

The Australasian Christian Standard.

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

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Current Topics.

OLD JERUSALEM GOSPEL.—Just as long as there are young people in the church, says *The Church Register*, and other people to be brought into the church, just so long will there be an absolute necessity for emphasising what is called the "first principles" of the gospel of Christ. Just as long as sectarianism and other sins exist in the world, so long must we preach and re-preach the very elementary principles of the gospel of Christ. In other words, what is needed now and for all times to come in the present world, is to preach in love, boldly and uncompromisingly, the old Jerusalem gospel.

CURIOUS SERMONS.—In a Drumtochty story contributed by "Ian MacLaren" to the very attractive April number of *Parson's Magazine*, "Domie" recalls some unique sermons he has heard. There was one that "Old MacFee of Glenogle used to preach on the Monday after the Sacrament" from the text "The voice of the turtle is heard in the land," and this was the introduction:

"1. A new posture evidently inspired, when an animal that has gone upon its belly for ages shall arise on its hind legs and walk respectably through the land, and

"2. A new voice distinctly pronounced, when a creature that has kept

silence from generation to generation will at last open its mouth and sing melodiously among the people."

He also recollected the divisions of the action sermon given every year before the winter Sacrament in Bourtrie-Lister:

"1. Let us remember that there is a moral law in the universe.

"2. Let us be thankful there is a way of escape from it."

"Domie" chuckled, "with a keen sense of irony at the theology underneath," as he related this to "the Docter" and "Drumtochty." After a pause he continued:

"For the summer Sacrament we had a discourse on sin, w' twa heads, 'Original Sin' and 'Actual Transgressions'; and after Maister Deuchar finished w' the first, he aye snuffed, and said with great cheerfulness, 'Now let us proceed to actual transgressions.'"

WHY THEY SPLIT.—At last, says the *Independent* (America), and we are glad of it, Commander and Mrs. Ballington Booth have told the world why they felt themselves forced to withdraw from the Salvation Army. We have to say here that those reasons are just what we intimated they were likely to be, the personal incompatibility and autocratic rule of General Booth. Under such circumstances it was impossible for Ballington Booth and his wife to take another command elsewhere. Their choice was between going into other work or starting a new organisation on

similar lines. That it would not have been better to work through the agency of the other churches, we are not prepared to say; but, having worked all their lives through Army channels, it was only natural that they should take the course they did. General Booth, who put all the soldiers in the red uniform of the British Army, was not willing to have American soldiers carry our national flag, or use the American Eagle as a badge. The hearty loyalty of the Army displeased him, and, most astonishing of all, he threatened to divide the United States, for his Army purposes, into three divisions, by lines running north and south, and attach them to Canadian commands. Evidently the tyrannical government of an army is not suitable for a church unless the General can command more omniscience than is possessed by General Booth.

THE DECAY OF SECULARISM.

It is interesting to note, says *The Southern Cross*, that the London Hall of Science, which was the centre of Mr. Bradlaugh's activity, and the home of the secularist propaganda in England, has been opened as a Shelter and Home for Women by the Salvation Army. The Hall was first offered to the Rev. Hugh Price Hughes as a branch of his West London Mission and refused by him. The Hall in West London, it may be added, where Mr. Bradlaugh was accustomed to deliver atheistic lectures

—Cleveland Hall—has long been in the hands of the West London Mission. The two centres of secularistic propagandas in London are thus, to-day, turned to Christian uses. "The Secular Movement among the working people in London," says the *Methodist Times*, "is practically dead. We need no more evidence of this than the fact that the entire Secular party is unable to maintain one Hall of Science in London." A fact of the same general complexion is found in the circumstance that the Primitive Methodists have taken possession of the chapel of the late George Dawson in Birmingham. George Dawson was a man of lovable character and of great genius; after his fashion, too, he taught Christianity, but it was Christianity exhausted of definite doctrine. A Church marked by this characteristic has no enduring root. To quote the *Methodist Times* again: "Everything that rejects the Deity of our Lord is played out in England. Our only serious danger now is in a quite opposite direction. The reaction from infidelity is apt to carry some sentimental and sceptical minds, as it carried Cardinal Newman, to the opposite extreme. Clericalism is the great peril of our generation, and the only effective antidote to that is a hearty combination and federation of the Churches which adhere to the Primitive, Evangelical and Catholic Faith."

The Australasian

Christian Standard.

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PURITY. PEACE. UNITY. LOVE. POWER.

THE IDEAL CHURCH OF THE NEW TESTAMENT.

No. 5.

PAUL'S DESIRE.

As we have seen in our previous articles the central thought in Paul's epistle to the churches at Ephesus and Colosse, is that of unity. In simple yet splendid imagery he sets forth the dignity and grandeur of the Church in its unity with Christ. In these epistles, written during his first captivity, it seems as if the chief thought in the mind of the apostle was not so much the idea of the extension of the Church, as its consolidation. For the time being it would seem to him as if his own work in carrying the gospel to "regions beyond" had ceased, and in his prison home his mind would be fixed upon the churches which he seems to have taken under his special care. News of their condition would reach him from time to time, and from the nature of that news he would at once perceive that their great need was consolidation. If the Church was to be saved from disintegration it must have placed before it a true conception of its essential oneness. It has been truly said that "The one thought and prayer of Paul's captivity was that the Church should grow as one, 'fitly framed and joined together,' on the 'one foundation,' and in the one 'corner-stone.'" In the Ephesian epistle the great central passage is that which brings out, with all the incisive emphasis of a creed, the description of the "one body" and the "one spirit."

SOMETHING TO BE STRIVEN FOR.

This thought of unity was not set forth simply as an abstract idea to be admired for its beauty—as an object of contemplation only, but as an ideal, to reach which, every effort should be put forth. Believers are exhorted to "walk worthy of the

vocation wherewith they are called," and to be "STRIVING to keep the UNITY OF THE SPIRIT in the bond of peace." The word "endeavouring" is not strong enough to express the energy which should be expended in attaining this desired object. The original word denotes an object to be earnestly and carefully watched for and promoted. And this "striving" is not to be expended in bringing about a unity which has been evolved by the imagination of men, but a unity which has for its author the Holy Spirit Himself. For the force of the words, "the unity of the Spirit," is equivalent to the unity of which the Spirit is the author. And so that there may be no mistake about it, and men may not be left to guess as to the elements of which this unity is composed, the apostle goes into details. "There is ONE BODY, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER of all, who is above all, and through all, and in you all."

THE CHRISTIAN CREED.

If there is anything in the New Testament which may be termed a creed, that is, a summary of the articles of the Christian religion, it is found in these seven unities. Here, if anywhere, we have given us a synopsis of THE FAITH once for all delivered to the saints, and for which they are to earnestly contend. As the Holy Spirit is the author of this creed, it must be perfect. It must cover the whole ground and present all the elements of unity in all their fullness. From these elements nothing can be taken away, nor can anything be added, and there can be no change or modification of them without marred their beauty or diminishing their power. This being so, it will be well for us to consider each item of this neglected creed of the Christian

Church, so that we may the better understand the glorious oneness of the "Ideal Church of the New Testament," and understanding, it may give all diligence to make the *Ideal—Real.*

THE ONE BODY.

