

The Australasian Christian Standard.

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

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Current Topics.

HUME'S MOTHER. — The depressing influence of atheism on the mind of the aged is seen in the case of David Hume's mother. Carried away by the brilliant achievements of her son, she was led to renounce her faith in Christianity, and wrote from her death-bed the following:—"My dear son,—My health has failed me; I am in deep decline. My philosophy affords me no comfort in my distress. I am without the consolations of religion, and my mind is sinking into despair. You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or at least write to me the consolations that philosophy affords at the dying hour." A popular dogma of the Secularist is stated in the words of Colonel Ingersoll—"One world at a time, and try to make the most of it." But clearly the creed of the Secularist, with its "one world at a time" dogma, does not satisfy the spiritual cravings of mankind, nor does it offer the highest incentive to self-improvement. Christianity is the safe side. If the Atheist is wrong, his position is terrible to contemplate. If the Christian is wrong, he has lost nothing. His religion enabled his life and left him as well off at the end of the chapter. To quote the words of Robert Burns:

"If there's another world, he lives in bliss,
And if there's not, he did his best for this."
Faith in Christ gives us support; Atheism takes it away. Here is the ivy! it has grown over the face of a stout wall, and with its feeble tendrils it clings to the solid mass for support. Believers are like the ivy clinging to the strong tower of faith in a risen Christ. The Sceptic says, "Down with faith in Christ—it is useless," but the Lord's people, like the ivy, cry, "No! He is our sustainer and upholder, and therefore we will cling the more closely to Him."

ROMISH CREDULITY.—Dr. H. F. Lunn, who lately paid a visit to the city of Rome, thus speaks of the superstition he found abounding among the people:—"One of the features which impressed me most, in the priests and laity alike whom I met, was their calm acceptance of the most extraordinary stories with reference to relics. Their attitude in this respect was a painful revelation of the absolute surrender of their powers of reasoning which had followed their submission to the claims of Rome. I was talking to two very intelligent Catholic laymen on the question of the True Cross. One of them said to me: 'I want to take you out to the Church of the True Cross one day during your stay here. I know that at that church they have only a small piece of the True Cross, because, of course, it is very valuable, and Catholics in every country have

been eager to obtain portions of it; but they have a very large piece indeed of the cross of the Good Thief.' I was rather overwhelmed by this remark, and said: 'How do they know which is the True Cross and which is the Good Thief's cross, if they were both found together?' He replied that they distinguished the True Cross by the greater number of miracles it performed, and then went on to say: 'In the same church they have the tablet on which Pontius Pilate wrote, This is the King of the Jews. It was lost for a thousand years in this church, and has only just been discovered. And the curious thing about it, which proves it indisputably to be the real tablet, is that the Latin and the Greek as well as the Hebrew are written from right to left.' I came away from Rome feeling less inclined than ever, if possible, to wonder that a visit to Rome was the first important factor in leading Martin Luther to enter on the work of the Reformation."

GAN IMPERISHABLE BOOK.—"Ian Maclaren," the author of "The Bonnie Briar Bush," which has had such an enormous sale, and who is a Presbyterian minister in Liverpool, thus spoke to a meeting of young men about the Bible: "Men wanted to know everything about the Bible. The East is being ransacked to throw light upon it—the book is being examined almost letter by letter. Criticism is more and

more throwing off the rationalistic tendency. When men accept the Bible as the handbook of the soul, they are not bound to encumber themselves with theology. The Bible is intensely and supremely human—a book so human that we can put our hand upon the very first beat of the heart of man and upon the beat of the heart of God. The Bible could not be got out of the consciousness of the human race. It busies itself with the whole of human life. In it we mount step by step from the common form of love to the love of God, which is life everlasting. When men write a book about questions of the day, it dies; but the Bible is imperishable. Some men make a jest about Jonah and the whale; but those who did so are trying to make game of the Bible, yet he would stake the inspiration of the Bible on the hook of Jonah. Taken into account that the Bible is human and given through the slow growth of human consciousness, there is an answer to all kinds of little objections urged against it. While the Bible is human, it is also Divine. We do not know how it is inspired, but we do know that it is removed by such a tremendous gulf from other books, that it is inspired. What book would you bind up with it? It is the one book with a spinal marrow—it records a perpetual series of steps forward to Jesus Christ. As the stalk, and the chaff, too, is to the oat—for all are required to bear and complete the grain—so are the older books, with their battles and bloodshed, required to lead up to and demonstrate Jesus Christ, the sum and substance of faith and our religion."

Lloyd Garrison, nearly 40 years ago, said: "God is my witness, that great as is my detestation of slavery and the slave trade, I would rather be a slave holder—yes, a kidnapper upon the African coast—than sell this poison to my fellow creatures for common consumption. Since the creation of the world, there has been no tyrant like Intemperance, and no slaves so cruelly treated as his."

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EDITOR:

F. G. DUNN, 13 Queensberry-st., N. Melbourne.

EDITORIAL CONTRIBUTORS:

A. D. MASTON.

G. D. MOVSEY.

DR J. C. VERCO.

A. M. LUDDEHOOK.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, 13 Queensberry street, North Melbourne.

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PURITY. PEACE. UNITY. LOVE. POWER.

THE TEACHING OF CHRIST AND HIS APOSTLES SUPERSEDED.

There are times when it is necessary to speak and write very plainly in regard to important matters connected with the Kingdom of God. It is true that such a course will not help to make us popular with those who delight in toning down the truth; nevertheless, when the path of duty lies clearly before us, the question of popularity is not one to be thought of. Indeed, so far as we as a people are concerned, if we do not speak and act up to our convictions of truth in regard to the great fundamentals of the Gospel of Christ, we cannot be said to justify our existence as a religious organization. If we keep in the background those points that differentiate us from our religious neighbours, we are not only unfaithful to the great trust reposed in us, but we are adopting a policy which will eventually weaken our cause, and ultimately be a menace to our continued existence as a people pleading for a return to the Christianity of Christ

and His apostles. It is, therefore, our duty on all suitable occasions to insist on a loyal obedience to the commands and precepts of Christ, and to remove the veil which the corruptions of the Church in times past has succeeded in throwing round about them.

As an effort in this direction we give substance of a short tract which deals very plainly and forcibly with the manner in which the teaching of Christ and His apostles has been superseded by many who regard themselves as stewards of the manifold mercies of God.

"The Lord Jesus, to whom all authority has been given in heaven and on earth, says: 'Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world' (Matt. 28: 19, 20). But many modern preachers, to whom no authority has been given, either in heaven or on earth, say: 'Go ye, therefore, and make sects and parties of all the nations, not troubling their minds with baptism, for it is not a saving ordinance: teaching them to observe only those things they may deem palatable, or which may be most in accordance with the particular denomination, whose views ye have been hired and commissioned to propagate.' Again, the Lord Jesus says: 'He that believeth and is baptised shall be saved' (Mark 16: 16), to which these modern preachers again answer: 'He that believeth, though he be not baptised, shall be saved': thus making the Word of the Lord of none effect.

The apostle Peter, on being asked by believing penitents what they should do, replied: 'Repent and be baptised every one of you in the

name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts 2: 38). And we are told that 'They that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers' (Acts 2: 41, 42). But certain modern apostles, (?) on being asked the same question, answer—

'Nothing, either great or small,
Nothing, sooner, no;
Jesus did it, did it all,
Long, long ago.'

Did what, may we ask? Their repenting and baptism? They again answer—

'Doing is a deadly thing,
Doing ends in death.'

