

The Australasian Christian Standard.

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

PUBLISHED FORTNIGHTLY

VOL. XI—No. 16.

MELBOURNE, JULY 30, 1896.

Subscription 2/- per annum post free.

Current Topics.

ARBITRATION.—Decidedly the best bit of political news, says the *Southern Cross*, the cables have brought us for many a day is that which tells of the treaty of arbitration negotiated betwixt Great Britain and the United States. War betwixt these two nations would be one of the worst crimes known to history. They are akin in blood and speech and creed; more even than this, they visibly share one providential mission in the world. They are the two great Protestant and missionary nations. War betwixt them would be war betwixt mother and child, and would be one of the most deadly blows to freedom, humanity and civilization; and yet within the last few months war betwixt these great divisions of the English speaking household has been possible—has even been imminent. The new treaty ought to make war impossible, as, under it, a permanent Board of Arbitration will be established to which all disputes may be referred.

A DISTINCT ADVANCE.—This is, of course, an immense contribution to the general cause of peace, and to the happiness of mankind; but it is at least possible that this treaty of arbitration may prove a happy precedent for a still wider league of humanity and of common sense, which may help to secure the peace of the world. If an inter-

national court, sufficiently high in character and authority to ensure its awards being effective, can be established betwixt Great Britain and the United States, why cannot similar courts be set up betwixt other nations? The worst tribunal to which international disputes can be brought is the bloody arbitrament of war. It is not well to be too sanguine; the passions of unregenerate human nature count for much in politics. But it is at least possible that the two great Protestant nations of the world, under the present treaty, are doing something which may help to bring about that golden age of which Tennyson dreamed and sang:

"When the war drum throbs no longer, and the battle flags are furled
In the Parliament of Man, the Federation of the world.

When the common sense of most shall hold
A fraternal reign in awe,
And the kindly earth shall slumber, leaped
In universal law."

ORANGE AND GREEN.—The scene at Brunswick on Sunday week, says the *Southern Cross*, was, no doubt, very scandalous; a huge crowd of twenty-five thousand people, on what ought to be a peaceful Sunday afternoon, fermenting with mischief, not to say passion, and breaking out every few minutes, and at twenty separate points, into a series of single combats, men and women publicly assaulted because they happened to wear a ribbon of a particular tint; and a great congregation of peaceful worshippers

gravely advised from the pulpit to steal out of church by the back door, as a huge crowd was waiting to assault them at the front door! All this makes up a scene which is a scandal to orderly society. Who is to blame for the scandal? It is visibly absurd to blame the Orange Society. Orange processions are legal if the consent of the municipal authority is obtained, and those taking part in it become amenable to the law only if, and when, their conduct leads to a breach of the peace. It is obvious that the mere spectacle of an Orange procession is not, in itself, a menace to public order. Such processions have been held in Brunswick year by year in perfect quietness. Recently such a procession marched in the streets of St. Kilda with perfect decorum, offending nobody, at the very same hour when at Brunswick the mere spectacle of a lot of orange ribbon on a woman's dress or on a man's button-hole was the signal for a murderous assault! That an Orange procession was not the occasion of the riot at Brunswick is clear if only from the fact that no Orange procession took place.

THE "IRISH QUESTION."—Father Luby, of Brunswick, no doubt tried energetically to soothe the angry passions of his flock on Sunday afternoon, but we fear he must be held guilty of having first kindled them. He made the proposed Orange demonstration a case *hili* for his flock by publicly

protesting against its being held. The *Advocate*, too, is, at the present moment, publishing a series of singularly offensive articles accusing Orangemen of every sort of crime. Ingenious Mr. O'Shea, who inserted in the Saturday's papers an advertisement inviting all Irishmen to attend at Brunswick on Sunday afternoon "to discuss the Irish question," must be held to be a twin incendiary with Father Luby. Then the mere hint of a possible row drew all the floating mischief of the suburbs to Brunswick, and thus the discreditable scenes that followed are perfectly intelligible. Nobody grudges one set of Irishmen the joy of wearing the green ribbon on St. Patrick's day; and if it soothes the feelings of another set to wear yellow ribbons on their festal day, why should they be forbidden the liberty others enjoy? But better surely that ribbons of both tints disappeared from human gaze rather than that public peace be broken, and race hatreds well-nigh dead be quickened once more to evil life.

SOCIAL AND RELIGIOUS JAPAN. Dr. Hermon in the *New Age*, thus speaks of the present social and religious conditions of Japan:—

The social condition: Japan has just come out of the feudal age to the age of liberty and freedom. But already the last thirty years' experience has proved the futility of the present age, and its social, political and industrial problems under the present individualistic and competitive system indicate the need of a rational change and of the introduction of a new social system; the unconscious drift of thought in the present Japan is toward's Christ's order of society, even the Kingdom of God.

The religious condition: The Christianity of Japan if compared to that of this country and Europe, is yet young, and so has great hope and possibility for the future. But still she has inherited from the

mother church some of the false ideas and traditions which are darkening her vision and misleading her life. The great idea and the great aim of Christianity as Jesus taught are still unknown to the Japanese Christian world. There is a great need of recovering the gospel of Primitive Christianity, which alone saves her from all doubts and perplexities and makes her a useful servant of God in the far East.

The Australasian

Christian Standard.

(Published every alternate Thursday).

MELBOURNE, JULY 30th, 1896.

EDITOR:

F. G. DUNN, Glenferrie Road, Malvern.

EDITORIAL CONTRIBUTORS:

A. B. MANTON.

G. H. MOSELEY.

DR. J. C. VERCO.

A. M. LUDBROOK.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, Glenferrie Road, Malvern.

Subscription, 2/- per annum, post free, to any part of the world. Remittances should be made to

MALCOLM McLELLAN,

Manager and Publisher,
325 Elizabeth Street, Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

POSITION OF BAPTISM IN THE ECONOMY OF GRACE.

No. 1.

BAPTISM presupposes the belief that one is justified at this time in handling this subject *de novo* in a Quarterly article, and it is proposed to show that a man is saved by grace, is justified by faith when he is "baptised for the remission of sins;" and that, being thus baptised, his act stands in thorough contrast both with Pharisaic legalism and with Romish sacramentalism. One might perhaps be excused for confounding

* Using this word with broader meaning than Webster to denote the Romish doctrine of "sacramental grace."

two things that are partially identical or that closely resemble each other; but the confusion of two things that are not only different, but mutually exclusive of each other and absolutely irreconcilable, is so utterly incompatible with the simple exercise of common sense that it admits of no easy explanation. There is nothing in common between a penitential petition for mercy and a boastful pretension to merit. "Baptism for remission," in the light of the Scriptures, is a prayer for the pardoning mercy of God. And we are not left to our intuitions to discern the radical contradiction between this act of reaching after grace, on the one hand, and the self-righteous assertion of legalistic claims, on the other. The ineffaceable contrast is forcibly emphasised in the Oracles of God. We read as follows: "After that the kindness and love of God our Saviour toward men appeared, not by works which we did in righteousness, but according to his mercy he saved us through the bath (*dia loutrou*) of regeneration and renewing of the Holy Spirit." Here in the original the pronoun for "we" is used by way of emphasis to distinguish any supposed "righteousness" to which we may lay claim as *ours* from God's method of saving us, "according to his mercy," and this "through the bath of regeneration and renewing of the Holy Spirit." This "bath of regeneration," then, is the embodiment of God's mercy, and stands in contrast with all self-righteousness claimed by men as based on pretensions to legalistic morality and personal excellence. And if by being "saved through the bath of regeneration" we are accepted of God "according to his mercy," then in submitting to this divine arrangement through "the renewing of the

* The word in the original is a substantive, not a participle.

