



The Australasian

# Christian Standard.

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

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## Current Topics.

### MODERN REFORMER.—

The most remarkable personage in Russia is not the Czar, but Count Leo Tolstoy. The greatness of the first consists in the acquisition of all that is prized by worldly ambition, whilst the greatness of the latter is seen in his renunciation of those things that the mere worldling prizes most highly. Such a man is worth knowing, and his thoughts about life and how to live worthy of the study of all thoughtful men and women. So that our readers may know something more about this wonderful man, we are devoting our "Current Topics" for this issue to the consideration of his remarkable career in endeavouring to carry out literally the precepts of Christ in his daily life. For the extracts given we are indebted to the columns of *The New Age*.

### THE TOLSTOY EVANGEL.—

I believe that true happiness will only be possible when all men begin to follow Christ's doctrine.

I believe that the fulfilment of this doctrine is easy, possible, and conducive to happiness.

I believe that even if it be left unfulfilled by all around me, if I have to stand alone among men, I cannot do otherwise than fulfil it, in order to save my own life from inevitable destruction.

Leo Tolstoy, "What I Believe."

"He that loveth his life shall find it." Of this strange seeming paradox of the Master by far the most notable living example is unquestion-

ably Count Leo Tolstoy, the Prophet of All the Russias and of many lands beside. By deliberately divesting himself of every shred of false greatness—such greatness as inherited rank, wealth, and power can bestow—this man has found the pearl of inestimable price, that true greatness which cometh to no one except by the arduous path of self-renunciation. Of Tolstoy it may literally be said, "he was rich and for our sake he became poor"—rich not merely in worldly possessions, but in a creative literary genius unsurpassed perhaps since William Shakespeare laid down his magic pen.

### THE CRISIS IN HIS LIFE.—

It is now some twenty years since Tolstoy's conversion, that is to say, since he began to verify the truths of "Christ's Christianity" by actually practising them. Till then he was of the world, and the world of letters naturally enough applauded so brilliant an intellectual ornament. But when he turned away from the cultured "classes" and addressed himself to the "common people," the "classes," with equal consistency, turned away from him and affected to pity the aberrations of the genius they had formerly extolled. Nevertheless, after passing the normal forty days in that wilderness of temptation and doubt, from which even the Son of Man Himself was not exempt, Tolstoy, like the great Italian prophet Mazzini, who passed through a similar moral crisis, emerged completely triumph-

ant. Of this event Mr. Kenworthy says:—

He was famous, rich, successful, happy in his family, and at fifty years of age found himself so miserable that he had to avoid temptations to suicide. Why? The cause and the solution are made fully plain in "My Confession" and "What shall we do then?" A spiritual crisis came upon him, such as appears to come upon every man whom God destines for a saviour of souls. A sense of the nothingness of his life, of his unfitness, overwhelmed him. The sum of his experiences and his varied knowledges were cast into doubt, and the one question pressed irresistibly and incessantly upon him, What does it all mean? What is the end of life? Quite clearly, the cause of this crisis in Tolstoy's life was a profound sense of the wrongness of his relations, as a rich man, with the poor and labouring part of humanity. It was in the righting of those relations that he "found peace."

### RENUNCIATION.—

In "The Labour Annual, 1896," will be found an excellent portrait of this renowned teacher, as he now is in his sixty-seventh year, the very type of a prophet, such as one may picture to himself Amos, the husbandman of Tchoa, first of all and not the least illustration of "labour leaders" and commensurers the world has known. He is in the peasant's garb in which he catches flies, ploughs fields, and fetches water from the

well in order that he may be "worth his keep." He has "come off the people's back," and, we are glad to say, looks none the worse for it. May his days be long in the land!

In "Tolstoy: His Teaching and Influence in England," John C. Kenworthy, Tolstoy's most appreciative disciple and accredited exponent in this country, justly observes:—

Curiosity as to such personal details (ploughing fields, making shoes, etc.) is rife about every noted man; but in Tolstoy's case the curiosity is of double intensity, for his teaching is wholly concentrated upon the conduct of life, upon how men ought to live. His peculiar power and influence as a teacher arise from the fact that he has harmonised his conduct with his belief. The curious world has found a man who practices what he preaches, and has therefore taken him seriously, as it does not every theorist in morals, philosophy and religion.

**HIS CREED.**—In his "Four Gospels Harmonised and Translated," Tolstoy has made a supreme effort to recover the actual teaching of Christ, burning up in the process all manner of creeds, dogmas, and conventionalities in the fire of his genius:—

By a searching and unique analysis of the nature and use of money, Tolstoy discovers in it the instrument of monopoly, the power by which the possessors of it command the labour of others; and he concludes that the only serviceable way in which he can serve the labouring poor is not by making presents to them of money or goods to which he has no right, but by *working to keep himself*, so relieving others of the burden of keeping him.

What then was, what is the doctrine of Christ, strip bare of every stifling integument of hypocrisy and priestcraft? It is to be found in the metaphysics of John's Gospel and the Sermon on the Mount, and may be reduced to the following conduct-inperatives:—(1) Entire avoidance

of anger; (2) Purity of heart and life in the sex relation; (3) Avoidance of oaths and pledges; (4) Evil is not to be resisted by violence; (5) Equal love to all men, even to foreigners and enemies.

This *Crede* will seem simple enough and familiar enough to most of us, but what an infinite gulf it opens up between its votaries on the one hand and both the upholders and the enemies of our existing social system on the other!

**FRATERNITY, EQUALITY, LIBERTY.**—In effect Tolstoy says:—"I have simply recovered the plain and unmistakable teaching of Jesus. By violence justice never has been and never can be established among men. Self-surrender, perfect love to all, can alone achieve that end. 'God is love.' The formula of the French Revolution, 'Liberty, Equality, Fraternity,' should simply be inverted so as to read, Fraternity, Equality, Liberty. In that order alone is to be found the peace that passeth all understanding. I have found by experience that it is so; and so will you, my brothers, if you will but try."

Such teaching as this is, after all, not singular in our, or any, age, and it is not impossible to find others to-day who, like Tolstoy, have harmonised their lives with such belief. But rarely indeed in history do teaching and example, as in Tolstoy's case, receive advertisement in the person of one man, a world-genius. Tolstoy's standing and fame have made him a rallying-point for like spirits everywhere. At the time of the great famine in Russia, four years since, people all the world over turned to him as the instrument of their benevolence; and we are told how twenty thousand lives were saved through his direct agency, and further twenty thousand indirectly through him. At the very time the priests were preaching against him as "Anti-Christ," and telling the starving people that his bread would poison them!

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PURITY. PEACE. UNITY. LOVE. POWER.

THE COMING OF CHRIST.

No. 1.