But did doing what the apostle enjoined on the Pentecostians end in death? Nay, verily, but on the contrary, ended in life. For they were commanded to repent and be baptised for the remission of their sins, and, having done so, obtained the promised remission, and were the same day added to the company of the redeemed.

The same apostle, remembering the word of the Lord, how that He said: 'John did baptise you with water, but ye shall be baptised with the Holy Spirit' (Acts 11: 16), nevertheless asked: 'Can any man forbid water, that these should not be baptised, which have received the Holy Spirit as well as we? And he commanded them to be baptised in the name of the Lord' (Acts 10: 47, 48). But modern apostles, remembering the same word of the Lord, but evidently forgetting His other word, viz., 'He that believeth and is baptised shall be saved,' answer: 'Dare any man bid water, that those should be baptised, who have received the Holy Spirit? and, consequently, do not

command such to be baptised.'

The apostle Paul says: 'Being justified by faith' (Rom. 5: 1); but modern apostles, finding that Paul has omitted a word, have kindly supplied the omission, and render the phrase thus: 'Being justified by faith *ALONE*.' The apostle James, however, resenting this interpolation, says: 'But wilt thou know, O vain man, that faith without works is dead' (James 2: 20)! 'By works a man is justified, and NOT by faith *ALONE*' (James 2: 24). Modern apostles say: 'Only believe,' to which the same apostle answers: 'The devils also believe, and tremble' (James 2: 19).

The apostle John says: 'He that saith I know him, and keepeth NOT his commandments, is a LIAR, and the truth is NOT in him' (1 John 2: 4); but many modern apostles say: 'He that SAITH I know him, though he refuse to observe two at least of the all things whatsoever he hath commanded, viz., baptism and the breaking of bread, is NOT a liar, and the truth is in him.' These same apostles also teach that, since the Lord Jesus while hanging on the cross said 'It is finished,' therefore the ordinance of the Lord's supper should no longer be observed. But what, may we ask, was finished? The ordinance of the Lord's supper, or the atonement?

Let us ask the apostle Paul what he had received of the Lord concerning this institution. Listen to his answer in his first letter to the Corinthians, written about A.D. 59, some twenty-six years after his Lord's ascension: 'As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death UNTIL HE COME' (1 Cor. 11: 26). But the Lord Jesus has not yet come; therefore this institution is still in force, and must still continue to be so, UNTIL HE COME, whatever modern apostles may say to the contrary.

But, respond these teachers: 'This epistle was written to the Corinthians, and not to us.' Perfectly true, we answer, it was indeed written to the Corinthians; but as justification was not attributed to faith *ALONE*, as certain interpolators would have us believe, so this epistle was not written to the Corinthians *ALONE*, but to *ALL* that in *EVERY* place call upon the name of Jesus Christ our Lord, both theirs and ours' (1 Cor. 1: 2).

The apostle James further says: 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts' (James 2: 1-4)? But modern apostles answer: 'We do not believe, with James, that it is *any* sin to hold the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto *our* assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in common clothing, we, of course, have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; for since it has become the custom to tax our pews and sittings according to their position, and thou canst evidently afford to pay for a good place, there seems to us no good reason (with the exception of that given by James, who, being an ancient apostle, knew nothing of the needs of modern apostles) why thou shouldst not thus be honoured, and, at the same time, our society bene-

fitted. But, of course, we say to the poor man in common clothing, for he cannot afford to pay for a good place, Stand thou there, or sit here under my footstool; and we do not consider ourselves in the least partial, or judges of evil thoughts in so doing, whatever the apostle James may have said to the contrary: for how could it be expected that any *respectable* person would continue his pew or sitting, if a poor man clad in vile raiment were invited to sit beside him. And the probability would be we should in consequence not only suffer financially, but also numerically. In short, this alone proves that, however correct the apostle's ideas respecting this subject may have been in his own day, his plan would never work in the present day, and therefore we must dismiss him from our notice as being too antiquated to be of any service to us on the present subject.

So much for modern apostles, who have full well frustrated the commandments of the Lord and His apostles, that they may keep their own traditions!

Plainly, it is the duty of all loyal Christians to reject the teaching of men when it is at variance with that of Christ and His Apostles. In the great day of judgment our responsibility in this matter cannot be shifted upon the shoulders of others. It is by hearing and *doing* the will of Christ that we are able to build our house upon a rock, and by hearing and doing the will of man that we build upon a foundation of sand. It may be that it involves less immediate trouble to build our house on the foundation of sand, but what is that compared to the inevitable loss that must ensue? Let it be borne in mind that we are building for eternity and not for time, and the only architect for eternity is Christ.

In Bible Lands.

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THE VIA DOLOROSA.

The Via Dolorosa is a street in Jerusalem, round which have clustered many traditions regarding the short journey of our Saviour to Calvary. If these traditions were at all trustworthy, this street would be the most interesting one in Jerusalem. According to some, the Via Dolorosa, or Way of Grief, is first mentioned in the fourteenth century, and is meant to represent some of the more remarkable events connected with the crucifixion, or the Saviour's procession from the Judgment Hall to the cross. Along this way, tradition alleges, Jesus then walked, and at different places or "stations"—fourteen in number—His sufferings are represented; for example, His falling under the cross and similar incidents. At one place an arch crosses the street, called the Arch of the *Ecco Homo*; for there, according to the legend, Pilate united with the Jews in mocking the Saviour, exclaiming, "Behold the man!" As, however, these legends do not appear to be at all reliable, the street can only be regarded as an interesting specimen of the architecture of the present Jerusalem.

HOW CAN DISCIPLES AND BAPTISTS AVOID CONFLICT ON HOME MISSION FIELDS?

Read at the Quarterly Union Meeting of Disciples and Baptists on December 6th, 1895, at the Fourth Avenue Baptist Church, Pittsburg, Pa.

In view of the crying and insatiate needs of the foreign fields—in view of the Saviour's agonizing prayer that we should be one, what is our answer to this question? Wherever a Baptist and Christian Church try to cultivate the same field, especially if it be a limited field, there is danger of developing strife, jealousy, emulation—the very things that in the name of Christ they should be crushing down and killing out. The Disciples of Christ occupy a plea that is unique in the Christian world; they make a plea for Christian union, in which they stand alone. They believe they have laid aside everything of a sectarian nature which the word of God will permit them to abandon, and it will be a fundamental principle with them to call upon all other Christians,

both individually and collectively, to forsake those things that foster and perpetuate divisions in the Church of Christ. We believe that loyalty to the Lord Jesus Christ demands that we shall do our utmost to persuade the denominations of Christians about us to abandon as tests of fellowship or as rules of faith everything except what is made imperative by the teaching of the New Testament. As long as the denominations refuse to do this as organizations we believe it to be our divinely imposed duty to call upon the individual members of the denominations to forsake the organizations which stand for sectarian principles. I can not see how we could agree not to make this plea in any particular place or with respect to any denomination or individual member of a denomination without conscious disloyalty to Jesus Christ.

It is true we are not able to make the plea universally effective, neither are Christian people able to effectively evangelise the world, but I do not believe they could enter into a compact not to evangelize any portion of the world without incurring the divine displeasure. The principle is the same; we may not be able to do the work, but we can not agree never to try.