From our previous consideration of this subject we know at once that the "one body" is the church (ecclesia) of which Christ is the head. Of this "one body" all baptised believers are members, "For as the body is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (1 Cor. 12: 12-13). "No man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also the Church; because we are members of His body" (Eph. 5: 29-30). The "one body" and the "church," then, are one and the same, including all who are in Christ, and excluding all who are out of Christ, "for the Lord knoweth them that are His."

THE ONE SPIRIT.

It will be observed as we proceed that these different items do not occur in a haphazard fashion, but naturally spring the one from the other by an association of ideas. The idea of "one body" comes first, for that has been a chief topic of previous consideration, and next in order comes the "one Spirit" as the agent by which they were "called" into the "one body." The "one Spirit" is the paraclete promised by the Saviour to His sorrowing disciples, to be their advocate, monitor, helper and comforter, after His departure from them. The great work of the Holy Spirit is two-fold. First, as regards the world, to convict it in respect of sin, and of righteousness and of judgment to come;

and second, in respect to the Church, to guide it in the way of all truth. In this great work the Holy Spirit has been pleased to make known the will of Christ in respect to all spiritual matters through the medium of "holy men of God," who have spoken and written as they were moved by Him. This "sure word" has been preserved in the various documents of the New Testament and is as much our property as it was that of those to whom it was delivered in the first place.

THE ONE HOPE.

Believers are "called" into the "one body" by the "one Spirit" into the "one hope." There is no difficulty in ascertaining what this "one hope" is. It is the hope "which is laid up in the heavens" (Col. 1: 5). The "hope of eternal life" (Titus 1: 2). It is the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil" (Heb. 6: 18, 19). It is a "living hope" which we have by the resurrection of Jesus Christ from the dead "unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Peter 1: 3-5). This glorious hope is implanted in the breast of the believer when he obeys the gospel "call." It was this hope that lifted the early disciples above the fear of death, and which ever since has been the comfort and solace of all Christians, and will continue to be so until the end of time.

THE ONE LORD.

And as the "one hope" is created in the Lord Jesus Christ, the apostle passes naturally to the "one Lord," who by His resurrection from the dead made this hope possible. Hence the double in-

junction of Peter: "Sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Peter 3: 15). This enthroning of Christ as Lord in the heart is an all-embracing act. It implies the Lordship of Christ over the entire man. Holy, soul and spirit yield all their powers to the Lordship of His will. "It is in virtue of His supreme Lordship that He demands the homage of every heart and the obedience of every life. Therefore a public confession of Jesus as Lord of all, the fruit of a heart-felt recognition of His personal divinity and official character is, and must ever be, essential to the blessings of His Kingdom. 'Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation' (Rom. 10: 9-10). The Lordship of Jesus is, therefore, the Keystone of the Arch of Redemption that spans all the ages, and includes all the saved. It is the crowning element of unity in the Church militant, and will be the great central element of unity in the church triumphant."

THE ONE FAITH.

The "one faith" appropriately follows the "one Lord," seeing that He is the supreme object upon which our faith rests. The "one faith" embraces not only the cordial belief of the truth, but also personal trust in Jesus as the Christ, the Son of God, and our Saviour. It is a firm conviction of the reality of things not seen, the basis of things as hoped for, that is the basis of hope itself. The importance of faith in its own sphere cannot be exaggerated, for it is absolute. In matters of religion,

"whatsoever is not of faith is sin." Of those who failed to enter into the earthly Canaan, the promised land of rest, because of their unbelief, it is said that the word of hearing did not profit them, because they were not united by faith with them that heard" (Heb. 4: 2). The word preached by the apostles with the Holy Spirit sent down from heaven, is called "the word of faith." The offer of mercy in and through the Lord Jesus Christ is addressed to the faculty of faith with which God has enlivened the human mind and heart. This offer is received by faith, and enjoyed in and through faith. The life of every Christian is pre-eminently a life of faith.

THE ONE BAPTISM.

Here again the sequence of ideas is well sustained. For as by the indwelling of Christ in each heart by faith the spiritual unity of all Christians depends, so is that spiritual unity "put on" in baptism (Gal. 3: 27). The significance of the "one baptism" cannot be better expressed than in the words of Professor Sanday, a distinguished leader of the Church of England and the most eminent English Biblical scholar of the present day. He says:—

"Surely you do not need reminding that all of us who were immersed or baptised, as our Christian phrase runs, 'into Christ,' i.e., into the closest allegiance and adherence to Him, were so immersed or baptised into a special relation to His death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to Him so intimate that it may be described as actual union. Now this union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us, with great vividness, the redeeming acts of Christ—His death, burial and re-

surrection. And our union with Christ involves that we shall repeat those acts, in such a way as we may, i.e., in a moral and spiritual sense, in our own persons. When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must, from henceforth, conduct ourselves as men in whom has been implanted a new principle of life."

The only thing that answers to this description so lucidly expressed by Professor Sanday is the immersion in water of believers in the Lord Jesus Christ, and is consequently the "one baptism" commanded by our Lord in the Great Commission. Nothing else can be recognised in its stead by those who are "striving to keep the unity of the Spirit."

THE ONE GOD AND FATHER.

Very fittingly the "seven unities" close with the inclusion of the "one God and Father," thus rising to Him who is the fountain of Godhead, the one Supreme Being; with whom all have to do, the only being who is or can be the Father of us all, who can be to us what is implied in the name "Father," whose love and grace can satisfy our hearts. Amen.

Thus in one article we have presented in a condensed form the various elements which go to make up the unity of the Spirit. In doing so we have availed ourselves of thoughts expressed by various writers, and trust we have succeeded in presenting the matter clearly and concisely. It is now many years since the importance of the "seven unities" dawned upon us, and the lapse of time has only served to deepen the impression that the broken unity of the Church can only be restored by an absolute acceptance of the unity of which the Holy Spirit is the author.

The Expositor.

SOME OTHER CHURCHES.

No. 4.

PHILIPPI.—The Philippians were far advanced and full of brotherly love. They were plunged in grief at what had befallen Paul, besides being greatly puzzled as to why such great trouble should come over him who lived so close to his Lord. They probably considered that, being such a perfect Christian, he should have been held clear of such intense misfortune, and wondered when they saw the contrary happen. But, as in that wonder there was danger to their running, the apostle hastens to console them and to explain.

