

The Australasian Christian Standard.

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

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Current Topics.

WHAT THE REFORMATION ACCOMPLISHED.—Professor Adolf Harnack has lately been lecturing on Martin Luther and demonstrating that he "came in the fulness of time—when the rule of the Romish Church, which had hitherto educated the peoples, had become a tyranny and when laymen were no longer satisfied with priest and sacrament, but were seeking God Himself and were feeling the personal responsibility of their own souls."

At a time when the Romish Church is asserting its supremacy over all other religious organisations it is well to remember that the greatest event in the Christian era, save the rise of Christianity itself, was the breaking of the immense power of the Romish hierarchy in the doing of which Martin Luther played so important a part.

WHAT LUTHER DID.—Great lasting reformations are made only by conservative men; not those who "destroy," but those who "fulfil," bring about a new era. Luther—at the bottom of his heart the most conservative of men—has broken the medieval Catholic system in pieces for millions of souls, and thus freed the history of progressive humanity from the shackles of that system. In that he vindicated the new and yet old Gospel, in that he freed the conscience of the individual

from priest and statute, he struck deadly blows against the Church of the Middle Ages. For (1) he overturned her teaching as to salvation—salvation not being a thing brought about by donations and merits, but the free grace of God, which gives us the conviction that we are His children. (2) He overturned the teaching as to Christian perfection—true Christian life does not consist in monasticism, but in an active life of fidelity to a calling, in humility, patience, and the service of love to our neighbour. (3) He overturned the teachings as regards the Sacrament—God does not give us individual and dilated fragments of grace, but He gives us the forgiveness of sins and with it all grace; yes, He gives us Himself as the Bread of our lives. (4) He overturned the priestly Church-system—God wills that all His children shall be priests, and he has instituted but one office, the office of proclaiming the Gospel and of distributing forgiveness. (5) Luther overturned the medieval church services—God will not be honoured by means of ceremonies, masses, oblations, &c., but only through praise and thanksgiving, pleading and prayer. Every church service must be spiritual, and at the same time innately bound with service to one's neighbour. (6) He overturned the false authorities of Roman Catholicism. Not the Pope, nor the Councils, has unerring authority, but only the Gospel, the power and the truth of which the soul inwardly knows.

THE LIBERATOR OF THE NATURAL LIFE.—All those Luther have to do with religion alone. Luther determined to purify religion and to free it from every strange thing which does not belong to it. Besides this he never had another independent interest; he did not care about bettering the world, or the State, or science, for themselves alone. Yet right here is revealed the truth of the saying: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." In that Luther thought out the Gospel in all its parts, proclaimed and applied it, all else fell into his lap; in that he liberated religion from that which is foreign to it, he also liberated the natural life, and the natural order of things. He put everything in its right place, and gave everything freedom and room for development. Everywhere he broke apart unnatural ties, he loosed old chains, he gave an and light. Theology through him is henceforth to be nothing else than the exposition of the Gospel, of how it has founded the Christian community and still keeps it together. The proof of theology is no longer derived from external authority or strange philosophical speculations, but by the simple fact of Christ's appearance, and by our inward experience. Philosophy is no longer a feared servant or a seductive mistress of theology, but her independent sister. Languages and history are studied conscientiously and faithfully, in order to ascertain the right meaning of every word.

THE STATE is no longer regarded as a half-sinful product of compulsion and need and the creature of the Church, but as the God-willed, independent order of social life. Law does not longer pass as a dangerous middle course, something between the might of the stronger and the virtue of the Christian. but as the independent, God-given rule of intercourse, always maintained by the "powers that be." Marriage is no longer thought of as a divine concession towards the weak, but as a free bond between the sexes, a bond instituted by God, and free from tutelage on the part of the Church, and as the school of the highest morality. General benefactions, such as the care of the poor, are not now so much pursued because of any desire to assure one's own salvation; they have become a free service to one's neighbour, the final scope and only reward of which is effective relief. Above all things, however, in civil (as opposed to ecclesiastical) callings, activity in house and farm, in trade and official position, is no longer looked upon suspiciously as if it led away from our spiritual vocation. Men now know that the one who guides a household well, educates children patiently and faithfully, fulfils the duties of a calling—even though that one be but a poor boy or a lowly maid—stands in the rightful spiritual place and is higher than all monks and nuns.

LUTHER THE REFORMATION.—Over the great period which we call the Middle Ages, over the chaos of non-independent and intricate forms, there reared the spirit of belief, which had recognized its own nature and therefore had also recognized its limits. Under its sway, all things that had a right to free existence now strove towards independent development. Before Luther, no one had ever separated so clearly and distinguishably the great departments of life, and given to each its own right. Wonderful!

this man would not teach the world other than what the being, the power, and the comfort of the Christian religion is; but in that he recognised this most important department in its own individuality, all other departments came to their own. Luther preached that the just man lives by faith, and that a child of God is a free master over all things. In that he so taught he indeed freed men and things, and thus showed that "the time was fulfilled," for he was called that the time should be fulfilled. He became the reformer. Beside him Zwingli and Calvin can claim but second places; they are dependent on him. Yes, we can even say: *He was the Reformation.*

HE WAS THE REFORMATION.—He had experienced the Reformation in his own soul, when he struggled in the cloister with the creed of his church. Everything which he afterwards said, wrote, and did, in Wittenberg, in Worms, and in Colburg, was only the natural consequence of that experience. Out of his breast, from the bottom of his heart, the Reformation streamed as a brook out of hidden springs in the rock. In one sense he did not give power and endurance to the Reformation; he did not set its bounds and aim, but the Reformation gushed from his spirit like a fruitful stream. "Here I stand; I can do no other," said he before Emperor and Empire. When the lonely man thus spoke, it was decided that he, through his faith, like Abraham, should become the father of many thousands; it was decided that a great epoch in the history of mankind had finished its course, and a new was advancing. But we must not forget that it was four hundred years ago that Luther taught. The convenient belief that he thought out everything for us, and that we can rest on his teaching, is a foolish one. The greatest hero is always only a *finisher* for the past; as regards the future he is but a *beginner*. He who does not

understand Luther so that he learns from him the spirit with which to solve new problems and lessons, and so that he endeavours to continue the Reformer's work, understands him falsely. The prophets have been given to us, not that we should build their graves, but that we should inflame our hearts through their faith and their courage.

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PURITY. PEACE. UNITY. LOVE. POWER.

THE IDEAL CHURCH OF THE NEW TESTAMENT.

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No. 6.

WE conclude our series of articles on The Ideal Church of the New Testament with the following extract taken from the *Bible Advocate* of June 1895:—

When Paul urged the Christians at Ephesus to keep "the unity of the Spirit," what did he mean? "The Spirit" referred to is, we think, the Spirit of God. The meaning in that case cannot be that they are to keep the Spirit Himself united. When, therefore, the Apostle says "of the Spirit," he means "which the Spirit has originated." There can be little doubt that the "unity" which is here attributed to the Spirit of God was

the unity of Christians in the church. The preceding context suggests this conclusion. Paul in speaking to them about the feelings they were to cultivate towards each other:—"With all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." It is implied here that by long-suffering and forbearance with each other they could keep the unity of the Spirit; that is, if preserved unity with each other they by doing so, kept the unity of the Spirit; in other words, the unity of Christians in the church is the unity the Spirit has originated. This conclusion is confirmed by the words which follow, which are evidently meant to illustrate what he means by the unity of the Spirit:—"There is one body and one Spirit." The Apostle first names the one body and the one Spirit that created and animates that body, and then adds the units recognised in this Spirit-formed body, viz.: one hope, one Lord, one faith, one baptism, one God and Father.