There are some conditions under which a temporary arrangement might be reached. It is a rule among our missionary boards to take up the *most promising mission fields first*. Now if there were two or more fields *equally* promising, in some of which the Baptists were already at work, we could agree to enter the field where there are no Baptists first, but only so long as the other fields were equally promising; in other words, we do not believe that the Baptist Church can take our place or will do our work. So far as preaching the gospel to sinners, perhaps it could. We do not maintain our separate existence for that purpose; we could do that work as members of the Baptist Church. But with regard to the plea which we make for Christian union, we hold the position of the Baptist Church is one to be earnestly protected against, and the plea could not in any kind of honesty be entrusted to them. You see we believe ourselves to have a two-fold mission—one to the unconverted world, in which I believe we could work together with the Baptists with very little friction. Our other mission is to the divided Church of

Christ, and its purpose is to destroy the things that are causing division, and unite the church. We believe the practice of the Baptist Church is antagonistic to this mission, and to entrust it to them to fulfil would be treason to it on our part.

Since this is true—that we believe ourselves to have a mission which in loyalty we can neither abandon nor intrust to the Baptist—I see no way in which we could agree not to enter any given field only so long as limited means compelled us to choose between it and another equally inviting; and I can not see how it is possible for us to agree to abandon our plea for Christian union, so far as the members of the Baptist Church are concerned, without proving untrue to what we believe to be the clearly expressed will of God.

H. K. PENDLETON.

A LETTER TO A BARRISTER.

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No. 4.

I wish you to consider the condition of the saints at Rome in reference to their baptism into, and their burial with Christ. They were not as Christ *for* their baptism, because they were baptised *into* Him, and into His death. Hence, the benefit derived from His death had not been applied to them prior to their immersion. Yet with you the observance of institutions appointed by the Son of God seems to be only a mere matter of profession. It is only he who *des* the will of God that will enter into the heavenly kingdom. But that the baptisms in the epistles were Christian baptisms, or that enjoined by the Great Commission, is evident from the following considerations. None of the Christians addressed in the epistles were baptised either in Holy Spirit or in fire. There are only two recorded instances of baptism in Holy Spirit—that of the twelve apostles on Pentecost, and that of Cornelius and his friends. Each baptism in Spirit was immediately accompanied by divine demonstrations of miraculous powers. But it was never again repeated. Each true believer is promised a "gift" of the Holy Spirit, but not a baptism.

Then the baptism in fire is seen, as you say, to purge or consume the believer's sins, but the judgment of God upon the disobedient. John was addressing two classes of hearers. He said Jesus would immerse some of them in Holy Spirit, and some in

fire. You may ask, how do I know? answer—John becomes immediately his own expositor. Those who heard and accepted Christ, He would gather (the wheat) into the granary. But those who rejected Him He would burn with fire unquenchable. Alas! for the prayer so often addressed to Jehovah, to send a baptism of fire upon the suppliants, which in mercy He has always withheld.

Again, the Galatians had not put on Christ before their baptism; but when buried with Him, His name was named upon them. They were adopted, not into His person, but into His divine relationships. Was He the Son of God? They also then became sons and daughters of the Lord Almighty. Yet you say their immersion into Christ "was a mere profession, a rite, and nothing more."

But alas for the following! You state that "Paul tells Titus of a certain lustration, which is neither the Episcopalian font nor the baptistery of the Baptists, but a washing of re-birth." Now, Mr. B., I must compel myself to believe that this is a sophistry, because I believe you know better. You know for certain that in the original there is no washing in the passage. Alford translates it font. The R.V. is as unfaithful as you are by placing washing in the text, but more faithful than you by placing laver in the margin. I thank you for giving expression to the radical meaning of the Greek word *palanagium*, which is, as you state, re-birth. This passage contains, therefore, that which you did not anticipate. I will give its undeniable English. The apostle says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the bath of re-birth and the renewing," &c., &c. This is the Spirit's interpretation of John 3: 5, being born of water and the Spirit. How? By the bath of re-birth. This is in strict harmony with Eph. 5: 26. That Christ loved the church and gave Himself for it, that He might sanctify and cleanse it,—by what? Not by washing, but by the bath of water by the word. What? sanctify and cleanse His people by that which it is error to state was instituted for any purpose!!! Of the passage in which the Saviour said to Nicodemus "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John Wesley says: "This is Christian baptism wherever it can be had."

The Wesleyan Discipline, the Presbyterian Confession of Faith and the Episcopalian Creed all quote this passage as relating to Christian baptism, and the authority for its observance. Yet you deem it error to believe that it was given for *any purpose*. The Saviour says, however, that no one can enter into His kingdom without it. Surely, if a man cannot enter into Christ's kingdom without immersion, neither can he enter without his sins being remitted, there must be a close connection between the two.

GEO. GOUDY.

(To be concluded in our next.)

Correspondence.

ABLE-BODIED (?) CHRISTIANS.

To the Editor of the A. C. Standard.

DEAR BROTHER,—

It is not often that I see one of our American periodicals, but I lately had a glance at a copy of your name-ake of Cincinnati, and found an item which I considered worth copying. Here it is:

"One of our churches reports: 'We have two hundred members and are getting along peacefully. We try to have preaching once a month.' The editor remarks: 'Two hundred able-bodied Christians on quarter rations, for which the poor preacher doubtless doesn't get quarter pay! The last thing the people ought to have is peace. It needs someone, rather, to make war on the shameless stinginess that has the church in its grasp!'"

Such are the editor's reflections on this sad report, but they do not coincide with mine. I thought of the glowing accounts that we occasionally have of progress in America—of leaps and bounds in the Lord's work, and then of what a declension is revealed here. Two hundred *able-bodied* Christians, and not one amongst them able to conduct a gospel service! If such is the condition of *able-bodied* Christians, in what state must the weak and feeble be! Two hundred *able-bodied* Christians have a gospel service when a paid preacher is amongst them—less than twelve times *per annum* (for they try, and it does not follow that they always succeed in obtaining a paid preacher's valuable services once a month). I wonder whether the two hundred *able-bodied* Christians break bread every Lord's day! Yes, I wonder! for I have heard of similar *able-bodied* Christians in America who break the loaf when a paid preacher comes to them—and only then! Brethren, we may be regarded as slow in Australia,

but I thank God we have not departed so far as this from New Testament teaching. Yet, "Let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 6). Again, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12). Let us beware, "For Satan himself is transformed into an angel of light" (2 Cor. 11: 14). Let us lean even less than we have done on the services of man, and more on the help of the living God. The New Testament informs us that "They who preach the gospel should live of the gospel"; but I see no warrant in it for paying "the pastor" though he be styled "the evangelist"—but I do see that Christians—not a certain class only—but Christians preached, and that *in amore*. *Vide AOs* 8: 1 and 11: 19. Current events remind us of Jehovah's reproof to his ancient people through the prophet Malachi: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought" (1: 10). Let those who are paid to give their whole time to the work preach the gospel, but not always to the same people. Send them to the "regions beyond," and then if they appoint suitable persons as elders and deacons in the various churches they organise, there will be no more churches of two hundred *able-bodied* Christians, mourning over their inability to hold a gospel service.

