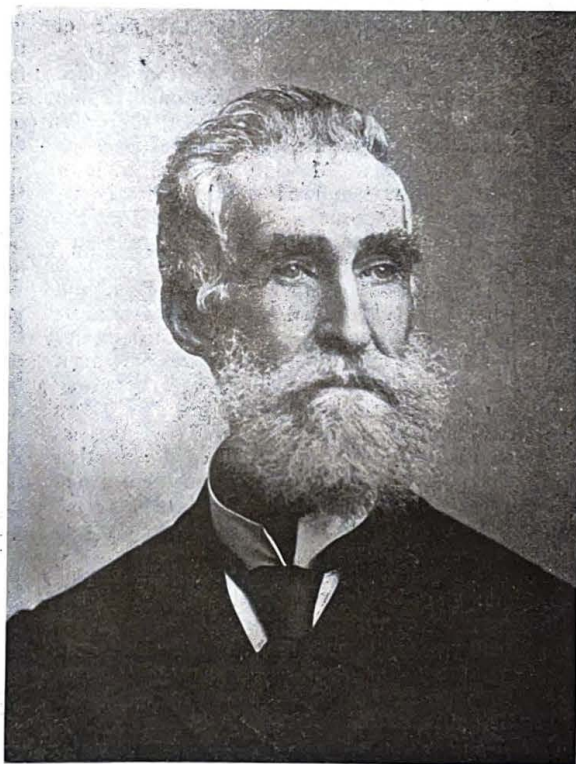


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The late Robert Harkness.

See T. J. Gore's Tribute to his memory, page 450.

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The Cross: Its Origin and Antiquity.

J. Inglis Wright.

In the minds of most people the cross is popularly recognised as the symbol of the Christian religion, and its origin identified with that "tree" upon which Jesus Christ was crucified.

The facts are far otherwise, for the origin of this symbol must be sought in the remote ages of pagan idolatry. In the Roman Catholic religion the cross is recognised as an object of veneration and worship; thus it may be unwittingly providing another argument for those who contend that popery is but a system of transformed paganism.

To find the origin of the cross we must penetrate the misty realms of remotest antiquity, and there, strange to say, we shall find this symbol identified with the heathen cults of the time. It is marvellous to notice how widespread and universal this pagan sign became in almost prehistoric times. In the Baal worship of the Druids, huge crosses of oak were set up. Layard found the cross figured as a sacred emblem in Nineveh, while in the prehistoric temples of Central America crosses were discovered, as also in India; indeed, one writer goes so far as to aver that "there is hardly a pagan tribe where the cross has not been found."

Egypt, the so-called "birthplace of civilisation," gives ample evidence of its recognition of this emblem as a sacred symbol. Its form as depicted on tombs, monuments and so forth was that of a T suspended from an oval, and in this shape  is found in the hands of many gods and goddesses—Amen, the father of the gods, Ra, the sun-god, Osiris, judge of the dead, the female deities Neith, Sekhet, and others.

In the Egyptian mythology it was a purely Phallic emblem, common to nature-worship, and is known as the "Crux Ansata"—the "Sign of Life." In the process of time the handle or "ansa" was dispensed with, and it became known as the Tau, the mystic sign which for many centuries symbolised the "hidden wisdom" of the Egyptians, Chaldeans and later cults.

For very many years Egypt was looked upon as the earliest home of religious philosophy, but later investigation has revealed the soundness of the assertions of such writers as Broucker, in his "History of Philosophy," that "there is reason to believe that the kingdom of Babylon, of which Chaldea was a part, flourished before the Egyptian monarchy; whereas it is probable that, with respect to knowledge, the Egyptians were rather indebted to the Chaldeans than the Chaldeans to the Egyptians"—a conclusion amply verified by recent explorations.

Babylon, spoken of in the Book of Revelation as the "mother of harlots"—prototype of the later pagan and papal Babylon—worshipped a female deity, called variously Astarte, Athar, and (as in the Bible) Ash-

toroth. She was also known as Cybelé, Aphrodite, Semiramis, Isis, and in later years Venus. The corresponding male deity is familiar to us under the name of Baal, but known to the Babylonians as Belus.

Astarte was a Babylonian queen, afterwards deified, who reigned probably some time after the age of Abraham; is credited with being the founder of the "Chaldean mysteries," and formed a body of priests over which she placed a supreme pontiff, while she herself claimed to be the "Queen of Heaven." Her son Assarac, called Tam-muz, was likewise worshipped.