WHEN the bewildered disciples saw Jesus ascend into a cloud received Him out of their sight," their hearts must have been filled with a keen sense of loneliness and sadness, but they were not left to mourn without hope. "This same Jesus," said the angels, "which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Their Master would come again. Cheered with this glorious thought they went on their way. They no longer gazed up into heaven, but as faithful, loving servants, took up the work which their Lord had given them to do. In all their work and in all their trials and sufferings they never forgot that Jesus would come again. To most, if not all, this did not seem an event that was far off, but one that was near. In all probability the dominant thought in the minds of the disciples of those days was that Christ would come ere their generation had passed away. To so great an extent did this pre-

vail that it brought confusion and disorder into the Church at Thessalonica, and consequently the Apostle Paul had to write, correcting certain enthusiastic views regarding the advent of Christ. "Many of the new converts were uneasy about the state of their relatives or friends who had died since their conversion. They feared that these departed Christians would lose the happiness of witnessing their Lord's second coming, which they expected soon to behold. In this expectation others had given themselves up to a religious excitement, under the influence of which they persuaded themselves that they need not continue to work at the business of their callings, but might claim support from the richer members of the Church." His first epistle evidently failed in its object, for a second had to be written, from which it is clear that "Another epistle had been forged in Paul's name, asserting that the day was near, and so opening the flood-gates of fanaticism. To counteract this, he tells them not to be shaken in mind by any word or letter as from him, as that the day of Christ was at hand." But while he thus writes and warns them of certain things that must precede the coming of Christ, it is evident from other expressions of his that he did not regard that day as being in the distant future. Nor need we be surprised at this, for Paul did not know when that time would be. That which was hidden from the view of the Master could scarcely be known by the servant. Paul had written as if he expected to be living on the earth when the Judge should come (1 Thess. 4: 15). James also wrote saying "Be ye also patient; stablish your hearts; for the coming of the Lord is at hand. . . . behold, the Judge standeth before the doors" (Jas. 5: 8, 9). Yet He came not, and so some began to think that the

coming was a delusion. It is of these that Peter speaks when he says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

For this general expectation of the immediate personal coming of Christ there must have been some foundation. Ideas of this sort do not grow without some sort of soil in which to take root. Consequently it is the duty of those who wish to know about the matter to ascertain, if possible, the reasons, true or erroneous, which led to the formation of such a view. Such an enquiry cannot be other than profitable, and may enable us to form clearer conceptions of the great event which is still in the future. Obviously, the course which lies before us in pursuing the enquiry is to examine the teaching of the Lord Himself in regard to His coming. Was there anything in that, which might be wrongly interpreted and so lead to incorrect conclusions? In order to ascertain if this were possible, we must look at the passages in which there is a reference to His coming. Take the following for example:—

"But when they persecute you in one city, flee into the next; for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. 10: 23).

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . Verily I say unto you, This generation shall not pass away, till all these things be accomplished" (Matt. 24: 30, 33).

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25: 13).

"I will not leave you comfortless; I will come to you" (John 14: 18).

"Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21: 22).

It will be evident to all, we think, that these passages furnished the soil out of which grew the idea of the immediate coming of Christ. Evidently, to the minds of the early disciples, all the sayings of Jesus in regard to His coming were taken as referring to His second and final appearance. They did not understand that there were to be many comings of Christ—that the final and glorious personal coming was to be preceded by others of a potential and spiritual character. As F. W. Robertson says:—"There are many comings of Christ. Christ came in the flesh as a mediatorial presence. Christ came at the destruction of Jerusalem. Christ came a spiritual presence when the Holy Ghost was given. Christ comes now in every signal manifestation of redeeming power. Any great reformation of morals or of religion is a coming of Christ. A great revolution, like a thunder-storm, violently sweeping away evil to make way for the good, is a coming of Christ." Nor is this any merely far-fetched idea, manufactured for the purpose of bolstering up a theory. Nor is it an ingenious method of explaining away a difficulty. On the contrary, it is a great truth which has been largely overlooked in every age of the Christian era. The gaze of the church has been fixed on the one coming, and it has forgotten to a large extent the many that precede it. How much the church has lost by this forgetfulness no man can tell. Had the seven churches of Asia been more mindful of this, their candlesticks would have been giving a light until this day. Listen

to the messages which Jesus sent to them:

To the church at Ephesus:—"Remember therefore from whence thou art fallen, and repent and do the first works; or else *I will come to thee*, and will move thy candlestick out of its place, except thou repent." To the church at Pergamum:—"Repent therefore; or else *I come to thee quickly*, and I will make war against them with the sword of my mouth." To the church at Thyatira: "Howbeit, that which ye have hold fast *till I come*." To the church at Philadelphia: "Because thou didst keep the word of my patience, I also will keep thee in the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. *I come quickly*, hold fast that which thou hast."

To each of these churches so warned the Saviour came and removed their candlesticks, because they did not repent. These churches, though dead, yet speak to us in tones of solemn warning. They tell us too, that we should not be unmindful of the comings of Christ. It is, indeed, a great thought that Christ is yet to come in person to judge the quick and the dead, but the thought is hardly less great, that in a spiritual, though not less real sense, He is coming all the time. As W. Boyd Carpenter says:—"The coming of Christ, viewed from the divine side, is as a single act, in which all subordinate applications are included. There is no past or future with God. All that is being done is, in one sense, done. God's dealings, as seen by human eyes, are, as it were, projections on the pages of history. . . . The various advents of Christ may thus be viewed as forming elements in one advent, which is progressive from one side, but complete from another. The morning spreads itself in every direction over the forehead of the sky,

and yet is but one morning. All the varying scenes from the first advent to the second are but the beatings of the wings of God's new day. "It is," as the prophet ex-

pressed it in language of glorious paradox, "it is one day, known to the Lord, neither clear nor dark, but one day, at whose eventide it shall be light."



JOHN VERCO.

#### SOWING AND REAPING.

In response to your flattering invitation I send my photo, for I am not averse either to know, or be known to, all the faithful brothers and sisters amongst whom the STANDARD circulates.

My life, having been chiefly a commercial one, has not been so religiously eventful as to furnish anything thrilling in the interests of the cause we plead. I was born in Adelaide on 12th January, 1848, and (I humbly hope) "born again" on 21st November, 1866. Receiving my doctrinal pabulum from such stalwart veterans of truth as the late Thos. Lyle, Philip Santo, W. H. Burford and James C. Verco, who did but supplement the early

training of the best of mothers, I may be said to have been nurtured upon the unadulterated Word of God, and have by this and subsequent study become so saturated with reformation principles that I naturally cling to, and thoroughly believe in, the more conservative faith and practice of our ideal movement.

The event which I feel most worthy of record in my recent career is that for ten years past I have been honoured by the unanimous vote of the S.A. Conference with the position of secretary to the Association of Churches of Christ in the province. I regard this as a distinguished mark of confidence in me and satisfaction with my services, and desire hereby to acknowledge it as such.

I could recount a few peculiar experiences that might interest your readers, but will content myself with one episode of not very ancient date that may prove a source of encouragement to some plodding worker in the Lord's service.

Well do I remember the day upon which, with my wife and little ones, I left London by the good ship "Hesperus," a little group of choice and loving brethren and sisters waved adieu, until distance and a sudden mist interrupted our vision.

"Some have gone from earth to heaven,"

Longer here they might not stay;

They are in a fairer region,

Far away."

Ill health seemed to make it imperative that I should pose as a convalescent during the voyage; but circumstances vetoed this decision. Bro. Hindmarsh, whilst kindly fixing the swinging bunk of my little invalid daughter, said: "Bro. Verco, there are a couple on board whom I should like you to try and influence, for they are not far from the kingdom." I promised that I would exert myself that far. This proved, however, but the key to open a door, for on the second Sunday morning I was deputized by the second saloon passengers to undertake services for them, with the promise of hearty support. I dared not refuse such a "call," and, having obtained the sanction of our most estimable Captain Harry, I flung to the winds all prudential considerations, and entered upon a three month's course of preaching, prayer meeting and Bible class engagements, assisted by a very worthy brother connected with those good people, the "Brethren."

We had a motley congregation of about fifty, who kept up their interest throughout. To know that one of our persuasion took the lead in such services is an assurance that there was much turning over of the pages of God's word in order to refute such unheard-of doctrines and terms of salvation. Believers' immersion of course became the hub of all the "spokes" of all the Anglicans, adherents of all the isms, and of the everythingarians, nothingarians and infidels on board.