According to Paul, the present dispensation is the dispensation of the Spirit; that which was done from the Pentecost when the Spirit came was the Spirit's work. The grand outcome of the Spirit's agency was the church—the body of Christ. In the church men and women were brought into a brotherly union with each other. Here classes previously estranged were made one. Not merely, as at Jerusalem, different classes of Jews, but even Jews and Gentiles were one in Christ, one in the church, the body of Christ. In a previous chapter in this Epistle the Apostle had dwelt upon the way in which this was brought about, and Jew and Gentile alike built upon the one foundation. This union of Christians in the church fills him with admiration and enthusiasm.

It is not man's work, but God's. It is the unity originated and wrought by the Spirit of God. So he urges the church at Ephesus, and every church to which his Epistle should come, to give diligence to keep this unity of the Spirit in the bond of peace.

Now this is the very thing that our age needs. There is a cry for union. Different bases of union are propounded here and there, but they lack the one thing necessary to arouse the conscience in their favour and secure their practical acceptance—they lack divine authority. This is the unity of the Spirit has; the union of Christians in the church which existed in the Apostle's time was of divine origin, had the divine approval. Our plea is then for that union which existed in the first century. It is possible, for it existed then; it is in accordance with the will of God, for it is the Church of Christ and His Apostles; the church "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

It is to be regretted that those who desire Christian union do not patiently study the New Testament to learn what the church, as instituted by the Spirit through the Apostles, was. Those who think of "the church" as a material house would learn that it is a society, an organisation of redeemed people; not a literal building, but a people, as the original word, *ekklesia*, suggests, a called-out assembly, a people the Lord has taken out of the nations for His name. True, this church is figuratively represented as a building. Jesus thus represents it—"Upon this rock I will build my church." Paul thus represented it: "Other foundation can no man lay than that which is laid, which is Jesus Christ," "Built upon the foundation of the apostles and prophets, Jesus Christ himself being

the chief corner stone." Peter thus represented it: "Unto whom coming, a living stone, rejected indeed of man, but with God elect, precious; ye also, as living stones, are built up a spiritual house to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Christ Jesus." No Scriptures other than those which represent the church as a building better show that the church is *living and personal*—composed of believers in relation with their living Lord and obeying the teaching given by Him through apostles and prophets.

The church of the New Testament is evidently a body of Christians. We use the word Christian for one who has believed the gospel, repented, made the good confession, and been baptised into Christ. The reader is invited to test this. If it is true, it means that societies where infant baptism is in vogue, whose members have not all been born again, are not the union of Christians called "the church" in the New Testament.

Again, the simplicity and unworldly character of the true Christians union would appear, if it were taken to heart that the church is a *real* body of Christians. Take for illustration what the apostle named "the church of God which is at Corinth." This was evidently a body of Christians in that city who were acquainted with each other's names, convictions, manner of life, and who met to worship God together. The two letters all through give evidence of this. And in the same way the word is frequently used, as "The church which was at Jerusalem"—"the church which was at Antioch," etc.

The conception of the church as simply a local society of Christians is of great moment. It proves the unscriptural character of that conception of the church which requires

for its completion and realization uniting and subordinating under one head the nations professing the Christian religion; the view seen in Lord Halifax's address on the "Re-union of Christendom," and in existing unions of that character not carried quite so fully out, as in the Presbyterian and Episcopalian systems. In all of these systems there is a membership not entirely, in the New Testament sense, Christian; the congregation in any one place does not in itself fulfil the system's conception of the church—it is but a unit in the church, if it is even that much; this again leads to a number of officers and dignitaries which had no existence in the primitive church and could have none now if the church were conceived as simply a local organization of Christians.

The usage of the word church in the inspired writings is enough to show that its idea was fulfilled in the local body in any one place. Paul could not have said "the church of God which is in Corinth" if the Christians there had only been a unit of the church. The word in the plural, as "the churches in Galatia," shows that the Christians in each place constituted, completed in themselves, independently of all other Christians, the idea denoted by the word "church." No man could write "the churches of Galatia" who thought that it took all the believers in Galatia to constitute the church in Galatia.

Again, the frequent comparison of the church to the human body points to the church being simply a local assembly of Christians. Read such a chapter as 1 Cor. 12. Think of "the church" as meaning all Christians in all the world living at the same time, and great difficulty (to say the least) will be found in seeing how, because they are ministering each to the other and

each to all, they can be compared to the human body. But for a local body of Christians no ideal could be more appropriate. The ideal is indeed actually, if imperfectly, realised by many churches; the members know each other personally, and sympathise with each other, and help each other in time of trouble.

There are many things to say regarding the church, but the present writing may here take end. The New Testament conception called "the church" is the divinely originated and approved Christian union, which we oppose to the re-union of Christendom, that infatuation of many Churchmen, and also, with less clearness of perception, of many Nonconformists.

The Christian is the unit in New Testament union. The church is composed of such units, those only who have been crucified with Christ, and have risen with him to walk in newness of life. They are all consecrated to the service of Christ, and, for His sake, to the service of the church and the world.

The church is the society of Christians living so near each other that they can meet together on the first of the week, and can attend to the worship and work the Lord requires from "the church." The church is figuratively represented as a body of which Christ is the head. The simile is, however, only so far applicable. The human body has a fixed number of members; not so the church. The first churches evidently varied much in size, from the thousands at Jerusalem to "the church which is in thy house." It may be but two or three gathered in the Name that forms the church; it may be two or three thousand. But few or many, it fulfills in itself the idea of "the church," and so long as they attend to the teaching of Christ and His apostles, they need no recognition nor commands from

Pope, or Archbishop, or assembly, or synod, to constitute them the Church of God in Christ Jesus. Such a church can no doubt find example in the New Testament for co-operating with other Churches of Christ in the work of the Lord; but when it concedes to any but the Lord authority over its faith and obedience, and consents to be a unit of a church instead of "the church" of the New Testament.

The realisation of this "Union of Christians" would be a great change. Secular names would all disappear. There would remain only disciples, or Christians, and the unconverted world. There would be but one church—the Church of God—realised, as at the first, wherever two or three, or more, were gathered into the name of Christ. Many great titles and offices would pass away; but it would be known that such never were in harmony with Him who forbade titles of honor, and taught that the only greatness allowable in the kingdom of God is the greatness of service. And in "the church," as realised in small and large groups of Christians, there would be scope for the complete employment of the talents alike of that servant who had ten and of him who had but one entrusted to his care.

Notes of Travel.

1.—FIRST GLIMPSES OF EASTERN LIFE.

THE word *Orient* means literally "rising," and refers to the East. It is the name of one of the principal lines of British steamers plying between England, the East, and Australia, and the Company's symbol or trade mark is, appropriately, the rising sun, with a lion on one side and a kangaroo on the other. The individual vessel of that name is one of the older ships of the line, having been built by John Elder (no pun intended) in

1879. Still it is a fine boat, and our journey therein was accomplished with comfort and pleasure.

Many incidents of the voyage might be mentioned, but lack of space forbids. A couple of days were spent very pleasantly in Adelaide, visiting, in company with brethren bearing such honoured names as Verco, Pittman, and Magarey, the public institutions of the city, and picnicing on the summit of Mount Lofty.

From Albany to Colombo is 3,355 miles, a ten days' run across a watery waste, and we sighted only a single vessel the whole distance. There was great excitement on board, therefore, when the cry at length was heard, "land ahead," and when, in a few hours more, we arrived in port.

The beautiful island of Ceylon, from its shape, situation, and surpassing richness, has aptly been designated "a pearl hanging on the brow of India."

"Confessed the best and brightest gem
In Britain's orient diadem."

It is thought by some to be the Ophir of sacred story, whence Solomon's navy brought great store of gold to Jerusalem. To-day it exports pearls and precious stones, as well as other commoner commodities with which most of us are more familiar.