He draws attention to the fact of his bonds having been made the means of bringing the name of Christ more prominently before the world. For himself he cares for nothing; his work is to be an instrument in the Lord's hand to the furtherance of His kingdom, and so long as that advances all is well. He is persuaded that if this be his ruling motive all that may happen to him must be to his own spiritual advancement. He thinks nothing about himself, but exhorts them to maintain a proper walk in *unity*, of "one spirit with one soul striving for the faith of the gospel," and to be nothing afflicted by the adversities. He adjusts them by their experience of the consolation and fellowship of Christ and his spirit to be "of the same mind, having the same love" (as the Christ), and not only so individually, but collectively. "Being of one accord, of the same mind." Now, I ask, how can Christians possibly be of one accord so long as they spend their energies in devising methods of service? I am of opinion, based upon close observation, that it is an absolute impossibility to get more than two people, at once, thoroughly agreed upon any subject that requires more than a simple Yes! or No! The question of the faith must be answered Yes! or No! and there is a definite promise connected with the answer. Let us keep to that alone, trusting Him who never lied to finish what He has commenced, and we are one, and the Spirit can work; but if we go beyond we are split up like shingles, and our power as a whole is gone.

I once picked up a piece of quartz, which at a distance looked solid enough; but, when I went to throw it, it split into a hundred fragments, and flew in all directions other than that intended. It was utterly useless as a weapon either of offence or defence because, in spite of its specious appearance, it was shattered throughout, and was a mass of microscopic cracks. Such, as far as I see, is the only result possible if we persist in mere human organisation.

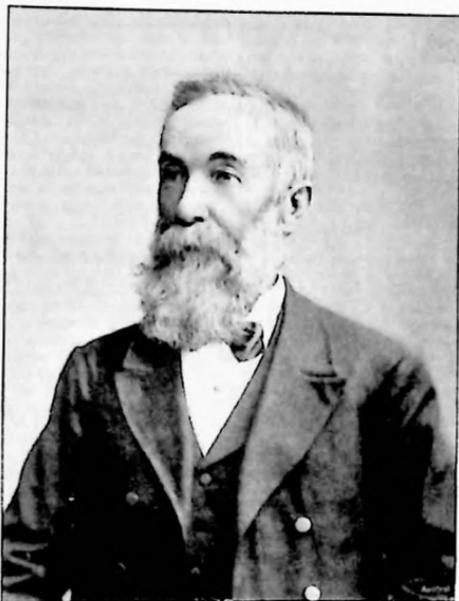
Paul calls attention to the reward our Lord received for His work, and it was He who sent out the apostles. Was there any organisation among them? did not they want to organise and did not He expressly forbid any such thing? Each acted directly under Him, having His promise of guidance; that promise has never been withdrawn. We claim to be of the fellowship of Christ and His disciples; if we have not the one faith, if we supplement His institutions in a manner they did not attempt, it may be that we are deceived of ourselves. Brethren, it is worth thinking about, and the third chapter of the letter to the Philippians is worth prayer over.

Mark what God's apostle says:—"Let us therefore as many as be perfect be thus minded; and if in anything ye are otherwise minded, *even this shall God reveal unto you*: only wherunto we have already attained, by that same rule let us walk. Brethren, be ye imitators together of me and mark them which so walk, even as ye have us for an example."

If we get the promised light, I do not think we will be guilty of making the, to me, awful mistake of crediting Paul with preaching the doctrine of the end justifying the means.

Some would seem to confine the Philippians' knowledge of Paul's actions and teaching to their personal observation of him while in Philippi. Believe me this was not so; they had doubtless neither telegraphs nor newspapers, but we may rely upon it that the whole of the apostle's actions were well known among all our early brethren, no matter where he might be. And no wonder, when we consider that their religion was the business of their lives, nay, more, it was their life itself. When the things of God were the question, all else might go to the winds.

New Testament. A. DAVISON.
Adelaide, 15th April.



C. G. LAWSON.

C. G. LAWSON

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I was born at Dollar, Clackmannanshire, Scotland, 16th March, 1830, and was blessed with God-fearing and Christ-loving parents. Was trained in the Presbyterian faith, and my first spiritual desires were awakened in the Free Church of Scotland. I became a communicant, and began teaching in the S. School where as a scholar I had received many good impressions from my earnest teacher (Mr. Cameron). My mind was perplexed by hearing from the pulpit discourses, Calvinistic and Arminian alternately. About this time a fellow apprentice informed me that he intended to be baptised. I began a careful reading of the New Testament on the subject, consulting my father (who was a deacon in the Free Church) and my brother-in-law, a United Presbyterian missionary (then home from Jamaica). Discussed with them the Scriptures bearing on baptism, and perceiving their arguments and reasoning were

based on inference and supposition, became fully convinced from Scripture precept and example. I was baptised and united with the Scotch Baptist congregation meeting at Rose-street, Kilmacally, where from faithful men (whose memories are retained) I learnt more of New Testament truth. Bro. Russell Dick, now of Collingwood, was a member of this congregation. With him I assisted in the formation of a Sunday School in connection with the congregation, afterwards leaving in his company for this colony in May, 1852, when we were each presented with a pocket comprehensive Bible, received letters of commendation to the Christian Church, and were in earnest prayers commended to the care of our Heavenly Father. After a favourable voyage, landed at Melbourne in August, but could not find a church of the same faith and order. With others went to the diggings, returning to Melbourne in 1854. Bro. Dick, who had preceded me to the city, guided

me to the Mechanics' Institute, Collins-street, on the first day of the week, where I found in a small room the Lord's Table spread and a few gathered round. I felt at home, and thoroughly enjoyed communion. Located in Melbourne in 1856, and there was able to attend regularly. I may state that the Disciples of Christ first met in a tent in Prahran to break bread in 1853, and on 28th May, 1854, ten formed themselves into a church at Melbourne, appointing two deacons and Bro. Robert Service as pastor. Increased accommodation being required, the church soon after moved to the upper hall. Was appointed secretary of the church, and on 22nd August, 1858, was appointed deacon. With the assistance of Bro. James Ferrier, I began a school for the young (the first in connection with the Churches of Christ in Victoria). In March, 1859, the church moved to the Temperance Hall, Russell-street. In February, 1861, with six others began meeting as a church at Carlton, first in schoolroom, Rathdowne-street, after in a weather-board chapel (erected by the church) in Barkly-street. Here S. School work was carried on successfully. It was suggested that the church at Barkly-st. should unite with the church, Temperance Hall and build meeting house in central place. Was one of five trustees and chairman of Building Committee appointed, and with the church, Barkly-street, met with the brethren from the Temperance Hall in the new chapel, Lygon-st., on 15th October, 1865. Eighty S. School scholars and library were also transferred. Was appointed superintendent of S. School and deacon of the church, and performed these duties for upwards of four years, resigning as superintendent of school in 1870. The teachers then kindly presented me with a copy of Cassell's Illustrated Family Bible with an inscription to which all their names were attached. On 1st March, 1871, with family united with the church in Swanston-street, where I have served as a deacon and a presiding brother. In my Christian course was aided by the companionship of a loving sister wife. Before Sister Lawson fell asleep on 20th November, 1893, we had the joy of seeing all our children and many of our grand-children become loyal subjects of Jesus. Since losing my partner, I devoted some time in visiting some of the churches in Victoria and Tasmania. Resolved