Holy Spirit" we are but submitting ourselves "to the righteousness of God," and not going about to establish our own. Whatever righteousness may be found in connection with this ordinance of God is not human, but divine, since it is "according to his mercy," and not according to any merit in man. The "bath of regeneration" is a merciful appointment of God as an element of the gracious system established by him through which, in connection with "the renewing of the Holy Spirit," we are "saved according to his mercy," as we are taught in the passage before us. It is thus utterly foreign to a legalistic system which would justify only on the basis of meritorious works.

Now in Christianity there is no "bath" but Christian baptism, explicitly called in Eph. 5:26 a "bath of water," and here also connected with salvation, as in the passage above quoted from the Epistle to Titus. Taking these two together, we shall see how vastly the Pauline idea of baptism, as "the bath of regeneration," differs from the ecclesiastic doctrine of "baptismal regeneration." This ridiculous theory first appeared in the teaching of Tertullian, and subsequently became prevalent in the church, and was finally borrowed from Rome by the creeds of certain Protestant communions. It is an erroneous compound of two false notions. Regeneration, instead of being regarded as a process, is limited to the moral turning of the soul "from the power of Satan unto God," and this is conceived as the product of a "sacramental grace" supposed to be inherent in baptism. In the very nature of things it appears impossible for Christian baptism to affect this change; nor is the change itself, all-important as it is, scripturally regarded as the *whole* of regeneration, as will be seen further along.

Thus the supposed connection of baptism with regeneration in ecclesiastic usage is widely different from its connection with regeneration in the New Testament sense. Christian baptism, as "the bath of regeneration," is no Romish "sacrament" of imaginary power to "imprint a character on the soul." It has no part in the moral renovation of man, and whatever it does is accomplished through no efficacy of "sacramental grace." Hear the apostle in his instructions to the Ephesians referred to above: "Christ loved the church, and gave himself for it that he might sanctify and cleanse it by a bath of water *through the Word*." And how "through the Word?" Examine the organic provisions on the subject in the constitution of the Kingdom of Heaven as presented in the Great Commission of our Lord; "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised *shall be saved*." The "word" of promise, then, that stands for all ages connected with baptism, explains the position of this ordinance in the economy of grace and reveals the way in which it brings a penitent soul to the joys of salvation in Christ. And to turn away the mind from the power and grace of God, as embodied in his precious promises as connected with his own gracious appointments, to a mere Romish juggling of self-operating "sacraments," is closely allied to unholy profanation.

Let us note in this connection the exact mistake of Naaman as often repeated in our day. When told by the prophet of God to wash in the Jordan to be healed of his leprosy he immediately inferred that in making this demand and establishing a connection between a bath in the Jordan and the removal of his leprosy the prophet was ascribing some medicinal efficacy to the waters

of that river. For he foolishly asked: "Are not the rivers of Damascus, Abana and Pharpar, better than all the waters of Israel? May I not wash in them and be clean?" Notice carefully the nature of his error. Rightly repudiating the idea that there could be any healing virtue in the Jordan more than in the rivers of his own country, he thoughtlessly supposed that the prophet, by requiring this bath in the Jordan as a condition of cleansing from leprosy, was himself ascribing such efficacy to the waters of that river. And so do men now erroneously conclude, according to the sophistical reasoning of Naaman, that we ascribe "sacramental efficacy" to Christian baptism when we accept the simple teaching of the Scriptures that God "according to his mercy saves us through the bath of regeneration and the renewing of the Holy Spirit." But the modern imitators of Naaman would do well to follow his example a little further. After "the sober second thought," he concluded to take the prophet at his word, and had he not done so would no doubt have remained a leper till the day of his death. He ultimately found that the prophet was not laying stress on any supposed efficacy of water, but on the power of the God of Israel as pledged for healing through the promise of the prophet as connected with the divine appointment in making this bath in the Jordan "a condition precedent" to the cure. In like manner, it is only as Christ has connected the word of promise with "the bath of regeneration" that this ordinance can have any connection with salvation. Hence the apostle explains that this blessing comes "by a bath of water *through the word*," and not by virtue of any supposed "sacramental grace." And just as Naaman can be said to have washed away his leprosy in the waters of the

wash their hands, make certain prostrations, and then repeat their prayers, all of which I frequently observed. Inside the citadel is the magnificent

MOSQUE OF MEHMET ALI,

the "Alabaster Mosque" It is built after the style of St. Sophia at Constantinople, is constructed of pure alabaster, and has a splendid dome and fine stained glass windows. Its lofty minarets form one of the most conspicuous landmarks in Cairo. Just below the citadel is the majestic Mosque of Sultan Hassan, one of the finest specimens of Saracenic architecture in existence. The Sultan admired it so much that he rewarded the architect by chopping off both his hands so that he should never build another like it. Across the road is another huge mosque, or rather part of one—thereby hangs a tale. Of course it was quite unintentional on the part of the Egyptian authorities—quite unintentional, you know—but it so happened that this building would have obstructed the range of the citadel guns which command the palace of the Khedive. The British ambassador said that they must cease building. The officials expostulated. Lord Cromer insisted. So they stopped short—probably "never to go again." The Mosque of Touloun is the oldest in Cairo, having been built A.D. 879, by the founder of the city. The minaret is almost (if not quite) unique, in being ascended by an *external* winding staircase. It the Mosque of Touloun is the oldest in Cairo, and that of Mehmet Ali the most beautiful, that of El Azhar is by far the largest. It has been converted into a Mohammedan university, the attendance at which some times exceeds

10,000 SCHOLARS.

They are all being instructed in the Koran in order to their propagating the faith. What Christian situation can with this compare? It was very interesting to see the teachers squating on mats and the scholars around them answering questions or taking notes. Since my visit a great riot has occurred here, resulting in several deaths. Many of the students who took part therein have been banished.