We—that is, Sister Doddridge (also journeying "home") and this present scribe—got ashore about 7 a.m. A guide soon offered in the person of one Casim, a son of Ishmael by descent, a Mohammedan in religion. He knew Sir Wm. Clarke and other bigwigs well, having assisted them in a professional capacity during their stay in Colombo. So I suppose we ought to have felt honoured with such guidance. We were at once impressed with the fact that we were in a foreign land.

SWARMS OF DARK-SKINNED NATIVES everywhere. Yes, the majority are Singhalese, but these people just passing are Hindoos, the ashes on the forehead proclaiming that they have said their prayers. These men with "pig-tails" are worshippers of Siva, the goddess of wisdom; to get to heaven they will have to walk along a naked sword, and the pig-tail will come in handy for the goddess to give them a lift by the way. Tanals, Mohammedans (of Arab descent) and other races and religions, too, are well represented. Here is a native schoolmaster in suit of sober

black. There in long yellow robes is a Buddhist priest. Impertunate beggars, blind, or minus a limb, are seen at every turn. All around are cocoanut palms, bananas, breadfruit trees, mangoes, plaintains, pepper-trees, and other tropical vegetation.

Presently we took our seats in a *hackery*, a kind of covered waggone-ette, with a bullock small and humped, in the shafts. When I was in the Wimmera a few years ago and for the first time saw a bullock team yoked up, I innocently asked my companion, Bro. G. H. Browne, where were the reins? It lasted him for fun for several days. But in Ceylon the bullock-drivers do handle reins. Sometimes to turn the animal right or left they twist its tail in the opposite direction. And that little bovine trotted around most gamely all the morning. We first drove several miles into the suburbs to visit the

BUDDHIST TEMPLE

at Kelina. On the way we noticed natives washing clothes by the river-side, beating them on large flat stones. We passed a woman with a basket containing lumps of something. "What is that?" I asked our guide. "Mud for cleaning their houses," said Casim. Plenty of that material there already, I thought. It seemed to be a curious application of the homoeopathic principle of *like curing like*. But here is the temple. Received at the entrance by priest, interpreter, and sundry langens-on, we pass in safety the guardian gods, who, like the angel at the gate of Paradise, stand with drawn swords at the door of the holy place. Among the most interesting items in the various halls are a recumbent figure of Buddha of colossal size, being 27ft. long and cut out of one stone; statues of Vishnu and his 80 apostles (Vishnu, Siva and Brahma forming the Hindoo trinity of gods; four figures representing the cardinal virtues of temperance, prudence, justice, and fortitude; and a statue of the coming Messiah, the new Buddha, expected 5,000 years after his great prototype.

Re-entering our chariot we struck across country some distance till a rather imposing structure hove in sight. "What is that?" I asked Casim. "That is the lanatic way-ium," he replied,—"a mad people go there," he added in further explanation. Of course we did not stop there, but continued, past the hospital, to the Cinnamon Gardens

and

THE MUSEUM.

The latter is a really fine building. Therein are antiquities from the celebrated temples of Anradhapura, ruins only second in extent to those of Egypt. We saw, also, a model of the "sacred tooth" of Buddha. I don't know whether Gautama was a big man—I mean, physically—but this precious tooth was large enough for an elephant.

On our way back to town we passed the biggest banyan tree in Ceylon. The most striking peculiarity of the banyan, as most of our readers will know, is that its branches, drooping to the ground, take root themselves, and so the process goes on, till the parent stem is surrounded by a numerous progeny. So with this particular tree, and in some of the compartments thus formed hawkers were displaying their wares.

We dismissed our *hackery*, and after lunch, our guide, and then took a ride in a *jurickshaw*—a ride, not a drive, for a "ricshaw," as it is familiarly termed, is a kind of light gig with a man instead of a brute in the shafts. The roads are good and the men wiry, so they can cover a lot of ground in an hour. Finally, we seated ourselves in one of the curious native boats, or *catamarans*, as they are called, a sort of outrigger canoe, the boatmen plied their paddles, singing the while, and we were soon on board again.

Ceylon is an exceedingly interesting country—it would be difficult to find another wherein is so much of interest in so small a compass.

"The climate's delicate, the air most sweet,
Verule the best."

But its people are bound by chains of ignorance and superstition. They are without God and without hope.

"What though the spire breezes

Blow soft o'er Ceylon's life,

Though every prospect pleases,

And only man is vile;

In vain with lavish kindness

The gifts of God are strown;

The heathen, in his blindness,

Bows down to wood and stone!"

"Shall we whose souls are lighted

With wisdom from on high—

Shall we, to men benighted,

The lamp of life deny?

Salvation, oh, salvation!

The joyful sound proclaim,

Till earth's remotest nation

Has learned Messiah's name!"

A. M. LUDENOCK.

Open Column.

THE DEVELOPMENT OF THE KINGDOM.

To the Editor of the A. C. Standard.

DEAR BROTHER,

In responding to your invitation to reply to Bro. Goode's letters on The Development of the Kingdom, I purpose to deal at once with the climax of his first letter—*Man is a failure!* I protest against this abstract statement as a reflection on our Almighty Creator. Instead of accepting this, I prefer to say with Hamlet, "What a piece of work is a man! How noble in reason! how infinite in faculties! in form, and moving, how express and admirable! in action how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" Shall we concede that the Creator's masterpiece is a failure? Let us see what the Scriptures of Truth have to say about this "paragon of animals." "God said, Let us make man in our image, after our own likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him."—Gen. 1: 26-27. In the eighth psalm we read, "Thou hast made him (i.e. man) but little lower than thyself (R.V. margin) and crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." These quotations show that one object in the creation of man was to make him lord of the earth, to have dominion over all mundane things, and unless it can be shown that man has hid his talents in a napkin, and that he has not obtained dominion, not only over the lower creation, but over the forces of nature, it is not correct to say that man is a failure. But generation after generation have used their gifts so marvelously, that we in our day may be said to be enjoying the compound interest of their labors. Bro. Goode may not dispute this, but refer me to man's moral character, and say it is to this that he points when he asserts that *man is a failure*; if so he ought to say wherein *man is a failure*, and to what extent he has failed. I grant that man failed to retain the

image of his Creator, but glory be to our Heavenly Father, "through the redemption which is in Christ Jesus" that may be recovered, and the "new man which is being renewed unto knowledge after the image of him that created him may be again put on."—*vide* Col. 3: 5-10. If this is what our brother means, it is what every Lord's Day scholar is taught, so there was no necessity for Bro. Goode to write such a long letter to establish it. Stripped ofrodomontade, and put into plain prose, his closing paragraph becomes:

"MAN IS A SINNER. He sinned in Eden. He sinned before the flood. He sinned in Sodom. He sinned in the wilderness. Verily he has sinned all along the line, and now he is proving a large sinner under the Gospel age." No Christian disputes that all have sinned, and come short of the glory of God, but Bro. Goode has undertaken to show that since the advent of Christ, men have become worse and worse and are still travelling faster on the down grade, but in attempting this he will prove to your readers that *F.G. is a failure*, through having attempted the infeasible. If otherwise, he will prove that *Christianity is a failure*, which will be another charge against its author. Let me urge my friend Goode to cast aside his pessimistic spectacles, to look around him and see the company he is in. A few years ago the late J. Cotter Morison wrote a book to show that Christianity is a failure, and that when it is altogether got rid of, man will be happier and more moral. His contention was that the bulk of preachers at the present day place creed before conduct, while Christ himself taught that the wise man is not he who heareth and heedeth not, but he who hears his sayings and doeth them. If *man is a failure*, and *Christianity is a failure*, F.G. may shake hands with this gentleman. I must introduce him to another or two. Schopenhauer maintains that there is in human life a decided preponderance of misery. I prefer to say with Paley, that after all that can be said, happiness preponderates. This is certainly more in accord with the apostle Paul, who says, "Rejoice in the Lord alway: again I will say Rejoice." The atheist Hartman asserts that the world is the result of an act of blind folly on the part of what he call the Unconscious. If so, no wonder that *man is a failure*. How does Bro. Goode like these writers as his associates?