(p.v.) to visit my remaining relatives in Scotland in 1895 at conclusion of term of office as President of Conference of the Associated Churches of Christ in Victoria. I was entrusted to convey in person a fraternal letter from the Conference to the Annual Meeting of the Churches of Christ in Great Britain and Ireland, which was held in the beginning of August, 1895, at Leicester, England, and had opportunity to become acquainted with many noble and Christ-like brethren. Was also at conferences of brethren at Glasgow and Coatbridge, Scotland, and Ballymena, Ireland, and spent 23 Lord's days with churches in England, Scotland and Ireland during my five months' sojourn, of which pleasing memories will ever remain. I left England on 1st November and arrived in Melbourne after a good passage on 12th December, 1895. Taking a retrospective view of my life, I have to acknowledge the goodness and mercy of God, and hope by His grace to spend my remaining time of sojourn in the service of Jesus, the One Lord, and in the service of His church, waiting His coming.

"Here I'll raise my Ebenezer,
Hither by Thy help I've come;
And I hope by Thy good pleasure
Safely to arrive at home."

CHARLES GEORGE LAWSON.

Open Column.

[After Bro. Geola has finished his article, Bro. C. Martin, of Ballarat, will reply.]

THE JUDGMENTS TO COME.

Before closing our series of articles on future events, it is but right that we should briefly glance at the judgments, which are yet in the future.

It was, in examining the scriptures on this subject some years ago, that we were led to abandon the old notion, which we were taught in our childhood, that when Christ came He would wind up all things unmade, and hold one general and final judgment.

We discovered that the Scriptures spoke of no less than *three judgments*, and we were impressed with the necessity of carefully going through the whole question of future events, and the result was that we were compelled to abandon all the old notions on these subjects.

We are pleased to state just here, that since we commenced writing this series of articles, a brother has forwarded us a book entitled "The Joyful Message," by J. B. Rotherham, the well-known deep Bible student, and we notice that it is much on the same lines as ourselves regarding these questions.

In 2 Cor. 5: 10 we have mention of the first judgment, which is yet future: "For we must all appear (made manifest, R.V.) before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Thus we (Christians) have to be made manifest before the (Bema) judgment seat of Christ. What for? *Certainly not to be judged in the flesh sense*, but to receive rewards or losses for our works. This is made clear by another teaching of Paul's, 1 Cor. 3: 10-15: "If any man's (Christian's) work abide, which he built thereupon, he shall receive a reward. If any man's (Christian's) work shall be burnt, he shall suffer loss, but he himself shall be saved: yet so as by fire." Hence Christians have the warning by John in his second letter, 8th verse: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

In these Scriptures there is not one word, or idea, of anyone out of Christ being present at this judgment. It is comprised solely of Christians, whose works are judged, and they receive rewards, prizes, or crowns according to their measure of faithfulness.

"The final judgment of Christians has already been borne by Christ on the cross, and Christ now says to them—John 5: 24—"Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into judgment (R.V.), but is passed from death unto life."

The next judgment is recorded pretty fully in Matt. 25: 31 to end, and is evidently upon the living nations, when Christ shall come to this earth with His saints (Christians).

This judgment is spoken of in Jude 14: 15, and is frequently referred to in the Old Testament and very forcibly in the 2nd Psalm. We have not space to quote these passages, and would ask our readers to turn them up for themselves, and they will find that there is no allusion to a resurrection, nor is there

any mention of the dead. Hence, we conclude that this judgment is held on this earth *in limbo*, and has reference only to the living nations (Christendom), those to whom the gospel has been proclaimed for nearly two centuries, and who have rejected it, but who no doubt have "a form of godliness without the power."

In connection with this judgment it will be seen by looking at Matt. 25 that there are *three fates* concerned—the sheep, the goats, and "these my brethren"—and the judgment evidently turns upon the question as to how "these my brethren" have been treated.

It would appear that this judgment takes place after Christ's brethren, the Jews, are returned to Jerusalem, and the prediction in Zech. 12: 9 would seem to fit in exactly. "And it shall come to pass that in that day I will seek to destroy all the nations that come against Jerusalem."

We know that all the nations are to gather their armies against Jerusalem from the very numerous references in the Old Testament, and it would seem just at this time Christ is to descend to this earth and judge the nations thus assembled. The *sheep* on the right hand are those who have befriended the Jews (these my brethren) through their time of great tribulation and persecution (Mark 13: 14-20) during the reign of Anti-Christ; and the *goats* on the left are those who have persecuted the Jews (these my brethren), and thus they receive judgment accordingly.

The last judgment is treated of in Rev. 20: 11 to end, and is spoken of as "the great white throne." It is a judgment of the wicked dead, and has no reference whatever to Christians or the righteous dead. These wicked ones are referred to in the same chapter, the 5th verse: "The rest of the dead lived not until the thousand years were finished."

The righteous dead were raised a thousand years previously, hence, now, it is only the wicked dead to be raised and judged.

We cannot conceive how the nation got abroad that this judgment should be upon Christians, as well as the wicked. The language right through is dead against any such interpretation. Once more let us listen to it: "I saw the *dead*." "The *dead* were judged." "The sea gave up the *dead*." "And *death* and

hell were cast into the lake of fire." "In closing we can but use similar language to what we did in our last. The wicked are *dead* (spiritually) when they die; they are *dead* when they are buried, and *dead* when they are judged, and *dead* when they are cast into the lake of fire.

It will be noticed that right through these articles we have avoided as much as possible reference to the Old Testament, for the reason that many of our brethren seem to think that they are not so clear as the New Testament Scriptures. Thus we have only to refer to them to corroborate the passages we have quoted from the New Testament.

If by thus briefly bringing these questions before the brethren we have been the cause of some starting out to search for themselves, we shall feel amply repaid for our trouble.

Wagga, 10th June. F. GOODL.

Correspondence.

IS THE WORLD GROWING WORSE?

DEAR BROS.,—Through reading the three last month's issues of your paper, to which I may say I have always felt an interest, having come out here from a church connected with "Christ, in Discipleship," I have been led to send these few lines. What has led me chiefly to write have been the articles on "Is the World Growing Worse?"

I do not intend to enter into controversy on such a subject, but will state at the outset that I differ from the views (as suggested in this matter. I would, however, seek to place a few facts of what are daily before us here; perchance it may have the effect of arousing interest in some to try and be the channels of the "good news" spreading into places yet unreachd. One who is here in the midst of all sin can hold, or rather, cannot help holding, the opinion that at least this part of God's world is growing worse,—that, despite the noble efforts put forth each year by many (but how many!) of God's consecrated ones, there is a lamentable increase of heathenism in India alone of nearly double the total increase of Christians all over the world. This is an alarming statement, but is true according to present Indian statistics, compared with those mentioned in your paper for the past few centuries.