One of the most interesting features of Cairo is its wonderfully varied life. Both east and west seem to meet here, for there has of late years grown up in the west end of the city a splendid European

quarter, with palaces and hotels, parks and gardens. Of most interest to the visitor, however, will be

THE NATIVE QUARTERS

of the town. Here Arab and Armenian, Copt and swarthy Nubian jostle each other, dressed in all the colours of the rainbow. The bazaars are generally little recesses not more than five or six feet square, in the centre of which the proprietor squats, his wares displayed before and beside him. The mechanics' shops, too, are only about the same size. The streets are narrow and crooked. The upper stories of the houses usually project, sometimes displaying beautifully carved lattices. There is plenty of dirt and smell. I think there ought to be a law requiring that all houses be painted or whitewashed every year. Water is not laid on to every dwelling as in London and Melbourne, but water-carriers, bearing the precious fluid in skin bottles and jingling their metal bowls, are seen at every turn. A unique and picturesque figure in Cairo is that of the *zaf*, who, armed with a stick and uttering warning cries, runs before his master's carriage to clear the way. Altogether, this city of the "Arabian Nights" offers more, perhaps, of entertainment and instruction combined than any other in the east; and should the Anglo-Australian traveller break his journey at the Suez Canal to visit the African metropolis, he will, methinks, be fully repaid his time and trouble.

A. M. L.

The Tabernacle, Dunedin, N.Z.

At the close of 1857 the little church in Coupar, Scotland, suffered a serious loss when twenty-five of its members left to try their fortunes in foreign parts. Some of these emigrated to Dunedin, and immediately on landing, early in the following year, set going the work that has seen so many strange vicissitudes since then. The two moving spirits were James Butters and Alex. Brunner. The church first met in a kitchen for a short time, but soon removed to the Oddfellows' Hall, corner of Dowling and Princes Streets. Here in 1861 they were joined by Bro. Samuel Ellorn, who proved a substantial acquisition. As the hall where they were meeting had to be pulled down, they were compelled to look about for another;

and for a time the church led a migratory sort of life, moving from place to place, until the brethren finally resolved to secure a house of their own.

The first 10 years of its existence little progress was made, the church then numbering only about 30 members. But a new departure was taken when Bro. Capt. Stewart induced the brethren to send for H. S. Earl, then preaching in Melbourne. As he was just married, he and his young wife came and spent their honeymoon. Bro. E. commenced preaching in St. George's Hall, Stuart-st., and he stirred things up a bit. The obscure few leaped at a bound into prominence, and the teaching was commented on both in pulpit and press. The Rev. George Sutherland of the First Presbyterian Church entered the lists to oppose the errors that were being taught and boldly threw down the gauntlet against his sturdy opponent. However his officers were canny Scots, and they judged it prudent to disengage their man from risking an encounter. And indeed he delivered some lectures in support of "Infant Baptism." These Bro. Earl reviewed in a masterly manner and—thanks to Bro. Stewart's liberality—the review was printed and circulated far and wide. During Bro. Earl's short stay the membership rose from 30 to 60. Then came Bro. G. L. Surber for a few months, during which time the number again doubled, standing, when he left, at 120. This was in 1869, and with such a substantial advance it is not to be wondered at that in the early part of the following year the brethren purchased the site on which the Tabernacle now stands. Our infant sprinkling friends charge us with a special fondness for the water, and they might probably say it was quite in keeping with our well-known tendency that the site then chosen was a part of the sea beach and, in full tide, under the ocean.

In 1871 the new chapel was opened, in which quite a number of prominent preachers have held forth and done some worthy service. Bro. T. H. Bates spent some years as evangelist there. Bro. J. J. Haley arrived in October, 1876, and spent two years. And in November, 1878, Bro. M. W. Green came to take up the work. During his busy term he held a number of debates with leading infidels, which raised the church to the zenith of its popularity



THE TABERNACLE, DUNEDIN.

with the outsiders. One of these was with Mr. Charles Bright, well known on the "Free-thought" platform up till then. However in that debate it was so evident that "Green was bright and Bright was green" that the public afterwards crowded the chapel to listen to our brother's sermons.

An agitation was then commenced to enlarge the chapel, and on Feb. 24th, 1880, the new building as we now see it was formally opened. From that time it became known as "The Tabernacle." It is a fine, roomy and imposing edifice and capable of seating 1,000 persons. About nine months ago it was, at considerable expense, thoroughly renovated and repainted, and now presents internally and externally a most attractive appearance.

Bren. Henry Esley,



CHARLES WATT.

A. B. Maston, C. A. Moore, W. S. Houchins and others have held the position of evangelist here and done good work for the Master. And on December 15th, 1895, the writer of this notice arrived from Emmore to take up the preaching and endeavor to lead the old cause back to some of its early prosperity.

There is probably no church in the whole of the colonies that has suffered so much by defection and schism. Split after split occurred, and numbers of those who were once prominent members "walk no more with them." The latest rupture took place some three years ago, while an evangelist was with them who has since returned to America. As soon as I found the state of things I began to agitate towards bringing about a reconciliation, which has happily been

consummated. And now we are in peace and moving on, let us hope, to prosperity.

We want to cultivate less of the spirit of self and more of the spirit of the Master—a spirit of whole-hearted devotion to the great work He has given us to do.

"Lord, may every heart prayer be,
Less of self and more of THEE."

C. W.

The Expositor.

—:—

SOME OTHER CHURCHES.

No. 6.

THESSALONICA.—How high the Thessalonian church stood in the estimation of the Apostle Paul can be seen from the thanksgivings with which he commences both his letters. It was a waiting church, anxiously expecting the return of the Lord, and because He did not come at once there was some danger of its falling into error.

There were those who were inclined to give the whole teaching of the return of the Messiah a mystical explanation. Paul corrects this. The "day of the Lord" was not to be until the great falling away had taken place and the "man of sin" revealed. He tells our brethren that there is one that restraineth so long as he is in the earth, and that he has to be taken away before the revelation of supreme human evil be made evident. He calls attention to the fact that the "mystery of lawlessness" was even then at work, but that it would culminate in the advent of an actual personage—Antichrist himself.

Have we not this teaching among us? Are not there those who point to Rome as the "mystery of iniquity" and to the Pope as the Antichrist? Believe me, these are only a part, not the whole; the shadow, not the substance. The falling away is *taking place*, but the Pope is only the false prophet, not the beast himself. I believe that the "mystery of lawlessness" will be in the church till revealed, and then the papacy will appear as a mole hill to Chimborazo to our astonished eyes. Rome is no doubt the "Mother of Harlots," and is recognized as such by many; but if the mother, where are the daughters? How many earnest souls, who will yet be saved, are still in her communion, where they would

not remain an instant did they know the truth? Who can say? I believe that when the revelation takes place all, both good and bad, will recognize the false and the true without power of disbelief, but that it will be the advent of our Lord that will cause that revelation. Until the Christ returns, belief will save; after that, no! That is, according to the present gospel. Our Master himself says that deception will continue to the end of the dispensation. "Many shall say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." The kingdom of the context must be the kingdom in its *fulness*, which is not yet, for evil is rampant still.

