

# The Australasian Christian Standard.

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

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## Current Topics.

### CHRISTIANITY PERFECT.

Many people regard Christianity as something that may be improved upon, and because of this there are many departures from the faith, but these departures always show that they are of human origin by their failure. Therefore it should be borne in mind that "Christianity is not a system of theology. The difference is vital and fundamental. Christianity, as it shines forth in the gospel of the Son of God, is a divine revelation. Theology is a human system deduced by men from the divine revelation. Theology is a science, and, like all other sciences, is progressive. Christianity is a definite deposit of revealed facts and truths *one for all times and*, and it is the same to-day as it was nineteen centuries ago. When the religious world shall come to understand that no possible improvement can be made on that which God has pronounced absolutely perfect, the infidel world will quail before the triumph of Christianity!"

### CHARACTER AND CONDUCT.

Henry Van Dyke, says the *Christian Leader*, in his Yale lectures on preaching "the gospel for an age of doubt," uses the following expressive terms: "First of all, as a man (and every preacher ought to be a man, though not every man is bound to be a preacher)—as a man, it is necessary to lead a clean, upright,

steadfast, useful life, purged from all insincerity, and especially above that form of religious selfishness which is the besetting peril of men who feel themselves rich in faith in the midst of a generation that has been made poor by unbelief. Never has there been a time when character and conduct counted for more than they do to-day. A life on a high level, yet full of helpful, healing sympathy for all life on its lowest levels, is the first debt which we owe to our fellowmen."

### FEELING IN RELIGION.—

A religion of *feeling* is a leaky and lazy religion, because it requires neither reading nor investigation of the word of God. A person who works himself up into a frenzy of feeling, under the domination of a mesmeristic manipulator, who is surcharged with iron and manganese, ridicules the idea of faith predicated upon Scripture testimonies. His evidence of pardon of sins is the delusion or illusion that he *feels* good. He beats his breast and rolls his eyes in frightful frenzy, and says, "I have the witness within," the meaning of which is a high condition of psychological ecstasy. Such a man has no use for the word of God. He knows nothing about it. He would far rather enjoy self-deception and revel in a religion of feeling which has no basis in religious truth, than to search the Scriptures in order to obtain a *knowledge* of eternal life.—*Christian Leader*

### RARE MANUSCRIPT.—

Professor McGarvey in his "Biblical Criticism" column in the *Christian Standard* says—There has been recently discovered in Asia Minor a copy of the Gospels, said to have been made in the sixth century. The workmanship is of rare delicacy and beauty. It is described as a quarto volume, there being two columns on each written page, which are made of the finest vellum. The pages are dyed in exquisite royal purple, which is delicate but brilliant. It is in the writing, however, that this volume is unique. The letters are written in gold and silver. Every one of the proper names is written altogether in gold. The abbreviations, of which there are many in the book, are likewise written in gold. The rest of the text is altogether of silver. The precious metals used in this lettering are said to be as bright and un tarnished as when the original writing was done. This volume will be placed in the Russian National Museum, alongside of the "Codex Sinaiticus" discovered by Tischendorf.

### THE SORCERESS.—

The grotesque image of Revelation is generally regarded as symbolizing the Romish Church, but it is possible that it has a wider significance than this. Beecher, in his book on "Patrons," says: "We do not regard the symbolization as confined to the Romish Church. It is essentially the same superstition that existed in all the

successive world empires. It has its fulfilment in the Greek, Armenian and other Oriental churches, as well as in the Latin; and to some extent in the great nationalised hierarchies and sectarian organisations of modern times, just as far as they retain her radical gnostic philosophy unreformed, and breathe her intolerant, persecuting spirit. Protestant theology has by no means cast out all Romish leaven. Like mother, like daughters. The despotic character of God still sits in the thought temple. Hereditary depravity, imputed guilt and a depraving material system are not disowned. The great prophetic problems of eschatology are in a large measure ignored, or replaced by the dreams of evolutionary philosophy. The being, history and judgment of the prince of this world are caricatured and scornfully derided. Therefore the great sorceress, kept in countenance by her daughters, sits upon her fawning leopard, saying: "I sit a queen, and know no sorrow."

**P**LEBISCITE ON RELIGIOUS INSTRUCTION.—The "Bill to provide for taking a Plebiscite of the Electors of the Colony on the question of using the Irish National Scripture lesson books in State schools," says the *Southern Cross*, is, on the whole, a fair and well-drafted measure. Its chief defect is that it connects the plebiscite on Scripture lesson books with the general election, and there are some obvious disadvantages in the association of such a question with the turmoil and the party passions of a general election. But this disadvantage is scarcely serious; and on the whole, reasonable men of all parties may frankly welcome the new Bill. The question to be submitted to the electors is perfectly definite. The ballot paper which, if the Bill passes, every elector will have placed in his hand when he records his vote at the next general election runs as follows:

BALLOT PAPER.  
*Plebiscite as to use of the Irish National  
School Scripture Lesson Books.*

SHALL THE ABOVE MENTIONED BOOKS BE USED IN STATE SCHOOLS?	YES
	NO.

## DIRECTIONS.

This paper is to be dropped into the ballot box by the voter.

The voter is not permitted to take this paper out of the polling booth.

The voter is to strike out either Yes or No—the opposite answer to the way in which he wishes to vote, and to leave standing the answer such voter wishes to give.

We reserve our remarks upon this until a later period.

The Australasian

# Christian Standard.

(Published every alternate Thursday.)

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PURITY, PEACE, UNITY, LOVE, POWER.

## POSITION OF BAPTISM IN THE ECONOMY OF GRACE.

No. 2.

**A**ND here it is necessary to expose a prevalent twofold error arising from a false interpretation of the language of Ananias and embodied in the representative theory of baptism, the opposite of the sacramental view already considered. As Ananias employed a figure of speech, making only a metaphorical application of

one of the terms that he used, the conclusion has been drawn, even by men of learning and ability, that he thereby refers to baptism as a figure in itself, a representative institution, setting forth in a symbolical way the remission of sins, and then an additional inference is drawn, wholly unwarranted by anything in the passage, that the remission thus supposed to be symbolically represented by the ordinance had previously taken place. Now, if it be true that baptism symbolically represents the remission of sins, why could not this remission take place through divine appointment at the very time of the symbolical representation? It all depends at last on the untrammelled will of God in the freeness of his own merciful appointments, and it is clear that his grace would no more be obstructed in the one case than the other. If he has the power and the right to make his own terms with the sinner, who shall take it upon himself to deny that remission may, through divine appointment, be simultaneous with its alleged symbolical representation? On the supposition, then, that baptism represents the forgiveness of sins, its conditional connection with this blessing would not thereby be set aside, but would be just as clearly set forth from the manner in which baptism is spoken of in the Scriptures. To illustrate this point:—When Jesus said "He who believes and is baptised shall be saved," suppose we interpret his language as follows:—He who believes and represents remission of sins in baptism shall be saved or forgiven: do we in this way destroy the conditionality of baptism in relation to forgiveness? By no means. The divinely-appointed connection still remains in all its force.