God forbid that I or any other of His workers should be pessimists. What we have to deal with is the bare fact of the increase of sin, and anything that is not of

God is sin, and, whether we look at it separately or compare it with the increase of righteousness, it is equally sad to see that, though (there for instance) there are not the glaring acts of degradation and vice carried on as at former times, yet, in the face of this, Satan has a seemingly stronger hold on the heathen now than when in their totally unevangelized darkness. One of the greatest Hindu statesmen says—"I fear not for my people, that they are drifting from the hell of Brahminism into the worse hell of Infidelity." Sad it is to say, those we at present in India know more heathen than there are Christians in the whole world; and, though we are thankful to see the people morally improving, what we want to see is the standard of our Lord and Saviour Jesus Christ advancing with greater rapidity than that of Satan in India.

Praise the Lord for what He has done! We are confident that ours is the comparing side; but why are there not more "harbors of the cross" in the foreign field? In this respect is the world growing better? Is the outflow of consecrated workers for God, those who are willing to go out only on Matt. 23: 17-20, in keeping with the increase of Christians in the heathen field?

What is the proper outcome of viewing these truths in an unvarnished light? Not to make us in any way discouraged, but should it not stir us each into action and our ardent devotion to our Saviour during the short interval of our sojourn here?

If these few words but bring the need of laborers for God in heathen lands before any of your readers, they will not have been written in vain, as that is my object and seek to advance more operations when the work of the Lord in this part of the field is in need of hundreds of men and women of the kind mentioned in 1 Cor. 1: 26-29.

Should any of our experiences in the work be of interest, most gladly would I write from time to time.

Yours in His blessed service,

H. H. STURTEVANT.

Poona and Indian Village Mission,

East-street, Poona.

THEATRE GOING IN VICTORIA.

DEAR BROS. EDITOR,—Permit me a very small space to say I admire very much your editorial notice in last issue against theatre-going. I am glad you take such a firm stand against it. I object to theatre-going on the part of Christians on *poorly* New Testament grounds—

1st. Christians are not to be conformed to or agree with the fashions of this world (Rom. 12: 2).

2nd. Christians are to have no fellowship with works of darkness, &c. (Eph. 5: 11).

3rd. Christians are to be *renewed* (changed) in their minds (Eph. 4: 23).

4th. Christians are the salt of the earth (the preserving power); how can they be if mixed up in theatre, etc? (Matt. 5: 13)

5th. Christians are "lights" in the world. How can they be "lights" for Christ if they mix with the world and its follies? (Matt. 5: 14)

6th. Christians are to let their light so shine that others can distinguish them from worldlings (Matt. 5: 16).

But there are other serious objections against theatre going. It kills prayer. Let anyone attend a play in a theatre and try and pray before retiring to rest; see if he can.

Again, drinking dens are usually side by side with theatres, and temptation of a double kind is thus placed in people's way. The late hours at night coming from theatres have led thousands of young men and women to ruin. I could say a great deal more, *the Editor*, but I don't want to have you put this in your waste paper basket.

CHAS. ERNEST HUTCHINSON.

Pakenham, June 21.

Foreign Missions.

F. M. LUDDBROOK.

JULY COLLECTION.

Lord's Day, July 26th, 1896.

DEAR BROTHERS.—The Foreign Missions Executive Committee again appeal to you to take up a Collection in aid of the work of God in Hurda, India, and Childers, Isis River, Queensland. To mention our laborers in these fields—Miss Mary Thompson and Mr. Jno. Thompson—is to commend them in your sight. Souls are being saved in both fields. Miss Thompson reports four recently immersed, and Mr. Thompson has no fewer than ten candidates for immersion. We feel sure you will respond as heartily as possible on the last Sunday of this month, July 26th for the near-of-practicable Lord's day. THE FUNDS ARE GENEROUSLY METTED. John Thompson's salary is due since April. A draft should have been sent to Miss Thompson at the end of June, but through want of funds has not yet been forwarded. Last year only about one-third of the churches took up the collection. This year we need and look for much better things. Your entire collection is asked for, but, if impossible, all above the average, or at least a donation.

On behalf of the F.M. Federated Committees of Queensland, N.S. Wales, Victoria and South Australia,

F. M. LUDDBROOK, Secretary.
121 Collins St., Melbourne.

LETTER FROM MISS THOMPSON.

FOUR SUNDAY SCHOLARS IMMERSED.

Hurda, C.P., 22/5/96.

DEAR BRO. LUDDBROOK,—

I was very glad to hear that Mr. McLean had such a good time in the colonies. He wrote from Colombo that he had never received a better welcome anywhere. We are a small party now, only Mr. Wharton, Miss Judson and I are in Hurda at present. It is very hot, but we are all well. We get up very early in the mornings and do not go out again until after five in the evenings at a rule. We have only had hot winds three or four nights this hot season, so we rest very well, and it gets quite cool outside before the morning.

Some of the people I used to teach got scared a while ago at some false reports which were circulated around the town, and I do not care to have me visit them now. I would not have been able to visit all I had been doing during the cold season, as I could not safely stay out so late. It is so hard to understand some of the people, one day they will be so pleased to see you, and beg you to come again quickly, and the next time you see them you wonder what is the matter, they are so queer. I suppose we ought not to wonder at it, in fact sometimes I wonder that so many do care to have me come to their houses and teach them something which is opposed to what they have been taught all their lives. Some of them, I believe, think there is not the least possible likelihood of any of their household ever giving up worshipping idols.

Four of our Sunday School boys have been baptised lately. Three of them are the sons of Christians, and one is an orphan who was brought to Mrs. Jackson lately.

Our orphanages are increasing all the time. Mr. McGavran, who has charge of the boys' orphanage during Mr. Rambo's absence, has been in great straits on account of the lack of funds, but some of us have been able to help him, or he would have had to turn some boys away. I have not much news to write now, so shall close. One of my pupils, a young man who comes to me in the evenings, is waiting for me rather anxiously, as I have been prevented from giving him a lesson the last two nights. With Christian regards,

Yours very truly,

M. THOMPSON.

He that hath light thoughts of sin never had good thoughts of God.—*Dr. Ozer*

Be sure, my son, and remember that the best men always make themselves.—*Patrick Henry*

The Querist.

By G.B.M.

J.H. enquires, Is blood forbidden?