Many testimonies of conviction were tendered to me, especially from some of the first saloon passengers who regularly attended our meetings. Several un baptised Baptists said they would take the first opportunity of obeying the Saviour on arrival in Adelaide, which I discovered they

did. One dear old Anglican lady was much concerned and waxed indignant with her absent clergyman for not having presented this view of baptism to her, and determined she would have it out with him when she had the opportunity. But much conviction did not seem to culminate in any conversion. Water was abundant, but no one said: "Behold, here is water; what doth hinder me to be baptised?"

So the voyage ended, the crowd dispersed, and I was left to ruminate upon the barren result.

But not for long. Able reapers were about, and the sower had reason to rejoice; for soon from various city and suburban churches the records began to appear. This one, or that couple, were aboard the "Hesperus," until quite a number were garnered into the true church, who continue to this day. A little while ago I was upon the railway platform, when a stranger addressed me, "Do you remember me, Mr. Verco?" I did not. "Well, I am one who used to attend your Bible class on board the "Hesperus," and was thereby influenced to decide for Christ." So ample recompense has been afforded the sower, and the truth of the declaration once more verified—"in due season we shall reap, if we faint not."

"Let us then be up and doing,

With a heart for any fate,

Still achieving, still pursuing,

Learn to labour and to wait."

JOHN VERCO.

## The Expositor.

—10—

### THE BOOK AND THE COVENANT

Covenant and testament are interchangeable terms as used in the sacred writings, both being translated from the same word. The term testament, as applied to the Bible, or any number of books of the Bible, is a misnomer. The separation of the Bible, as we have it, into Old and New Testaments, has been and is a cause of much confusion. No one can rightly divide the word of truth who accepts this division without question.

A covenant is explained in modern dictionaries as "a mutual agreement between two or more parties." This, however, badly represents the Scripture idea. The apostle represents God's covenant with His people as a will (Heb. 9: 16, 17). In a human will a man leaves his property to certain persons. It may contain conditions to be observed by the heirs, or it may not. Now, all the while a man lives he may

alter, add to, or destroy his will just as he pleases. The latest alteration, addition, or document, if properly attested, is the legal writing, and stands before all others, abrogating whatever is contrary thereto. But a will or testament "never avails while he that made it liveth." The testator must die before his heirs can touch his property.

Now we find that God made a covenant with Abram, Isaac and Jacob, called the covenant of circumcision. This was an exceedingly simple covenant, the only condition being circumcision. But under Moses the "law was added." This is, the entire system of moral and ceremonial law was included in this original covenant of circumcision. This is the Old Testament. This divine will and testament imposed a heavy burden of duties on the heirs, which they did not keep. The will was therefore broken and made void, and made room for a "new covenant" infinitely superior to the old.

The New Covenant of God, in Christ, made the Old Covenant null and void (Heb. 8: 13). This is God's last will and testament, because the "death hath been brought in of him that made it." Christ Jesus, as Immanuel, God in our nature, stood as the Author of the New Covenant, and died to ratify it and make it "sure to all the seed." It is, therefore, eternal and unalterable. "No man disannulleth or addeth thereto." As it stands it is the only way in which salvation can come to man. It is true that the Old Covenant was "dedicated" with the blood of animal sacrifice, but no will, human or divine, is unalterably fixed till he who makes it dies. So we see that while the Old Covenant could be added to, amended or abolished at the will of its Maker, the New Covenant cannot.

The Old Covenant or Testament, then, is not that portion of the Bible so called, but is found within it, and consists of a promise of the land of Canaan with the condition of circumcision made to Abraham, Isaac and Jacob and the twelve tribes. "Because of transgression" the law, with all its commands and ordinances, moral and ceremonial, was added. But the people "continued not in" this covenant. They broke it, and forfeited its blessing, and were therefore driven out of their inheritance, the land of Canaan, never more to possess it as heirs of the Old Covenant. The New Covenant supplanted the Old, and caused it to "vanish away." The death of Christ is the firm-line, so to speak, which divides the Old Testament from the New. As regards its inception, the New Testament or Covenant is older than the Old Testament. It is contained in "the seed of the woman" of Gen. 3. It is based upon it, but while promise of the land to Abraham, "In thy seed shall all the families of the earth be blessed," which was separate from the land promise. It formed the basis of salvation and hope to all the "spiritual"

zed!" before Christ came. It enabled Abel to offer a more excellent sacrifice than Cain; Enoch to walk with God; Noah to build the ark; Moses to look for a city which hath foundations, whose builder and maker is God; Job to say, "Though worms destroy this body, yet in my flesh shall I see God;" David to write those wonderful Messianic psalms, and Isaiah those marvellous prophecies. Hence the book we call the Old Testament is full of glorious things of the New Testament, while the "Gospels" of the New Testament belong, in point of time, to the Old.

Let us compare these two great covenants. The Old Covenant was made for the benefit of one single nation; its laws were heavier than the people could bear, containing no mercy to the guilty; its promises had to do with *this life only*; its inheritance was a few square miles of territory called the land of Canaan. It was "delicate," but never made absolute and unalterable by the death of Him that made it. Hence, seeing the people broke it and forfeited their claims to its inheritance, God was free to make a "New Covenant," thus annulling the Old, and when the New was confirmed and made irrevocable by the death of Jesus, the Old vanished away for ever.

The New Covenant, on the other hand, is made for the benefit of not the Jews only, but the Gentiles also; in fact, for "whosoever will." The commission of this covenant is, "Go, make disciples of all nations," "preach the gospel to every creature." Its laws are simple and easy, full of justice and mercy. Forgiveness is its greatest burden. It reckons genuine faith in Christ as righteousness. Its promises have to do with this life and the life to come. The Old Covenant has not one word about the future life. The New Covenant supplies this greatest of all needs. Eternal life with all its unknown realities is the great gift of God through Christ. Its inheritance is not merely a little tract of land, but "all things" in heaven and earth, visible and invisible—"all things are yours." Christ is heir of all things, and His people are "joint heirs" with Him. It is not dissoluble, but is an "everlasting covenant." It has been ratified and "confirmed," so that it cannot be dramiddled through all eternity. It has been made "immutable" by the death of Jesus. Till the death of Jesus this grand New Covenant did not come into "force," that is, men were not bound by its conditions nor did they inherit its blessings. The long line of the faithful before Christ came by faith and hope anticipated it, but "received not the promise"; none were "made perfect," but their faith secured their final salvation. Jesus, during His earthly ministry, laid bare its glorious principles and unfolded much of its heavenly character; but it was not till after His

death, when the seal of the divine testament was broken and opened out in full by the apostles under the "ministration of the Spirit," that men understood what great things God had "prepared for them that love Him." Life and immortality were then brought to light. All the profound spiritual truths of Christ's teaching then for the first time took shape and form in men's minds. The great doctrine of the atonement through the blood of Christ; the heavenly nature of the believer's hope; the all-conquering love of God, enabling men even to love their enemies, all became luminous and beautiful as they had never been seen before. Jesus shed a flood of light upon the law, and in turn the Holy Spirit through the apostles shed a flood of light on the teaching of Christ. Thus light arose and increased in brightness unto the "perfect day."

Now, therefore, God has *but one* covenant with man—the New Covenant in our Lord Jesus Christ; and under its conditions alone can men now be saved, and its glorious inheritance is man's only hope.

JOE. PITTMAN.