But the fact is, this representative theory is a pure invention and one

that does not harmonise with Biblical facts connected with religious experience, nor explain the numerous statements of the Scriptures touching the ordinance of Christian baptism. Nor is the usual Biblical method of expressing the relation of a representative object to the object represented ever employed in the Scriptures to express either the relation of baptism and remission, or that of baptism and regeneration. In illustration of this important point let us adduce a few passages of Scripture. In Joseph's interpretation of Pharaoh's dream concerning seven good ears of grain and of seven blasted ears, and also seven fat kine and seven lean and ill-favoured kine, he says: "The seven good kine are (*i.e.*, represents) seven years, and the seven good ears are (*i.e.*, represents) seven years: the dream is one. And the seven lean and ill-favoured kine that came up after them are (*i.e.*, represents) seven years; and the seven empty ears blasted with the east wind shall be seven years of famine." Here, although the verb is supplied in the translation, the rendering is correct, as this verb is for the most part understood rather than expressed in the Hebrew, especially when it answers the purpose of a copula. But we will now instance a passage or two in the New Testament where the verb is expressed, and denotes the relation of a represented reality to the reality which is thus represented. Paul in commenting on the allegorical significance of the family of Abraham, says of the freewoman and the handmaid that "these are (*i.e.*, represent) two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar;" the other, accordingly, from Mount Zion, bearing children unto freedom, which is Sarah. So also in perfect harmony with this usage our Saviour says of the emblematic loaf,

"This is (*i.e.*, represents) my body," and of the equally symbolic wine, "This is (*i.e.*, represents) my blood." But it is nowhere said that baptism is remission, nor anywhere asserted that baptism is, or represents, regeneration. Nor can the representative theory under consideration possibly cover the various ways in which the Scriptures set forth the one simple relation of baptism to forgiveness as a divinely-appointed condition on which this blessing is bestowed.

But in order to see the full force of some of those various forms of expression yet to be adduced, touching the relation of baptism to remission, on the one hand, and to regeneration on the other, we ought to analyse the confused jumble of errors into which most of the advocates of the representative theory run in calling the ordinance "an outward sign of an inward grace." In the first place they usually confound remission of sins with the moral turning of the soul from the world to God, commonly called a change of heart, and, in the next place, look upon this important inward change as constituting the *whole* of regeneration of which all that follows is only a representative sign, and lastly, as a consequence, see no medium whatever between the acceptance of this representative theory and the ecclesiastic doctrine of "baptismal regeneration." Witness the comments of Dr. Broadus on the Commission as given by Matthew.

Now right along by the side of this theological muddle, let us place one of the clear utterances of Him who made no mistakes, the infallible Son of God. "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." We can very readily comprehend the bewildering perplexity into which persons are thrown by this state-

ment of Jesus when they regard the new birth as identical with a change of heart from the love of the world to the love of Godliness, and thus confound the consummation of regeneration with the beginning of this process, and eliminate entirely all idea of any regenerative process in the case. Baptism, we know, possesses no moral functions for turning the soul "from darkness to light, and from the power of Satan unto God," and can only itself exist as a spiritual act of religious significance after such change has been previously wrought. And if to "be born anew" is to experience the change just described, the expression "born of water and the Spirit" becomes absolutely unintelligible. But why will not men correct their theories by the teaching of Jesus, instead of reducing His teaching to nonsense on the supposition of the correctness of their theories?

But there it stands the infallible utterance of Christ Himself:—"Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The unity of the new birth implies that one is spiritually born at once of water and the Spirit just as he is physically born at once of Mary and William. And baptism could possess no spirituality whatever, could involve no spiritual birth, but simply amount to a mere physical and mechanical operation apart from the previous, spiritual preparation in which man is "begotten" of the Spirit by turning him "from darkness into light, and from the power of Satan unto God." The spiritual process must have of necessity a veritable commencement before it can possibly have a blessed consummation. Paul, in alluding to the conversion of the Corinthians through the moral and spiritual influence of his ministry of the Word, could say:

"Although you have ten thousand conversions in Christ, yet have you not many fathers: for in Christ Jesus I have begotten you through the gospel." And Peter could say in harmony with him: You are "begotten again out of incorruptible seed, but of incorruptible, through the Word of God which dwells and abides. . . . And this is the Word of good things which was preached unto you." Now he, and only he, who has thus been truly "begotten" by the Spirit, can in the ordinance of baptism "be born of water and the Spirit," and thus "enter into the kingdom of God," according to the teaching of Jesus. Christian baptism, therefore, is no mere "rite" or "ceremony," no mere "outward ordinance" or " sacramental sign of an inward grace," but a spiritual work of high religious character, and placed by the Saviour Himself at the very entrance of the kingdom of God. And the change herein effected is not the moral or spiritual renovation of the soul, which must of necessity go before, but the passage of man into a new spiritual realm of fellowship with God and union with Christ in the full enjoyment of all spiritual blessings under the sealing power of the "name of the Father, and of the Son, and of the Holy Spirit."

Now in view of this position of baptism in the economy of grace, how can men look upon the ordinance as having only a representative character? And in view of its deep spiritual significance and religious importance as a "birth of water and the Spirit," how can a large part of the Christian world isolate it in their conception from its essential moral and spiritual accompaniments, and after this abstraction still speak of the mere mechanical residue as Christian baptism? How, for example, can there possibly exist any such thing as "infant baptism"?

Every act of religious value, of obedience to God, must spring from the heart, must flow from voluntary consent in an act of free volition, and must embody the spiritual elements of religious activity, or it cannot be regarded as obedience at all. To perform an act upon the unconscious or the unwilling in the name of religion is to substitute a physical and mechanical operation for the required intelligent and spiritual submission to the will of God. "Thanks be to God," says Paul, "that, whereas you were servants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered."

"That form (typos-type) of teaching." Here we face another significant and instructive passage showing us that baptism is no mere ceremonial observance representative of purity, pardon, or piety, but a divinely-appointed condition of union and fellowship with Christ—a burial with Him and a rising with Him to a spiritual "newness of life." "Or are you ignorant that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death: that like as Christ was raised up from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Here, then, we see that "the form (the type) of doctrine" established by Christ is "the likeness of his death," "the likeness of his resurrection," by which we are "united with him" in the fellowship of a "newness of life." Thus baptism, so far from representing our own inward states of mind or heart, does not even represent the objective blessings obtained through Christ, but symbolizes the very redemptive ground

itself on which he has secured them for humanity. With wonderful beauty the divinely-appointed condition of those blessings presents an image or "likeness" of the ground on which alone they are made accessible to men.—J. B. Grubb.

## Notes of Travel.

III.

### THE PYRAMIDS AND SPHINX.

While journeying from Ismailia to Cairo, the conductor of the train, a Turk, remarked to me that he had lived in Cairo all his life but had never been to the pyramids. I was not there three days without visiting those wonders of the ancient world.

#### THE ROAD

crosses the Nile by a splendid iron bridge called the Kasr-en-Nil, part of which opens every day for the passage of boats. The river here is about a quarter of a mile wide. Its western bank presents a most picturesque appearance, being lined with tall palm-trees, at whose feet lie white-winged dahabiyahs, the characteristic vessels of the Nile. We pass a seemingly interminable procession of donkeys and camels, bringing into the city vegetables and green feed from the meadows beyond the river. This road to the pyramids was made in anticipation of the visit of the Empress Eugenie some years ago. It is lined with acacias, sustained at great expense and labour, as they have to be watered artificially. For this purpose five wells have been sunk at intervals, each of which is worked by a *sahia*, an arrangement of wheels with an endless chain of buckets by means of which the water-carts are filled. The road runs parallel with the river for about three miles and crossed the country westward for another five. It is the favourite track of Cairene cyclists.

#### THE GREAT PYRAMID

is perhaps the most impressive object of human handiwork in existence. It covers an area of about 11 acres, and is some 460 feet high. Anciently it was larger still, but it has been unfortunately reduced by speculation, much of the material for the building of Cairo having been taken from the pyramids. It was once encased in a smooth coating of granite, a sample of which may still be seen



THE GREAT PYRAMID.

towards the top of the second pyramid. Till recent times it was the highest structure on earth, but is now exceeded in height by the Washington Monument and the Eiffel Tower. If the great pyramid were hollow, that huge cathedral, St. Peter's of Rome, could be contained in it like an ornament in a glass case.

So ancient are the pyramids they may well be designated "memorials of the world's youth." They have stood for thousands of years, and, humanly speaking, are likely to stand for thousands more. Doubtless Abraham gazed upon their giant forms, and Joseph at times availed himself of their grateful shade.