In the rites of these world-renowned mysteries—vile as only pagan orgies could be vile—the sign + was ever prominent, and according to Tertullian was marked on the forehead of the neophyte at the time of initiation.

To follow the evolution of the symbol would be as interesting as laborious. Hislop ("Two Babylons") tells us that "the cross . . . was the unequivocal symbol of Bacchus the Babylonian Messiah," while in later years it was "marked on the official garments of the priests of Rome," and "the vestal virgins of pagan Rome wore it suspended from their necklaces."

It remained purely a heathen sign, and when the Roman Catholic Church reared its head from the debris of a corrupt Christianity it set up a cult most of the rites of which, and not a few of the beliefs, were borrowed not from Christianity but from the pagan rites and mysteries originated by Astarte, whose position has been filled by another personality to whom is assigned the heathen queen's blasphemous title "Queen of Heaven."

The early Christians, so far as we can learn, paid no respect to the cross as a symbol, its pagan associations precluding any such veneration, while to the Jews it was always a thing of horror, their antipathy being based upon the passage in Deut. 21: 23, quoted by Paul in Gal. 3: 13, "Cursed is every one that hangeth on a tree." In the dialogue between Justin Martyr and Trypho the Jew, the latter says, "The person whom you call your Messiah incurred the last disgrace and ignominy, for he fell under the greatest curse in the law of God; he was crucified!" The Romans in all probability derived this method of capital punishment from the Phœnicians (the shape of the cross bearing singular resemblance to the Tau or T), and even they, according to Kennett's "Roman Antiquities," looked on it as a most degrading punishment. "Crucifixion was seldom inflicted on any but slaves, or the meanest of the commons." Cicero wrote: "The very name [cross] ought to be excluded not merely from the body, but from the thought, eyes and ears of every Roman citizen."

Despised alike by Jew and Roman, is it

likely that this hateful emblem—tenfold more hateful to the early Christian, who witnessed its cruel use—could be elevated to the position of the sign-manual of Christianity, as some would affect? An investigation into one of the most permanent and reliable evidences of early Christianity—the Catacombs—amply bears out this contention.

In the Catacombs of Rome, where one might surely be justified in looking for the form of a cross, now universally adored by the Roman Catholic and a large section of the Church of England, we find absolutely no trace.

The cross depicted on many of the tombs in the Catacombs is a monogram of the initial letters of the name of Christ. The Greek letter "Chi," written X, and "Rho," written P, were combined with many variations. Conjoined with this were frequently found the Greek letters Alpha and Omega, sometimes beneath the transverse bar, and occasionally under the monogram within a circle, the latter signifying eternity.

The cross used by the Emperor Constantine (A.D. 333) was undoubtedly the monogram C.H.R. "This monogrammic cross," says W. C. Clayton, M.A., "with some changes and intermissions was used by the emperors who succeeded Constantine till about the year A.D. 565, when it is no longer found on banners or coins; and the heathen emblem of Venus, the *Crux Ansata*, took its place, but professedly invested with a holy purpose and remembrance."

At the time of the Reformation crosses and crucifixes alike, as being distinct characteristics of Roman Catholicism, were altogether abolished. "Archbishop Grindal, called by Lord Bacon the greatest and gravest prelate of the land, and by Milton the best of the reformers, ordered 'all crosses to be utterly defaced, broken and destroyed.'" It is needless to follow the evolution of the cross symbol further.

It is hard for us in these days to realise the depths of humility involved in the words of Jesus Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Outside of the gospels Paul is the only writer who refers to the cross, and he seems to take pleasure in emphasising the wonderful and glorious condescension of him "who for the joy that was set before him *endured* the cross, despising the shame." It was in the deepest spiritual sense that he exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To us who live in the enjoyment of a complete divine revelation the cross symbolises the dead Christ, a representation of the crucified One, worship, calling it "Tree of Life," and addressing it, "Hail! O cross, triumphant wood, true salvation of the world." Ignoring such

blasphemy, worthy the votaries of Tammuz, we, as Christians, accept the cross, with all its awful associations, but our hearts are set upon the risen and exalted Saviour, who,

triumphant over the powers of death, abides an ever-living Prophet, Priest and King, whose coming we look for with expectant hearts.

The New Testament church had no creed but Christ. To know him and the only true God is life eternal. The church of the 20th century needs no other.

THE CHURCH.