## In Bible Lands.

### THE VALLEY OF GIHON.



This valley stretches north-east and south from the Jaffa Gate. In the former direction it gradually opens up into the adjacent country, and in the latter it passes into the Valley of Hinnom, and so debouches into that of Jehoshaphat. It forms a natural channel for the water that falls or gathers on a portion of the country north and north-west from Jerusalem; and, accordingly, we find in the valley the Upper Pool of Gihon. Its local name is Birket-el-Mammilla, and there is unwanted concord in regarding this as the reservoir concerning which we read that Hezekiah "topped the upper water-course of Gihon, and brought

it straight down to the west side of the city of David" (2 Chron. 32: 30). An aqueduct leading from the pool into the city can still be traced at some points, and that is believed to shed light upon the passage just quoted: the king had the water conveyed into the city, instead of allowing it to flow down in its natural channel to the Valley of Hinnom below. It is supposed by others that the water was conveyed into the city, from springs now unknown, by a subterranean passage, that a besieging army might be ignorant of. But however these things may be explained by future researches, the reservoir within the city called the Pool of Hezekiah, near the tower of Hippicus, attests the opinion of former times upon the subject. The concealed spring just referred to, if such there be, is not to be confounded with the Upper Pool, which is dry in summer, and filled only by the rain.

## Open Column.

### A MODEL CHURCH.

It is always well to have a high ideal, even if one fail to attain to it. In that case we will always rise; but if our model be low, we shall sink, for we can never get above it. My ideal of a church I have never found yet, although I think it is attainable. My views may not be deemed worth much, yet perhaps they may tend to edification.

A church must necessarily be a part of the Church—that great body of believers who have been called out by the Lord our God Himself, and who have responded to the call. What does this mean? Let us ponder a moment.

Is it not that they have separated themselves entirely from this world, that they have renounced their citizenship here, in time, for one in eternity? No partial separation, for we have no authority for that. We cannot claim the high position of sons and daughters of the Living God if we cling to one iota of the world. We have Scripture for this, and must not deceive ourselves. Christ must be all in all.

We must also do His work in His own way, and not bring our own wisdom into play to plan out and arrange measures. We must become fools in order that we may become wise—content only to do

the will of God, and no more. Neither must we lay up treasures upon earth. If God blesses us with wealth, we must not consider one farthing our own—it is the Master's entrusted to us for a purpose. If service be our object in life, we will find our greatest pleasure in using God's gifts in accordance with His will. Rightly used, wealth will minister to our comfort and increase our capabilities of service; but we must not pander to the world. If in trade, we must show the unconverted that the Christian's faith is a live reality, that extends to his minutest actions; giving as good value as he can for the money, not following the world's plan of giving as little. Everything done in the name and for the glory of our Lord: every deed and act of worship for God demands no less.

Actuated by such principles, could we adulterate our goods, or furnish inferior articles knowingly to those who impose them upon the purchasers? Would we publish flaring pulls of our wares, which are virtually falsehoods, calculated to enrich ourselves at the expense of our neighbor? Could we gamble with God's money on the share market, or use it to take undue advantage of, or even make a scarcity of God's gifts to humanity—all the while perhaps meeting every week in a building that is over head and ears in debt? I trow not.

Ah! I hear someone say: "If we do this we shall starve. God has placed us in this world to do the best for ourselves, and to use our brains for that purpose." Nothing of the sort: for "He is faithful that promised." And His words are, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." If Christians undertake to do the best for themselves, they may rely upon it—they will end by doing the worst. Never was a greater mistake made. The Christian's duty is to do his best for his Lord, and to sink himself altogether.

As to using his own brains! why, man had some thousands of years' trial of that plan, and failed so utterly that God had to step in and take all his evil deeds upon Himself, and grant him His own spirit to go on with. For reasons only perfectly known to God Himself, man's intellect is not to be trusted unless influenced by the Holy Ghost.

But who can attain to this? Any one who has been born from above:

who has put on Christ—if so be he *quench not the Spirit*. I thank my God that Christ can cover my deficiencies in the eyes of the Father, for it is He who is my substitute—but my duty remains the same, out of love and gratitude.

To such Christians, "All things are possible."

Let us imagine a number of such Christians located in a certain district. They will naturally draw together, being practically the one family. They will soon provide a house of meeting, each assisting in accordance with his means, for it is a principle they can never lose sight of—"To whom much is given, of him much is required." Each one will be glad to give as *much* as he can, and the poor brother who gives threepence for his Lord's service, out of his five shillings, will be reckoned to have given as much as the wealthy one, who, out of his thousand gives fifty pounds. A meeting house is a necessity to a church in exactly the same way as a common room is to the family—a place in which to associate, consult, and otherwise carry on their joint duties. Worship is the business of the Christian, and teaching and learning—in whatever way the church may adopt—is worship. As no family would care to have its common room half a mile away from its sleeping apartments; so the meeting house will be within easy reach of all, and not two or three miles off.

In churches actuated by the foregoing principles, there would be no lack of funds, for the Master has guaranteed it. The constant begging for money we hear is a direct proof that, as churches, we do not seek Christ and His righteousness first: for *He cannot lie*. One result would be, that—though perhaps smaller—we would have far more meeting places, and no longer only one, often so far away from all or most of the members as to take them half the Sunday to walk to and fro. If those who can afford to ride would only put their fine money together, the cost of a hall would, often, soon be raised.

My ideal church would have its constitution in accordance with the Scriptures. First, Elders—exercising the rule of the father; having power to suspend any who "served the tabernacle," were quarrelsome or disputatious, and in extreme cases even to expel altogether; having arbitrary power in no sense, being themselves subject to discipline, in

accordance with the Bible; men mighty in the faith. Failing those having the necessary qualifications, an executive composed of the wisest, holiest, and most spiritual in the church.

After them the deacons.

Then the main body of the brethren: each individual, from the highest to the lowest—from the oldest to the youngest, a "living stone"; exercising his gift to the best advantage—not alone, but assisted and encouraged by the rest, but more particularly by those of a similar gift, who would naturally work together. Sisters likewise: but all *within* the church. No unauthorised pledges of any sort, but each waiting upon his ministry. Thus there would be no lack of bands, &c., for work: only there would be no such thing heard of, the bond being solely church membership and gift. The church doing everything, all ultimately coming through the apostolically appointed officers.

Should a brother have any gift in an especial degree, so that it would be of advantage to enable him to devote his whole time to its exercise, he would be supported, but no more. As, for instance, an evangelist. He would, however, be only a brother among brethren, and in no sense a leader. The evangelist's work would be the proclamation of the gospel to outsiders; at all times and seasons; anywhere—in street or hall, as he may find the opportunity; also using his experience in advising and teaching the younger brethren who may have been called to similar work. He would never be allowed to monopolise the whole teaching in the church. The work of the evangelist lies in the gospel meeting.

Next comes those who though not members yet, in course of time may be, and are a solemn charge committed to the church. I mean the *children of the church*. For these and other learners the church would furnish Sunday Schools, &c., but nothing in the slightest degree savouring of separate organizations. In no case undertaking to do the Spirit's work by human means.

Suppose several "model churches" to exist: they would naturally center for the purpose of learning from each other, for they are but members of one body, but we would never hear of Endeavour Unions, Sunday School Unions, &c., &c., conferring independently and settling their own business.

The fact of the officers of any church being *ex officio* officers of any of these associations is only a snare to the unwary. Any society could make the governor *ex officio* president, but that would fail to make all its resolutions acts of Parliament.

Model churches would no doubt have their papers, and plenty of them, but they would be published under the direct authority of the churches. Their sphere of usefulness would be largely increased, and they would have no longer to struggle for an existence, as is so often the case now. Further, the objectionable feature of advertisements would be done away with, to the relief of many a Christian—there would be no necessity for them.

The picture I have drawn is very imperfect, but as far as it goes I am of opinion it is in accordance with Scripture. I ask the brethren to consider it carefully, and see if it would not offer a far more united front to the enemy than the Church of Christ presents at present.