## WHAT PURPOSE?

they were intended to serve has been a much disputed question. It has been suggested that they were the granaries needed by Joseph; temples of Venus; reservoirs for purifying the Nile waters; and other theories equally absurd have been advanced. There is now but little doubt, I think, that they were the colossal sepulchres of the earlier Pharaohs. The Egyptians used to think a great deal about death and the grave. As soon as a king ascended the throne he began to construct his tomb, usually in the form of a pyramid, and continued enlarging it all through his reign. Hence the longer the reign the greater the tomb. Egypt contains altogether some seventy pyramids, mostly within a stretch of 25 miles south of Cairo, and all on the west of the Nile.

## THE AGENT

is not very difficult, so I would have but one Arab to help me; but really to an ordinarily good climber these Arabs are more bother than they

are worth. The stones are neatly 3 feet high, and some of them nearly 30 feet long. There are about 200 of these huge steps to climb. The view from the summit is magnificent. Cairo lies to the N.E. in a bend of the river-valley which here trends to the S.E., a sea of "living green" of beautiful and varied shade. To the west, as far as the eye can reach stretches the great Libyan desert, an ocean of yellow sand. I rested on the top for an hour or more enjoying this unique panorama. As when Mark Twain was there, an Arab was ready to run down the first pyramid and up the second in ten minutes for a few francs, but on this occasion the company did not encourage such foolhardiness.

We also explored the interior of this vast pile—a memorable experience, but of this I "cannot now speak particularly." Then we turned our steps to another marvellous memorial of ancient days—

"The sphinx."

Standing right on with calm, eternal eyes."

Immensely inferior in size to the pyramids, it is perhaps equally impressive, and certainly of even greater antiquity, for a tablet has been found which speaks of its being repaired by Cheops, the builder of the great pyramid. How much older must the sphinx be than the pyramid to need repairing while the latter was being built? It is hewn out of the solid rock, a human head with a lion's body and legs. The height of the crown of the head above the platform on which the figure rests is said to be over sixty feet. Facing east, it gazes upon the rising sun and the flowing river.

## WHAT IT MEANS.

is a mystery. From the curious combination of a lion's body with a human head some suppose it to symbolise the union of wisdom and power required in a king. Thus the late Dean Stanley, doubtless referring to its proximity to the pyramids, speaks of it as "the giant representative of royalty, guarding the great-est of royal sepulchres."

It will interest the reader to learn that only four days after my visit the eye of the sphinx was discovered. Colonel Kautz, who has been excavating for some time in that neighborhood, was at work in the temple between the feet of the figure when he came upon the huge cap about 15 ft. below the surface. It had been missing for centuries.

A. M. L.

## Open Column.

## THE DEVELOPMENT OF THE KINGDOM.

To the Editor of the A. C. Standard.

DEAR BROTHER,

I will endeavor to point out clearly wherein I differ from the writer on this topic in his application of the parable referred to by him. He commences by asserting that that of the Tower represents the Kingdom in its first stage. What then? Do not the other parables in the same chapter also refer to the first stage, though they carry us forward to the end of the age? Richard, *loc. cit.* says very forth to sow! Who is this sower? It is none other than the Son of Man (c. 17). It is he who is the Word of God, who all through the ages, in various parts of the world, by means of his disciples, had been sowing the good seed. There is nothing in the parable to limit it to "the initial stage." Our brother implies that only one-fourth of the good comes to perfection. It is true that three unproductive spots are mentioned—the way side, the stony and the thorny; but has he noticed that there are three good spots? For as the seed is "the word of the kingdom" (c. 14), that is the same wherever it falls; or when we find that some produced thirty fold, other sixty, and other a hundred fold, it must be the nature of the soil that accounts for the difference. Again, what farmer would have a field where the pathway, the rock and the thorny places combined would exceed that of the good soil? It is evident that the purpose of Christ in this parable was to show the different receptivity that the gospel would meet, and not the amount of its success. It conveys lessons applicable for all ages. To the preacher it says: "In the sowing sow thy seed, and in the reaping withhold not thine hand; for they knowest not whether shall prosper, either the one that, or whether they shall this, or that, or whether they shall both be sown good" (Leviticus, 11: 1). These other solemn lessons are drawn from the parable by the Saviour Himself—1st. (c. 17) "Who hath ears to hear, let him hear"—an expression fitted to arouse the spiritually dead, and turn their attention back to the absolute they had received, and forward to the time when they will have to render

an account of the use they have made of them. 2nd. "Take heed what ye hear" (Mark 4: 24), reminding them that they have to exercise their judgment as to the teaching brought to their ears, that they have the ability to determine what seed they will receive into their hearts. 3rd. "Take heed how ye hear" (Luke 8: 18), reminding them that they have some power to determine the condition of the soil into which the seed has to fall. These cautions together intimate to us that we must take care that what we hear is in accord with the Word of God, and that we do not hear it in vain. In other words, be sure that we get the truth, and be sure that we obey it.

On the parable of the Tares, the writer has but little to say; but in one paragraph he considers that the tares represent "professing Christians," and almost immediately afterwards he says they are "evil under the name and guise of Christian doctrine." He has thus left his readers to guess whether he regards them as persons or doctrine. For myself, the explanation of the Great Teacher is sufficient. "The tares are the children of the wicked one" (v. 38), and they are to be in this world, or earth, together with the children of the Kingdom, until the end or consummation of the age, and verses 40 to 42 show that this consummation will be the day of final retribution, when Jesus shall come to judge the quick and the dead.

We now come to the parable of the Mustard Seed, of which our brother says it points to a "mighty large kingdom, but its development has been altogether in the wrong direction." The only reason given for this opinion is that the seed produced "a great tree instead of a little plant." But if he will look again at the passage in Matthew, on which his reasoning is based, he will find that he has slipped in the word GREAT before tree, and that it is simply said to be the "greatest among herbs," and not as he puts it a "little plant or herb." Perhaps it may relieve our friend a little to be informed that it is doubtful whether our Lord was referring to the annual, or to the *Salsola* *Pennisæ* of European botanists. Dr. Keble, Meyer and Trench consider the reference is to the latter. If so, it is a plant that reaches to the height of 25 feet, so arborescent that a horse-man may stand under it. If, however, it be the annual *Salsola*, its

seed is not absolutely the smallest known, but at maturity it is greater in height than all other garden herbs. Dr. W. M. Thomson asserts that he saw one as tall as a horse and its rider and considers it probable that a large variety was cultivated near Capernaum in our Lord's day. All that this parable teaches is that the Kingdom of God was small and apparently insignificant at the beginning, but by-and-by, by virtue of its own inherent vitality, it would rise into a magnitude that would far over-top all rival institutions. But the writer appears to lay claim to what some people call the "verifying faculty," for he declares the "birds of the air" symbolise "popular preachers, priests, parsons, etc." What his authority is for this I know not. I am not an admirer of the kingdom of the clergy, either titled or untitled, but I can see no allusion to them in these "birds of the air." I should have just as much authority, which is none at all, if I were to say that they symbolise the "ministering spirits" mentioned in Hebrews 1: 14.

I have known Millenarians who have explained the mustard seed, not as the Kingdom of Heaven, but as the Kingdom of Satan in the world and in the church, and freely compares it with the State institution under Constantine. I fear that he belongs to that school; hence his pious ejaculation, "Yea, Lord! man has made your Kingdom a mighty political and worldly power, instead of the spiritual Kingdom which you intended it to be."