What if this be the reward of our elaborate planning for God's service? Instead of the expected "well done" a "depart," and all because we preferred our own way to Christ's—the wisdom of this world to the wisdom of God.

Who is he that restraineth but the Holy Spirit? When Christ went away He left His Spirit behind Him, and that Spirit will stop until He comes again. But let none of us forget that He comes to judge, not to save.

Many seem to say that all we have of the Spirit now is a printed book. That book cannot be too highly prized, as it is the word of God, seeing it was dictated by the Spirit, and it contains all information necessary for man's salvation; but the Spirit himself is a living power upon earth using it, and helping all those who let him, to understand it. If what our friends say be correct, one of two things must be the case. Either Christ has already returned, which is not true, or else God has withdrawn from the world altogether. The Christ is at present seated at the right hand of the Father, and if the Holy Spirit has gone, poor man is left with only his carnal intellect, which is at enmity with God, to bring him to a just conception of spiritual things. Was worth the day! when the Holy Spirit is taken out of the way, and I man left to his own unaided and untrammelled intellect.

Brethren, a word in your ear. Is it not possible to make an idol of the Bible? The ancients made a deity of God's visible light, and felt

to worshipping the sun, moon and stars. Let us moderns beware that we fall not to worshipping God's spiritual light shining on paper. Bibliolatry is easier than many think.

Some of our Thessalonian brethren were so taken up with the idea of our Lord's immediate advent that they became busybodies, working not at all, a burden upon the church. The apostle enjoins such to work for their living, but I do not think that he ever intended this injunction to be wrested into a reason for being tardy in rendering assistance to struggling brethren. Many waverers have been lost through this. The burden upon our churches is, however, slightly different. We are so deeply in debt over our fine buildings and expensive systems that the money which should be available for God's poor is all eaten up. *The more for us.*

New Thebarton, A. DAVISON.
Adelaide, 27th April.

How I Spent my Holiday.

—:—

A. M. BRYDEN.

I left Auckland on the 11th April by the steamer "Rose Camy," on a tour through Albertland, north of Auckland. I was accompanied by Bro. Latimer, who was going to resume his labors in connection with the Albertland churches. We had a most pleasant sail of about 40 miles to Warkworth, where we disembarked. We were met by Bro. Petherick, secretary to the churches in this district. He had two horses, and that meant one of us had to walk. I preferred the latter. Arriving at Bro. Petherick's home we were warmly welcomed by Sister Petherick.

Sunday, 12th, I met with the brethren in Warkworth and addressed the church in the morning and conducted a gospel service in the afternoon. Owing to sickness and departures to other places the morning meeting was very small. The gospel meetings are only held occasionally, and are invariably small.

Warkworth is prettily situated, and is said to be a very healthy locality. There is a fair sized township with a population of about 250. The people are well supplied with places for worship, and yet give no evidence of more than ordinary spiritual life. We are well known here,

and our position is admitted by a goodly number to be the correct one, but clerical influence prohibits a secession from denominationalism.

Monday, 13th, I spent the day in visiting and conversing with our brethren. Some of them take every opportunity of presenting our plea before the people; by the roadside, at the quarry, and in the home. They are somewhat discouraged at the slow progress of primitive Christianity. To all such we would reiterate the words of the apostle Paul, "Be not weary in well-doing, for in due season ye shall reap if ye faint not."

Next day, Tuesday, Bro. Phillips kindly loaned me a pony for my own use during my tour. It was a wet morning, but as I had an engagement to speak at Waly, I had to take the journey. Piloted by Bro. Grimmer I started. Owing to the heavy state of the roads we had to content ourselves with a walking pace. The road runs through a gorge, thickly studded with Kauri, Cabbage, Fern and other trees, and an innumerable variety of shrubs. Some parts are extremely pretty, other parts solemnly grand. Arriving at the house of Bro. Turner I had a refreshing tea and a short rest, then started off for the school-house. This district is by no means a thickly populated one. The houses are far apart and most of the people have to travel two or three miles to attend a meeting. I was pleased to have an audience of 22. Bro. Herbert Wilson, who was unavoidably absent, sent an invitation for me to come to his place. Accompanied by three of his sons, I journeyed from the school-house, a distance of about three miles. The night was dark, but my guides were most attentive and I managed on my pony very nicely. After fording the river Hotea we arrived at our destination and received a warm welcome from Bro. Wilson and family. We chatted away as if we had long been acquainted with each other; had some music, and last, but not least, indulged in a hearty supper. I retired to bed thinking I had earned a good rest after journeying about 18 miles.

The following (Wednesday) morning I intended pushing ahead, but Bro. Wilson prevailed on me to make a change in my programme, and take a day's sport. I consented and quickly exchanged my city garb for a bush one, and set out, accompanied by three of Bro. Wilson's

sons and four dogs. We had also three guns and a tomahawk, and looked quite formidable. The mountains are not far off, and we were soon wending our way towards the top, over fallen trees, &c. The recent disastrous fires have made sad havoc with the bush for miles around here. We had just got to the top of the range when the dogs began to bark (of course at the bottom of the gully). This was the signal for "charge!!" My companions led the way down the gully at, to my mind, a most rapid rate. I followed, bounding, running, crawling, tumbling (the latter frequently), over logs, undersupple-jacks, &c. Ever and anon, my agility was disturbed by the intervention of the lawyers, who as much as said, "No you don't." Its not an easy matter to extricate one's self from their grasp. I was forcibly reminded of a certain class of people who not only bear the designation, but the quality of these graspers, for once they get a grip, it is difficult to obtain a clearance. But to return we reached the bottom of the gully, perspiring, wet, and dirty. Our acrobatic feats were, however, rewarded by capturing a large boar. Had not two of my companions been expert shots, I fear we should have been called upon to display more extraordinary feats of agility. After examining the monster we retraced our steps and had just reached the summit of the range when rain began to fall in torrents. We took shelter for a time under cover of a large "Kauri" but as there were no signs of the rain abating, we made a start for home.

Arriving there we had a change of clothing and a good tea, and felt refreshed. We spent the evening in singing hymns with organ accompaniment, and chatting about church matters. From conversation with my brethren so far I am of opinion, and it was indorsed all along my journey, that an evangelist, in order to be successful in the country, must possess good social qualities coupled with tact. He cannot expect to reach the ears of the people, especially during the winter months, through meetings, but visiting people in their homes and gaining their respect and confidence, he will, I feel sure, eventually do good work.

Next day, Friday, I resumed my journey and reached Hotea North in the afternoon. I was kindly welcomed by Sister John Wilson, who during my short stay made me exceedingly comfortable. The weather

cleared up and enabled us to have a meeting in our own chapel. Although the meeting was small, about 17, it was a very enjoyable one. I met several of the brethren next day, and conversed about "the work" in general. The church here was the strongest in Albertland, but for various reasons it has decreased considerably.