REPLY.—This question is definitely answered in Acts 15: 20, 29 and in Gen. 9: 4. In the latter passage the use of blood as an article of diet is forbidden to the entire human race in the family of Noah, and the reason stated is—"the blood is the life." This reason existed before any ceremonial law; it founded in the nature of things; has no reference whatever to any peculiar sentiments or usages of the Jews on the matter, and therefore applies to all men in all ages and circumstances alike. In Lev. 17: 10-14 this law with its reason is re-affirmed with solemn emphasis for the benefit of the Jewish people, and in Acts 15: 20, 29, it is re-affirmed a second time—this time for the benefit of the Gentile Christians in particular, and classed by apostolic authority with things strangled and *fornication*, as among the "necessary" things. In the words of Prof. J. W. McGarvey: "In these rules we have a mere enforcement upon the Gentiles of rules of conduct which have ever been binding, and were to be perpetual. They are as binding to-day as they were then. To deny this would be to deprecate the combined authority of all the apostles when enjoining upon the Gentile world, of which we form a part, restrictions which they pronounce necessary."

Church News.

SOUTH AUSTRALIA.

The treasurer of the Evangelist Fund reports the following receipts:—June 1st—Millcent, £3 15s; June 23rd—Cameron, £3; June 26th—North Adelaide, £13 6s 3d.

NORTH ADELAIDE.—On Sunday evening last a young woman publicly confessed her faith in Christ, and another has notified her intention of following this good example. Letters have been received from the secretary of the sisters' meeting, and several members of the church, from Mrs. Henshaw, relating her happy experience in connection with the meetings for worship, and work conducted by the Churches of Christ in London.

NORTH ADELAIDE, June 25th.—It is with sorrow we have to report the decease of our Bro. Win. Blair. He was at the meeting for the breaking of the bread, last Sunday morning, though he was not very well. On the following day he was worse, and his disease rapidly progressed to a fatal termina-

ation on the early morning of Saturday, the 27th. The news of his decease came consequently as a sorrowful surprise to the greater part of the church when announced this morning, and filled all hearts with sympathy, and many eyes with tears. Those who have been bereaved were tenderly and earnestly commended to the gracious care of a loving Father. This evening two confessed their faith in Christ at Kermode-st, and another at Prospect intimated her desire to publicly give herself to the Lord.

NORWOOD.—We have much cause to thank our heavenly Father for the blessings He continues to shower down upon us as a church. I think we can say that the church at Norwood was never better than it is today. There certainly have been times when we have had more ingatherings, but generally speaking, all agencies in connection with the church here are in a healthy condition.

Yesterday morning Bro. and Sis. Neaves were received by letter of commendation from Grove-street, and Sister Daniels from the church at Dalkey. In the evening at the gospel service a fine young man came out for Christ.

June 15. A. C. RANKINE.

UNLEY.—We have started to build a mission chapel at the Micham Blocks (Cottonville), where we have been holding some special meetings, chiefly in the open air. Now the interest has been awakened, we feel the need of a building. We trust to open it nearly free of debt, thanks to the liberal gifts of the brethren. Bro. M. W. Green is the clerk of work, and is watching the erection very closely. We hope to have the opening meetings on the 12th and 15th July, with tea and treating.

June 17. T. G. STELLER.

HINDMARSH.—Bro. Moscop, who has been a member for a number of years, passed away and was buried on Monday last, 15th inst. Sister Moscop, who was a quiet, sweetly earnest Christian, preceded him to the glory land some three years ago.

At the morning meeting yesterday welcome was accorded Bro. and Sister Hurl, who brought letters of transfer from Stirling East and Allgate Valley. We trust these will make their influence felt in our midst. Our work is carried on in its various departments as for years past, and, although we have not the joy of so large an ingathering as we have many times experienced, "our eyes are lifted up to the hills from whence cometh our help," and we wait for His blessing.

One young sister, who previously confessed Christ, was baptized last evening. Her water was presented, who confessed Christ at the same time and should have been baptized together with her.

June 22. A. G.

WEST AUSTRALIA.

FREEMANTLE.—Since last report we have had one addition to the church, a young sister having confessed and obeyed the Saviour in baptism. Meetings are keeping up, and the prospects for future success encouraging.

The preaching services are conducted by local brethren, and we hope that many may be won for Christ in this town.

We received news to-day that Bro. Win Prior, of the York church, S.A., died in Hannans Hospital yesterday of typhoid. Bro. Prior was well and favourably known to the writer, who was his teacher in the York church, and while we are grieved at his departure, we rejoice in the knowledge that he sleeps in Jesus. Our young brother was a promising disciple, and his parents have our deepest sympathy in the loss sustained, while we share their hope, that in the future we shall meet again.

June 17. A. I.

NEW SOUTH WALES.

MARRACRAVILLE.—The Church of Christ Dorcas Society held its annual meeting on Friday evening, June 14th, in the chapel. The building was fairly well filled. Among the speakers were Bro. Walden and Dickson, and visiting members from Sydney, Emuware, and Westlithra Dorcas classes. Bro. Jones (the President) occupied the chair. Hymns, recitations, and readings were given by sisters and brothers. The secretary's (Mrs. Hammy) report and the treasurer's (Mrs. Lee), which showed that the society had been instrumental in doing much good throughout the year in providing some of the poor with clothing and food, and stimulating a greater depth of spiritual life among its members. During the evening light refreshments were handed round by the sisters and much appreciated.

NEW ZEALAND.

ATCULAND.—On Sunday, June 7th, the Young Women's Bible Class held their half-yearly meeting at Bro. Davies' house, when reports of the previous six months were presented by the secretary and treasurer. The election of officers also took place. Bro. Bryden (who has had charge of this class ever since his arrival from Melbourne) was again elected president. In this, as in many other branches of the work which our brother undertakes in the Auckland church, his efforts are much appreciated. The other officers appointed were: vice-president, Miss May Evans; secretary, Miss Eagle; treasurer, Miss Dewar; registrar, Miss Davies.

A fresh session was commenced on Thursday last by our Mutual Improvement Class. A pleasant time was spent by visitors in listening to a first-class programme, con-

sisting of songs, recitations and a debate. The last named item was productive of much amusement. The committee has every reason to feel pleased at the manner in which their first meeting passed off.

At our Wednesday evening Bible Class a week or two ago, a departure was made from the ordinary course. Instead of the usual hour the members assembled at 6.30, and after partaking of a cup of tea, the roll of the church was called. The officers had decided on this step in order to trace members, some of whom had not been heard of for years. In this way a deal of information was obtained as to the whereabouts of distant brethren. An interesting item during the evening was the reading of the first register of the Cook-st. church, with comments by Bro. Davies on some of our pioneers. Most of those whose names were read have passed away, but some are still living in various parts of the colonies.

On Sunday last Bro. Bull gave his concluding address on "The Way of Salvation." These discourses have been listened to with great attention by all present at the meetings. A. NEILLINGTON, Sec.

QUEENSLAND.