Your correspondent evidently considers himself on firm ground, when he points to the parable of the leaven in the Holy Scriptures always stands for corruption or evil. He refers his readers to four passages for proof; I must ask them to examine these passages; I have done so and find that his contention is not supported by them. The space at my disposal does not permit me to say more. Evil, I know, is often compared to leaven, but it is because, like leaven, it permeates silently and diffusively until the whole mass is brought under its influence. Leaven is a living principle, and like all other living things, it has the power of propagating its own kind. Instead of leaven having always been prohibited, at the head of Pentecost it was commanded. (Lev. 23: 15-17.) Thus were the

first fruits of the harvest waved and presented before the Lord, and may be emblematical of the 120 disciples in the upper room at Jerusalem, an earnest of the world-wide harvest. Again, leavened bread was commanded to be brought with the peace offering mentioned in Lev. 7. Would God have insisted that the leaven of hypocrisy, malice and wickedness should be presented to him? But our Lord settles this question by stating that the Kingdom of Heaven is like unto leaven. Did he mean like unto corruption? I fear, again, that this is the interpretation favoured by your correspondent, for he informs us that he is "inclined to believe" that "the woman who does the mixing" is a relative of the woman named *Mystery*, *Babylon the Great*, the mother of harlots and abominations of the earth. Well! many strange views have been held respecting this woman. Why a woman instead of a man? and so forth. The simple answer is, a woman usually did the household work, just as the sower of seed was usually a man. It has been said, that by a woman sin entered the world, to which I reply, by a woman the remedy was brought.

Your correspondent mentions Luke 17: 26-29 and 19: 11, &c., but as you have already replied to the arguments based on these passages in No. 23 of Vol. 10 and No. 7 of Volume 11, and I have occupied more space than you were prepared to give me, no good would arise by my "slaying the slain."

One point I must notice in conclusion. Your correspondent states that when "Christ comes, He will take His people to be with Him, the Mas or Sin will rear His head, the field will be clear, all Christians gone, the word of the Kingdom will be completely leavened or corrupted," but this does not tally with his theory respecting leaven, that leaven means corruption, and that the whole world will be leavened, *id est*, corrupted. For if this be so, there will be no Christians to take away. The leaven will have done its work before the arrival of our Saviour from heaven.

Good reader, you must now judge whether this correspondent has given a probable interpretation of the parables, or has he not (to use his own language) *fallen in his interpretation*.

BALLARAT.

M.

Leaven is a kind of prayer, the truest fitting up of the soul.

## Sisters' Page.

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

Contributions for this "Page" should be addressed to Miss Hill, 23 Blackwood-st., Adelaide.

### VICTORIAN SISTERS' EXECUTIVE.

The meeting on the 7th inst. was attended by 32 sisters. A large parcel of useful garments was received from the Fremantle Dorcas Society, and a letter of thanks was dictated to be sent to our sisters. A verbal report was given of the Ascot Vale Missionary meeting. The Home Missionary report was very encouraging, ten having been baptized and two restored. The Hospital Visitation report showed that Sisters Cust, Holdsworth, McLellan, and Thurgood are still engaged in this work. 49 visits have been paid, 204 papers distributed, and 376 bunches of flowers, given to the patients since Conference.

Through the kindness of Mrs. Ludbrook a very interesting letter was read from Miss Thompson. Some very earnest prayers were offered on our sister's behalf. Accounts of Collingwood, and Footscray Sunday school anniversaries were read. We were glad to learn 26 scholars from the former school have joined the church during the year. Lygon-street reported one scholar had been baptized this month. East Richmond, N. Carlton, Lygon-street and St. Kilda schools have been visited during the month. The North Carlton sisters Prayer and Dorcas meeting report they have commenced house to house distribution of tracts, adopting the plan of giving the tracts into the hands of the person who opens the door. One sister in five days' visitations gave invitations to the gospel meetings to 171 persons, and gave away 254 tracts. An interesting reading on Temperance was given by Mrs. Huntman. It was resolved to give the collection to an aged sister in need. Next meeting, Sep. 4th, 1896.

### CHILD CULTURE

Short Paper read at Victorian Sisters' Conference, 1896.  
(Continued.)

This training cannot be begun too soon: a baby of a very few months can be taught habits of cleanliness

and regularity that will last his lifetime. But to do all this requires patient perseverance on the part of the mother. One must by no means be weary in well-doing.

Again, a mother must strive to be always consistent and not capricious, chiding for a fault at one time and passing over the same fault at another. Sometimes the consequences of the fault are different; but if the fault is a fault it should always be treated as such, otherwise one might be charged with inconsistency. Fancy a child reasoning in this way, "Oh, I shall have to do it; mamma is cross to-day," or, "I need not mind doing it; mamma is in a good mood to-day;" and I believe children do reason that very way, and often with good cause too. Another thing,—never promise anything, either reward or punishment, unless you intend to fulfil it. It teaches untruthfulness, and soon the child will despise the parent that stoops to deceive, and will respect the one who keeps her word. A little girl, when on a visit, had the misfortune to spoil her dress. She was much grieved about it, as her mother had said she would be punished. Her friends tried in vain to console her, saying, "Oh, never mind, your mother will not say anything; she only said that just to make you more careful, but she won't do it." At last the little girl could bear it no longer; she started up in indignation and said: "But I know she will; my mother never tells a lie."

Next, all children's dispositions are not alike—some are so pliable and sweet-tempered that they only need the way pointed out to them, and they will walk therein, while others are naturally inclined to be rebellious and to be constantly wanting the upper hand. This is a more difficult case, and a mother requires great firmness, for with such a child there is sure to come a crisis, when the mother has to take her stand, over, perhaps, a very trifling matter in itself, but in the conflict the question has to be decided—Who is to be master? If the mother has the firmness to hold out, even though her heart should be breaking in the struggle, she has gained her child, but if she weakly gives in, soon will come the time when she has lost all control over him, when he becomes over-bearing, selfish and tyrannical—a trouble in the house, and a worse trouble to take out. These are the well dressed boys we see on a school holiday

roaming about the streets, up to all sorts of mischief. Their mothers have been glad to get them out of her way, and so they annoy everybody else.

Another thing that parents should avoid is talking about the children in their presence, especially if they happen to disagree on any point concerning the little ones. They are sure to take sides, and it is a terrible thing to hear a mite of two or three years threatening to tell its father of the mother, and the father takes the child's part against the mother: the hope of that house is gone. Another hurtful thing is to talk over and tell of the child's smartness in his hearing. If he has done a right thing he gets to be vain; if a wrong thing it runs a bad spirit to hear it talked over better speak *with* than of him. Let us observe the golden rule and we cannot go far wrong.

Training the young in habits of truth, honesty, and obedience. In the first two named we must always speak and act the truth, and then we have the right to expect our children will turn out honest in word and deed. Once you give an order, insist upon its being fulfilled, and though many a time it is easier and quicker just to do it oneself than wait upon an unwilling child, still we must for the child's sake. It is God's way. We have a grand example of this in God's dealing with Jonah. The prophet was sent on a mission. He did not wish to do it. He rebelled, and went another way. He was arrested and punished, repented and was forgiven, and in the sequel we have our lesson.

Although obedience is of paramount importance, we must be careful not to make the child's life a burden by continual fault-finding and ordering. We can be firm with out being harsh, kind without being indulgent, always making it quite clear to our child that we are actuated by principle, and that it is his good we seek.

Then as your children grow up and can understand, think of the delight you will have to gather your little ones together and tell them the beautiful Bible stories of which they can never weary, and thus fix in their hearts the very principles you have striven to teach them from their infancy. You will then find the Proverbs will hold good—"Train up a child in the way he should go, and when he is old he will not depart from it." M. HARRIS.

## Foreign Missions.

F. M. L. L. BROOK.

### JULY COLLECTION.

So far the funds have been coming in well, and we hope the year of Bro. McLean's visit will establish a record. A proper comparison with previous years can hardly be made, however, for a week or two. We are glad to welcome some new contributors amongst the churches—notably Swanston-street. Our good brethren at Coolgardie could not see their way clear to give the collection to this work, believing that should be devoted to the poor saints. The old saying that "love laughs at locksmiths" is again exemplified in the golden west, and so we have received a "special collection" taken up after the meeting was over. Either way we are glad.

