ages respectively being two years, and Amy four months. Then two days later he joined them in the better land. Thus in ten days, three loved ones from the small family circle were gathered home. One dear little boy remains to cherish the widowed mother. Our sympathies and prayers go out to and for the many bereaved ones. May the good Lord sustain the widowed mother, the darling boy and the brothers and sisters and all bereaved ones who have the departed ones with the deepest affection. J. COLVERSON.

BUTTARS—A truly noble life has ended. On Friday, 6th December, our esteemed Bro. James Buttars fell asleep in Jesus at the home of his daughter, Mrs. A. R. Hishop, Wellington.

Bro. Buttars was a very old and faithful follower of the Lord Jesus. Born near Blairgowrie, Perthshire, Scotland, Sept., 1810, where his early days were spent, he then removed to Edinburgh, where he came to a knowledge of the truth as it is in Jesus under the preaching of our well-known brother, the late Thomas Milner; in 1849 he had the pleasure of seeing his wife baptized in the following year. He afterwards removed to Compar, Isle, and there left for Dunedin, N.Z., in 1857. Finding no church there advocating a return to primitive Christianity, but meeting with a few brethren who had been connected with the church in Scotland, it was arranged that a meeting should be held in Mr. Thomas Dick's house. With the exception of Sister Buttars the first five who formed the church in Dunedin have now gone to their rest. The early struggles of the church of which Bro. Buttars was the moving spirit, was characterized by a determination and faithfulness to duty. The meetings were regularly held every first day of the week either in his own home or in a small hall when obtainable. The church healthily secured a modest structure of its own. Through the preaching of Bro. H. S. Earl and G. L. Surber the building became too small and a new structure was again erected. This again proving too small the foundation stone of the present tabernacle was laid by Bro. Buttars in 1876.

About this time Bro. Buttars left to take up farming pursuits, but, turning out a very unprofitable speculation, he had to abandon it and went to live at Mataura, where he remained about four years, where he was prostrated with a severe attack of influenza, from which he never fully rallied. He afterwards removed to Wellington. His love to meet with his brethren around the table and commune with his Lord was a privilege he never neglected, and in great weakness and suffering he, with the assistance of others, would wend his way to the chapel; but those seasons of joy and pleasure had come to an end about three weeks before he died. The evening before his death he called his family around him and asked them to bring bread and wine, that they might once more partake of the Lord's Supper. Scarcely able to articulate the words, he distributed the emblems to those around, and the solemn feast was partaken of. That solemn occasion can never be forgotten by those who were present. The following morning he appeared to be somewhat better, but at midday the end came, and, surrounded by his dear wife and his three daughters—Mrs. Kerr, Mrs. Hishop and Mrs. Gallie, his soul passed from time

into eternity. The funeral was largely attended by brethren and friends, the services being conducted by Brethren Gray and Wright, who feelingly portrayed his noble life and example—a life of purity, faith, holiness and devotion to God and His service. May the Heavenly Father grant the sustaining power of His grace and the consoling influences of His Spirit to that companion in life who ministered so faithfully to his every want, and to his dear daughters—the idols of a loving father's heart.

"There is a calm for those that weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep
Low in the ground,
The soul of origin divine—
God's glorious image freed from clay—
In heaven's eternal sphere shall shine,
A star of day."

Wellington, Dec. 13. F. L.

THOMPSON—The church at North Adelaide has lost another of her members in the person of Sister Thompson, who was in her 73rd year. Our sister was baptized when a girl in England, but was not identified with the Church of Christ until Jan. 15th, 1893, on which date she received the right hand of fellowship, and was received as a member with us. Since then she has had great joy in the Lord, and has indeed found a home in the church. Sister Thompson was at the morning meeting two weeks to the very day of her death, which resulted from a fall down some steps. During her illness she experienced much fraternal sympathy, and many were the kind enquiries after her from one and another of the N. Adelaide members. She appreciated this very much, as did also her daughter (Miss Thompson), who also is with us in Christ, and who lived with her mother. We laid away to rest on Dec. 2nd the remains of our sister in the beautiful little cemetery on North Road, feeling assured that it was only until the resurrection morning, for our sister was one of the faithful in Christ Jesus. May her Christian walk inspire us all to continue in well-doing unto the end. Her daughter has the sympathy of all the church at North Adelaide. We will miss her familiar face at our meetings, for she was always there to enjoy them, but she entered into a well earned rest.

J. C. DICKSON.

BRENTON—Death has again visited us at Unley, Bro. W. F. Brenton having fallen asleep in Jesus on December 9th, after a lengthy period of weakness, borne with patience and Christian resignation. Our brother was in his 74th year, and the 22nd of his membership in the Church of Christ, having spent 46 years in the colonies. For the last year or two of his life he had been unable to fulfil his active duties, his nervous system having given way, and it was with difficulty he could walk the shortest dis-

tance. He was not of a demonstrative nature in his Christian life, but he had a true and firm hold of its verities. His faith in the certainty of eternal life was clear, and he rejoiced in the prospect of that reward that awaits all the people of God. He has left a widow to mourn her loss, but she sorrows not as those who have no hope. We sympathize with her, and pray that she may feel the sweetness of the Father's love in this her hour of trial.

M. W. G.

PICKERING—We regret to have to record that our Sister Pickering, of the church at Newmarket, has had a sad bereavement through the loss of her daughter Lena. She died on the 22nd Nov., at the age of 22. We heartily sympathize with Sister Pickering and the family in their great loss. Bro. Pittman conducted the funeral service. There was a large attendance which testified to the esteem in which the deceased was held.

ACKNOWLEDGMENTS.

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RESCUE HOME.

Mr. E. Hulme, per Mrs. H. Lee, 10/-; J. Spottiswood, S. A., 6/-; Sister Ames, N. Melbourne, £1; Mr. R. Rowles, Warren, N.S.W., £1; Col. Box, E.E.H., 7/7½; Col. by Miss Ker, Sydney, 10/-; Col. card, Mrs. J. Evans, Mysia, £17 6; Mission room, N. Adelaide, £1; Miss Thompson's Box, Nth. Adelaide, £1; Mrs. Henshaw, £1; Dr. Verco, £21; Mrs. Richardson, 7/6 Armadale, Vic.

JOHN PITTMAN.

VICTORIAN MISSION FUND.

Bro. and Sister Mann, Wallaha, £1 25 6d; North Fitzroy, £1; Surplus of collection at special meeting, Mordialloc, 3/3. Total, £2 55 9d.

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

Melbourne.

Treasurer.

SUBSCRIPTIONS RECEIVED.

J. Smith, 40/-; Hurcomb, 25/-; Corran, 22 6; R. Pattison, 20/-; Barranger, 16 8; C. A. Ball, 15/-; C. H. Clothier, 10/-; Dudge, 7 6; E. Gule, 7/-; Thos. Smith, J. Neily, H. B. Gilmore, L. H. Robinson, P. Bremner, H. Scott, Fisher, 5/-; B. Jenkins, 10/-.

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TO LET.

TWO OR THREE ROOMS, furnished or otherwise. No attendance. Mrs. P. Ludbrook, "Ivy Dene," William-street, Brighton.

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