A. DAVISON.

#### A LETTER TO A BARRISTER.

205  
No. 5.

I feel grieved to have to deal with the perversions displayed in treating of 1 Pet. 3: 20, 21. You state "that you find that Peter uses the faith of Noah in building the ark as the means of saving himself and his family." Neither faith nor obedience is used in the passage. Peter distinctly states that few, that is, eight souls were saved by water. Alford translates it "were saved by water, which (water) the antitype even baptism does also now save you." I have five translations of the N. T., and each translates it, saved by water; and each, that baptismal water also now saves. Surely the above passages, with Heb. 10: 22—"Having our bodies washed in pure water"—with the lexicographer Parkhurst in his Greek lexicon, on the *loutros* of Eph. 5: 26 and Titus 3: 5, states: "In both passages there is a plain allusion to baptismal washing." There is no small amount of evidence in the above as to the nature of epistolary baptisms.

You further state that "Peter does not say what the immersion is into, but he does clearly indicate that it is not into water, for it is not the putting away the filth of the flesh," &c. The matter is just the reverse of that. For if there had been no

immersion in water, the idea of *not* putting away the filth of the flesh could neither have relevance nor a place in the sentence. Peter's statement is a needful instruction to the end of time, showing that the *object* for which the body is immersed in water is not the cleansing of the body, but, as Alford translates it, "the inquiry of a good conscience after God."

Again, you state: "John the Baptist immersed penitent believers, borrowing the rite from the Jewish rabbis, who used it for the initiation of proselytes," &c. Not only is this an evasion of divine truth, it is a false statement. John himself gives the lie to it. When the Lord Jesus came to him to be immersed, he said: "I knew him not, but he [i.e., God] who sent me to immerse in water," &c. He was therefore commanded by God to immerse in water. The Saviour once put the question, Was the baptism of John of heaven, or of men? I answer emphatically, from heaven.

And now, Mr. B., what do you expect to gain at the hand of the Sovereign Lord for treating His word as you do? All your effort is to bolster up and perpetuate a corrupt substitute for the will of the Lord Jesus, introduced by the church after she had become corrupted from N. T. teaching, and made law by the Pope, A.D. 1311, whereby the Great Commission has been laid aside and now treated with contempt by thousands who profess to love and worship its divine author.

You further state: "Nor will all the argument in the world, founded on the meanings of *baptizo, eis and ek*, convince me that the enuch and the 3,000 were actually, fully immersed." Why this disbelief? I must tell you plainly that Colonel Ingersoll, in all his championing of infidelity, never surpassed the above. The word of God declares that Philip immersed the enuch. You say you do not believe it!!!

Just note the importance Philip attaches to the command in the Great Commission. During the short time he had been in the chariot, having first to explain the prophetic prediction, then to teach the way of salvation through Jesus; yet, before they came to the "clear water," Philip had taught the enuch that the author of his salvation required him to be immersed.

Then what the difficulty with the 3,000? You know there were in the "upper room" 120 disciples. Say

that there were 100 males. The 3,000 would only be 30 each to immerse, which could be performed in an hour. Pools for public ablutions existed in Jerusalem from three to six acres and larger. And the Holy Spirit affirms that the 3,000 were immersed, while you deny it.

You state that *baptizo* is a frequentation (urging its applicability to the every day baptism of believers by the Holy Spirit). I know there are some who *think so*, but it has no real authority. I think that I can state without fear of refutation that the verb contains nothing in it indicative either of element, duration, frequency or result. The element may be anything penetrable, liquid or dry, filthy or pure. The immersion may be instantaneous or eternal—instantaneous, as the bladder submerged, to rise immediately; or as the stone, to rise no more. The regimen of the verb in every instance must supply the information.

You think that *baptizo*, before or during N. T. times, acquired a technical use. In reply I may state Dr. Carson gave an unqualified challenge to the world to produce an instance in proof of its meaning being changed from 500 B.C. to his day; as also an instance showing its use in all Greek literature in any sense but that of immersion, literal or figurative. His challenges have never been accepted, because they cannot be.

May you and I duly consider that we must give account for the manner we both receive and teach the Word of God. Respectfully yours,  
GEO. GOODY.

## Correspondence.

IS THE WORLD GROWING WORSE?

To the Editor of the A. C. Standard.

DEAR BROTHER—I desire to express the pleasure that I have received from the personal of your articles on "The Kingdom," and "Is the World Growing worse?" The pessimist is so constantly not only iterating but reiterating his opinions from the press, that an article or two from an optimist is refreshing. E. G. and W. W. D. challenged you, and although one of these intimated that you are "as blind as a bat" on what you have undertaken to write, he did not throw the least glimmer of light to improve your eyesight. A common proverb says, "Where there is a will, there is a way," but in the present case this is scarcely applicable, for I am confident that with many a

strong will to attack you exists, but no competent scribe has appeared to show the "way." Doubtless you remember Pope's couplet in his "Essay on Man."

"In spite of pride, in erring reason's spite,  
One truth is clear, whatever is, is right."

And I have met some people who have adopted the following parody of this.

"In spite of pride, spite erring poet's song,  
One truth is clear, whatever is, is wrong."

Both these are extreme views, and as a moderate man I agree with neither, but prefer the Latin proverb *medo talantus sit.*

*Is the world growing worse?* A good brother lately directed my attention to the howling, yelling, and "barracking" I think is the technical term—of some hundreds of young men at a football match, as a proof that the world has not improved. I allowed that this was not an intellectual method of spending an afternoon, and that football as it is usually carried on is fit for savages and Larrikins only, and that the exuberant spirits of youth might be more profitably occupied, yet I could not agree with my friend, that this noisy scene was a mark of deterioration; but maintained that it was a great improvement from the cock fighting and bull-baiting of a past generation.

Your articles have set brethren not only thinking, but talking, and I have been asked if the views of the STANDARD are correct, would there be so much crime in the world at the close of the nineteenth century? To this I have replied that the question is not Does iniquity abound? but is it increasing or decreasing? This can be answered only by comparing present with past times, and you have shown that history reveals darker pictures than the dark ones of the present day. We all grieve over abounding iniquity, and at the small inroads made upon it, and at times feel dejected and inclined to say,

"We have preached for centuries,  
Till at last men seem to cease,  
So few seem any better off."

But, as Dean Farrar says, "Such thoughts must not blind us to what is still a splendid reality, the abolition of slavery amongst Christian nations, the extinction of the gladiatorial games and the cruel shows of the amphitheatre, was rendered more merciful, womanhood honoured and elevated, childhood surrounded with an aureole of tenderness and embraced in the arms of mercy, education extended, marriage sanctified, the bonds of serfdom broken, hospitals built, the eternal and inalienable rights of man everywhere asserted, pity for the prisoner, compassion even to the animal world, and the gospel preached to the poor."

Some point to the spread of sacerdotalism as a great evil, but that is not an evil of the present day only, but history repeating itself, it is centuries old, and as a set off we may point to the spread of Unitarianism in the last century, to Rowland Hill's Panthe-

Dolittle and the fox hunting rector, as evils that to a great extent are things that were Blackstone, the law commentator, relates that early in the reign of George III. he went from church to church to hear every clergyman of note in London, and did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that it would be impossible for him to discover from what he heard whether the preacher was a follower of Confucius, or Mahomet, or Christ. Now, I readily grant this could be said of some sermons delivered in the present day, but would such a sweeping assertion as the above be true? I know not.