Alexander Campbell portrayed the evil of this dependence on a paid preacher. He wrote: "Money is the bond of union, the associating principle in all popular establishments." He mentions a "Christian congregation" that had not met for three months because it had not a faithful pastor to break the bread of life to it. It was not able to hire one or pay for supplies. Whenever they "raise" four or six dollars, this sum brings them all together, and a faithful pastor with his mouth full of the bread of life. The little flock sit sweetly entertained under "the droppings of the sanctuary" for a few hours. He bids them God's speed. They go home, and in the course of some time a similar sum brings them together a second time. May be they get so "strong" as to be a sixth or a fourth part of the "support" of one of the "watchmen of Zion." He is half his time in one congregation, a fourth in another, and a fourth in a third. Three churches—one pastor—one husband, three wives! Married to the three. To one congregation he gives half his time and half his divinity, and receives half his living—half his stipend for it. To the other two, share and share alike, because they are alike weak. Thus the strong becomes stronger, and the weak weaker. Now who is so blind as not to see that money is the cause of this mystery. It is another proof of the old test, "No pay, no preach." Ballarat. M.

IS THE WORLD GROWING WORSE?

To the Editor of the A. C. Standard.

DEAR BROTHER,—

Kindly allow me a little space to say a few words on the conversion of the world by the preaching of the gospel.

I may say that I belong to the pessimistic family of the second order mentioned in your first article on the subject. I am not at all ashamed of the company I am in. As far as I have been able to read and understand the teaching of the New Testament, our Lord Jesus Christ and his apostles were of the same turn of mind. The Master said: "As the days of Noah were, so shall the coming of the Son of Man be." It is said in Genesis, previous to the flood: "And God saw the wickedness of man that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." He asked the question on one occasion, "When the Son of Man cometh, shall he find the faith on the earth? Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and glory." Why mourn if the nations are to be brought to his feet by the proclamation of the gospel?

The conversion of the world under the present dispensation is a dream of modern religionists, which has no foundation in the Word of God. True the Master said the gospel would be preached in all the world for a witness unto all nations; and then shall the end come, but that is very different from converting the nations. We rejoice with you because of the good things which are being accomplished for the uplifting of humanity, but do not feel discouraged because we have been compelled by conviction to give up the conversion of the world previous to Christ's advent. That is the great event we are to look for. It is impossible for those who expect a converted world previous to His advent to be looking for His return.

You say the future to you is not dark, but pregnant with glorious hope. I rejoice with you. The restoration of all things is ahead of us.

South Australia F. M. WARDEN.

[The passages of Scripture quoted by Bro Warden have already received attention at our hands. In our opinion they do not sustain the position assumed by him. We know of nothing to prevent optimism, looking for the glorious appearing of their Lord and Saviour Jesus Christ. The best kind of "looking" for Him that we know of, is to be doing His will, and trying to make the world better for our being in it. —Ed.]

Sisters' Page.

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

Communications for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Balatala.

EXECUTIVE.

Our Sister Mrs. F. M. Ludbrook presided, and took for the Scripture lesson Phil. 2: 1-18. "We could learn a lesson of humility. Our Saviour, though equal with God, made himself of no reputation, and took upon him the form of a servant—a symbol of obedience, showing himself dependent on God.

It was resolved to hold the Sisters' Annual Conference (p.v.) April 1st, and that the usual arrangements be made for entertaining the brethren on Good Friday and Easter Saturday. It was also decided to have a special meeting on Monday, March 9th, to make further arrangements. Next Executive meeting March 6th.

The North Carlton church anniversary was reported. We hear of a baptism on the 5th inst. Also Band of Hope, which is increasing in numbers.

Reports of immersions from S.S.: Footscray 1, S. Melbourne 2, Hawthorn 5. We were pleased to have Sister Mrs. Lee with us from Colac.

REPORTS.

Please send reports as follows, not later than March 14th:—

Hena Mission.—Mrs. A. Kemp, Barry-street, Carlton.

Foreign Mission.—Mrs. Maston, Bath-street, Abbotsford.

Temperance.—Mrs. Huntsman, Stanhope-street, Malvern.

Sunday School.—Mrs. Schofield, Byron-street, Footscray.

Sisters' Prayer Meeting.—Mrs. Forbes, Holden-street, N. Fitzroy.

Devos.—Mrs. Lyall sent, Queensberry-street, North Melbourne.

SISTERS' PRAYER MEETINGS.

North Fitzroy.—We have held 12 meetings since November 7th, with an average attendance of 9 sisters. We have given 195 in relief, and our sewing class continues to work steadily. E. SOUTER, Sec.

North Carlton.—The sisters are still meeting regularly every Monday night, and we realize that our Heavenly Father is blessing us. F.B., Sec.

FOREIGN MISSION REPORT.

CHINESE MISSION.—Bro. McClean and his faithful staff of teachers can rejoice together that they have not "laboured in vain." They have laid the foundation of a work that will tell in eternity. Forty Chinese are now attending the week-night mission, and forty the Sunday afternoon class. We are glad to be able to say that some of our clerical sisters are helping in this good work. May they all be faithful in this hour of opportunity.

KANAKA MISSION.—We rejoice to know that Bro. Thompson has been restored to health, and is able to continue his work among the Kanakas. Our brother feels the responsibility of our plea "that men should turn from darkness to light, and from the power of Satan unto God." He has laboured with zeal and earnestness, which has been crowned with success.

Our missionaries in China, India and Japan have been greatly encouraged in their work. Bro. Ward recently baptised eleven in one day at Shanghai. That is more than Dr. Morrison, who went to China in 1807, baptised in eleven years. Dr. Durand has had four more baptisms at Hurdia. Bro. Wharton says, "We are busy, and the Lord is blessing us."—American C. N.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

MELISSA MASTON.

MRS. THURGOOD'S LETTER.

LIFE'S SUNSHINE.

To the sunny soul that is full of hope,
And whose beautiful trust never falters,
The grass is green and the flowers are bright,
That's the winter storm prevails

It is good to weave in the web of life
A bright and golden filling.
To do God's will with a loving heart,
And hand that are ready and willing

1931 Fifth Avenue,
December 5, 1893.

DEAR EXECUTIVE SISTERS,—Loving greeting. The last month of the year calls a halt, and a glance over the past to see how faithfully and loyally we have worked for our dear Master. Will he say of each one "she hath done what she could?" In our united monthly meeting of sisters here, the majority have not missed a meeting, some have been away one—is it not a beautiful record of faithful loving service—and so it is with you. We are thoroughly enjoying our Bible reading, the first and second book of

Samuel, to keep in touch with the Bible school lessons, and if spared we expect to begin Luke's gospel in the New Year. What a delight it is to keep on close to the loving heart of our heavenly Father by communing with Him through the Word. Let us be Bible reading, Bible-loving Christians, and thus enrich our lives, and help those with whom we come in contact. John Ruskin, speaking of the educational influence of the Bible on his life, pays this tribute to it, and his mother—"As soon as I was able to read with fluency she began a course of Bible work with me that never ceased till I went to Oxford. She read alternate verses with me, explaining the meaning and correcting the misinterpretation of my verses, till this made me understand the verses. Again, this material installation of my mind in Bible knowledge I count very confidently the most precious, and on the whole the essential part of my education." It is at the mother's knee that our children get their first impressions of the beauty of God's Word through His Word, shown forth in Jesus Christ, our Saviour.