Some ask, why was man allowed to fall? Ah! why? Why was evil permitted? Why were we not made susceptible to pleasure and insusceptible to pain? Probably, because it was impossible. To say that a better plan could have been devised, is to set up our idea against that of God's. We are under discipline and need checks. Doubtless, Omniscience could have conceived many modes of governing the world, but there was only one *best* mode. Just as it would be possible for a villain to do many things which would be impossible for a man of integrity, on our Holy, Wise and Almighty Creator was restricted to the best plan of placing his creature man on this world's stage. Believing this, and acknowledging that many things are dark and mysterious to me, I will still uphold that "Jehovah is righteous in all his ways, and gracious in all his works."—Psaln 145: 17. There were pessimists in ancient times, for we read in the book of Ecclesiastes of some who asked "What is the cause that the former days were better than these? for thou dost inquire wisely concerning this." The Douay version renders this more forcibly: "Say not, What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish." Our brother F.G. does well in looking round him and noticing present day evils, but he fails in not comparing them with former ones. Hence his questions, "What country can be said to be Christian?" "Where is the country that is ruled in righteousness?" etc, will not support his theme. You, brother editor, have acknowledged, and so have I, that iniquity abounds, but Bro. Goode asserts and we deny, that since our Saviour's advent, iniquity has increased and is increasing, and that is the point F.G. has failed to prove. In a former letter I showed that we have cause for gratitude that Christianity has leavened society to the extent it has. He has not attempted to prove my statements to be incorrect. He has simply paid no heed to them. To say that since the advent of Christ the world has been growing worse, is to demonstrate that the assessor has either not read history, or forgotten it, or read it upside down. What period in the world's history during the Christian era can F.G. point to as better than the present? Will it be to the palmy days of Greece and Rome when hundreds

were butchered to make a Roman holiday? Will he point to the time when our Saxon ancestors were accustomed to drink the blood of their enemies, decorate their persons with their scalps, and convert the skulls of the leaders into goblets? Is it necessary to remind him that the Gauls and the Teutons, the ancestors of two of the foremost nations of modern Europe, offered some of their victims as sacrifices to their gods, and adorned their dwellings with the heads of others? Shall I refer him to the pages of Gibbon, where he may read of deeds done during mediæval barbarism, which make our blood curdle at the present day? Gibbon will tell him that in the tenth and eleventh centuries, throughout Europe, every peasant was a soldier, every village a fortification, each wood, each valley was a scene of murder and rapine. But there is no necessity for this, as Bro. Goode takes us back to the times of Noah and Lot and tells us that the world was then "pretty bad," and *man a complete failure*. Yes! this is Bro. Goode's statement, man's failure was complete. Surely, if any change occur after this, it must be one for the better, and Bro. Goode implies this, for he describes his present failure no longer as "complete," but "huge." It may be "huge" though not "complete," and glory be to God his position is not irredeemable. A voice from heaven has been heard: "Deliver him from going down to the pit: I have found a ransom."—Job 33: 24. Yes! I rejoice that though "sin has abounded" and does abound, yet grace "has abounded" and will abound "more exceedingly."—*side Rom.* 5: 20. The good Lord is still adding together day by day those that are being saved; men are again being made "partakers of the divine nature," and this work of re-establishment will go on until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2: 14.

I must notice what F. G. has to say on the parables in another paper. Ballarat. M.

The Expositor.

SOME OTHER CHURCHES.

No. 5.

COLOSSE.—In treating of high-level churches, as the last four of

these seven most undoubted are, one meets with a double difficulty. In the first place, it is more than possible that the writer has not yet attained to the level of those he is writing about: if the spirit of Christ be within him, he must necessarily be more alive to his own imperfections than any one else, although it does not follow that he is aware of them all. He may be striving to direct attention to things that he is at a loss how to rightly explain, because he has not seen all around them himself. Any approach to dogmatism must therefore be scrupulously avoided, he can only state his view and let others judge for themselves. The Spirit appears to the intellect of each one individually, and none have any right to lean upon that of another. Neither has that other the least right to expect his brethren to bow to his dicta. There are comparatively few things, regarding which a now-a-days Christian is qualified to say decidedly "it is" or "it isn't." On the other hand it is often "fourth form" endeavoring to show "third form" what he has gathered of "sixth form" teaching, and all the while "third form" has got a vague idea into its head that it is about the cleverest class in the school. Here dogmatism only arouses counter-dogmatism and "third form" refuses point blank to do what it is asked, viz., to investigate. If therefore anything I have written or may write, seem in the slightest degree dogmatic, I pray you brethren to set it down to inability to say what I mean any other way, to bad composition, or anything rather than to a desire to cure the minds of others.

It seems to me that our brethren of Colosse were troubled with an attempt at this very sort of coercion, and that in an entirely wrong direction. There were those who, wittingly or unwittingly, were striving to make spoil of them, "after the tradition of men, after the rudiments of this world."

Now what are these traditions and rudiments but the rules of procedure, and methods which are perhaps the backbone of our civilization, and which no doubt have proved themselves good as regards mere earthly affairs; but after all they are only the framework of an earthly kingdom, while that of which the believer is a citizen is purely heavenly, whose framework is Christ Jesus, Paul's warning to my mind distinctly indicates this.

There were those who would have put our brethren under bonds regarding what was right to eat and to drink, and in respect of east days and sabbaths, which were only shadows. This according to worldly reasoning might seem a voluntary humility which would please the Ruler, but the apostle tells them otherwise, it would if persisted in cast them the prize: and further he calls it a *scrupling of the angels* (a peculiar phrase but quite comprehensible), a dwelling in things seen, and a failure in holding fast the head. In other words: a letting go of Jesus Christ.

He grows more emphatic still. "If ye died with Christ to the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances after the precepts and doctrines of men?" He gives the ordinances "Handle not, nor taste, nor touch." All the things which the said rules concern are not only temporary, but actually perish in the using. Such restrictions have no doubt a *show* of wisdom and humility and self discipline, but are not of the *slightest value* in respect to the ends they are fondly instituted to attain. So says Paul with authority, not me.

methinks there is a lesson for us here. Have we not the teaching so emphatically protested against, rampant amongst us? "Handle not, taste not," etc., seems to be with some the very essence of Christianity, until the words of the prophet Micah may be applied to Christendom with as much force as to Israel (Micah 2: 2). Other doctrines will hardly be listened to.

What is Paul's teaching? That there is a head and a body. That that head is Christ, and that body is the church. That the *father* of God was pleased to dwell in that head. That that head has made peace for all things in heaven and in earth. That though we were enemies, yet we have been fully reconciled if we continue in the faith and be not moved away. Now according to Paul, all this "handle not," "taste not," "touch not," is a virtual denial of the fact that the fulness of God dwells in Him, inasmuch as we think it necessary to supplement His work with our own plans devised in accordance with human wisdom.

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught, abounding in thank-

giving." The church has her commission, and that is to preach the Gospel, but she has no authority to do one whit more. That Gospel is the POWER OF GOD UNTO SALVATION. What want we yet?

Further, I firmly believe that if any Christian puts himself under any yoke whatever, be it never so light and pleasing, and its ostensible object never so good, he may be saved (though it will be as by fire) yet he will most certainly miss that prize of the upward calling of God in Christ Jesus, which the Apostle himself has no full assurance of until just before his martyrdom.