Auckland,

30 April.

(To Be Continued)

Correspondence.

—O—

THE KINGDOM OF GOD

DEAR BRO.,—In your article number two on the "Ideal Church of the New Testament," you have shown that the church was established or began on the day of Pentecost, to which we quite agree. But you say in the same article that the church is the Kingdom of God on earth. So then if such a view is correct, then the Kingdom of God must have been set up at Pentecost. But we fail to see how such a view will harmonize with such scriptures as Luke 19: 11, also 21 and 31, Matt. 25: 34, 2 Tim. 4: 1, and Dan. 2: 44, to which we would especially refer, for we are there told when the Kingdom should be set up, which should be in the days of these kings, which we understand to be the ten kings represented by the ten toes of the image, was not that image shown to the Gentile King to set forth Gentile supremacy or rule on earth, down to the end of the present dispensation. While God's ancient people the Jews should be scattered and dispersed among all nations without a king.

So that the kingdoms represented by the whole of the image must be set up before the God of heaven sets up His Kingdom. And the stone, which is Christ, smites the image upon the feet, which are part of iron and part of clay, and breaks the Kingdoms in pieces. Now, if Christ had smitten the image at His first coming and set up His Kingdom then, would not Christ have smitten the image in the legs and not upon the feet, for that was the time of the fourth great empire represented by the legs of iron. And that would have been the days of this king and not of these kings, for the Jews said We have no king but Caesar. And in Luke 21: 31 we read there went out a decree from Caesar Augustus that all the world should be taxed, showing there was but one king who then held sway.

We find the prophet Daniel in chapter 7 had the same vision as the Gentile king, only in a different form, and out of the fourth empire ten kings arising, and as we cannot find when these kings existed in the

past, we look for them in the future, which we understand will be the days of these kings. To our mind such is the scriptural view of the subject. Will you kindly give us your exposition of Dan 2: 44?

S Australia

W MANSIEMAN.

Church News.

WEST AUSTRALIA.

PERTH—I am pleased again to be able to send a few lines for the benefit of your readers.

The cause we so much love—the cause of our blessed Redeemer—in this rising colony is steadily progressing. I hear good reports of our work from the little assemblies of brethren in various parts of the colony.

Five brethren meet to remember the Master in one of our farm centres, viz., "the Harvey." There is another little meeting at Goscherry Hill, 15 miles from Perth, besides the meetings on the gold-fields.

In Perth the church is slowly progressing. You will be pleased to hear that we have resolved to erect a building on our land. The stone is now being carried on to the land. The building when finished is estimated to cost £800; towards this £300 has been raised by the few brethren here. We are hopeful of getting some assistance from generous brethren elsewhere, and if any of our more wealthy brethren want to contribute towards a good cause they cannot do better than send a title to Bro. Albany Bell, our secretary. If we do not receive any assistance of course we shall be obliged to borrow, but we want this to be as small as possible. If your readers want to have a friendly interest in the first building of our brotherhood in this great colony, a splendid opportunity is now open.

The meetings are very good. We have a regular attendance at our morning meetings of about 30. We are looking forward to much blessing when our "temporary" home is ready, we are sure it will greatly assist the cause.

July 15

A. E. HAINSWORTH.

FREMANTLE—Since last report the Master's cause has been advanced in this place by the faithful proclamation of His word. While no visible results has attended the preaching, we are confident that God's own blessing will rest upon our efforts. Our staff of officers is now complete, and the staff of office bearers are Brethren J. Pallister, Wm. Gosh, Halliwell, Anderson, Nicholson, Gibson and Lacroft.

A Building Fund Committee has been appointed, and we hope that the result of

their endeavours will speedily be seen in the erection of a suitable meeting house.

The school is on the upgrade, and we confidently look for additions to our ranks from many of our scholars.

We hope that those of our brethren in the East who contemplate journeying in this direction will pay us a visit at the Temperance Hall, High street, next to the Town Hall.

That the Lord of the harvest will bless our efforts to extend the knowledge of the Saviour, and that the cause of Primitive Christianity now firmly established in Fremantle may grow to be a mighty power in the land, we both pray and believe.

20th July.

A. L.

SOUTH AUSTRALIA.

Treasurer's receipts—July 14th, Volant Street, £6. Port Pirie, £1 5s.

NORTH ADELAIDE—Bro. Kirk from the church at Mallala was received by transfer on July 10th.

HINDMARSH—Since last report the Sunday School rendered very nicely the beautiful Service of Song by John Burnham entitled "Left Alone." There was a very large audience, who were much pleased with the children's efforts in this direction.

The church quarterly meeting, prefaced with a social cup of tea, was held last week. It was an exceedingly happy time, and calculated to foster the family feeling. Bro. Palmer was the evangelist and read his paper on "Self sacrifice." Many thanks and kindly references were expressed by the members.

Our aged Bro. Lea died, at the age of past 90 years, last Friday, and was buried on Saturday. He retained his mental faculties until the end. Bro. Smith will send on an obituary notice.

July 19.

A. G.

USKEY—Last Lord's day, July 26th, at the close of our evening service a person was immersed in a confession of her faith in the Lord Jesus. At the close of to night's service (July 27th) a young woman made the good confession, Bro. M. W. Green preaching from the "Conversion of Cornelius" to a good attendance. The opening of the new chapel at Collinsville (S.A.) was postponed until July 28th to allow the building to be completed. Bro. M. W. Green is to preach at the opening service. It will be a mission of Park St.

F. G. STOKES.

USKEY—On Wednesday, July 24th, a church meeting was held and four extra brethren were chosen to fill the office of deacons: Brethren J. Leigh, J. P. Jones, J. Udale and J. Summers, and on Lord's day morning Bro. M. W. Green welcomed three

brethren on behalf of the church to their respective positions. We pray that they may be examples and leaders of the church, so that the work of the church may be carried out faithfully. T. G. STOREY.

USKEY—The opening service of the new chapel, Collinsville, Mitcham Blocks, were commenced on Sunday, July 14th. Bro. M. W. Green preached morning and evening. The building was packed on both occasions. Bro. Green gave the right hand of fellowship to Bro. and Sister Governer from St. Adelaide, Bro. and Sister Thomas from Hindmarsh, Bro. and Sister McNeal, Bro. and Sister Semmens, Park street. These brethren will be the leading spirits in this locality, and we trust they will be examples to all around. On the Tuesday the public tea and meeting was held. Bro. Green presided over a large attendance. Bro. Stokes read the report of its inception, Ac. Bro. A. C. Rankine and J. Verwo addressed the meeting. The choir, under the leadership of Bro. Ernest Green, gave several nice selections. Sister I. Manning grounded at the organ, and the usual vote of thanks closed a very successful meeting.

July 24th.