MARYBOROUGH.—Quite recently we have had a great addition, a Mr. Tutley, who has been labouring among the Kanakas for the last three years at his own expense. He is an educated man of good reputation and a good speaker, and makes you feel that he is in earnest. He has come from a good school, having been among the "Protestants" for many years. He has been studying our differences for a year or two, and has decided to cast in his lot with us just in time, as I have been the only speaker at night for some months, and it will be great relief to me. What a remarkable thing, when it comes just when it is needed! The Fifth-month Brethren have been making a stir here lately. Two men from Ireland with a tent have been here, drawing big audiences, and immersing nine or ten; but as usual they say we are all wrong. I went to hear them twice, and I could not say they were all right. However, they are not likely to do us much injury, one good thing they have done, immersion has been made prominent. If we had a good man here with plenty of time at his disposal to go about among the people, there would be a fine cause here in a short time. However, I suppose we must wait till you are crowded out in Melbourne, or till some of our much-talked-of boys come over from Yankee land and help us.

June 24. S. O. BATES.

VICTORIA.

PORT FAIRY.—On Wednesday evening, 17th June, a fair number assembled to wit-

ness the baptism of the young woman who confessed her faith in Jesus, as previously reported, when two others also obeyed the Saviour, one being an elderly lady, the other a young man—son of our late Sister Bill. Others are halting, and we trust it will not be long before they also step over the line.
June 22 J. G.

NEWSTEAD.—The preaching at Newstead for the present is being carried on by myself. Bro Hopkins is busy at Carlislebrook. Interest is steadily increasing. One brother at an up-country church restored through his influence. With Bro. Williamson, he paid a visit to Guilford last Saturday morning. Between two rival publicans, they had a lively time. One was for them for the sake of being contrary to his rival in trade, of course, while the other was going to put them in a water trough, send for a policeman, etc., etc. This is another field opened, which means more work. The trouble is to find time.

Our progress, you will be thinking, is very slow, but we are making progress. We can do a great deal in a long time. We hope soon to report additions at Carlislebrook. One after another seem to be coming nearer to the kingdom.
T. H. SANDLER.

HOME MISSIONS.

The following is a digest of the Victorian missionary reports up to the 15th June.—

W. D. LITTLE.—Since last report have visited Buckingham and Carew (S.A.). The people seem comparatively devoid of prejudice. By way of Mundulla and Lezer, returned to Kaniva. The brethren at Kaniva have been cheered by one submission to Christ. The North Yanae meetings well attended. Visited all the families not belonging to the church who attend the meetings. We are expecting decisions here soon.

G. H. BROWN.—Just after last report we had a baptismal service at Morton, when five (those alluded to in previous report) were baptized, and three others, one from Jung Jung, one from Warracknabeal and one from Minyip. Since then have been holding the usual services in the Mallee. Have laboured at Galalup, Hangerang, Warracknabeal, Irim, also visited Maidavale, near Hopetoun. One more addition by faith and baptism at Galalup, and one confession at Irim. Bro Park has passed through here and baptised five a few miles from here (Irim). They will probably unite with the brethren at Hangerang.

TROSBY, HANCOCK.—Since last report have visited the churches at Mystic Park, Yarravilla, Fernborough, Wedderburn, Eskdale and Kyabram. At Wedderburn we had a nice little impromptu. Eight were baptised on a confession of their faith in Christ, and one

restored. Bro. Lawson's visit here did much good to the brethren. The success met with in Wedderburn has caused some sectarian opposition, which will necessitate me remaining longer in Wedderburn than I originally intended. As we have been attacked in the local press, we shall probably have a newspaper controversy.

M. McLELLAN has for the past month been labouring in South Melbourne, with the exception of one Lord's day spent at Port Fairy, where we were cheered by one making the good confession. She, with two others, was baptised the following Wednesday by Bro Gray.

OUR BUDGET.

—:0:—

The soul has no pillow on which to repose so soft and sweet as a good conscience.—*Gregory.*

The great secret of success in life is for a man to be ready when his opportunity comes.—*Isaiah.*

Good meeting on June 24th, at Campbell-street, Sydney, and one confession.

During past three weeks five have been baptised at North Fitzroy, and three others received into fellowship.

The usual monthly preachers' meeting will be held in the ladies' room, Lygon-st. chapel, on Monday next at 2.30 p.m., when Bro. Selby will read a paper on "The second coming of Christ post-millennial." All workers invited.

Bro A. B. Maxton has had to undergo another operation. This was successfully accomplished by Dr. Stirling in the Melbourne Hospital on Wednesday, 24th June. We are pleased to say that he is now getting well again and has returned to business.

We have had some inquiries re bound volumes of the A. C. STANDARD for 1895. Any person desirous of obtaining any of the past years bound can have them by ordering through the Austral Publishing Co. and by sending 6/6. Almost complete copies can be supplied from August, 1896.

We regret to see so many of our young men leaving these Colonies for other lands. This week has been one of farewell meetings to some of our young brethren in Melbourne. To Bro A. Campbell on Monday night, Bro B. Huntsman on Wednesday night, and Bro C. Lawson on Thursday night. We wish them all God speed, and will be glad to welcome them back again.

We are always glad to hear from Bro S. O'Brien, of Maryborough, Queensland, and wish we could respond to his kind invitation to pay him another visit, but are afraid it will be a long time before we can do so. In the meantime we rejoice in the success

which has attended his earnest and single-hearted efforts in connexion with the little church he was the means, under God, of founding.

The following is from *Joyful Tidings*—
"On the following Lord's Day evening, April 26th, Mr. Percy Pittman, who has recently arrived in this country from Melbourne, Australia, preached a most earnest evangelistic discourse based on Hosea 6: 1-3, to a very appreciative and sympathetic audience." We are glad to see that Bro Pittman is doing good work for the Master in the "old country."

On Monday evening last, in the North Melbourne chapel, a farewell social was given to Bro A. T. Campbell, who leaves this day for Lexington Bible College, Kentucky. Bro Ames in presenting him with a purse of sovereigns, spoke very encouragingly regarding Bro Campbell's future work. Various brethren spoke on behalf of the different societies, and Bro R. Lyall spoke on behalf of Sunday School Union and Swanston-street church. Broen Campbell and Huntsman feelingly responded. The meeting closed by singing "God be with you till we meet again."

We have received an interesting report from Bro J. Donnelly, who has just returned from a six months' trip through the Western and Mallee Districts. At Dunolly there were two additions by faith and baptism. At Kyneton "a warm-hearted Salvationist named Mrs. Simpson was baptised. There are no brethren in Kyneton, but there is another sister, Miss Wood, and these two have decided to meet every Sunday afternoon to break the loaf. They will be glad if any brethren will give them an occasional visit. They will find a good welcome and accommodation. Mr. Simpson and son are both searching the scriptures, and we have hopes of them following in their mother's footsteps."

H. Milner Halk, in a recent issue of *The Christian Guide*, Louisville, Ky., writing from Liverpool, England, says: "The Baptist churches of Great Britain are, almost entirely, open communion churches, and the present tendency is decidedly in the direction of uniting with the Congregational or Independent churches, on the basis of a common faith in Christ, and a spirit of accommodation to individual wishes in regard to the form of baptism. Such churches, when fully equipped, have a font at one end and a baptistry at the other." By-and-by it will be a font at one end of the church and no baptistry in any part of the building. There are Baptist (?) churches now to Great Britain in which the pastor dare not say what the New Testament says concerning the action of Christian baptism.