H. G. HARWARD.

We live in an age of organisations. Men everywhere are uniting their forces for the advancement of their claims, the protection of their interests, and for the mutual good accomplished by such co operation. In the midst of many societies the church stands the greatest institution in existence. It is of divine origin (Matt. 16: 18). All others are human. It cost more—the blood of Christ (Acts 20: 28). It has a nobler mission—it is “the pillar and ground of the truth” (Tim. 3: 15)—the great moral hospital, the spiritual sanatorium of the world. Other organisations may comfort you in distress, care for you in time of need, and bury you when you are dead. Then their power ends. The church does all these things, and also meets man's spiritual needs in preparation for that “nobler life, which after this shall ever live and never die.”

Being divine in its origin we may be sure the Lord would not suffer us to remain in ignorance concerning his church. In the New Testament divine wisdom has revealed all we need to know concerning this great society. With an open Bible and a truth-seeking spirit will you not, dear friend, prayerfully study this theme? Notice—

1st—The Founder of the Church.

In Matt. 16: 18 Jesus declares, “Upon this rock I will build my church.” Here Christ is the *builder* or *founder* of this wonderful organisation. Men speak of Luther, Calvin, Wesley, etc., as being founders of different churches. THE CHURCH was founded by Christ on the day of Pentecost (A.D. 30), through the ministry of the Holy Spirit and the apostles (Acts 2). Since that time the Lord has employed many persons as *workmen* in the *erection* of this divine edifice, but he has never *authorised* any man to be the founder of a new church.

2nd—The Head of the Church.

The supreme authority of any organisation is usually vested in its executive. There is only one *divine church*, and Christ is its head (Matt. 28: 18; Eph. 1: 22; Col. 1: 18). His dominion is absolute. The Scriptures are as silent as the grave concerning any church of which the Pope, or King, or any other man is the recognised head. A body *must* have one head. It cannot have more—unless it be a monstrosity. This is true of the church.

3rd—The Membership of the Church.

In most societies there are private and

official members. This is so in the church. In Phil. 1: 1 we learn that the congregation was composed of saints, bishops or elders, and deacons, the last two being the *official* members. In Eph. 4: 11 apostles, prophets, evangelists, pastors and teachers are mentioned in the church. The first two passed away with the miraculous age. The others remain. In the church of the New Testament there were no such persons as popes, deans, archbishops, right reverends, reverends, etc. These are all of human origin.

4th—The Name of the Church.

This is important. A name is a constitutional part of any organisation. Without it no society could exist. The name identifies things and enables us to distinguish one person or thing from another. The name of the church as an organic and spiritual institution was “The church of God” (Gal. 1: 13; 1 Cor. 1: 2, etc), or “The church of Christ” (Rom. 16: 16; Matt. 16: 18), or “The body of Christ” (Eph. 1: 22; Col. 1: 18). It is nowhere called by the name Methodist, Presbyterian, Christian Catholic, or Church of England, etc.

The members of the church were known by different names. In relation to Christ as the great Teacher they were *DISCIPLES* (Acts 9: 1); in relation to each other in the Lord they were *BRETHREN* (Matt. 23: 8); in relation to God they are referred to as *CHILDREN OF GOD* (1 John 3: 1; because of their holy character they are called *SAINTS* (Acts 9: 13); and as distinguished from the world they are spoken of as *CHRISTIANS* (Acts 11: 26; 1 Pet. 4: 16). They are never mentioned by the Holy Spirit as Baptists, Lutherans, Congregationalists. All these human names are *unscriptural* and *sinful* because they perpetuate division among the followers of Christ.

5th—The Creed of the Church.

It was not the so-called Apostles' Creed the Nicene Creed, the Augsburg Confession, the Westminster Confession, or any other creed of modern denominationalism. The creed of this New Testament church was a person—JESUS CHRIST. To him men were attracted. He was recognised and accepted in the formal confession of faith in his divinity (Matt. 16: 16-18; Acts 8: 37; 1 Tim. 6: 12, R.V.; Rom. 10: 9-10). Humanly devised creeds have been the theological battle ground of the centuries. They are changeable and divisive. This divinely given creed is unchanging and unchangeable—“the same yesterday, to-day and for ever.”

6th—The Book of Government.

Every society must have some standard of authority in the form of constitution, articles, by-laws, etc. In religious organisations the same need is manifest. The early church was governed by the teaching of Christ and his apostles (Matt. 16: 19; 18: 18; John 20: 21-23; Luke 10: 16; John 13: 20). At first this was oral. Later, in the gospel records and the other writings of the New Testament, it assumed a permanent form. “All Scripture inspired of God” was accepted by the early church as “profitable for teaching, for reproof, for correction, for instruction which is in righteousness” (2 Tim. 3: 16), but not all of divine revelation was recognised as *equally binding in authority*. The appeal was not “to the law and testimony,” but to the teaching of Christ and the apostles. The New Testament is the book of government for the church. Humanly devised church standards are unnecessary, and are a reflection on the wisdom of the Head of the church in providing for the government of his body.