T. G. STOREY.

YONK—We held our anniversary on 19th and 21st July. Bro. H. D. Smith exhorted the church in the morning and Bro. Collingbourne preached in the evening, both meetings being well attended. On the Tuesday following we held our tea meeting, followed by a public meeting, when excellent addresses were given by Bro. Collingbourne, Gore and Smith to a large gathering. The secretary's report showed that we had lost by removals 26 as against 4 additions, reducing the roll to 127. After paying expenses we had reduced our debt by £35. The school too had suffered by removals, the roll being 23 less than a year ago, the present number being 137 with 17 teachers. The C. E. endeavor and Dorcas Societies were doing a good work. The hope was expressed that greater success would be ours this year.

W. B.

NORWOOD—I am pleased to report further gatherings into the Master's fold. Within the past fortnight three have made the good confession, and one has been received by letter of commendation. Bro. A. T. Magarity addressed the church last Lord's day morning. On Monday evening Bro. H. D. Smith and Sisters Tomkin and McGregor visited us and gave addresses bearing on the matter of Foreign Mission auxiliaries. It has been decided to form one in connection with the church at Norwood.

July 25

A. C. RANSVALE.

POWER STREET—Interest in this part of the Lord's field is well maintained. Since last report we have had two additions, and

several seem to be very much interested. Bro. Cameron is very zealously working for the proclamation of the gospel. May the Lord abundantly bless his efforts.

The church held its half-yearly business meeting last week, and the yearly report was read, showing a net increase of one for the year ending June. The additions were three, and the losses two—one by letter of commendation and one has fallen asleep.

July 23

A. W. P.

STRAHALBYN.—Good meeting here last night. Two confessions, the first fruits of the present evangelistic effort in this town praise the Lord.

July 27

R. G. CAMERON.

NEW ZEALAND.

DAMARU NOTES.—At our last Wednesday night's meeting two young men came forward and made Christ their choice. They were baptised the same hour of the night, along with three who made the confession on Sunday night. One of these two who came forward on Wednesday is a son of Bro. Sibley, one of our deacons. These five had all been seriously considering their position for some time and have now surrendered. Grand meeting Lord's Day morning, when these five were received into fellowship. At night our chapel was filled with an attentive audience and one more was baptised. This makes a total of eight since the beginning of the month—four males and four females. "This is the Lord's work and it is marvellous in our eyes."

Two received by letter from STUART, DUNDIN, Bro. and Sister Reid, are helping us greatly in our work. Bro. Reid has taken the singing in hand, both in church and S. S., and promises well.

Two by letter from the Tabernacle—Bro. and Sister Renwick, son and daughter in law of our aged and esteemed Sister Renwick—have settled down in business in one of the outskirts of Damaru.

Our S. S. held its annual tea and public entertainment last night. The City Temple was crowded to excess, many having to stand all the evening and some turned away. Everything passed off well and all valed it a thorough success. Sisters Holt and Frith deserve a word of praise for the way they trained the little ones to sing three choruses. The S. S. choir contributed several pieces during the evening under the conductorship of Bro. Reid.

July 16

F. W. GREENWOOD.

VICTORIA.

WILLIAMSTOWN.—Bro. Hannah has been speaking for four months, ending June. Few strangers present; two made the good con-

fession and were baptised. Bro. Clow has been speaking during this month. Arrangements have been made with Dr. Warren, late of the Baptists, to labor as pastor and devote his whole time to the work, and if in accordance with the Lord's will, we may expect additions and the cause of Christ built up again.

July 18.

E. C. N., Sec.

SHEPPARTON.—On Friday evening the tenth inst. the eldest son of our esteemed Sister Dudley put on the Lord in His own appointed way, and on Lord's Day morning the tenth inst. eleven brethren met to give him the right hand of fellowship. The meeting was an enjoyable one and we are very thankful to our Heavenly Father.

July 7.

S. LEE.

HALLABAY WEST.—The half-yearly meeting of the Church of Christ, Dawson-st., was held on Wednesday, July 15. Bro. C. Martin in the chair. The reports and balance sheets duly audited were read and confirmed. There have been 17 additions to the church during the six months, 10 by faith and obedience, 3 by letter and 4 restored. We have lost 4 by removal and 1 by death, leaving the number on the roll 120; average attendance of scholars, 84. Thanking the Lord for the success that has attended our efforts and praying that He may continue to prosper the work, so that many more may be constrained to cast in their lot with us.

T. H. VANSTON, Sec.

ELUCCA.—Last evening Bro. Quirk proclaimed the gospel here to a large audience, our meeting house being crowded. He spoke of "The Dying Thief," after which two young women (one of whom was the daughter of Bro. T. F. Robinson) confessed Christ and were baptised that hour. God speed the work.

W. H. M.

SOUTH MELBOURNE.—The cause here is at present being helped by the earnest preaching of Bro. D. Hannah, assisted by Bro. Dickens. The audiences are increasing, and we believe that before long we will see good results. Bro. Samuel Pippard has left us for South Africa and we will feel the loss of his active assistance in all matters pertaining to the church welfare, as for many years he has been a real and Christian encourager. We hope he may succeed in the land to which he has gone, and that he may be used by the Master in his work there.

C. H. M.

CHELTENHAM.—Bro. Moysey's farewell, Lord's Day, 26th. Grand meetings all day, ending with three confessions, before a packed audience. On Monday the 27th we held a public meeting to wish good-by to Bro. Moysey and give a welcome to Bro.

Pittman, when addresses were delivered by Bro. Wolf, Conner, Moysey, Penny, Barnett and Pittman, and exercises by the choir, which were listened to by an attentive and large audience. After the meeting refreshments were handed around, and many farewells were said. Thus ended one of best meetings we have held of that character.

July 28.

R. W. T.

Home Missions.

—O—

W. D. LITTLE.—After sending last report went on to Yearling and then to Dinyarrak. Lord's day was spent at Bordertown, where the brethren are "holding the fort" in spite of many discouragements. In the afternoon went to break bread with the brethren who live at Mundalla. Preached at this place also on Monday night. Next evening preached at Carew, where the attendance was excellent, and a good interest is growing. Wednesday at Binings (12 miles), and on Thursday rode back to Kaniva (49 miles). Had two additions at Carew, Bro. Spotswood doing the baptising. Lord's day morning at Kaniva, before the breaking of bread, baptised a stalwart young man who has been for some time considering his position. He takes membership at Lillimur, where he came afternoon, when we preached, a better attendance was found than of late. At Bunyip also the people turn out better, and at North Vane the gatherings at Mr. Colwell's are astonishing in view of the weather and the distances people have to come.

Kaniva, 16/7/96.