*Is the world growing worse?* Is crime increasing? What is the reply of our police and our judges to this question? An assertion was made by some agitators for State aid to religious teachers, that crime in Victoria is increasing, but Mr. Huxley conclusively proved the assertion to be baseless, and he is supported by the judges of the Supreme Court, who in their annual report state that there was a considerable decrease in the number of cases brought to trial during 1895 as compared with 1894. The annual report of the N. S. W. Inspector General of Police, Mr. E. Tolbery, shows that the total number of arrests made during 1895 was 22,855 as compared with 22,755 during 1894. This is an increase of 103, a large number, but it is less than 4%. And Superintendent Read appends a report in which he states that there had been a gratifying decrease in serious crimes. Turning to our mother country, in 1869, in Great Britain, 2600 were sentenced to penal servitude; in 1891 there were but 751. In 1870 the prison population of Great Britain was 26,361, in 1891 it was 12,663 only. In the same period the convict population had decreased 50%, and the houses of ill-fame 75%.

These are hopeful symptoms, and I would like to say a word or two on drunkenness and war. With your permission I will take another opportunity for this, as probably what I have written will occupy as much space as you can spare.

Ballarat

M.

## Church News.

### NEW ZEALAND.

**INVERCARGILL.**—We have added, since last report, one by faith and obedience, and two by letter. The meetings continue to be fairly well attended, though not largely. Bro. Way is still holding forth the Word of Life with unwavering confidence, and we are pleased to say that he remains with us

ill Easter. We trust much good will yet be done.

Returns for the year ending January 31 are again being made up for Conference, which are encouraging. During the year we have received 19 into fellowship in the following manner:—Restored, 7; letter, 6; faith and obedience, 4; formerly immersed, 2. Our loss in that time has been only 2. Our membership now stands at 78, so with the united effort of the church working harmoniously together, we are determined for greater results during the coming year.

Feb 10

R. HILL.

**WELLINGTON.**—The church has closed three new deacons, and also invited Bro. A. F. Turner to labour for another year.

The late Bro. Armstrong (recently deceased near Palmerston) was for a few years a member of the church here, and the sad news of his untimely end caused a severe shock to the brethren. Bro. Armstrong was one of those Christians who delighted in the counsel of God, and was ever ready and willing to assist in church work of any description. For a few months prior to his removal to Auckland he filled the office of deacon, his upright character and genial manners raising him high in the estimation of his brethren. Our sympathies and prayers are for his dear wife, who, we hope, will be comforted by the precious promises of our God and Father.

The Mutual Improvement Society held an Open Meeting on Monday evening, Feb. 10. A good programme was gone through, after which refreshments were handed round. Altogether a most enjoyable evening was spent by the large audience.

The church has had the pleasure of meeting with Bro. Maston. His exhortation by the way was most encouraging and edifying, everyone being pleased to meet with an old fellow soldier of the cross.

Feb 14

JOHN A. SHENKIN.

**BRO. A. B. MASTON AT WELLINGTON.**—The arrival of our highly-esteemed Bro. Maston was the signal of some excitement to the brethren living in Wellington. Thus it was no mean audience or small gathering that assembled in the Dixon-st. chapel on Feb. 9th to listen to his words of exhortation and renew old friendships.

The name of Bro. Maston in this locality is a household word, and to the writer, never a word has ever been heard of any fault or disapproval of our brother. The chapel was well filled for the morning service. As a matter of fact, the whole of the Newtown brethren abandoned their meeting place, and threw in their lot with the Dixon street church, breaking bread for the first time as one brotherhood for a very long period. The Teitoe church was also represented.

Faces of old friends were there, and

members who have not been to chapel for months were to be seen sitting in their old familiar seats.

According to the speaker, it was just 16 years ago since he arrived in Wellington. Then the membership of the church only numbered 25 brethren, some of whom he was pleased to see at the present time. It was also 12 years to the day since he left ministering in Wellington, and he was pleased to see the steady progression made of the primitive gospel of Christ since his last visit to these Wellington shores.

Bro. Maston exhorted the church for a full hour, evidently reaching the hearts of the brethren as he described the "Church of God," and its mission in the world.

In the evening a great gathering heard Bro. Maston preach the gospel. The chapel was simply crowded, seats having to be provided up the aisles, on the platform, and in the school-room. It will be a long time before such an imposing sight vanishes from the minds of those assembled. The subject was, "The Greatest Verse in the Bible" (John 1:16).

We all hope and pray that our brother may yet be spared for many years to labour for the cause he so much loves.

JOHN A. SHENNAN.

### NEW SOUTH WALES.

WAGGA WAGGA.—We are pleased to report that there were five additions by confession and baptism last week.

Feb. 24.

F. G.

### SOUTH AUSTRALIA.

SOUTH AUSTRALIA.—Mr. H. D. Smith is at Millicent, and is holding meetings in the Institute on Sunday evenings, after the close of the services in the local chapels, and is getting larger audiences.

Mr. Cameron has taken up his work at Milang and Point Sturt. We hear of one addition since his first began.

HENLEY BEACH.—We held our third anniversary services at Henley Beach on Lord's Day, 26th January, the meetings being well attended. On Tuesday the 28th, some 200 brethren and friends sat down to tea, and remained to the after meeting. The church reported 2 additions, also 1 death and 1 transfer to a sister church, leaving the membership the same as last year, numbering 29. The year has been richly blessed to the church through the meetings during that time, in which mutual help and Christian love has sweetened our fellowship and cemented us in loving union. Financially our position has improved, having again reduced our debt by £40. On Wednesday the 29th the Lord's Day School tea and after meeting were held. The school has increased in numbers during

the year from 33 to 50. The church enters on the new year with good courage and strong faith, knowing that they who work for the Lord are a means of blessing to others, and are themselves richly blessed.

Feb. 7.

T. B. V.

HINDMARSH.—Bro. A. T. Magarey preached for us Lord's Day evening last. There was a good audience, and although no visible results followed, we pray that the word preached may have abiding place in the hearts of those who listened.

Feb. 11.

A. G.

NANTAWARRA.—We are pleased to be able to report the beginning of gospel services here on Lord's day, the 9th, by our good Bro. D'Nest. Our notices to the public were numerous, but were almost unheeded. We hope for better things as we go along.

Feb. 11.

Sec.

### VICTORIA.

NORTH YANAC.—On Lord's day, the 16th, we held our Sunday School anniversary, when we had Bro. and Sister Little with us. In the afternoon Bro. Little preached on "Child Consecration" to a good attendance, and in the evening his subject was "Jesus and the Man Born Blind." On Tuesday we had the usual picnic at Yanac Swamp. After the oppressive heat of the three previous days, a change came on Tuesday morning; so the day was comparatively cool, and a large number turned up at the picnic in spite of some other attractions. The day was most enjoyably spent in various amusements, viz. boating, cricket, rounders, etc., besides disposing of a very fair amount of the good things provided. Altogether it was generally agreed that it was the best gathering of the kind we have had.

J. W. McCALLIS.

MYSTIC PARK.—Just a few lines to let you know that we are moving along quietly. We have had our Bro. Hagger with us again. He held one gospel service, which was fairly well attended. We have one addition to report by faith and obedience. This is the first fruit of our brother's preaching in these parts. We hope that many others may be brought to see the truth and turn to the Lord.

Feb. 12.

G. A. W. M.

ANSON VALE.—We are pleased to report further triumphs of the gospel in this place. Last Lord's day morning we had the pleasure of receiving two young men into the church, whilst in the evening at the close of a very earnest address to a large audience by Bro. Wm. Wilson two more of our senior scholars came out and confessed Christ, whilst our put Him on in His own appointed way.

Feb. 25th.

T. M.

### HOME MISSIONS.

—O—

DIGEST OF TWO MONTHS' REPORTS.