The above statement by Bro H. M. Halk is evidence of the fact that "ages

communion" in the long run means giving up immersion as an ordinance of the church; it is both the logical and practical result of such a system. Open communion leads to open communion, and open communion leads to any departures that may be deemed "expedient."

A social meeting was held last night in the North Fitzroy chapel to say good-bye to Bro. D. W. Huntsman (who this day leaves for Lexington, Kentucky). Bro W. Forbes occupied the chair and spoke of the satisfaction he felt in seeing one of his "boys" of the Improvement Class devoting himself to the great work of preaching. During the evening Bro. Forbes on behalf of the church presented Bro. Huntsman with three volumes of the International Commentary. Brethren A. Mills, W. S. Houchins and J. Baker also expressed their appreciation of the good qualities of Bro. Huntsman, who replied in suitable terms to the kind things said about him.

Bro. D. W. Huntsman goes to the Bible College, Kentucky, and expects to be away about three years, his desire being to take the Bible course under Professor McGarvey and gain experience in other fields. Bro. Huntsman possesses a great advantage over most students, inasmuch as he goes to college after having solved the problem as to his fitness for the work of preaching. America not only gains a student, but a very good preacher into the bargain.

The following was received too late for classification, to we insert it here—

THE TABERNACLE, DUNEDIN—Since our report of March and we have been cheered and encouraged by seeing the Word win its way to the hearts of many. Since that date we rejoice to report 17 additions by faith and obedience, 4 restored to fellowship, and 2 added by letter from a sister church, while others who had "foraken the assembling of themselves together" have been brought back.

The glorious gospel is being faithfully proclaimed by Bro. Watt at the Tabernacle to a gradually increasing audience, till our spacious building is now well filled, and the clear, forcible and loving exposition of the Word of Life is much appreciated. The brethren are being strengthened in the faith, while others are being brought to a knowledge of the "truth as it is in Jesus."

The preaching at South Dunedin has been continued by our brethren, and we rejoice to report that here also the seed work has borne fruit.

The Young Men's Training Class and the Mutual Improvement Class are together doing a good work in fitting members for future usefulness in the church.

The Deacons Society is, in a quiet way, doing a lot of good in making and provid-

ing garments for poor children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On June 1st a church social was held, with the object of getting the members to know each other better. A pleasant and profitable evening was spent together, the various items being well appreciated.

June 15

W. T.

Bro. Hawkins of Roma, Queensland, sends us a copy of the *Mariner Advocate*, in which the church at Roma is advertising "Our Platform," and upon which he solicits an expression of our opinion. On the whole we regard it as a fair expression of "Our Plea," but must confess that we would like to see the first paragraph struck out and something else put in its place. The paragraph reads thus: "We believe that Jesus is the Christ the Son of the Living God, and that this truth was THE CREED of Primitive Christianity and the foundation of the first church." While it is admitted that all who accept Christ are called upon to profess their faith in Him as the Son of God, we do not think that this profession can be said to have constituted "THE CREED of Primitive Christianity." The creed of the New Testament includes more than belief in the divinity of Jesus Christ, and the limiting of it to this one item, vitally important though it be, is calculated to mislead. Properly speaking it is the *foundation* truth of Christianity, and thus occupies the position in "THE FAITH" once for all delivered to the saints and for which we are earnestly contending. We would therefore suggest the striking out of the first paragraph and inserting in lieu thereof the "seven unities" of THE SPIRIT found in the epistle to the Ephesians, and of having the "Glorious Lord" form a part. Having said this much, because we believe it is important that it should be said, we congratulate the church at Roma on the enterprise it has displayed in settling before the public the main features of "our plea."

STATES FOR THE DENMARK MISSION—Have received parcels of stamps from the following—Mr. Twidley, 24; Mr. Philip, Brisbane, 543; Echina, 423; Mr. McGivern, 1020; a Sister, Albert Park, 800; Mr. Harwood, Windsor; 3 parcels, M. A. McLellan and S. Heath, Toombulbin; 2 parcels, Miss Springins; Miss Finger, 200; E. McCullough, Warrumbold; J. Edwards, Hawthorn; A. Hutchinson, Gympie; J. T. Russell, Bangor; No name, N. Zealand; Miss Kemp, Mrs. Greenhields; Mr. Woodbridge, 1035; Miss Hill, 600; Miss Melody, 214; Miss L. Rodgers, Lake Albert; A. W. Smith, Nathalia, 250; E. Collins, West Brunswick, 3500; T. Arnold, N. Z.; A. Rankine 3500; E. M. Silvester, Miss Smith, Barrapport, 333 Parcels without

names from Ilim, Penhigo, Tasmania, Miss M. Smith, Barrapport, 333; South Yarra School, per Bro. Lewis, 15,000; Sister Skinner, North Melbourne, 628; Parcel, Mrs. M. Derandine. It is Bro. James's wish that we still keep on collecting stamps, which I have promised to forward to Denmark.

S. HUCKY,

213 Elizabeth, Melbourne.

A true life is at once interpreted and proof of the gospel.—WALTER.

The only way to free us from God is to flee into Him.—FALLEN.

Let friendship creep gently to a height. If it rush to it, it may soon run itself out of breath.—FALLEN.

Our great business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—GOSPEL.

LOVED ONES GONE BEFORE.

PRIOR—We regret very much to have to chronicle the death of our young brother William A. Prior, which took place at Katoomba, West Australia, on the 24th June, at the early age of 17 years and 4 months. Our young brother left home (York, S. A.) but 5 weeks previously to join his father, our highly esteemed Bro. James Prior, on one of the mines. He took 11 one week after arrival, and three weeks later received the message to go up higher. He was one of the first scholars of the York Sunday school, as a lad then six years old; soon afterwards, with his parents, he removed to Williamstown, Victoria, where they remained till about three years ago, when they returned to reside in this neighbourhood. On April 14th, 1894, William, with eight others of our scholars, decided for Christ, and put him on in baptism, since when his life has been that of a faithful disciple. It was his pleasure to do what he could both in the school and church, he filled the position of librarian and organist at our school, and a scripture reader at our morning worship, all of them with credit to himself and praise to the church and school. He was beloved by us all for his work sake, and we looked exceedingly forward to him filling even more prominent positions in the near future, but God has seen fit to call him to higher service, to whose will we would humbly bow; our heartfelt sympathy goes out to the bereaved parents and brethren in this demonstration of God's providence. May God bless them in this their great trial.

York, S. A. June 21. W. H. STAGGAHD.—Lord, teach us to remember our days that we may apply our hearts unto wisdom. It is our sorrowful duty to record the death of our beloved Bro. James Staggard, who was suddenly removed from us on the 24th inst. On the previous Lord's