I do wish some of our dear sisters could have been with us on the night of November 12, to have seen the exercises of our Industrial School, with its kindergarten methods and kitchen garden exercises. The children did so well—we were proud of them. Their merry songs and drills were well done, and when one class began with a small bedstead on the table in front of them, to strip a bed, leaving it open to air, and neatly folding each article taken out, laying them on two small chairs prepared for them, all the while by song explaining their work—then "to make it up so neatly," that "you might sleep so sweetly"—the audience were delighted. Another class gave the washing day. "In the tub so cheerily our little hands they go," etc., then with skipping rope showing how to hang them out to dry, concluding with, "For all our work and no little play, makes a dreary washing day." The class of little waters had white aprons and white caps on, with a little tray. Permed into five they sang, "We are only waiting girls—just little waiting girls, we wait on the table as well as we're able, for little waiting girls." They went through all the rules in sweet song. It was very fine. The Broom Brigade sang first, all armed with light new brooms tied with a red bow. One verse—"Now with short strokes, and briskly, you brush the carpet o'er, your broom must not be frisky, but cling close to the floor—yet gently you must sweep, nor dip the carpet deep. Then sweep, sweep, sweep, my little maid, to make your room so neat." This, with accompanying gestures, was very effective. Then the marching was excellent. We had a very large platform for them, and raised seats at the back. Fancy saw children with

hands clasped for the opening prayer, when the curtain rose. It was a lovely sight. Central was packed. The ushers say 800 got in, and crowds were outside. We made enough money to help enlarge our lower hall, and now we have 170 every Saturday. Mr. Thurgood thanked the audience for their appreciation of the children's work, "but," he said, "it is all due to our *jeux de teachers*." (We had a lot of fun among ourselves over that!) Now we are getting ready for the Christmas exercises in the Bible School. Our Sister Tener is drilling her primary class every afternoon for the grand event.

Tuesday eve, we had a pleasant missionary social, the young people giving some very touching recitations, songs, solos, etc., etc. That splendid library that I told you of last month is a source of delight. Although we have very few moments to spare yet a dainty volume on the table, "Gray Days and Gold," gives you a peep into dear old England once more; and (while warming our toes before starting out) we glance at Warwick, then Stratford-on-Avon—but it is time to be off, so we are in Pittsburgh again, leaving the gold for the gray. The severity of the winter is not yet upon us, only the gentle snow is softly covering all without, giving us only purity and beauty to gaze upon. How gladly we would exchange with you, and let you have our "beautiful snow" for the delight of your rich and luxuriant flowers! Dear sisters, may this month of retrospect be so satisfactory that each of us may hopefully welcome the coming year. "For the joy of the Lord is your strength." May God bless and be with us all, and bring us together again in His own good time. Your loving sister in the Lord's work,

ANNEBETHE K. THURGOOD.

Hearth and Home

—o—

"GOD IS LOVE."

A yeoman once (so runs the Scottish tale)
On high, his spacious barn above,
Set up a golden weather vane, which bore
The bright inscription, "God is love."

Not long had this been swinging in its place,
When his good neighbor, cross the way,
On meeting him beside the garden wall,
Began at once to chide and say:

"Now, Brother Jones, it seemeth strange to me
That you shouldst thus our God deride—
Declare that his great love is turned and
changed

By every wind that bloweth by."

"Ah, John, thou dost me wrong!" he then
replied:

"Thou dost my meaning quite mistake.
Whatever way the wind may blow, I say,
Still God is love: he'll never forsake."

—Rosa's Home.

SHOW YOUR COLORS.

BY C. H. MEAD.

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and, for a person so inclined, not a better day and place for the blues could be found. Looking out of the car windows brought nothing more interesting to view than pine trees, bony mules, and razorback hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture and blues.

Two men at last came in and took a seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink and the smell of liquor filled the car. Then the first took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like talking to a sensible man.

Henry, that man belongs to the devil.

There is no doubt about that, I replied.

He is not ashamed of it.

Not a bit ashamed.

Whom do you belong to?

I belong to the Lord Jesus Christ.

Are you glad or sorry?

I am glad—very glad.

Who in the car knows that man belongs to the devil?

Everybody knows that, for he has not kept it a secret.

Who in the car knows you belong to the Lord Jesus?

Why, no one knows it, for you see I am a stranger around here.

Are you willing they should know whom you belong to?

Yes, I am willing.

Very well, will you let them know it?

I thought a moment and then said, "By the help of my Master, I will."

Then, straightening up and taking a good breath, I began in a voice that could be heard by all the car:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Before I had finished the verse and chorus the passengers had crowded down around me, and the blasphemer had turned around and looked at me with a face resembling a thunder cloud. As I finished the chorus he said:

What are you doing?

I am singing, I replied.

Well, said he, any fool can understand that.

I am glad you can understand it.

What are you singing?

I am singing the religion of the Lord Jesus.

Well, you quit.

Quit what?

Quit singing your religion on the cars.

I guess not, I replied. I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master.

Who is my master?

The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object.

A chorus of voices cried out "Sing on, stranger, we like that."

I sung on, and as the next verse was finished, the blasphemer turned his face away and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. I left the train soon after, and I am glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

—Ex.

SALT.

"Ye are the salt of the earth." A little salt will save a good deal of meat, and though Christians have been, during the subsequent generations, but "a little flock," compared with the myriads of the race, they have exerted a wondrous influence upon the world. The civilization of to-day, imperfect though it be, is a thousand fold purer and better than that of what we call the classic ages. Hence there is hope for humanity if the Church of Christ is faithful to its mission. The antiseptic power of salt is penetrating and pervasive, and a little leaven can leaven the whole lump.—Ex.

Church News.

SOUTH AUSTRALIA.

Bro. A. M. Ludbrook spent a couple of days in Adelaide *en route* to England.

Bro. Cameron arrived on Feb. 6th, overland, to begin his work in connection with the southern churches, and proceeded to Milang and Point Sturt on Feb. 8th.

The committee meeting of the S. S. Union held on Feb. 3rd was well attended. The annual election of officers resulted as follows:—President, W. Matthews; V. P. and treasurer, Dr. J. C. Verco; secretaries, Mr. Cosh and Mr. R. Forsyth; visitors, A. Glasstonby and T. Forsyth. The subject chosen for the next examination was the international lessons for afternoons during the second quarter of the year. The lesson for the first Sunday in the quarter, April 5th, will be omitted from the subject of examination, as the American and British lists differ for that particular Sunday.

QUEENSTOWN.—Bro. Bellion, from Tasmania, *en route* to Perth, spent a happy day with us on Lord's day, 26th January.

Bro. J. Pittman delivered a very interesting lecture to a good audience on February 9th, upon "The Catacomb of Rome."

GENERAL EVANGELIST.—Bro. D'Ned was at Stirling East on 5th January, and spoke to very good audiences.

The remainder of the month he has spent at Balaklava.

During February he is to labor at Lyndell with occasional services at Nantawarra.

The church at Williamstown, near Gawler, will have the benefit of his services during March.

Bro. D'Ned finds his bicycle an admirable means of conveyance, and covers long distances with it.

NORTH ADELAIDE.—The S. S. teachers have elected the previous staff of officers to the work for the ensuing year. A special series of discourses has begun, Mr. Dickson takes six weeks at Prospect, and Dr. Verco at N. A., and then *vice versa*. Bro. Duncan, the son of our aged Bro. Duncan, died from heat stroke in the north, during the recent severe weather, and Mrs. Frubing, at present in the Adelaide Hospital herself, lost her husband there on the 3rd inst.

GREENUP.—Lord's day meetings here well attended, both morning and evening. Last Sunday evening a man who had been a member of the Wesleyan body many years made the good confession, and was baptized last night. He and his wife have attended our meetings the last few weeks.

On learning that they were interested in our plea, I visited them at their home, and found that the wife had been a baptised believer for years. They decided together to unite with us, and will (I.V.) be received into the church next Lord's day. The husband has been superintendent of the Wesleyan S. School for several years, and as he loves the work, he is anxious to help in the same work with us.