The following extracts are pleasurable reading.—"Enclosed please find donation for Foreign Missions. Our church here only consists of myself and wife, and as our donations for the one day would be rather small, I have sent you 7/6 out of the ordinary offerings."

Another brother writes—"Enclosed two pounds. We send it direct from our church treasury. It is about seven times as much as you would get if we made a Sunday collection and sent that only." Some brethren are only able to tend us half their Lord's day collection, for which we are thankful, but the above makes our hearts rejoice, and if it will only become the fashion, the "one Sunday collection" will be hopelessly out of date.

Miss Cox, B.A., has undertaken the work of collecting funds for the Foreign Mission effort amongst the Lygon street brethren.

A sister has received the following from Hurda:—

Hurda, C.P., June 21st, 1896.

You wished me to write and let you know what stock we had on hand and what kind of things we would like next Christmas, so I gladly do so, as we often have a lot of useless things sent us, such as English magazines, papers, and wooden toys which often get broken on the way. The Brighton brethren sent some nice balls, marbles and dolls, which are just the things we like to get. If anyone felt like sending slates, they come in very acceptably. I had a korra made for a pattern and sent you a paper pattern of the same, if anyone would like to make some. Clothing is always acceptable, and garments could be made a little larger than the one sent if so desired. I am allowed to send a parcel plaited with wax like the one you will receive, but the natives in the post office here are so queer. They will not be satisfied unless you have a

lot of wax, so I put it on to satisfy them.

The monsoon has broken in Colombo, so we expect to have a down-pour here in ten or twelve days. Rain is anxiously looked for, as we did not have much last year. It is about eight months since we had a good shower. We had a sprinkle here two nights lately, and had to take up our bedding and walk into the house. We are more fortunate than the natives, as they sleep in their clothes, and do not (as a rule) have much to cover them, although it gets quite cool about two o'clock even in the hottest weather, except when we have a hot wind all night. We in the Central Provinces do not often have hot winds at night. We feel so thankful for this, as the house gets so heated that we would get worn out if we could not get some rest at night. Some of the natives can endure the extreme heat of the day and the coolness of early morning, but the want of covering tells on numbers, who suffer a great deal from fever, rheumatism and paralysis.

I can not get out to the villages now, as we have to be in early in the mornings, and so do not have much fresh news to tell. We have more time to read and write. We are feeling so thankful that we have been kept so well through the heat. I have been going once a week to teach the lepers lately, but it is not easy work. They are so dull, and it is painful to see so many disfigured creatures, some of them who are not Christians, look so hopeless. One man told me his tongue was so sore it hurt him to talk, and I could well believe it from the looks of it.

And now I must close. With Christian love, yours in the Master's service,

MARY THOMSON.

## How I Spent my Holiday.

A. M. BRYDEN.

My next appointment was at Port Albert. Bro. Petherick had me programmed right through. I took up my abode with Bro. F. Shepherd, and soon ingratiated myself into the friendship of his little ones. Accompanied by Bro. Shepherd I visited a few of our people, and again I realized that although strangers in the flesh we are joined together by the ties of true brotherhood, hence the open door and the genuine reception. Bro. Shepherd and I returned home, and after tea spent a very pleasant time in chatting over matters of interest. Sister Shepherd is a bright conversationalist. Bro. Shepherd conducted family worship in the presence of the older members of the household, and

allows questions to be asked on the scriptures read.

Next morning (Sunday) I was driven to chapel. It was indeed a pleasant sight to see brethren and sisters with their children coming on horseback, most of them several miles, to worship God according to the primitive custom. One sister nearing her 80th year walked three miles, and a good part through heavy rain, a bright contrast to some of our city members who allow a little rain to keep them from the "house of the Lord," notwithstanding hard and comparatively dry pavements. Bro. Shepherd presided. I exhorted the church. It was indeed to me, and I trust to those present, a most refreshing time.

I spent the afternoon in the company of Bro. T. Partridge. He very kindly escorted me about, and showed me what interesting sights are to be seen in the immediate neighborhood of Port Albert. After tea I set out for meeting in the company of Bro. and Sister Partridge and family. We had moonlight for the first time, but the roads were very soft. Over 40 were present at our meeting. I spoke on "Christianity—Its Beginnings." At the close I had many invitations to come again.

Next morning I started out for my longest ride, over 20 miles. I had company for a few miles, after which I had to proceed alone. My pony was evidently feeling the want of kindred company, and showed its displeasure by jerking its rider a good deal. The land on either side of road is rather poor for farming purposes, but rich, or rather has been, for gum digging. From Port Albert to the "Tara" it was one huge gum field. There is no mistaking the "Tara," it is the only green spot I have seen since leaving Auckland. A wonderful contrast to surrounding country, "an oasis in the desert." The cattle and horses give evidence of the richness of the soil. There are 1000 acres of volcanic soil, and all around that radius poor land. To all appearances the people on this "sweet morsel" are very comfortable. I went to Bro. Tozer's house, where I was hospitably provided for.

In the evening I visited Bro. James. I had intended staying for one night only. I was not expected to speak here, as it was beyond the boundary of my anticipated calls. However, Bro. James promised to get up a meeting in his house for

next evening. I therefore consented to remain. It was worth the delay, for we had a very pleasant and enjoyable evening; over 20 present. All present seemed to enjoy it. We continued for some time (after I had finished speaking) singing hymns in parts. Bro. James and family are quite musical. I also met with Bro. and Sister Ayers, with whom I enjoyed a refreshing tea.

(To Be Continued)

## Church News.

### SOUTH AUSTRALIA.

The following sums are acknowledged by the treasurer of the Evangelist Fund:—July 3rd, Alma, £5; July 27th, Norwood, £39; 1st, July 28th, Balaklava, £13; 1st, July 31st, Point Sturt, £3; 1st; August 4th, Alma, £3. This has reduced the deficit from about £29 to £7. Will those who are able try to remove it altogether before the Conference in September.

**NORTH ADELAIDE**—On Sunday, Aug. 2nd, a young married woman confessed her faith in Christ before many witnesses. May others who witnessed it follow her good example. On the 4th the anniversary tea and public meeting took place. There was a very comfortable attendance. Mr A. T. Maguire took the chair, and A. C. Rankine and J. C. Colbourne delivered earnest, solid addresses, which were much appreciated. The report for the year showed 10 immersions (8 of which were from Fro-pod), 4 received having been formerly immersed, and 7 from sister churches, to transferred to sister churches, 8 withdrawn from, 3 fallen asleep in Jesus, and 1 removed from the register because she had left the colony and could not be traced. Two part songs were very nicely rendered by the young people, and the three congregational hymns were sung with a heartiness which was invigorating. May the Great Master of assemblies bless this Church of God in its numbers, its knowledge, its utterance, its holiness, its service during the new year to the salvation of many dear ones, and to the glory of His own Great Name.

**QUESTIONS**—Anniversary tea and public meetings were held 1st August. The attendance at both was moderate, owing to the inclemency of the weather. Bro Colbourne occupied the chair at this public meeting and the speakers were Ellen J. C. Dickson, H. D. Smith, A. C. Rankine and T. J. Gore. The present membership of the church is 52.

**UNION**—The opening services of Park

street Mission Chapel at Cottonville, Mitcham Blocks, were held on Sunday, July 26th. Bro M. W. Green preached morning and evening to a full attendance. At the morning service Bro Green gave the right hand of fellowship to Bro and Sister Grosvenor from Grote-street, Bro and Sister Thomas from Hindmarsh, and Bro and Sister McNichols from the North Adelaide Church. These brethren, with Bro and Sister Semman of Park street church, will form the church meeting at the Blocks. A Sunday school is started with 48 scholars. Bro McNichols superintendent, and Bro Grosvenor secretary. There is a very ripe field to work with so many large families around them.