New Thebarton, A. DAVISON.
Adelaide, 21st April.

Sisters' Page.

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

Communications for this "Page" should be addressed to Miss Hill, 23 Dinwiddie street, Adelaide.

N.S.W. SISTERS' CONFERENCE.

The usual monthly meeting was held on Friday, June 26th at the Tabernacle, Enmore, presided over by Sister Ker. In conjunction with the committee of the General Conference, we gave Brother and Sister Clapham a farewell social on Wednesday evening, July 1st, at which on behalf of the sisters a Bible was presented to Sister Clapham by Sister Ker.

Three scholars, one from Enmore and two from Sydney S.S., confessed Christ during the month.

We decided to assist the "Sale of Work" for the Rescue Home, and if successful in our efforts would like to forward enough articles for a stall from "Friends and Sympathisers in N.S.W."

Other business was discussed. The meeting closed with the hymn "Work for the night is coming," and prayer by Sister Jones from Marrickville. T.S., Sec.

VICTORIAN SISTERS' EXECUTIVE.

The meeting was presided over by Mrs. Ewers, who took for her Bible lesson Rom. 12 and part of Col. 2. A number of readings illustrating points of the lesson were given. Correspondence included letters from Mrs. Walden, Mrs. C. L. Thurgood, Mrs. Lee, and Mrs. C. Cameron, of Fremantle, W.A.

We were pleased to have Sisters Christopher, of Geelong, and Scurah, of Buninyong, with us. It was resolved to hold a missionary meeting at Ascot Vale on the 29th inst., if the officers would grant the use of the building. The Sisters were urged to take collecting books, and collect the 1d. per week per member for Home Missions. Mrs. McGregor reported a dorcas and mothers' meeting had been started at Shepparton by Sister Lee, at the last meeting of which six Sisters and two visitors had been present. The Sunday School report showed one scholar at Newmarket, one at Collingwood. One at North Carlton had confessed Christ.

A verbal report of Hospital visitation. Since our last meeting Maggie Carroll, one of the patients visited had gone to be with Christ, which is far better. She was intensely grateful for any little kindness, and the last time, one of our visitors saw her, said, "It has helped me to bear my pain, because I knew so many were praying for me." North Fitzroy Sisters' prayer meeting is well attended. Sister Mrs. Ludbrook closed with prayer; present 31. Next meeting, August 7th.

CHILD CULTURE

Short Paper read at Victorian Sisters' Conference, 1895.

The subject chosen for me to write upon is Child Culture, on the importance of early training in forming the characters of our children, so they shall live beautiful, good lives, and be happier both here and hereafter. I hope, in trying to say something on this all-important subject, no one will think I fancy myself an authority on such matters, or that I imagine I can tell you anything new, for indeed my experience has been a very common one. I have had my own struggles and failures, my own aims and shortcomings, as well as others, and cannot boast of anything great I have accomplished. Still I have had a good deal of experience among children—both my own and other folks—and as I have arrived at that stage, when it is the children who manage me, I may be pardoned if I try to help some young mother in her delightful, yet difficult task.

I will take as my motto, "Train up a child in the way he should go, and when he is old he will not depart from it." There is much in early training, much more than some people think. It is astonishing

to see the training given to young children here, or rather the non-training, for you cannot call it training to allow children to do as they please, to let them rule the house, to be noisy and rude at all times and seasons without hindrance. An English proverb has it, "As the twig is bent so is the tree inclined." In this land of trees and shrubs this proverb is well understood, yet how many people seem to spend more time and care on the plants in the garden than on the olive branches round the table. Every mother hopes her child may turn out well, but she would not get an expensive plant and set it down in any place, nor in any condition as to its surroundings or leave it without tending, and simply hope it would thrive. There are many little things to be observed in training a plant. So also with the child. 'Tis the little foxes that spoil the grapes; so also it is the little faults unchecked that help to spoil the child. It is with the children especially that we must have "line upon line, precept upon precept; here a little, and there a little." When we observe boys and girls rude and impudent on the street, or young people in the meeting, behaving themselves in an unseemly fashion, we are very apt to make reflections on their up-bringing and wonder what kind of a mother they have. On the other hand, when they are conducting themselves properly, being respectful to their elders, and so on, all honor is given to those who have reared them.

What is the cause of this latrinitism we hear and see so much of? Simply the lack of home training. The parents themselves have never been trained, and they know and care not how to train their young. They give them what food they can and send them into the streets for their education (poor things, no wonder they become wicked). And even among the so-called better classes we cannot say the training is any better, for many mothers think they have done their whole duty, if they keep their children nicely dressed, pamper their stomachs, and give them pocket-money, and when old enough send them to a good school where the teacher, if conscientious, has much trouble in trying to undo the "bending of that twig," and bend it anew in the right direction.

But we know that many young mothers are really anxious to do their duty by their little ones, and

spend much time in meditation and prayer, that they may be enabled to do it well, as in the sight of God. They wish very much their darling should turn out a noble character, yet they hardly recognise how much this result is in their own hands.

God has given the mother unbounded influence over her child, in fact, she may "bend that twig" any way she pleases. Just see how a baby studies his mother's countenance; he reads it like a book. How well he understands every shade upon that loved face. Is she sad? is she merry? is she angry? or cross? you will see a corresponding expression on the face of the child. So as the mother frowns the babe sees there is something wrong; when she smiles, he is all right again. He soon forgets former trouble in the sunshine of her love, but by her watchful care he soon gets to know what he may and what he may not do.

A child is ever ready with his hands—grasping something—something dangerous for him. This must be checked, and a tiny slap on the fingers will cause him to look up in questioning astonishment, as if to say, "What's that for? but mamma's grave face, and No, no, or do not touch, soon teaches him the difference between right and wrong.

M. HALL.
(To be concluded).

Foreign Missions.

I. M. LUFFBROOK, IMPERIAL TWENTY-FOUR KANAKA BAPTIZED. FUNDS: MONEY NEEDED. FOREIGN MISSIONS COLLECTION.

JULY 16TH.
IN ALL THE CHURCHES.
We have received from Bro Luffbrook, when going to press, a number of lengthy reports, which it is impossible for us to publish. But we give the following condensed particulars.—[Ed.]

"Will all readers, if members of the Church of Christ see that the question of giving it well considered. Kindly ask your church secretary what is going on."

We want, we need a good collection!
With the exception of South Australia, it is to be taken up in all the Australasian colonies.

Extract from Bro Jno. Thompson's report.—"19 Kanakas baptized at Apple Tree Creek on June 21st."

There is also a report that Bro Turley has baptized 5 more at Maryborough, making a total of 24.

Bro. Thompson writes—"I consider three months is long credit. Had I not been known in the district I would have to give up the work, for I cannot bear the thought of being in debt."

Bro. Thompson writes—"I have been going one week to teach the lepers lately. It is painful to see so many disfigured creatures. One poor man told me his tongue was so sore it hurt him to talk. I could well believe it from the lack of it."

Church News.

TASMANIA.

LAUNCESTON.—We are glad to report several additions of late, one a brother who was baptized some time since at Lutube, and was desirous of throwing in his lot with us, also Bro. Green and his two daughters, late of Geelong, Victoria, by letter.

On Wednesday evening, June 12th, the church held a social to bid farewell to two of our brethren who are leaving for South Africa. The gathering was held at our usual meeting place, Temperance Hall. There was a good number of brethren and friends present. The first part of the evening's programme consisted of games, social chat, &c., interspersed with songs and recitations. Then came the presentation of a useful travelling bag to Bro. Duff, and a nicely bound Bible to Bro. Tyson. The presentations were made by the Secretary, who stated in a few words how the church as a whole felt the parting of these brethren, and especially so, as we are so few in number.