Feb. 6. J. PITTMAN.

NORWOOD.—There is nothing of striking importance to report this month. Things in connection with the church are much about the same as usual. Peace and love are manifest, and for these we are thankful. The good seed is being sown in many ways, and whilst we have had no visible results during the month as far as additions are concerned, yet we know God's Word will accomplish its purpose, and further prove effectual in drawing some to the Saviour Himself for salvation and refuge. We purpose beginning our open air service again shortly, and in the near future of holding some special services.

Feb. 4. A. C. RANKIN.

NEW SOUTH WALES.

WAGGA.—The church in this place held an all day Conference on "The Second Coming of Christ," commencing at 10 a.m. on Monday, 27th January. The subjects discussed were, "The Hope of the Church," "The Taking away of the Church," and the "Millennium." Considerable interest was manifested all through, and the kindly spirit displayed in the discussions was very marked. Brethren Crosswaite, Klug and Goode took a leading part in the discussions. People were present from all the different denominations in the town. The Conference from all points of view, was considered a decided success, the exciting session being especially well attended.

We have to report two additions to our number lately.

29th January. G.

TASMANIA.

SOUTH HORWICH.—I have to additions to record since last report. The church is simply holding its own, and looking forward to the employment of an evangelist before a very distant date. It is impossible for men who have to work either with the brain or muscle for their living, to give the time necessary for study and visiting. Outside of the proclamation of the gospel, it is absolutely necessary for a man with tact to organize the latent forces of the young. I believe that a man giving the whole of his time to the training of the young, would

do more good to a church than an eloquent preacher who neglected this duty.

A Floral Service was held by the scholars of the Sunday School a fortnight ago, at which addresses were delivered by Brethren D. Wield, H. Witcombe, W. Ross and others. The flowers were afterwards taken to the Invalid Depot at New Town, where, it is needless to say, they were very much appreciated.

The Endeavour Society has commenced another session with a full roll of working members. Jan. 28.

LAURELTON.—The church here held its annual business meeting on the 8th ult. Bro. W. Dull was elected chairman. The reports of the treasurer and Secretary were received and adopted, and showed that the year just past had been a very trying one. A Sisters' Visiting Committee was organized for this year. Brethren Garland and Wood (Secretary and Treasurer), Porter, Stevens, and W. Dull are the officers for this year. A special vote of thanks was passed to Bro. and Sis. Owen (who have left for New Zealand) for past services to the church. For several months past we have had an occasional visiting brother or sister from Victoria spending a Sunday or two with us. Bro. Leckhead, from Geelong, spent one Sunday with us, exhorting the church in the morning, and giving a gospel address at night. Bro. Lawson just also spent several Sundays with us, but unfortunately our brother is not a speaker.

We are looking forward to the coming Conference, to be held here at Easter. I hope the Conference Secretary will arrange to send you details of same, and so let the Victorian Brethren see that the causes are alive in Tasmania.

VICTORIA.

CARRIBROOK.—We had a visit from Bro. Park, which has given us great encouragement. He had a gospel meeting on the 13th and 16th, and on Lord's day evening, the 19th, he sent forth the gospel in open air to a very orderly meeting. He baptized my father, who is 84 years old, and in this we see a case at the eleventh hour. Bro. Park took his departure for Newstead on the 20th. We pray that the good seed he has sown will bring forth an abundant harvest. Last Lord's day morning we had the joy of receiving Bro. Scambler's help at the communion. We had a very nice little meeting of four, Bro. Scambler, my father, wife, and self. In the evening Brethren Scambler and Williamson (2) from Newstead spoke the gospel in open air to a large and orderly meeting. The harvest here is great, and we feel sure that God will bless our efforts. D. H.

ASSET VALUATION.—We are pleased to report further progress. At the close of the address last evening we had the joy of witnessing three more young men coming out and hearing them boldly confessing Christ. One of these, together with the two who confessed their Saviour the previous week, were buried with their Lord in baptism; the other two are to be immersed next week. We had a packed audience, who listened most attentively to an impressive sermon delivered by our esteemed Bro. D. M. Wilson.

Feb. 10.

T. M.

WEST AUSTRALIA.

COOLGARDIE.—To save a lot of correspondence, I am sending the account of our trip to the CHRISTIAN STANDARD, a paper that should be read by all the brotherhood.

We left Newcastle at 4.30 p.m. on Dec. 30th, and got to Sydney at 10 p.m. We spent next day in Sydney, and visited the grand old man—Bro. Kingsbury—who is as full of life as ever; also Bro. and Sister Bardsley, Bro. Colbourne and family, Bro. and Sister Anderson, whose son came with us to the West. We left Sydney at 5.15 p.m. next day—New Year's Day. Many were sick, but we had a fine passage. I met some friends who loved the Lord, and exchanged a few thoughts with them. They asked me what church I belonged to. "Church of Christ," said I. "Ah! that is the right church too, although I am a Primitive," said one. We reached Melbourne on the 3rd at 6 p.m.; went into Bro. Thurgood's and had tea. While in Melbourne we went and heard Bro. Selby preach. Also visited our esteemed Bro. Lawson, who had just returned from Scotland, and enjoyed his company very much. He took us round to see some of his friends. He is truly a man of God. We also met Brethren Martin, McLellan, McGregor and others; and received a hearty welcome from them all. Iren Lawson and McCrackent came to the boat to see us off. We left Melbourne on Jan. 5th at 4.30 p.m. Reached Fremantle in the a.m. "Avalide." Reached Fremantle on the following Saturday morning at 5.30. We met our Bro. Muir, from Merewether, on the wharf, and our hearts were cheered to see him; so we camped in Fremantle four days. On the Lord's day morning we met with the church, and enjoyed it very much. I addressed the children in the afternoon. Bro. Hingworth, jr., preached in the evening, and a precious soul came forward and was baptised the same hour by our Bro. Ford, who addressed the people in some very suitable words. All this we enjoyed by the way. Leaving on Tuesday, the 14th, for the field, we reached Coolgardie after some rough travelling on Saturday, the 16th, at 8 a.m., and called at Brethren

Clarke and Payne's. On Lord's day we met in the little Bethel, 12 x 14, I believe. Here we got our cups full, yea running over. They are a fine lot of brethren here. About 18 or 19 met that morning. I exhorted, or tried to exhort, them from the words, "Hitherto hath the Lord helped us;" but my speech seemed to leave me, as I felt something rising in my throat. However, Bro. Sylvester followed; he is a grand Christian man. I cannot express how I have learned already to love these brethren. They gave us the chapel to live in. (This shows what Christianity will do.) But we cannot live in it for ever, for we are glad to say we have found work—for we came to work for gold. So we leave here for Bulls Bulling, 18 miles away, on Friday. Anyone wishing to communicate with us, address c/o Clark & Payne, painters, Coolgardie Brethren, pray for us.

Jan. 29.

JOSEPH B. FRASER.

OUR BUDGET.

He who remains under Christ's standard, conquers.

A gentle spirit is the garden in which patience grows.

The love of Christ to us precedes all our love and knowledge.

Never glory in the gifts of the Lord, but only in the Lord of the gifts.

Man often comes for the first time to know his strength when he is in misfortune.

Neal Dow says: "When Christians pray go, and *etc.* go, then the drink traffic will go."

Miss Willard declares that there are 18,000,000 children who receive temperance instruction in the schools of America.