On Tuesday the 21st, the tea and public meeting was held. Although the York Church tea was held on the same evening, the chapel was crowded to excess. The Norwood Church, with Bro Rankine, rallied in full force with two van loads. Bro M. W. Green presided at the meeting. Bro Storer read a report of the inception and erection of the chapel, which is built of iron and lined nicely with match boards, with seating accommodation for 150. Shortly after Bro Green became our evangelist he became convinced that there was so much latent speaking talent in the church as would justify the commencement of a mission cause, could a suitable locality for such work be found. As one of the families connected with Park street resided at the Blocks, Cottonville, in visiting them, learning that 33 families were settled on the Blocks, he thought the locality was a place for a missionary effort which might prove a great benefit to the people, and as the land of our late esteemed Bro Illour adjoined the Blocks, he decided at once to ask our brother for a piece of land to erect a place of worship, which was readily given, its extent being to fit frontage by a depth of 200. It is a notable circumstance in regard to our late beloved brother, that his last visit to the city was for the purpose of giving instruction for the completion of the deed conveying the land for the erection of a place of worship of the Saviour by us, and he died.

Bro Green with the officers of Park street laid the matter before the officers of the other churches to get their cooperation in the matter, so with the aid of financial help the place has been erected to the glory of God. We therefore desire to express our sincere thanks to the churches at Adelaide, North Adelaide, Norwood, Point Sturt, Alberton, Alma and York for the efficient help they have given, and to the brethren and sisters who assisted to furnish the chapel, also a full list of all who have helped in this matter will be acknowledged. Now we have a chapel which would cost £500, with only a deficit of £75, which we

most in the near future clear off. Bro Rankine and Bro John Verco addressed the meeting. The Park street choir, under Bro E. Green, favored us with the musical part. Bro Manning prepared the usual vote of thanks, which terminated a very encouraging and successful meeting. To our Heavenly Father be all the praise.

T. G. STORER, Sec.

**QUESTIONS**—During the winter season this place has been very quiet. The number of visitors to the service is comparatively small. The meetings, however, have been well sustained, and the number attending our services in the Town Hall are aided by the brethren to be good. We have had attentive listeners. One received into fellowship by letter, and had his two persons advanced in years came boldly out at the close of the discourse and confessed Christ. Others, we believe, are not far from the Kingdom, so we labour on in hope.  
July 27. J. COLEMAN.

**UNION**—On Lord's Day, August 10th, our conference, Bro M. W. Green presiding on The Man of Sorrows, to a fair attendance. The interest at the Cottonville Mission chapel is well maintained. Bro McNichols has been appointed Superintendent, and Bro Grosvenor Secretary of the Block Sunday School which is well attended.

T. G. STORER.

### VICTORIA.

**MERREBURNIA**—The church has been cheered by the power of the gospel. One young man from our Bible Class on Sunday gave his heart to Christ, Bro. Gole preaching. Our Bro Cavanagh has been out with his magic lantern giving lectures, our little place being crowded out. We would be pleased to have any singers or other attractions. We are seeking to present Christianity in its simple purity to the people.

A. STEWART, Sec.

**COLAC**—The church here has again been called upon to part with a leading brother. We refer to Bro Hugh Gray, who has returned to his home at Port Fairy. Bro Gray stepped into the gap caused by Bro Lee's removal to Shepparton, and his departure from us, it is needless to say, has caused a void which our Bros Barrett and Brown do their best to fill. A farewell social was held on the eve of Bro Gray's departure, where Bro Alfred Dwyer presented Bro with a small token of remembrance from the church here, and assured Bro of our good wishes. Bro Gray exhorted us to be firm and faithful, and we feel that though Bro is number, God is with us.

August 10. M. T. GRAY.

**COLLENGERVALE 25th Anniversary**—The

Anniversary services were held on the 2nd and 4th Inst., and were a great success, and it is our earnest desire that we may do better in the future. During the past year 26 children have been brought into the church. On Sunday afternoon (Aug. 2nd) Bro F. M. Ludbrook gave an excellent address to the children. The gospel was preached in the evening by Bro F. Pittman to a large audience. On Tuesday evening a tea was given to the scholars, and at the public meeting a neat programme was rendered. At the close of the meeting Bro Pittman distributed the prizes. A hearty vote of thanks was given to Bro. Harnden, from Brunswick, who had so kindly acted as conductor to the choir. There was a large attendance, and all present seemed to thoroughly enjoy themselves.

HARRY G. MASTON.

MELBOURNE (Swanton-st.) -- We have much pleasure in informing your readers that Bro G. B. Moyses has commenced his labors with the church here. On Lord's day, and August, at the morning meeting Bro M. and family were present and received a hearty welcome, extended on behalf of the church by Bro J. A. Davies who presided. Bro Moyses addressed the church on "Laboring together with God," urging all to bring into the co-partnership all the gifts and talents they had been blessed with, so as to ensure the highest prosperity of the church and merit the divine approbation. In the evening an excellent meeting assembled, when "Preaching Jesus" was the theme. On the following Monday evening we had a social tea attended by members present and past and many friends from Cheltenham and elsewhere. After this a public meeting assembled, presided over by Bro C. G. Lawson, and addressed by Bro J. Pittman, F. Pittman, McCracken, Craigie, Dunn and F. M. Ludbrook, all of whom spoke very ably to the theme of the evening, viz., "The Unity of the Spirit," and also included words of appreciation and welcome to Bro Moyses. Solos were well sung by Mrs. Dale and Mr. F. Voight. A very happy evening was spent. Last Sunday we had again a splendid morning meeting, also a well-attended gospel meeting, when Bro Moyses ably discoursed on "The Trial of Abraham's Faith." As an introduction several lantern views were shown of incidents in Abraham's life and many interesting particulars were given to an attentive audience. Bro Moyses takes an active part in the Sunday School by presiding over the Bible Class, also as president of the Band of Hope and Improvement Society which meet on alternate Wednesday evenings. We sincerely hope that the work so auspiciously begun may meet with all the success deserved.

R. LYALL, Sec.

## NEW SOUTH WALES.

JUNEE.—Junee is situated in latitude and longitude—but there, I do not suppose that "travelling preaching brethren" study navigation or have ever heard that a church exists at Junee, a place apparently as little known to them as the North Pole and other remote places.

But we want it known that the church at Junee is able to rise to the occasion of a social for its Lord's day scholars, can enjoy itself thoroughly, can entertain the parents of the children, and testify in an unmistakable manner to the abilities of the sisters in the cooking department. A recital of the singing (some of the which beggars description) and recitations, &c., &c., would without doubt tempt some of the front rank brethren in Melbourne or Sydney, when travelling, to break their overland journey for one night, and enquire for the secretary of the church at Junee, who would make provision for him to exhort the brethren or give them a word of comfort.

Perhaps Junee is the hub of the universe to the Junee brethren, it being situated exactly between Sydney and Melbourne, and might at least, they think, be taken into travelling preachers' account and not shunned as if it was the plague spot of the Australian churches. Bro F. Goode of Wagga has paid us visits on many occasions, staying with us and helping us, and up to the present has not developed any particular disorder and so, having tested the sanitary and other conditions of the place on Bro Goode, we have no hesitation in inviting men who, like the Apostle Paul, would have sufficient forgiveness of themselves to help to fit the lively stones for the Master builder.

July 25.

J. G. SCRIVENER, Sec.

## OUR BUDGET.

HEAD OVER.—"Praying and Singing" and other interesting matter.

Bro G. B. Moyses's address is now "Hobartville," Madeline-st., Carlton.

Bro W. T. Clapham's address is now 2 Goldsmith's Terrace, Berry-st., Brisbane.

The Fulham Cross Christian Mission, London, seems to be making steady progress.

Two decisions at Murrumbidgee three last issue. Bro T. Gole has been preaching there the last three Sundays.

Good meeting and one confession at Campbell-street, Sydney, last Sunday evening. P. A. Dickson preaching.