Both brethren feelingly replied, and thanked the brethren for the useful gifts. After the presentations were made, these present sat down to partake of refreshments, liberally provided by our Bro. Porter. Short farewell addresses were given by Brethren Porter, Hodgson, Wood and Garland, special reference being made to the good work done by Bro W. Duff in his labour for the church. Our brother again responded, and stated that although his work in connection with the mission of Christ stopped here, he would still, if spared, carry on the work of preaching the gospel, in a distant land.

After singing a verse of "God be with you," and a short prayer by Bro. Porter, the meeting was brought to a close.

Last Sunday morning Bro Duff gave his last exhortation in the morning, and preached his farewell gospel address in the evening.

Bro. Garland.
JULY 20.

HERRICK: MURRAY STREET MISSION.—Our meetings up to date have been all along encouraging. There have been baptized and received into fellowship, and three

are indications of "more to follow." An event, however, not anticipated, will shortly occur, which may close our work temporarily so far as the building is concerned. The Ebenezer Chapel which we rented from the government weekly, and which has been known as the State Free School, is now closed by their orders, but let us to the highest tender, who proves to be the fortunate N. Z. A. B. Werthington. He also hired the school adjoining—all the one property. We are negotiating for a sub-lease from him, and, if successful, we are sure of cheap and neat done. Just now is the critical period in the history of our new mission, as we anticipate good results. The financial difficulty has to be faced if the schoolroom is to be hired, but doubtless "the Lord will provide." It is His work, and he can prosper it. Encouraging reports on hand from the churches of the south, which the writer visits in conjunction with city work periodically. "We thank God and take courage," knowing that "all things are possible to him that believeth."

July 6. W. DONALDSON.

SOUTH AUSTRALIA.

The treasurer of the Evangelist Fund reports the following receipts.—June 24th—Rakalava, £3 3s. 4d., July and Lang-Williams's Creek, £3 10s., Willunga, £2, July 2d.—Strathalbyn, £2 10s., Hindmarsh, £5, July 10th—Milang, £5.

NORTH AUSTRALIA.—On Sunday evening last a man and two young women were taken into the death of Christ. We expect to observe the ordinance again next Sunday evening.

CANBERRA.—We have much pleasure in reporting the addition of two to the church here by faith and immersion—John, the second son, and Ross, third daughter, of our late Bro. Cannon. We pray God they may lead a faithful, happy life from youth to old age.

June 15. J. S.

NA PROSPECT MISSION.—On Sunday, June 16th, the Sunday School held its first anniversary, in the afternoon. Fifteen Bro. Verco, Glastonbury and Forsyth addressed the school, there being a good attendance of scholars as well as friends. The superintendent (Bro. Dickson) briefly stated that the school was opened on June 2nd, 1895, with 16 scholars. There are now 53 on the roll, showing an increase for the year of 37. Bro. Verco gave a very pleasant and instructive address to the children on giving their hearts to Jesus. Bro. Glastonbury followed with an address, and Bro. Forsyth spoke a few words of encouragement to the teachers. In conclusion, Bro. Dickson presented two prizes which he had

offered to the boy or girl who brought most new scholars to the school, and which were gained by two little girls—Ida Belcher and Ruth Corie. In looking back over the year which has passed we have much cause for thankfulness to God in that our efforts have been blessed in such an increase of scholars, and feel encouraged to "press onward" knowing that our labour is not in vain in the Lord. A. M. WHITFIELD, Sec.

NOONWOOD.—During the past three weeks the number of our members have been increased by four—three by letter of commendation, and one by "faith and obedience." Still the Lord is blessing us much, and at the close of the gospel service last night two made the good confession. Our cottage prayer meetings are proving a help and blessing so far, and we are sure they will do much good.

July 6.

A. C. RANKINE.

QUEENSLAND.

MARYBOROUGH.—Yesterday, 5th, Bro. Turley immersed eight Kanakas in our baptism in the Protestant Hall before a large audience, including a good many Kanakas. Bro. Turley delivered a good address on the importance of believers' baptism, referring the people to God's Word for its authority. He was listened to most attentively throughout. Three of the Christian Kanakas also spoke, and from what could be gathered from their remarks they had evidently been well taught, and thoroughly understood their position under the gospel. From what I have since heard the meeting was appreciated by a good many and must have been a splendid object lesson to all who were present. S. O'B.

VICTORIA.

NORTH MELBOURNE.—Last Wednesday a young woman who lives at Hawthorn picked up a tract which she found lying in the street, entitled, "The Gospel Plan of Salvation." Took it home, read it, looked up in her Bible the passages quoted, came to the conclusion that the *flora* was set forth in the tract agreed with the Scriptures, and was right. She saw plainly her duty, and was inclined to do it. Written on the tract was the address, "Christian Chapel, Chetwynd street, North Melbourne. So to that address she came last Sunday evening, listened to the gospel preached, recognised it to be the same as tract and the Scriptures. When invitation was given she came forward, boldly confessed Christ as her Saviour and also her willingness to obey him in his own appointed way.

July 7.

D. McC.

CHILTHAM.—The closing days of Bro. Mosey's ministry seems to be crowned with success. After large meetings all day

terday, July 12th, we were again gladdened by seeing four more confessing the blessed Saviour's name, making some 15 or 16 the last five or six weeks. On Monday, July 27th, a farewell meeting to Bro. Mosey and welcome to Bro. Pittman will be held, to which the readers of the STANDARD are cordially invited.

July 13.

R. W. T., Sec.

NEW ZEALAND.

HASTINGS.—I am pleased to report that we are beginning to grow here. We had four additions by faith and obedience on the 25th May last. The names are Mr. and Mrs. Joll, Miss Joll, and Mrs. James; also Bro. Thompson, who was baptised some years ago, a Wesleyan preacher, being on the preachers' plan for that body for the last thirty-six years. You may well imagine the writer's feelings to see the first fruits gathered in here.

We had a visit from Bro. Turner, Wellington, who preached in the Band Hall on Tuesday and Thursday evenings, in Bro. Joll's house on Wednesday evening, also in the open air on Saturday evening. He broke bread with us on Lord's Day morning and exhorted the church, seven of us being present, preached to a good audience at 3 p.m. at Marakakaho, 14 miles away, and again in Hastings, O.F.H., to a large and attentive audience. Subject, "What must I do to be saved," illustrated by a diagram.

I am sure Bro. Turner's short stay has done much good. I cannot express how well we liked him, and sorry he had to leave us so soon. Our warmest thanks are to the Wellington church for allowing our kind brother to come amongst us, who by his able addresses encouraged and comforted us, and invited and warned those who are unawed.

June 29.

D. McKINNON.

WELLINGTON.—Since last report we have received two by faith and baptism, and not a few by letter. In fact, Mataura has sent us a whole family, and we are pleased to have them.

Bro. Turner, having returned from Nelson, proceeded last week to Hastings, where he united a happy couple in the holy bond of matrimony and preached Christ to enthusiastic audiences. Bro. Turner is in great demand, the surrounding churches not being slow or backward in asking, like the Macedonians, for him to come over and help them.

Death has been visiting our circle. Our dear Sister Mrs. Mansel lost her "little one" last week. Bro. Anderson, of Eketona, has also had to bear sorrow, for his dear wife passed away to brighter realms in her sleep.

The Sunday School examinations have just concluded, but it is too early for the results.

July 6.

JOHN A. SHERRAN.

OMARU NOTES.—At the close of our meeting on June 28th two came out and made the good confession. The Lord of the harvest is blessing our labors. To Him be all the praise. We had the largest audience on July 5th that has yet assembled in the City Temple to hear the glad news from heaven. Three came forward, a man and his wife, heads of a large family, and a son of our esteemed Bro. Cunningham, and confessed the good confession.