Christ is the true ladder whose top touches heaven and its end the earth, thus linking and binding heaven and earth, God and man.

Dr. Guthrie gave the following four reasons for being an abstainer:—"My head is clearer, my health is better, my heart is lighter, and my purse is heavier."

According to Henry M. Stanley, when he visited Lake Victoria 18 years ago there was not a single missionary there. Now there are 40,000 Christians and 200 churches.

PYRAMIDS OF WORK AND BLESSING.

WORK.
 "Study."
 "Study to know."
 "Study to show thyself."
 "Study to do as thou art approved."
 "Study to show thyself approved unto God."

BLESSING.
 "Glory."
 "Weight of Glory."
 "Eternal weight of Glory."
 "Exceeding and eternal weight of Glory."
 "More exceeding and eternal weight of Glory."
 "Far more exceeding and eternal weight of Glory."
 J. C.

Truth and love must be side by side. True teaching and lovely living, that is the sum of all Christianity.

We must not expect grace to lift us above all alterations of feeling into a state of entire tranquility.

The drink bill at most of the London hospitals is much less than it used to be. At Guy's, for instance, the sum yearly expended on alcoholic liquors for the patients is at the rate of 9s. a bed. In 1892 it was no less than £395.

A number of European ladies attempted to form a league for the suppression of foot-binding in China. One native girl is said to have stated the case thus against the effort: "We squeeze both, you squeeze waist. Same objection; foot get husband."

Foreign Mission Fund.—Received from Bro. Jabez Thurgood, 10s.

Foreign Mission Fund behind. Some promises from last Conference still due.

At South Melbourne, Lord's day evening, one confession, Bro. Conning preaching.

The church at Brighton have invited Bro. F. M. Ludbrook to preach for them for a few months.

Anniversary services of the Lygon street Sunday School and distribution of prizes last Lord's day.

Bro. W. Wilson preached at Lygon street last Lord's day evening. Bro. F. M. Ludbrook will preach next Sunday evening.

We are glad to hear of the steady progress of the Brighton Sunday School. Lately there were present 100 scholars.

Bro. Cameron having gone to S.A., the platform on Lord's day evening at Trafalgar will be occupied for the next three months by Bro. J. T. Harding.

Hugh McLellan has been called for the second year at Shelbyville, Kentucky. Mr. McLellan has made a fine impression upon the people of Shelbyville, and is proving a most acceptable minister of the word.—*Christian Guide* (U.S.A.).

We hear of good meetings at Enmore, N.S.W. Bro. W. T. Clapham is preaching there for the present. Five decisions reported, and last Tuesday evening three came forward, and there are indications of more results in the near future.

Arrangements have been made for the next Victorian S.S. Union examination. The subject for scholars and teachers in all divisions is the first quarter's lessons for 1896. This embraces portions of the first twelve chapters of Luke. Date for examination of scholars, 14th April; for teachers, 14th April. We hope to see a large number of competitors this year. Now is the time to prepare for the exam. The examiners appointed are Brethren Laing, Mayday, McLellan, Putman and Dunn.

Bro. J. Selwood, who for many years has held the position of secretary for the church at Mildura, is leaving for W.A. He will be much missed at Mildura, as he has been zealous in proclaiming the Gospel. Bro. C. A. Faulkner has been appointed to succeed him as secretary at Mildura.

From an American clipping just to hand we learn that Dr. W. Hammond, who for some years passed himself off as a converted Roman Catholic priest, was arrested at New Orleans, U.S.A., on Dec. 11th, 1893. He is said to be "charged with having committed almost every crime in the calendar."

From a letter sent by Bro. E. Kemp, who lately went to Cape Town, Africa, we learn that Bro. Precious (brother of Mrs. F. M. Ludbrook), who is over there, is communicating with him in reference to getting the few brethren together in order to establish regular meetings. This is a step in the right direction, and we hope it will meet with success.

A picnic in connection with the Chinese Mission conducted by Bro. F. McClean was held on Jan. 27 at the Preston Reservoir. About sixty teachers and scholars were present, and during the day a number of visitors put in an appearance, among whom were Mrs. Louie Wah, sister of Mr. Cheok Hong Cheong, and Mr. D. Wong, catechist of the Chinese Mission, Brighton.

At the usual monthly meeting of the committee of the Sunday School Union of Victoria, the question of a suitable Sunday School hymn book was considered and referred to the musical committee to report upon. Arrangements were also made in connection with the musical festival at the forthcoming Conference. Rehearsals for the same will be held, further notice of which will be given.

As the time for holding the Annual Conference in Victoria, New South Wales, Queensland, New Zealand and Tasmania is rapidly approaching, we hope that all will unite to make this year's meetings a great success. The South Australian Conference is not held until a few months later. As the cause at W.A. has been making some progress, why should they not meet and confer as to the best means of carrying on evangelistic work in their Colony.

We hear of good news from the North-East Valley Church. In a private letter a brother writes: "We are getting on grandly; 120 baptisms last week, three more on Wednesday next." He adds, "We are also hoping for great things in the Tabernacle. Bro. Watt is treating his way into the hearts of the people, and we are looking to the Lord for a great blessing."

The so-called baptism of the Infant Prince Boris of Bulgaria affords another illustration of what very strange things are done under the name of Christianity. The little prince

has been made a Roman Catholic without his being conscious of the fact, and now they want to make him a member of the Greek Church as well. The question has assumed international importance, and the eminent personages engaged in the business do not seem to be conscious of the farce they are helping to perpetrate. It is satisfactory to notice that the mother of the little prince is very indignant at this piece of religious statecraft.

A new religious denomination has been started in New York, U.S.A., called the "People's Church." Its declared object is "an effort to realize Christian unity." Its basis of membership is as follows:—"All persons who have personal faith in Jesus Christ our Saviour may be received as active members. All persons who subscribe to the support of the church are associate members, and are entitled to vote on all business questions." From this it will be seen that the basis of this new organization is unscriptural and anti-scriptural. It resolves the evil of disunity only to land into the evil of disloyalty. When will men learn that there can be no real unity apart from the "unity of the Spirit"?

In view of the late terrible atrocities in Armenia, the following information may account to a great extent for the outrages. W. A. Whittle, in the *Christian Herald*, says that there is a Mohammedan college in Cairo with 10,000 students. We are told that the schools are hotbeds of Mohammedanism; both the instructors and the pupils are wildly fanatical; intolerant of those who refuse the Koran, they are ready to use the sword. Only one thing more is left for the graduates of these institutions to do to prepare them for their bloody work, namely, to visit Mecca.

In approaching the sacred city the devotee strips himself literally stark naked; this done he goes out into a dark valley, and there, for an hour, "throws stones at the devil." He then returns to the sacred city to listen to a sermon against Christians which is well calculated to inflame his passions and arouse his fanaticism to the highest point. He now puts on the war paint, unsheathes his sword and flings away the scabbard. Perhaps nothing would now more delight him than to shed the innocent blood of "Christian dogs." In many instances pupils from such schools as I have described have armed themselves with sharp knives and clubs, and riddled the streets in search of Christians, and as often as they were found they were left lacerated, mangled and generally in a dying condition.