G. H. BROWN.—Just after last report I baptised one who had previously confessed Christ at Brim, and on Friday, June 19th, preached at Maldavale, near Hopetoun, also on Sunday morning and evening, and broke the memorial loaf in the afternoon. Preached there Monday. On Tuesday evening 20 young men confessed their faith in Jesus, and on Wednesday afternoon were (with one more) baptised. One more decided and will obey the Saviour later. A church meeting was held, Bro. Jones being elected secretary and Bro. Smith treasurer. At Ballapur the Church of England minister delivered a lecture on "Infant Sprinkling." I was there, took notes, and in the evening reviewed his lecture. I baptised one at this place. From Ballapur drove to Dunmunkle where I baptised one, who had been taught by Bro. Benn. Preached at Dunmunkle and Minyip on Lord's day, July 5th. The remainder of the month was spent at Brim and Galacup, where we expect more additions shortly.

THOS. HANCOCK.—On Friday, 19th June, visited Ballanella and Rochester. Lord's day, June 21st, was at Elucca. Here I had

the joy of taking the confession and baptising one into Christ, who had formerly been a Roman Catholic. Her eldest son and husband are already with us. On Wednesday I left for Wedderburn, where the interest is still great. On Friday the young people were called together for the purpose of organising a Mutual Improvement Class. Fair meetings on Lord's day. Tuesday I commented a series of three addresses on the baptismal question. The meeting on Thursday evening was held in the Institute Hall, when about 130 were present. The newspaper discussion at Wedderburn has done good. I have been ably assisted in the matter by Bro. K. Twiddy and one writing over the signature of "A Learner." Lord's day (21st) I was, at Fernhurst. From there went to Yandoo, found a few baptised believers there. I shall (n.v.) visit this place again and bring all together. They seem much in earnest.

Wedderburn.

M. McLELLAN.—Since last report have preached two Lord's days at S. Melbourne and three at Malvern. Have also given missionary addresses at Brunswick, Lygon street, Malvern, Collingwood, and Fairfield Park. 21st June.

OUR BUDGET.

—10—

HELD OVER—An Article on "Praying and Singing."

(The decision at Malvern last Sunday evening, Bro. A. R. Man preaching.)

(The decision at Murrumbidgee last Sunday evening, Bro. G. Gode was the preacher.)

Bro. H. Ritchie of Nar Nar Goon is now secretary of the church at Pakenham for Bro. A. Ferguson, resigned.

We have run out of **STANDARD** for 20 July last. We would take it as a favour if any agents or others who have spare copies would forward same to the publisher (M. McLellan).

We have received an obituary notice of the late Bro. Lacey from Bro. Geddes, Frahan. Having inserted one in last issue, written by Bro. Dyke, we regret we have not space for this one.

The new chapel at Brim was opened last Lord's day. Bro. Ewers from Doncaster was present and assisted at the opening services. Bro. McLellan took Bro. Ewers' appointment at Doncaster.

We are requested to announce that the churches at Minsip and Danmuckle (Vic.), which formerly met as one, are now separate, Bro. W. G. Smith being the newly elected secretary for Danmuckle, Bro. Benn continuing to act as secretary for Minsip. A new chapel has just been completed at Danmuckle.

Owing to the photos of Bro. Watt and the Dunedin Tabernacle appearing in this issue, it may be that some of our N.Z. friends would like to obtain extra copies of this number. If so, they may be had on application to our Dunedin agent, Bro. S. Aburn, Leith street.

Monday evening, 3rd August, Swanston street, Melbourne, at 7.45. Welcome meeting to Bro. G. B. Moysey. Speakers—Bro. Craigie, McCrackett, F. M. Ludbrook, Jess and Ferd. Pittman, Dunn. Soloists—Miss Dale, Mr. Veight. All are very heartily welcome.

On Lord's day, the 19th July, and the following Wednesday evening, the Lygon street S. School held their annual meetings, which were a great success. The superintendent (Bro. W. C. Thurgood) was unfortunately absent in the country on business. But in his absence Bro. Selby presided at both meetings. On the Wednesday evening a large and varied programme was gone through, to the enjoyment and profit of those present.

We must crave the indulgence of our correspondents for any remissions on our part during the last two or three weeks. Our time has been largely taken up with matters that required our undivided attention, so that we have not been able to give proper attention to our **STANDARD** work. Being thus hardly pressed for time we now take the opportunity which we have been waiting for to publish an article from the pen of Bro. I. B. Grubb, on "The Position of Baptism in the Economy of Grace." This will take the place of our usual leader for two or three issues, and we believe will be appreciated by our readers.

Bro. F. Gode complains that Bro. C. Martin in replying to his articles has not observed the conditions which we laid down at the start. This is true enough, but unfortunately editors make conditions and correspondents do not always observe them. We desired at the outset to avoid any personal element in the matter, but it appears that Bro. Martin could not see his way clear to reply without direct reference to Bro. Gode. As it would be a pity to leave Bro. Gode's articles unanswer'd, we would ask Bro. Martin to erase Bro. Gode's name from his further replies, and at the same time ask Bro. Gode to allow a fair amount of latitude to the other side.

The much talked of debate at Wedderburn does not seem to have come to anything after all. The editor of the local paper has "closed the correspondence." We congratulate Bro. Hagger on the good stand he made for the truth, and especially on the Christian tone of his letters, which bore a marked contrast to the bitter spirit manifested in the writings of some of his opponents. Bro. R. Twiddy's last letter was very ably

written. He showed that all the Pado-Baptist scries occupied different positions, and by a skillful analysis of the various letters laid bare their conflicting and irreconcilable opinions. A word of praise is due to the editor of the *Widderburn Express* for so impartially giving each side equal opportunities of expressing their views.

The S.S. Union Music Committee met on Friday 17th and discussed the formation of classes for instructing S.S. scholars, and others desirous of becoming useful in church work, in the art of singing, both from Tonic Solfa and Old Notation. An effort will be made to form classes in two centers (say Swanston and Fitzroy Tabernacle if available), if the assistance of capable teachers can be secured, whose appointment will be considered on Friday 31st, when the cantata for next Festival will also be chosen. Choir leaders are asked to see at once how many copies they will require, which are not to cost more than 2s. 6d. each, that orders may be sent to England. Let all in favor of improving congregational singing give the committee some encouragement. J. W.

As we intimated in our last, we referred the report of the Education Committee on the Hushelwood case to the Executive Committee, and have now before us a report from the latter. The Executive think it inadvisable that these reports should appear in our papers. We concur in this, but think it necessary in view of what has already been published to make the following statement. The Executive Committee does not agree with the Education Committee that there was a total failure to sustain the two charges which were partly heard by both committees; on the contrary they say that "Bro. Dams in support of the charges brought forward witnesses of a reliable character, besides documentary evidence from church officers, from individual brethren, etc., etc. Some of the evidence was of such a direct and unmistakable character that we cannot understand how they could find that Bro. Dams had failed to support the two charges." The report of the Executive Committee fully sustains our allegation that there are statements in the Education Committee's report which are incorrect and misleading.