We notice that Bro Percy Pittman, formerly of Derwick, was to occupy the platform at the Fynholm Assembly Hall, London, during the month of July.

On Tuesday evening next the Malvern Sunday School celebrates its anniversary, to which all are very cordially invited.

Bro F. Pittman has delivered interesting addresses on "Indian Missions" at Collingwood and Lygon-st. They were illustrated by new slides shown by the aid of a limelight lantern.

The good work still goes on at Cheltenham. We hear of two baptisms and six confessions last Sunday night. This will be encouraging to Bro Pittman at the commencement of his work there.

Bro A. Corran, who for many years was agent for the A. C. STANARD in Brisbane, has gone to Thursday Island. He is now proprietor of the Torres Straits Pilot. We wish him much success in his new undertaking.

The meetings at North Fitzroy keeping up well. Eight baptisms since Bro W. S. Houchins commenced his labours there. One more confession last Sunday evening. Bro Houchins seems very happy in his new field.

We have received *Joyful Tidings* for July from London. It is full of interesting matter. The leading article is a forcible one on "The impending doom of Priestcraft, Popery and Secularism." In this Bro S. Black speaks with no uncertain sound.

Money is coming in very slowly for the Victorian Mission Fund. A splendid work is being done in the home fields, 50 additions reported during the past four months. The work should not be allowed to languish for want of funds. Treasurer reports arrears to the amount of over £60.

The exodus to South Africa still continues. Three of the members at Nth Fitzroy sailed for that place last Thursday. The names are Bro Stickleland (one of the church officers), Bro. Myles and his nephew, Bro Charles McMillan. Bro Barrett of Swanton-street has also left for South Africa.

We regret deeply that Bro Maston had to submit to another surgical operation. It was performed by Dr. Stirling in the Melbourne Hospital on Monday, 3rd inst. He has been very much prostrated since then, but we are pleased to say he is regaining his strength. He has again resumed business.

Bro Hamill is preaching at Brunswick Good meetings. A church social will be held to-night to say good-bye to Bro D. Hannah and Sister Benson and family. Bro Hannah, who is church secretary, and has also done good service in preaching, is leaving in a few days for West Australia. Sister Benson and family have removed to the city.

A tea meeting was given last Thursday evening at Williamstown to welcome Bro Dr. Warren who is to labour with the

church there for some time. Bro. Warren hall: from America, was formerly a Presbyterian, but on arrival in Victoria was baptised at the Baptist chapel, Auburn. Since then he has been with the Baptists at Elsterwick and at Williamstown. Bro. Joiner occupied the chair. Addresses were delivered by Messrs F. Pittman, Buchanan, M. McLellan, Ashton, J. Sinclair (secretary of Baptist church, Williamstown), Bro. Warren making a suitable reply. A number of songs and recitations were given during the evening.

The short Notes of Travel are proving very interesting to our readers. They will be glad to say be continued for some time.

Those persons or schools wanting any of the S.S. Commentaries advertised by the Austral should consider the matter now and send in their orders in good time. Only one order will be sent.

Bro. Martin considers that in our last budget we did not state his position correctly. He has no desire to make *Just* referent to Bro. Goode, who is a stranger to him; but his position is that he cannot reply to Bro Goode's articles, without a *direct allusion to them*. He states that Bro Goode writes as though there were no possibility of replying to them, and Bro. Martin desires to show the juniors amongst the brotherhood that there is. Further, he asserts that if he can point to flaws in Bro Goode's armour, he ought to be thankful to him for exposing them, and to remember that Solomon declares that "Open rebuke is better than secret vice. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

In 1853 a Protestant girl named Ellen Berwick (then aged 14) was placed in the "Convict of the Good Shepherd," Abbotsford (Victorian) by her mother. For some time the mother saw her at intervals of three months, but never by herself. Lately she requested the superintendence of the Convict to return her daughter to her custody, but this was refused, and the herself ultimately had the door shut in her face when she went for her child. Consequently Mrs Berwick had to obtain a writ of *Habere corpus*. Last Tuesday the girl appeared in the company of a "Sister of Mercy" at court, and by direction of Judge Williams she was handed over to the mother. This ought to open the eyes of Protestants to the danger of having these "secret" institutions in our midst. The question naturally arises, Why should Roman Catholics be permitted to have such places of secrecy? They should be thrown open to inspection by Government officials.

The foregoing suggests other questions on this line. Will White Roman Catholics allowed to "march" and display their par-

lanners on 17th March, while Orangemen are not allowed to "march" on 12th July? and Why are many Protestants so foolish as to send their children to be educated in R C institutions. They ought to know that they will be taught the doctrines of Rome.

The best preparation for the future is the present well spent to—*Mark 4:11*.

A man will never sustain trouble for Jesus till he finds rest in Jesus—*Salm*.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God—*Spurgeon*.

The *Ribbles Herald* thinks that "vivification" is a dangerous heresy. "The man" it says, "who deludes himself with the notion that he does no wrong is a peril to society."

What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death, the whole drama of humanity, are in this book—*Here on the Hill*.

The tallest chimney was built at Port Dundas, Glasgow, 1847 to 1850, for T. Townend. It is the highest chimney in the world (431 ft), and one of the loftiest masonry structures in existence. It is, independent of its size, one of the best specimens of substantial, well made brickwork in existence.

In Europe there are only two church steeples that exceed this structure in height—that of the Cologne Cathedral (310 feet) and that of the Strasbourg Cathedral (287 feet). The Great Pyramid of Gizeh was originally 480 feet, although not so high at present. The United States out-top them all with its Washington Monument, 550 feet high, and the tower of the Philadelphia Public Building, which is 537 feet high.

The Eiffel Tower at Paris, France, surpasses all other terrestrial metal structures with its altitude of nearly 1000 feet. The "Great Tower," for London, England, in course of construction from designs by Mr Henry Davey, C.E., will outtop all metal structures, being built of steel, and its extreme height will be 1250 feet when finished—*Architects (U.S.)*.

CAN CHRISTIANS DANCE?—Rob Dunstone answers this question in his usual unique fashion. "May a Christian dance? Of course he may. He may swear, and he too, but it would not make him a better Christian. Surely, Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome, Herodias, and Herod,

and circle to the left. But don't be surprised if you are mistaken for a goat!! That is the side they are on"—*The Religious Herald*.

The Rev. Presbteryary Webb Pople, the well known Church of England evangelist vicar of St. Paul's, Onslow Square, London, baptised a member of his church by immersion recently at Gladys Baptist Chapel, West Kensington. After prayer by the minister of the chapel, Mr Webb Pople explained the object of the gathering. He thanked his Baptist friends for the use of chapel and baptistry, then proceeded with the baptism, following the order of the Church of England. After coming out of the water, Mr Pople invited the ransomed to give out a hymn and close with the benediction. The impressive service was witnessed by a large number of people—*Hills Herald*.

Dr Parker gave a most vigorous address on the Education Bill in the chambers of the City Temple during the dinner hour on Tuesday. "I want to know," he said, "what is the consistent and honorable position which Dissenters or non-State Churchmen should take in reference to the Education Bill. I am in favor of School Boards, free as to cost, compulsory as to attendance, and secular as to range of instruction. The world secular gets rid of the religious difficulty, which is the principal difficulty in the problem of national education. I once thought that surely the Bible might be read without rate or comment, but I now see that the great will not allow this to be done. Ours is the official pilot get in anywhere and he will bring his ecclesiasticism with him. He will say that his conscience compels him to this course. Conscience is a word which needs to be redefined sometimes. It all means for him teach his own religion, but at his own expense. Some are willing to accept denominational education, but there is no difference in receiving money for schools where religion is taught and for churches. We cannot tramp up a praise between State Churchmen and our State Churchmen. I do not wish for Jesus to be the president of Caesar. What is to be the Non-denominational educational plan? In the one I have suggested there is a great principal which has an illustrious history behind it, not a peddling, contemptible compromise. People will never live for a compromise. Were Church rates abolished by compromise? My friends say that I may be ideally correct in my view, but that it is up in the clouds. Non-conformity has always been up in the clouds, and has always worked upon an ideal. I would rather be up in the clouds than down in the mud." Dr. Parker's remarks were most loudly applauded, and especially his declaration that he opposed the whole bill.