The *Christian Standard of America* is one of our regular exchanges, and is always a welcome visitor. Specially so because of its "Biblical Criticism" column, conducted

by Professor McGarvey. In our opinion the paper is worth having for that column alone. We congratulate Bro. McGarvey on the good work he is doing in exposing the shallow sophisms of some of the so-called "higher critics" and their disciples. In the number for Dec. 28, Bro. McGarvey reviews a book on "The Prophets of Israel" written by a professor of the radical school. However, "from a sceptical point of view," says McGarvey, "this writer pays the highest tribute to the Prophets of Israel that I have anywhere met with." Professor McGarvey quotes some of his sayings about the Book of Jonah as follows:—

"An involuntary smile passes over one's features at the mention of the name of Jonah, for the popular conception sees nothing in this book but a silly tale, exciting us to derision. Whenever shallow humorists prompt people to hold up the Old Testament to ridicule, Hahara's ass and Jonah's whale infallibly take precedence."

"I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I can not even now take up this marvellous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart feeling higher. This apparently trivial book is one of the deepest and grandest that ever was written, and I should like to say to every one who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'" In this book Israelitish prophecy quits the scene of battle as victor, and as a victor in its greatest struggle—that against hell.

Then comes a sketch of the contents of the book up to the last chapter, when the writer continues:

"Now comes the fourth chapter, an account of which the whole book was written, and which I cannot refrain from repeating word for word, as its simple and ingenious mode of narration belongs essentially to the attainment of that mood which is so stirring to the heart, and cannot be replaced by paraphrase."

He quotes the chapter, and adds: "More simply, as something quite self-evident, and therefore more subtly and touchingly, the truth was never spoken in the Old Testament than God, as Creator of the whole earth, must also be the God and Father of the whole world, in whose being, kind, and Fatherly heart all men are equal, before whom there is no difference of nation or confession, but only men, whom he has created in his own image. Here Hosa and Jeremiah live anew. The unknown author of the Book of Jonah stretches forth his hand to these master hearts and intellects. In the celestial harmony of the infinite godly love and the infinite godly pity, the Israelitish prophecy rings out as the most costly bequest of Israel to the whole world."

In another column will be found an article by H. K. Pendleton on "How can Disciples and Hypocrites Avoid Conflict in Home Mission Fields?" The writer is a son of ex-President Vendition of Bethany College, and the manuscript was kindly forwarded to us by Bro C. L. Thurgood.

We have received the first number of the new series of the *Little Advocate*. It contains a very good portrait of Bro Geo. Collin, and a sermon delivered by him on "Two Messages from Glory."

In this sermon Bro Collin makes the following remarkable statement: "I wish—O, how intensely I wish it!—that every Book of Inspiration was gathered into one huge mountain and made into a bonfire, and that the smoke of the sacrifice might rise to heaven as an expiation for the madness and the folly and the sin out of which they grew, and that the precious Bible, God's own letter to us, might be left alone in solitary grandeur."

We have felt that way ourselves sometimes, but on calmer reflection we have always been disposed to make a liberal margin in favour of some books, which have been very precious and helpful to us. We are afraid the fault lies with the reader rather than the book. A discerning reader can always separate the wheat from the chaff and get good from the solid palubum provided, but the pity of it is that there are so few discerning readers.

From a neat little card just received we learn that our esteemed Bro. and Sister Lee have reached the date of their silver wedding. They have marched together in the matrimonial harness for a quarter of a century, and yet they look well enough to start bravely on for the golden wedding. We wish them much happiness in the time to come. Their lives have been useful lives for the Master. Though living for lengthy periods in isolation from their brethren, they have yet by every means in their power kept themselves in touch with the brotherhood. Whatever they have been, they have borne noble testimony for Christ. Married at the Church of Christ, Leicester, England, 5th Feb., 1871, they find themselves in Colac, Victoria, 1896. We hope to congratulate them in the pages of the STANDARD on the date of their golden wedding, 1911.

LOVED ONES GONE BEFORE.

YURZ.—It is with great regret that we have to report the death of our dear and much esteemed young sister, Alice Yurz, who fell asleep in Jesus on Wednesday morning, the 15th January. She was taken seriously ill the week previously of inflam-

mation and pleurisy, and in a few brief days she was removed from a large circle of friends to a brighter and better sphere. Only a little over seventeen years of age, yet she left a bright and noble testimony of the truth of the gospel. Baptised by Bro. Browne at Galapudi, Victoria, on Dec. 9th, 1874, she has been true to the profession she then made to rise to walk in newness of life. Ever since she came back to South Australia, she has been constant in her attendance at her dear Lord's table, unless prevented by circumstances over which she had no control. A bright and noble young life, it was her chief delight to meet with kindred spirits whom she loved, and by whom she was truly loved in return. She was a good daughter to an aged father, who will miss the young, bright life. She leaves behind her brothers and sisters to mourn her loss. Our prayer for them is that her God and Father may be theirs, and that they and we with them may all meet in our Father's home at last. We committed her body to the tomb in the sure and certain hope of a glorious resurrection.

Mallala, B. MARSHMAN.

STEWART.—Another old soldier of the cross has been called home.—Bro Alexander Robert Stewart, who for many years was a member at Grote street, and whom the writer can remember when a boy as a faithful follower of the Master whom he delighted to serve. Our brother was afflicted for years and spent the latter part of his life in the Home for Incurables, and thus his membership was brought with us at Unley. He always let his light shine, though not of a demonstrative nature, and always delighted to be at the meetings at Park street when well enough to attend. On January 17th, at the age of 72, while sitting at the midday meal he was taken with a fit, from which he never regained consciousness, and thus he passed away to be for ever with the Lord.

"Thus one by one they are gathering home
Around the throne of God in heaven."
Unley, Jan. 30. T. G. STORER, Sec.

LEAVES.—Bro. Joseph Leaves, with his wife, became members of the Church of Christ at Robert street some ten and a half years ago by confession and baptism. Bro Smith baptized them both at the same time. Subsequently three of their family were added to the Lord and took fellowship with them and us.

They were regular attendants as worshippers whilst living in the locality. Force of circumstances compelled them to leave Hindmarsh, so owing to the distance, the nature of our brother's employment, and their numerous family, they could seldom meet with us of late. Bro Leaves was employed by the Adelaide and Hindmarsh Tram Company as one of their drivers,

living at New Thebarton. He was of a quiet, unassuming disposition, kind hearted and cheerful, fond of home, wife and child, ren. He was also a favourite with his sub-ferred employees; as a token of this they subscribed and sent a beautiful wreath of immortelles, and many of them attended the funeral following the remains to their last resting place.

He died of pneumonia, Jan. 22nd, at the age of 49½ years. Bro Smith committed his body to the dust in the Hindmarsh cemetery the following day. Many friends gathered around the grave, sympathizing with those so suddenly and sadly bereaved.

Our brother leaves a widow and nine children. These are in the care of Him who has promised to be "a husband to the widow and a father to the fatherless." May she and they realise this to its fullest extent. A G

ACKNOWLEDGMENTS.

RESCUE HOME.

Mrs W. Howard, £15/5/; Mrs. Shipard, 10/6; J. Rainbow, Moyarra, 5/-; Mr. Mc-Masters, 10/-; Mr. Richards, Kyabram, £1; S. S. Campbell, Sydney, 6/6; per Miss Smith, Sydney, £13/6/6; A Friend, Minyip, £1; Sunday school at Kallangata, New Zealand, £2/10/; Armadale, Vic. Jos. PITTMAN.

VICTORIAN MISSION FUND.

Bro Jas. Rainbow, Moyarra, 5/-. Donor, collected by Sister Gill, £1/11/; Echua, £1; Bro. Clow, 1/6.—£2/17/6.

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