W. D. LITTLE.—Had laboured at North Yanac, Lillimar, Lecor, Kaaliva, Bordertown, Duckingham, Mundalla. Additions by faith and baptism, two.

G. H. BROWN.—Held services at War-racknabeal, Beulah, Bangerang, Galaquill, Galaquill East. Two additions by faith and baptism. Also conducted a series of meetings at Port Fairy. Called at Blakeview and Ballarat, preaching at both places.

THOS. HAGGER.—Had been labouring at Fernhurst, Wedderburn, Eelueha, Ballandella, Kyabram, Wharparilla, Merrigum, Benjerop, Fish Point, Mystic Park, Kerang East, Murrabit, Yarrowalla, and Mysta. Two additions by faith and baptism.

### OUR BUDGET.

—O—

Do not treat this world as though Christ had never been in it.—*Dial*.

Religion is the best armour a man can have, but it is the worst cloak.—*Junius*.

Thanksgiving and prayer are the inward emotions of a holy mind, the inward holy choir.

Bro. C. G. Lawson has been preaching at Swanston during the month.

Bro. John Verec, whose portrait appears in this issue, is a brother of Dr. J. C. Verec.

The following are the arrangements made for the Victorian Conference:—Place of meeting, Lygon-st. chapel.

Temperance Demonstration, Thursday evening, April 2nd, 7.45.

General Conference commences at 10 on Friday morning. A special programme will be prepared for "Home Missionary Night" on Friday evening.

Saturday forenoon will be devoted to Educational Committee and Sunday School Union. The afternoon to Foreign Missions and unfinished business from the previous day. Saturday night at 7.45 Bro. Dunn will give the Conference Essay. Subject, "Our Position and Mission."

On Lord's day afternoon, the 5th, Bro. Selby will deliver the Conference Sermon at 3 o'clock.

The picnic will be held on Easter Monday (probably at Riversdale); and on Monday night the cantata entitled "Jacob and Esau," under the auspices of the Sunday School Union, will be given.

Statistical forms have been sent out by the Victorian Conference Secretary. His work would be facilitated if church secretaries would send their returns to him as quickly as possible.

The monthly preachers meeting will be held on Monday next in Lygon-st. chapel vestry. All speaking brethren invited.

Dro. Hamill has been preaching at North Richmond for the past four weeks. We hear of three additions by faith and baptism.

Dro. Selby is expected to return to Melbourne tomorrow (Friday). Dro. J. Barnacle preached at Lygon-street last Sunday evening.

At the Annual Meeting of the Reebabites just held, Bro. W. Wilson was appointed District Chief Ruler, the highest position in the Order.

Dro. Whitelock having resigned his position as Secretary of church at Nth. Carlton, is succeeded by Bro. H. Banks, Bennett-st., North Fitzroy.

The Victorian Sisters' Conference will be held in Lygon-street chapel on Wednesday, 1st April. Afternoon 2.30 to 5.15. Evening 7 to 9.

We hear of good morning meetings at Perth lately, many members coming and going. Bro. A. Bell, secretary of church at Perth, is expected in Melbourne during Conference time.

A negro Methodist's idea of ministerial qualifications: "De new preacher is more learnt than Mistuh Boles was, but Lor bless you, sah! he ain't got de doleful sound like Mistuh Boles had."

Our obituary notices are numerous this issue. For want of space we are compelled to hold over two others, viz. Bro. Beswick (Auckland) and our aged Sister Hancock (Prahran).

Collingwood Harvest Festival services will be held all day next Sunday, March 1st, and on the following Tuesday evening. Ample preparations are being made, and large gatherings are expected.

The Annual Conference of the churches in the West Wimmera will be held this evening. We hope that satisfactory arrangements for carrying on next year's work in the district will be made.

There are now 300 native evangelists in Uganda. They go from village to village preaching Christ to the people, receiving no remuneration, and depending entirely on the people for daily food.

We have been asked to request sisters of meeting to make arrangements for Conference, to be held Monday, March 9th, at 7 p.m., at Swanston-street Lecture Hall. A large attendance is requested.

A fortune teller by reading the hand, says the *Prophetess Monthly*, is reported to be flourishing in some of our suburbs. That it should be so is a libel on the common sense, to say nothing of the intelligence, of our people.

Bro. P. S. Conning, has been preaching for the present month at South Melbourne. On Lord's day evening, the 16th, four were immersed, and another one last Lord's day evening, making eight additions by faith and baptism since the commencement of the year.

"For whom is the liquor traffic licensed? Teetotalers? No. Drunkards? No. Respectable moderate drinkers? Yes. Then, respectable moderate drinkers, you must accept the responsibility of part-creating the misery and crime resulting from the licensed liquor traffic."

The British War Department received a record of certain regiments in India numbering 5,510 men. It was found that the death-rate among free drinkers was 44 per thousand; among moderate drinkers, 24 per thousand; and among total abstainers, 11 per thousand.

The brethren at Oamaru, N. Z., have moved into their new meeting place. It is called the City Temple, and is rented by the brethren from the Athenaeum. From what we hear the building is a vast improvement on the old place, and the change seems to indicate a brighter outlook.

The Sunday School in connection with the Prahran College (conducted by Bro. J. E. Laine) has joined the Sunday School Union (Victoria), and will take part in the next annual examinations to be held on the 13th and 14th April next. For this reason Bro. Laine has resigned as one of the examiners.

Bro. G. H. Mosey has also declined to act in the capacity of examiner this year, as he is preparing a class to take part in the examination. Brethren Lawson, Barnacle, and Selby have been requested to act as examiners in conjunction with Brethren Dunn, Utman, and McLellan.

Bro. E. E. Ryall, the energetic secretary of the Victorian Churches of Christ S.S. Union, goes to Outtrim, Gippsland, to a situation at that place. Bro. Jas. Wiseman, the assistant secretary, will attend to the secretarial duties until the next annual meeting of the Union. Bro. Wiseman's address is Kent Avenue, Ascot Vale.

A certain steamship company in New York, in consequence of the demand for five pence and cheap rates from "militant-looking" men, has had the following biblical quotations printed:—

Thou shalt not pass—Numbers 20: 12.  
The wicked shall no more pass—Nahum 1: 13.  
None shall over pass—Mark 13: 30.  
They that over, yet they can not pass—Jer. 5: 22.  
No to pass the fare and went—Joshua 1: 5.

Applicants for free trips are, according to the *Christian World*, shown these selections, and as a result either give up begging or "pay the fare and go."

We hear that the debate between Bro. I. Selby and Mr. K. Roberts is likely to come off after all. Fresh cogitation has been opened up, so that it is within the range of possibility that the preliminary sparring may eventuate in actual warfare.

We regret to hear that Bro. Jennings (Bitzoy Tabernacle) met with a serious accident last week. Getting off the dummy of a tram, he was knocked down by a tram coming in the opposite direction. He was taken to the hospital, from which he was removed on Sunday afternoon to his home, and we are glad to hear that he is recovering rapidly.

The scientific search for "the missing link" has received humiliating disappointments. A Dr. Dubois found some ancient bones, and the scientific world was startled by the announcement that the missing link between man and the ape was found at Java. Professor Virchow has inspected the remains and declares that they are those of an ape of the common type, and so Dr. Dubois has once more to set out on his travels in search of his missing ancestor.

Referring to the Infant Prince Boris, Orlov in the "Evening Show" of the *Journal* says:—"He will be the most Christian Prince in Europe—a combination of both the Eastern and Western churches, Greek and Catholic, and a fitting bulwark against Moslem domination. If he could only be made a Plymouth Brother also, and get to submit to immersion at the hands of the Baptists when he reaches years of discretion he might do a good deal in his own person to bring about the unification of Christendom."