July 8.

F. W. GREENWOOD.

AUCKLAND.—I have no doubt, Mr. Editor, that, like most other newspaper men, you are always pleased to hear that your journal is appreciated. On Sunday, June 27, we had a visit from our Bro. Cooper, who for several years past has been resident at Opitiiki. At the morning meeting he spoke very feelingly of the joy it gave him to meet again with so many kindred spirits, after being almost isolated for so long. He also spoke in high praise of the A. C. STRAWMAN, a medium through which brethren who, though far apart, might write, and those deprived of the advantages of meeting together might reap the benefit of each other's thoughts. Bro. Bull has started a series of blackboard addresses on Sunday evenings. The first was delivered on June 28th, and proved most interesting. The subject illustrated was "The Gospel Strategy." On Saturday outdoor meetings continue to attract a good many listeners. A. S.

OUR BUDGET.

Eight Kanakas immersed at Maryborough, Queensland.

FIELD OVER.—"How I spent my holiday," also several items of news.

At Milyip they have been cheered by one addition by faith and obedience.

Brethren S. Pittman and E. F. Ryall, of the church at Malvern, left last Tuesday for Perth, WA.

F. W. Greenwood reports fine meetings at Omara, N. Z., and expects to report further additions shortly.

Correspondents are requested to note the editor's change of address. It is now Glenferrie road, Malvern.

Every well appointed chapel should have a pair of baptismal trousers. The Austral Co. have now a small supply.

Bro. and Sister W. H. Pearl, who have for many years been in Hamilton, Victoria, have now removed to Brisbane.

We are pleased to report three baptisms at Maldavale, near Hejotown, which was recently visited by Bro. G. H. Browne.

The new chapel at Brim is to be opened on Lord's Day, 26th inst. Bro. Ewers will (to v) be present at the opening service.

Farewell meeting to Bro. G. B. Mosey at Cheltenham on Monday, July 27th, also a welcome will be accorded to Bro. J. Pittman.

Swanton street, Melbourne, Monday evening, August 1, at 7.35, a welcome meeting to Bro. G. B. Mosey. Please keep this night free.

We regret to hear of the decease of Sister Parker, wife of Bro. Jonathan Parker. Bro. Pittman conducted the funeral service last Lord's day.

There is a small meeting for breaking of bread in the house of Bro. Matthew Joll, at Hastings, Hawks Bay, N.Z. Bro. Thomas Dawson will give any information required.

The N.S.W. Committee would be glad to hear of any evangelist disengaged, or likely to be so shortly, as they have not yet engaged a general evangelist in place of Bro. Clapham.

Bro. G. H. Browne has visited Ballapar and reviewed a lecture which had been delivered by a Church of England minister on infant sprinkling. Bro. Browne baptised one at that place.

We are glad to see that during the last few weeks of Bro. Moyses' ministry at Cheltenham a goodly harvest of precious souls was gathered in, some 15 or 16 having confessed their faith in Jesus.

Bro. Hambridge, of the Church in Kensington, died at his home in that suburb on Monday last. Bro. Hambridge was an active member of the Church in Kensington for many years, and was highly esteemed for his works' sake.

Bro. Walden has settled down to work, and is preaching to large audiences. Three have made the good confession, and they have had the pleasure of receiving into fellowship Dr. Robertson and wife from Grete street, Adelaide.

A missionary meeting will be held at Ascot Vale on Wednesday, 20th inst., at 7.45, under the auspices of the Sisters Executive. Addresses will be given by F. G. Dunn, E. McLean. Exercises will be given by the Clause brethren. No collection.

Bro. Scambler of Newcastle asks us to state that Bro. T. Williamson does a considerable share of preaching in connection with the church there. In altering item of church news we inadvertently made it appear as if Bro. Scambler did all the preaching.

The N.S.W. Conference Committee are anxious to receive replies from the country churches as to the amount they can contribute towards the support of a country evangelist. Several promises are to hand, but until the whole of the replies have been received nothing can be done.

Bro. A. M. Lullbrook arrived safely in England after his travels in the Holy Land and the Continent. We publish in this issue his first instalment of "Notes of Travel," which we are sure will prove interesting to our readers.

Bro. Alex. McLaren of the church in North Melbourne died last Monday morning, and was buried on Wednesday. Bro.

McLaren was a very old member of the church, and while taking no active part in church work was universally loved for his faithfulness and uprightness of life.

Bro. A. R. Main, of Collingwood, who recently obtained first prize among the teachers in our Victorian S.S. Union, has again been distinguishing himself. He has won the gold medal in connection with the Collingwood Juvenile Exhibition for an essay on "The Best Use of Spare Time." We congratulate our young brother on his success.

The exodus to South Africa still continues. Bro. C. Lawson jr of Swanston-street, Christopher at of Geelong, Duff and Tyson of Launceston, Tasmania, have all left for Johannesburg, and now we have to report that Bro. Amos Yewdall and his son Fred are leaving tomorrow (16th), for the same destination. Bro. Yewdall was for many years a deacon in Lygon-street, also leader of the singing.

Bro. W. Donaldson, who for the past four years has been labouring in Tasmania, is open for an engagement as evangelist for 2½ years. He was with the church in Collins-st., Hobart, and for 18 months in circuit work. Previous to that he had been with the churches at Port Jet and Dunally, Victoria, also Manning River and Peterborough, N.S.W. He has supplied us with copies of four testimonials, which speak highly of him as a good worker.

"OUR LOST MISSIONS." A limelight lecture upon this subject, illustrated by interesting views just obtained from India, and never before shown in Victoria, will be given in the Tabernacle, Stanton-st., Collingwood, on July 27th, at 8 p.m. Lecturer, Bro. Ferd Pittman. Admission silver coin. This lecture, illustrated by photos of our missionaries, their fields of labour, and the manners and customs of the heathens should prove of special interest to the brethren.

On July 1st a farewell social was held in the Tabernacle, Emmore, to Bro. and Sister Clapham. About 300 were present at the meeting, which was presided over by Bro. Hunter, President of the Conference. During the evening, Sister Kerr, on behalf of the Sisters' Conference, presented Sister Clapham with a handsome Teachers' Bible. The committee of the General Conference had intended to present Bro. Clapham with a copy of Campbell's Popular Lectures, but could not procure it in time. However, before he left Sydney, he was presented with a copy of God's Life and Labours of the Apostle Paul.

We have received a lengthy report from the Victorian Education Committee, being a statement in regard to an investigation that took place re some serious charges that had been laid against Bro. Hendelwood. We notice from the report that at

the commencement of the enquiry the Education Committee was associated with the Executive Committee, but the statement is by the Education Committee only. This is no doubt accounted for from the fact that five members of the Education Committee declined to investigate a portion of the charges, while the Executive Committee and one member of the Education Committee insisted upon a full inquiry into all the charges. But this has not been done. We understand that Bro. Hendelwood also threatened legal proceedings should certain parts of the charges be investigated. Under the circumstances we have referred the report to the Executive Committee, and when we receive their statement we will consider the advisability of publishing both together. The exact position of affairs will then be made manifest. From our own knowledge there are statements made which are incorrect and misleading.

The discussion that has been going on in the Wedderburn papers seems to have reached an acute stage, when it looks as if an oral debate on the baptismal question is likely to ensue.

We were rather surprised to notice in last Saturday's Argus telegram to the effect that Bro. Hagger had challenged some one to a debate for £20 a side, a report of the discussion to be submitted to a committee of five, two to be chosen by each side, and the four thus chosen to appoint a fifth as referee. The money to be handed to a third "Home."