It can see towards God is duty, His eye will be ever towards us in mercy.

How that tranquility of soul at which we feel the blessing of communion, and which is itself in a proper and a thanksgiving—long follow.

Let us never forget that God made home among the first things he created. Before commerce and trade, laws and statutes, thrones and altars, there were men and women, fathers and mothers, brothers and sisters, lovers and friends, heartstones and homes. —G. R. Van de Water.

Some husbands know not their wives until after they are in their graves! And if such would spend more time with their families, and less time at club rooms, they would know more about the needs of their tiring wives and destitute children. Let us be concerned for the welfare of all mankind here, and the Lord will take care of the hereafter.

A CURIOUS CHURCH DOOR NOTICE.

Missing—Last Sunday, some families from church

Stolen—Seven hours from the Lord's day by a number of people of different ages dressed in their Sunday clothes.

Stayed—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Missed—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

Lost—A lad, carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two other companions to Prodigal Town, Hawk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.—*The Irish.*

LOVED ONES GONE BEFORE.

ARMSTRONG.—The increasing frequency with which we are called upon to chronicle the removal of the older identities of our church assemblies, indicates that in the early future there will be but few remaining of the earlier pioneer adherents of our restoration plea in this colony. On the 31st inst., by the decease of our dear sister, Henrietta Armstrong, our brethren at Frankston sustained the loss of one of the earlier accessories to their number through the preaching of the gospel at that place. In the year 1862 she became obedient to the truth, and closed a pilgrimage of 34 years on the date already mentioned. The closing months of her probation were spent in severe and agonising suffering, from internal cancer, but by the grace of God she was able to bear an unflinching testimony that though the earthly house of her tabernacle was decaying the inward man was renewed day by day. Retaining her consciousness to the last she testified to those about her the sufficiency of the hope of the gospel to brighten the darkest hour and lighten the heaviest and bitterest load. There was "light at evening," and at the expected age of 71 years, she passed from pain and

anguish to that blessed repose where the wicked cease from troubling and the weary are at rest.

Tossed no more on life's rough billow,
All the storms and tempest fled,
Death hath found a quiet pillow
For the aged pilgrim's head.

PEGLER.—On the 19th July Bro and Sister Pegler of Echuca were called upon to part with their youngest child, Lily, at the age of three years, after a painful illness of two days. We deeply sympathise with the bereaved parents, but commend them to One who himself was "acquainted with grief." He said, "Suffer the little ones to come unto me, for of such is the kingdom of God."

July 30. W. H. M.

CARSON.—On the 10th June our Bro William Carson senr passed away from this life at the age of 51. He had for several years suffered much at times, but was drawn nearer to our Saviour by his sickness. He sent a message to all the young men he had known—"Do not put off serving the Lord as long as I did." We claim him as a trophy for the Lord Jesus, and sorrow not as those who have no hope. Carew, S. A. J. S.

HAMBRIDGE.—The hand of death has again visited the church meeting at Finsbury-st., Newmarket, by removing from our midst our much respected and well-loved Bro Hambridge, who fell asleep in Jesus on Monday evening, July 14, 1896, he having reached the age of 74 years. All the relationship of life was beautifully exemplified in his character—he was an affectionate husband, a kind father and a firm friend, an upright and respected citizen, and above all a devoted and loving disciple of his Lord and Master the meek and lowly Jesus, which was evidenced by the regularity of his attendance at the meeting of the saints. He took a very warm interest in the church since its inception, although not a member at that time, but soon afterwards joined it by a public confession of his Saviour and was baptised by our esteemed Bro Morris. From that time he lived a consistent life. He was elected a deacon by the members and also acted as treasurer, and for many years his duties were carried out with holy zeal. Failing health at last compelled him to resign his position, to the great regret of his brethren. Deceased has left a widow (our sister) and grown up family, one of whom is a member of this church. It is a cheering and sustaining thought that though he cannot return to us we can join him in the mansion above. Our brother sleeps in Jesus.
Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast.
We loved thee well, but Jesus loved thee best.
Good night, good night.

VICTORIAN MISSION FUND.

Lillimur, £5; Kaniwa, £3 10s; North Melbourne, £1 10s; Yanac North, £3. North Melbourne, per Bro Syd Westwood, 5s; South Yarra, per Sister Craig, £1. Total, £14 5s. 9d.

"Milford."
Church-st., Hawthorn. J. A. DAVIES, Treasurer.

FOREIGN MISSION FUND.

"Evangel." Wedderburn, £1; Church, Mildura, per Bro Faulkner, 10s; A Newmarket Sister, per Bro. Thurgood; 5s; (B) W. and T. Goss, £6; (K) Mrs. Dawley (Hawthorn), £2; J. E. L., 15s; Lismore Church, N.S.W., £1; Mr. T. Darnley, Nth. Richmond, 10s; Mr. and Mrs. Wiseman, 10s; A Victorian Sister (conscience money), £5; Joly Collection, Brighton Church, £2 10s; do. Warrambool, £1; do. Crofton, 10s; do. Nathalia, 7s 6d; do. St. Kilda, £1 1s; do. Swanston-st., £2 8s 9d; do. Bt. Hel, 15s; do., Geelong, 15s; Mrs. B. T. Kemp, £1.

Surrey Hills,

W. WILSON, Treas.

SUBSCRIPTIONS RECEIVED.

With thanks—Luckman, 1s; Mrs Matthews, A. J. Barrett, 2s; Lyle, 4s; D. A. Lewis, Miss Gill, J. C. Bell, F. Smedley, E. Winch, E. Timmins, E. Griffiths, 5s; J. Stewart, 5s; E. R. Murray, J. Rhodes, J. Scott, 7s; Mrs. J. Bell, Mrs. Williamson, D. Heyer, Miss Cocks, E. Fisher, H. Henson, Capt Stewart, 10s; P. M. Abercrombie, 9s; Miss Muir, 15s; E. Rodgers, 20s; F. H. Kemp, 32s.

MALCOLM McLELLAN, Publisher
518 Elizabeth-street, Melbourne.

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. Boyle, Sylvester street, who will be pleased to direct the way to our Mission House, where a hearty welcome awaits all members.

LUNCHEON ROOMS.

MRS HENSON of North Carlton begs to notify that she has bought the business known as Crowley's Luncheon Rooms, 437 Little Collins street, Melbourne (a few doors above Queen-street) Change Very Moderate.

MR. J. PHILLIPS AUCTIONEER,

Estate and Commission Agent.

Auction Sales conducted in Town or Country, at the Lowest possible Rates.

Address—RAILWAY PLACE.

OFFICE: STATION,
NEWMARKET.

Printed by the AUSTRALASIAN PUBLISHERS, 518 Elizabeth-street, Melbourne, and published by MALCOLM McLELLAN, 518 Elizabeth-street, Melbourne, for the "Australasian Christian Standard" Newspaper Co., Limited.