The Rev. W. Melburn, the blind chaplain of the American Senate, in opening the proceedings of that House at the time of the threatened war with England, referred to the horrors of war. His prayer was as follows:—"Grant, we beseech thee, that we may be saved from embracing our hands in each other's blood. Let the spirit of justice and magnanimity prevail among the rulers of both nations, and among the kindred people of the two lands." The Senate directed the invocation to be recorded in full, and many of the Senators congratulated and thanked the Senator.

The distribution of the Bible is now conducted on a vast scale. The Bible Society alone has 600 expositors, while in the East 400 Bible women are engaged as distributors. Among the recent atrocities perpetrated by the Turks in Armenia is the putting to death, amid circumstances of the most revolting inhumanity, two native pastors attached to the American and Anglican Mission Churches at Marash. Both suffered terrible tortures at the hands of their Moslem persecutors, and the American missionary is said to have been flayed alive.

## LOVED ONES GONE BEFORE.

**HART**.—We regret to announce the death of our Bro Hart, an officer of the North Fitzroy church, on Tuesday evening, 30th January, at the ripe age of 72 years. Our brother had been alling since the death of his wife some few months ago, and though every attention that human skill could suggest, combined with the devoted love and nursing of his daughter, our Sister Hart, and the earnest sympathy of the brethren, the course of disease could not be stopped, and our brother "fell on sleep." Bro Hart has been associated with the Churches of Christ since 9th Nov., 1874 (over 22 years), during the whole of which time he has been an active member, having for many years filled the position of deacon in the church at Barker's Creek and Castle-maine district, where his zeal in the cause of Christ will long be remembered, both as regards his work for the church and Sunday School, together with his help in the temperance cause. Coming to Melbourne some years ago, our brother cast in his lot with the church at North Fitzroy, and some time after was elected to the position of deacon. He was an earnest upholder of the truth, and the whole of his life was marked by a rugged fidelity and loyalty to God's word. Though perhaps not a man of brilliant parts, he was a willing and earnest worker and whatever he took in hand was marked with thoroughness. Prior to casting in his lot with the brethren at Barker's Creek, our brother was associated with the Bible Christians (though originally a Presbyterian) and owing to the preaching of Bro J. E. Laing at Barker's Creek in 1874, he saw the way of the Lord more clearly, and obeyed the truth.

Our brother was buried on Saturday, 1st Feby., Bro. Cowley and Forbes conducting the service, and Bro. Law on engaging in the closing prayer. A large number of the brethren were present at the grave and all joined in singing, in compliance with the wish of our late brother, Sankey's hymn "Blessed Assurance." Allusion was made to his death at the gospel service, on Sunday, 9th February, by our Bro Baker, a large congregation being present, the choir singing as a tribute to his memory "Only Remembered by What We Have Done." W. C.

**GENT**.—By the hand of death another of our members, in the person of Bro Thos. Gent, has been removed from us. On the afternoon of Feb 9th our brother fell asleep in Jesus at the age of 34. He has been a member of the Norwood church for the past three years. It was not without a deal of persuasion that he yielded to the claims of the gospel, but at last he was pierced to the heart and submitted himself to the

Saviour's will. There was much rejoicing when he publicly confessed his faith in the Saviour. He was as a brand plucked from the burning. Bro Gent always rejoiced in the Lord. For some time prior to his decease he was a sufferer from consumption, and he struggled against it bravely in order to earn a livelihood for his wife and family. At last he was forced through sheer weakness to give up his work, and within four days of doing so he was a corpse. Thus one by one our members are passing away. "Lord, so teach us to number our days that we may apply our hearts unto wisdom." May the God of all consolation comfort the bereaved wife and family of our departed brother. A. C. RANKINE.

**MEYER**.—It is our painful duty to report the death of our Sister Meyer, on the 22nd of December last, after a protracted illness, which she bore with fortitude, thus closing a long career of work in the cause of Christ, and setting an example to those who remain a while longer to be also ready, and not to sorrow as those who have no hope, sustained by the knowledge that she is with Him who doeth all things well, and whose name is Love.

Mayborough. W. E. SYMONS, Sec.

**GRANT**.—On the 16th of December our esteemed Bro. E. Grant was called to rest at the advanced age of 82. For over 20 years he had been a faithful member and a regular attendant at the Lord's table, except when bodily infirmity, consequent upon old age, prevented him. During his last illness of several weeks' duration, he was frequently visited by various brethren, to whom he always gave a pleasant welcome, and expressed at all times his strong faith in God's promises, and the certainty he had for the future. The evening before he died it appeared to those who visited him that as his bodily power weakened, his faith became stronger.

On the 19th we laid his body in the tomb, Bro Bowman conducting the services. Our sympathies are with those relations that are left behind, especially his dear wife, to whom he was so kind, and we pray that our brother's strong faith may be a strong incentive to all to so live the present life, that the hope of reunion between those left behind and those who have gone before may be built on that only sure foundation—Jesus Christ.

Dunolly, Feb. 16.

J. A. C.

**YOUNG**.—On Wednesday, 9th inst., Sister John Young died very suddenly. This has been a great blow to her husband and children and other members of the family. The ways of God are unsearchable and past finding out, yet we are assured "all things work together for good to them that love God." May the sweet refreshing dew of his grace distil into the hearts of the bereaved out of this seemingly dark cloud of His providence. Hemdmarsh, A. G.

**PATERSON**.—After ten days' illness our Sister Agnes Aird Paterson fell asleep in Christ on Tuesday, 18th February, aged 68 years. She was baptised into Christ at Grangemouth, Scotland, and coming to the colony has with her husband been in fellowship for many years with the Church of Christ, Swanston-st. May the blessed hope of the gospel cheer and sustain our brother and family in the separation.

"When the weary ones we love,

Enter on their rest above,  
Seems the earth so drear and vast—  
All our life joy overcast—  
Hush! be every murmur dumb;  
It is only *Till He Come!*" C. G. L.

## ACKNOWLEDGMENTS.

## FOREIGN MISSION FUND.

Church at Warracknabeal, per Bro. Jas. Cust, 10/-; Sister W. Howard, Finsvale, N.S.W., £1 5/-; Bro. Jas. Rainbow, Moyarra, 5/-; Total, £2.  
Surrey Hills, W. WILSON,  
Victoria, Treasurer.

## RESCUE HOME.

Miss Stevenson, Brisbane, 10/-; W. C. T. U. Ballarat, 10/-.  
Armadale, Vic. Jos. PITMAN.

## VICTORIAN MISSION FUND.

Swanston-st., per Sister F. A. Kemp, £2 10/-; Hawthorn, per Sister Kefford, 15/-; Drummond, per Sister Gilmore, 7/-; Mystic Hark, £2; Kaniva, £2 6/-; Bardsertown, £1 10/-; Ascot Vale, per Sister Sparks, 8/-; Bro. Campbell Edwards, £10. Total, £22 5/-.

## ANNUAL COLLECTION.

Ballarat West, £6 10/-; Minyip and Dunmunkle, £2 9 11/-; Fitzroy, £1 4/-; North Yanac, 8/-; previously acknowledged, £64 0 10. Total, £71 1 6.

259 Lit. Collins-st., W. C. CRAIGIE,  
Melbourne, Treasurer.

## VICTORIAN BIBLE INSTITUTE.

J. G., 10/-; H. C., 1/-; H. W. C., 1/-; Bro Thos. Hagger, 5/-; Ballarat W., per Bro Morris, £1 9/-; H. Mett., 1/-; H. W. C., 1/-; H. C., 1/-; H. W. S., 1/-.

W. C. THURGOOD, Treas.

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