7th—The Laws of Admission.

All organisations provide for their growth by the gaining of new members. Definite laws are enacted for their introduction into the society. Membership in the church is not a question of *feeling* but of *fact*, the fact of obedience to certain commands of the great Lawgiver of the Christian dispensation. These commands are found in the great commission (Matt. 28: 18-20; Mark 16: 15-16; Luke 24: 45-47) and in the great book of church history, the *ACTS OF APOSTLES*. The laws of admission are:—1. Faith (Acts 8: 12; 16: 31). 2. Repentance (Acts 3: 19; 17: 30). 3. Confession of Faith (Acts 8: 37, cf. Rom. 10: 9-10). 4. Baptism (Acts 2: 38; 8: 36-39; 18: 8). Prayerful obedience to these laws brought men into the church. Nothing further was needed to make them members. These laws are still binding. Christ has not changed them. Men have neither the *right* nor *power* to do so.

8th—The Worship of the Church.

Acts 2: 42; 20: 7; 1 Cor. 11: 20-34; Eph. 5: 19 and other passages present the simple worship of the early church. The Lord's table occupied the central position in that worship. In loving remembrance of the Lord's death the disciples met *every first day of the week*. There was no monthly, quarterly, or half-yearly communion. The presence of some special church dignitary was not necessary to the observance or sanctity of that feast. Where “two or three were gathered together in Christ's name” the Master's presence was assured and disciples could edify one another in love, “worshipping the Lord in the beauty of holiness.”

With an open Bible before you, dear friend, you will admit that the above is a Scriptural view of THE CHURCH. And now the question presents itself to you, *Is THAT CHURCH IN EXISTENCE NOW?* In answering it, let me ask what is necessary to its existence. Is

apostolic succession necessary? NO! But apostolic practice is. As Moses was enjoined in the building of the tabernacle to make all things according to the pattern shown him on the Mount, so we in building up the church according to the design revealed in the New Testament are bringing the apostolic church into existence again.

Some years ago the writer preached in a little country village in Kansas, U.S.A. A number of people were obedient to the faith. They became Christians only. They resolved to meet together for worship and to co-operate in the Lord's work. They followed out the above Scriptural teaching in every particular. In doing so were they not bringing into existence again, in that community, the New Testament church?

This is the plea and work of the churches of Christ. Are you a member of that apostolic church? If not we ask you to prayerfully study the Word of God, and accept only what is taught therein. This is safe, Scriptural and satisfying.

Miss Florence Nicholas.



WE here publish a photo of Miss Florence Nicholas, the young Christian who carried off the first prize in the recent S.S. Union Competition in the over 18 division. In 7 of her answers she secured the full number of 10 marks each, in

another case 9 marks, and in the remaining 3 questions 8 marks each, making a total of 93 marks out of a possible 100. A few clerical errors were the main reason for not gaining the full 100 marks. Miss F. Nicholas is a member of the Dawson Street Bible School, Ballarat, and that school gains first place among the competing schools on the average. "Nothing without labor" is a true motto, and in this case our young sister gave much time and care to her study of the subject, spending some hundred hours over her work. We trust she will make good use of her store of Scripture knowledge in imparting it to others, and show herself a workman that needeth not to be ashamed, rightly dividing the Word of Truth, and building up gold, silver and precious stones—a work that will abide to her reward, and the glory of her Lord.

"JUBILEE PICTORIAL HISTORY.—You want to know my opinion about it? Well, the 15/- volume is worth 30/-. A member of the Norwood church thought the 12/6 volume was too costly. I said, 'Why, you go and pay 12/6 for a dozen photos, all your own, and yet here are scores of beautiful photos, and interesting history attached to them, bound in a beautiful volume, and yet you think the book too dear!' The brother said, 'You can put my name down for a copy.' The History is a credit to the Editor, Bro. Maston, in its production, and a gift to the brotherhood. Every disciple who can afford the money should have a copy."—A. C. RANKINE.

The Late Robert Harkness.