In Tuesday's Argus we were pleased to notice that this report was wrong, as this objectionable money proposal came from our opponents, and Bro. Hagger in declining the proposition has characterised it as "a unique and somewhat ridiculous proposal."

We are always ready to stand by a brother who publicly undertakes to defend the truth, but we do not like the introduction of the money element into these discussions, it looks too like betting on scriptural themes.

God is good enough and great enough to supply for everything. When all abandon us, let us abandon all to him.—*For Mother's Part.*

LOVED ONES GONE BEFORE.

WRIGHT.—Very suddenly on Tuesday, March 17, our Sister Laura Augusta Wright, at her home in Toorang, at the early age of 31. She had been ailing for some time past, and on the day of her death went in to her husband's office, and sitting down in a chair suddenly became prostrate. She never regained consciousness, and quietly passed away an hour or two afterwards. She was a daughter of our late esteemed Bro. Val of Sydney. She became a scholar in the Lord's day school, Sydney, at

the early age of four years, and was imprinted by Bro. Troy in July, 1845. She was always faithful to her Master, although at the time of her death there were no disciples to meet with where she resided.

Sydney, June 26. E. GOTT.

WICKHAM.—On Thursday, June 11th, Bro. Wickham while engaged in his daily work driving an engine on the railway, by an accident fell and was killed on the spot. Our brother was baptised in the Tabernacle at Enmore on 13th March, 1887, and has led a consistent Christian life. He was loved and respected by his brethren, who unflinchingly set him apart as a deacon of the church, in which office he gave every satisfaction. In consequence of the nature of his work, he resigned office, feeling that it was not right to be an officer unless he could attend to the duties involved. For a time he was a valued teacher in the Lord's day school, but at last he gave that up owing to the same reason.

Bro. Wickham was a quiet brother, and rarely was his voice heard in the "assembly of the saints," but he preached Christ in his daily life, with the result that at Enmore to-day we have several railway men members of the church. When the news of his death became known his fellow workers were grieved beyond measure.

We laid his remains to rest at Brookwood on Sunday, June 14th, an immense crowd of about 1000 persons being present. His fellow workers in relay carried the coffin to the station, the hearse being covered with wreaths of flowers.

Our brother leaves behind a wife and nine children. May God comfort and console them.

A memorial service conducted by Bro. Walden was held the following Lord's day at the Tabernacle, Enmore, the place being packed. Extra accommodation had been provided, including seats for 50 of the choir on the platform, so that at least 500 persons were present. C. A. R.

FISHEH.—Our aged Sister Fisher passed away on 4th July, aged 79 years 8 months. Sister Fisher and her late husband were identified with the Baptists in England, from whence they came to South Australia in 1832. For some years prior to the church being founded here meetings were held in their house, and when the chapel was built here in 1873 they with our late Bro. Dalton, Sister Dalton, Bro. Harwood and his late wife and Bro. John Veres were the pioneers.

Bro. Fisher went to his rest four years since, and from that time Sister Fisher's health has been fast failing. For the last 18 months she has been an invalid, and during this time has exhibited that patience and submission which can only be exemplified in those who truly love their Saviour. Sister Fisher was very regular in her at-

tendance at the Lord's house as long as her health permitted. Her kindly disposition and Christian bearing made her beloved by all who knew her. Sister Fisher leaves 3 sons, one of them an invalid, unmarried, one married a daughter of our much esteemed late Bro. John Lawrie; the younger son's wife is a member with us, and during our Sister Fisher's long illness tendered her every possible comfort and attention.

Balaclava, S.A. W. T. HARRIS.

July 9th.

ANDERSON.—Mrs. Anderson, wife of our Bro. A. Anderson, died on 13th June. She had been ailing for some time, was patient and resigned. Many of the older members of Dixon-street church will remember our sister in the early days of our church history. Her kindness and hospitality to friend or stranger was well known.

With her husband and family she has lived in the country for a number of years. Our sister was ready to go and be with Jesus, which is far better. Her body was interred in the cemetery at Eketaubana, and was attended by a large number of friends, many coming long distances to show their respect for the departed one and the sorrow-relatives. "Blessed are the dead which die in the Lord." G. G.

LACEY.—Death has again visited us. With sorrow we announce the death of our Bro. William Lacey, formerly a member of the Prabant church, after an illness of about three weeks, of typhoid fever, having been meeting with us only a short time, and we are glad to say that our brother lived a consistent life while with us, and that he passed away peacefully and fully resigned his soul to Jesus. He was conscious to the last, although too weak to speak when visited by the brethren. A bright and happy smile lit up his countenance when a word of comfort and the love of Jesus was spoken to him. Although too weak to speak he thanked us with a smile which spoke louder than words, and so passed peacefully away, by which we know that he is

Safe in the arms of Jesus,

Safe on his gentle breast,

There by his love o'er-shaded,

Sweetly our brother rests.

Bro. McDonald and Sylvester conducted the funeral service. R. DAVIS.
Coolgardie, June 29.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Echuca, per Bro. Robinson, £2; North Fitzroy, per Sister Trinnick, £1/13; North Hill, per Sister McGregor, 15/-; Surrey Sister Emma E. Hill, 11/-; Wedderburn, per Bro. Treble, £5; Clackmannan, per Sis. Gouldthorpe, £1/12; Ferntree, per Bro. Pattison, £5; Sister C. Stevenson, per Bro. 19/6; Sister Miss Pett, St. Kilda, 4/-; Bro. A. M. Ludbrook, £1 Total, £19/0/1.
"Milford." J. A. DAVIS,
Church-st., Hawthorn. Treasurer.

RESCUE HOME.

Gratefully received—Mrs. Lebean, Ballarat, £1; Bertie, 1/-; E. H. £1; A. Well-wishing Sister, 9/-; Mrs. Windmill, Ballarat, 2/6; Mrs. M. A. Boyd, Donald, £1; Mr. T. Richards sen, Kyabram, 10/-; Mrs. Richardson, Lygon-st., 5/-; Mr. Wm. Winter, Moore, N.S.W., £1. From churches—Hindmarsh, S.A., £1 6/-; Auckland (New South Road), N.Z., £1; Christchurch, N.Z., £1 2s 6d; Brunswick, 2/-; Kensington, 3/-; Stanley Brook, N.Z., £1; Rosevale, Qld., £1 2s; Lismore, N.S.W., £1; Banerang, 10/-; Port Esperance, Tasmania, 11/-; Col. Dox, East Leigh, 4/5; Young Women's Sewing Class, Bowmont-st., Invercargill, N.Z., £2; Ham, Mr. J. Richardson, Berwick.

ARMADALE, VIC.

JOS. PITTMAN.

SUBSCRIPTIONS RECEIVED.

Garland, 2/6; A. P. Allan, Mrs. Murray, Mrs. J. Shaw, I. S. Youton, J. Russell, Meeres, Bone, S. Manning, A. W. Jones, 5/-; Woolford, 6/-; H. Butler, 7/-; P. Keen, Mrs. N. Houston, G. H. Browne, Harman, G. Lee, T. Griffiths, per Miss Newth, Kershaw, W. G. Smith, 10/-; W. Macindoe, 12/6; J. Coulter, H. Black, W. Paul, 15/-; Jno. Adams, 17/1; Joseph Adams, C. A. Hall, 20/-; R. W. Tuck, 22/6; Miss Newth, 30/-; E. J. Ryall, 31/3; Hy. Theobald, 5/-; Donations—D. Finlayson, 12/-, L. 20/-.

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Advertisements.

CHURCH OF CHRIST, COOLGARDIE.

Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne (next to the Theatre Royal), or on Bro. Royle, Sylvester-street, who will be pleased to direct the way to our MEETING HOUSE, where a hearty welcome awaits all members.

LUNCHEON ROOMS.

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