## LOVED ONES GONE BEFORE.

**PARKER**.—Sister Mary M. Parker, wife of Bro Jonathan S. Parker, died at her residence, Nott st., Port Melbourne, on July 10th. Our deceased sister was immersed in the Barkly street chapel, Carlton, Victoria, about 32 years ago, and ever since has lived a consistent Christian life. She had a long illness, but we are thankful to say not a painful one, and at the last she passed away peacefully in her sleep. Bro J. Pittman conducted the funeral service on Lord's day, July 12th. We sympathise with our brother in his sad bereavement.

"Asleep in Jesus! Oh, how sweet  
To be for such a slumber meet,  
With holy confidence to sing  
That death hath lost its venom'd sting."  
M. McL.

**RITCHIE**.—Bro and Sister Ritchie were called upon to part with their youngest child, David William, aged 11 weeks. When the parents awoke on the morning of July 25th they found their little one asleep in death. May they be comforted by the knowledge that their child has gone to a better home above. On the 28th we laid his earthly remains in the grave, awaiting the resurrection morn with the hope that they will meet their loved one again.

"When we see a precious blossom  
That we tended with such care  
Rudely taken from our bosom,  
How our aching hearts despair,  
Round its little grave we linger  
Till the setting sun is low,  
Feeling all our hopes have perished  
With the flower we cherish'd so."

"We shall sleep, but not for ever, there  
To be a glorious dawn;  
We shall meet to part, no, never, on the  
resurrection morn."

WILLIAM BOEDMAN.

**McLAREN**.—We sorrowfully record the death of an old and esteemed member of the church at North Melbourne, Bro Alex. McLaren, who was baptised by Bro G. L. Surber at Yagouat in 1873 and shortly after was received into fellowship with us, where he continued faithful to the end. Our brother had the good report of those without and within. His kind, gentle, genial disposition gained him many friends while his comprehensive grasp of religious and political subjects made it a pleasure to converse with him. As a father he was much beloved, his several married children with their large families were always looking and longing for his visits to them, while his notice of the grandchildren who loved to cluster round his knee on these occasions is thus expressed by one of their own mothers: "Their heads are almost con-topped with his kindly strokes, their cheeks finely smoothed with his caresses." As a

Christian, he lived an exemplary life. His old and well-worn bible, leaving abundant evidence in its being well read, was his daily companion. Many chapters of the New Testament seemed to have been a favorite study, Rom. 5, 8 and 12 leaving special marks of constant study. He was also a man of prayer and loved to worship with God's people. His retiring disposition, as well as owing to his being somewhat peculiarly circumstanced, kept him from taking any public or official part in church work. Yet his influence was felt and his presence at the meetings constant whenever he was able and within reach of the church. Our brother, who had been experiencing falling health for a long time past, was at last struck down with a severe attack of colic while on a visit to his daughter, Sister Moss, of North Carlton. During this last week of his life, though suffering intense and constant pain, he manifested the patience of the saints and enjoyed the promises of Christ's presence and power, while even in his last hours he was able to give clear and precious testimony of his trust and hope through Jesus. On Monday morning, July 13th, about 10 o'clock, after a last good-bye to his dear ones, he fell asleep in Jesus. A largely attended memorial service was conducted at the chapel Sunday evening, July 30, by Bro McCracken, who gave an excellent memorial sketch of the deceased and preached an impressive sermon from Phil. 1: 21-23. Sincere sympathy is felt for Sister McLaren and all the family in their sore bereavement; yet we can also rejoice with them in that "they sorrow not as others who have no hope."

N. Melbourne, Aug. 6. M.

## THE W. W. DAVEY FUND.

As Bro Davey has removed to Castlemaine, all future donations will be received by the Secretary of the Castlemaine church whose postal address is J. Taylor, Post Office, Castlemaine. A complete list of receipts will be forwarded for next issue.  
W. BROCKWAY,  
Bendigo, 8/8/96. Sec. Church of Christ,  
Bendigo.

To the Editor of the A. C. Standard.

## ACKNOWLEDGMENTS.

## FOREIGN MISSION FUND.

From churches.—Nth Richmond, £1 5s; Chatham, N. S. W., £4; Merewether, N. S. W., 12s; Glenbrook, 8s; Lillimur, 14s; Hope-ton, 6s; Yanae, North, 10s; Wedderburn, £24 4s; Linden, N. S. W., 7s; Colar, 15s; Binn, £4 3s; 6d; Tara, N. Z., 10s; Mt. Clear, 10s; Taradale, 10s; Hawthorn, £1 6s; Bro. Alexander, 10s; Malvern, £1 10s; Doncaster, 15s; Eel Creek, Q., 10s; Cool-

garlie, W. A., £1; Dunlonyong, 15s; Colling-wood, per Sister Howles, £1 6s; 6d.; Derwick, £1; Per N. S. W. Committee—Marrickville, £1 18s; 6d.; Croydon, £1; Prospect, £1; Kogarah, 11s; (1) Sydney, £5 6s; 2d.; (1) Enmore, £3 10s. Bro. Tozer, Tara, N. Z., £1 10s; W. Dickson, Lygon-st., 10s; a Bro. and Sister, Dunmunkle, £1 2s; 6d.; "J. P.," 10s; Bro. Fisher, North Richmond, 10s; Sister H. W. Crouch, Doncaster, £5; (K) Bro. H. W. Crouch, do., £5; church, Polkemet, £1; do, Maryborough, Qld., £1 4s. 4d.; Bro. O'Brien, Buryborough, Qld., £2; Bro. J. Kingston, per J. Woolley, £2; church, Dream Creek, £1 8s.

Surrey Hills,

W. WILSON,  
Treas.

## RESCUE HOME.

Received with many thanks—A Sister, Brunswick, 3s; A sympathiser, Warkworth, N. Z., 5s; Mr. T. Richards, Kyabram, 5s; church, Warkworth, N. Z., 5s; do, Mill-creek, S. A., 10s; do, Enmore, N. S. W., £3 16s. 3d.; do, Rosewood, Q., £1; col. Carl, Harry Park, 5s; do, Mr. C. M. Gordon, Strathalbyn, S. A., 11s; do, Mr. T. Potter, Meridith, £1 6s. 6d.; Collected at Service of Song by Swanston-st. Choir at S. Melbourne, 10s; Butter from Mr. Thacker; Sugar, oatmeal, tea and coffee from Doncaster surprise party; Bed coverings from Wedderburn.

Armadale, Vic.

JOH. PITTMAN.

## VICTORIAN MISSION FUND.

Churches at—Kyabram, £5; Ascot Vale, £1; Malvern, £15s; Echuca, £1; Ascot Vale, per Sister Potter, 12s; Collingwood, per Sister Howles, 12s; Prahran, per Sister Aylton, 12s; Hawthorn, per Sister Kellford, £1 11s; Swanston street, per Sister F. A. Kemp, £4 14s; A Sister, Malvern, 10s Total, £17 13s.

"Millford,"

J. A. DAVIES,

Churchst, Hawthorn Treasurer.

## SUBSCRIPTIONS RECEIVED.

Mrs. C. W. McClure, Thos. Hair, per A. C. Rankine, Warnecke, W. Readhead, 5s; E. Timmins, 12s; Thos. Todd, 20s; Hindmarsh, 2/6.

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## Advertisements.

CHURCH OF CHRIST.  
COOLGARDIE.

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

A RESPECTABLE YOUNG GIRL, a General Servant. Member of the church of Christ preferred. Apply Mrs. R. W. Tuck, Cheltenham.

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