T. J. GORE.

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On July 19th, Robert Harkness passed away at his residence, Fitzroy, S.A., at the age of sixty-nine years. He had been ill for about a fortnight. He was one of our most about a fortnight. He was one of our most highly esteemed and loved brethren. He was born in Sanquhar, Dumfrireshire, Scotland, on March 20, 1834. He came to Australia in 1853. He was baptised in Adelaide by the late Henry Hussey, and has ever evinced much interest in the work of the church of Christ. He married a daughter of the late John Lawrie. Bro. Harkness resided at Alma Plains in this State for about forty years. He was a fine man; as a member of the community, kind and generous. His neighbors loved and esteemed him. He was useful in the Lord's work. He was much missed by the church at Alma when he came to Adelaide to live. His membership at the time of his death was with the church at Kermod Street.

The writer of this looked upon Bro. Harkness as a fine type of a Christian man. He had strong and definite views of divine truth, and expressed them in a kindly way, which should characterise the follower of Christ. He was a reader of the Bible and of books—a most intelligent and appreciative man. The writer of this regarded him as a friend of a lifetime—a friend so kind, loving and true. He has had much fellowship with Bro. Harkness, and realises that a Christian and a brother has gone hence. Bro. Harkness was at the Jubilee Conference held a few months since in Melbourne, and enjoyed all the meetings very much. He gave an address at the old pioneers' meeting. He took much interest in the Annual Conferences of the church in this State, and always took an active part in them. His cheerful and helpful presence will be much missed by us all.

Bro. Harkness' family was a very united and loving one. His children were all brought up in the nurture and admonition of the Lord. The writer of this admired the happy and loving demeanor of all the members of this house. Sister Harkness is an excellent Christian, much loved and esteemed by all who know her.

The children, four sons and one daughter, are all active Christians. Thomas, the eldest, is at Kalgoorlie, W.A. John, Agnes, Robert and Mrs. McKenzie are in this State. The memory of a loving husband and father will never be absent from this family.

We left Adelaide on the morning of the 21st, and carried the remains of our brother to lay them in the little cemetery at Alma. Many loving friends were gathered about the graveside. The writer of this stood there to read the undying words of Holy Scripture, and to speak of the life and work of our brother. We laid his body to rest in the midst of the graves of many loved ones who have gone on before. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

Correspondence.

I also will shew mine opinion.—Job. 32:10.

C. H. SPURGEON.

To the Editor of the Australian Christian.

I take it that men like Bro. Chaffer and myself, individually of course, would be saved from expressing our views if prominent men would abstain from uncalled for eulogies on sectarianists. Surely we have had, and I hope still have, grand old men among the disciples of Christ in Great Britain, Greater Britain and America to whom we could direct attention in connection with every noble work, spiritual and temporal. I have been connected with the disciples of Christ since 1886, and from that time to the present a constant reader of the Australian papers and cannot recall a single instance in which the life of a disciple has been favorably referred to by a Baptist preacher. Have you?

S. O'BRIEN.

If I used strong terms my reasons were that the circumstances demanded it. I have read Spurgeon's writings for 25 years, and my estimate is that he was one of the most thoroughgoing, consistent and faithful preachers of the age. I wish we had a few more like him. Let the man speak in his own defence, in a sermon entitled "The Common Salvation," preached at the Metropolitan Tabernacle, Lord's Day, April 10th, 1881. He says:—"As for the root facts, the fundamental doctrines, the primary truths of Scripture, we must from day to day insist upon them. We must never say 'Everybody knows them,' for alas! everybody forgets them. After all, on certain grand, wide, well-known truths of universal acceptance the church of God is builded; her basis is not a difficult philosophy, but a plain revelation." Further on he says—"Notwithstanding all you hear about our divisions into sects, the church is really one. I speak not of mere professors, but truly spiritual people, such are all one in Christ Jesus. You shall take a high churchman, who is a truly spiritual man, and there are such people; and you shall set him down side by side with the most rigid member of the Society of Friends; and when they begin to talk of Jesus, of the work of the Holy Spirit in the soul, and the desire of their hearts after God, you will hardly know which is which. The nearer we come to him who is the salvation of God, the more plainly we see that among the children of God the basis of agreement is far wider than the ground of division. We may differ on the fifth point, but are agreed upon four. You shall get together a collection of the odds and ends of Christianity—and certainly there are some queer Christian people about, whose light comes in from above, so they say—I think through a crack in the roof; but if they are really genuine, and their hearts are right, you shall find that even in these wrong-headed folks there is an agreement upon (1) Their need of a Saviour; (2) Their faith in his death; (3) The fullness of his grace; (4) The change of heart which it produces. All believers in Christ have a common delight in a common salvation."

In the same sermon he says—"If I could do it, the last thing I should attempt would be to wall in my own special company and say, 'The temple of the Lord are we.' I would not wish to set a fence about the baptised and say, 'These be the church of Christ, even as many as have been immersed in water, that they may be buried into his death.' Beloved, our Lord hath a people that are, on other points, as right as right can be, who, on the point of baptism, are as wrong as wrong can be; but, for all that, they are his people, and in other respects are sound in the faith and valiant for the Lord our God. Unto such our love goes forth, and must go forth, despite their grievous error. Upon other matters there are distinctions among believers, but yet there is a common salvation enjoyed by the Arminian as well as by the Calvinist, possessed by the Presbyterians as well as the Episcopalians, prized by the Quaker as well as by the Baptist. Those who are in Christ are more near of kin than they know of, and their intense unity in deep essential truth is a greater force than most of them imagine: only give it scope and it will work wonders."

I also hold just as strongly the views thus expressed by Spurgeon.

I do not know why you introduced Bro. Harward into the controversy. It reminds me of a certain historian, who in comparing two notable Roman generals uttered this witticism—"Pompey and Cæsar were men very much alike—especially Cæsar."

My admiration of a certain two preachers for their thoroughgoing earnestness and conscientiousness leads me also to say—"Harward and Spurgeon were men very much alike—especially Spurgeon."

WILLIAM CHARLICK.

REPLY.

Let us see now, what is the question under discussion? F. Pittman said that Spurgeon's work was "a genuine revival of clear, plain, gospel proclamation." A. G. Chaffer denied it, and gave his reasons. Then Bro. Charlick came on the scene with his feelings all torn to shreds, "pained and humiliated," and took a crack at the whole crowd. In order to allay Bro. Charlick's perturbed mind we tried to say a few words, and he comes back on us with a sermon from his beloved Spurgeon. Our good brother's contribution has not the remotest connection with the subject, for he certainly does not claim that in this sermon Mr. Spurgeon is preaching the gospel, because in it he gets "high churchman," "Friends," "wrong-headed folks," "Arminian," "Calvinist," "Presbyterians," "Baptist," and a general "collection of the odds and ends of Christianity," all mixed up in wild profusion. If our good Bro. Charlick had wanted to quote something which would put Mr. Spurgeon out of count with nine-tenths of those members of the church of Christ who are trying to be Christians only, he could not have hit on a better selection than this sermon, for that is just the teaching we do not believe. If this is the kind of thing that Bro. Charlick has been reading "for 25 years," we do not wonder that he "sees men as trees walking." With a few things in it we agree, but on the whole it is as illogical, unscriptural and confusing

as much that C. H. Spurgeon said. That Spurgeon was a great preacher and said many splendid things—probably in the popular sense the greatest preacher of modern times—we gladly admit, but that he preached the gospel in all its glorious and New Testament fulness we most emphatically deny. If Spurgeon dealt in "clear, plain, gospel proclamation," then the members of the church of God who are striving to restore New Testament Christianity are a lot of miserable carping sectarians, and the sooner they disband and go back from whence they came the better. Just at the close Bro. Charlick grows funny; we are glad of this, because we always feel hopeful of a man who can see a joke. Bro. Charlick says he does not know why we introduced Bro. Harward. We certainly did not do so in order to perpetrate a "witticism." But if Bro. Charlick had read our reply he might have known: for we stated plainly that it was because we wished our readers to know what we understand the gospel "in fact and fulness" to be; and if Bro. Charlick can tear himself away from Spurgeon long enough to look at what Bro. Harward has to say, he will not only see why we called attention to the matter, but may see two or three other things which might possibly do him good. Imagine C. H. Spurgeon or any other Baptist preacher delivering an address like that! The thing is absolutely unthinkable.

EDITOR.

Foreign Missionary News.

H. D. SMITH.

AFRICA.—H. Elliot Tickle, Departmental Secretary of the F. M. Committee of the churches of Christ in Great Britain, writes regarding R. K. Francis, who has gone as missionary evangelist to South Africa. He spends three months at Cape Town. After that he will proceed up country and visit brethren located in different centres, and evangelise at every opportunity. He is highly recommended as a powerful proclaimer of the truth, indoor and out, and is besides a good organiser. He goes from a group of churches in and about London. He labored in the sphere formerly occupied by Jos. Pittman, of Prahran. His work will especially be among the English speaking communities of South Africa, and his mission is to organise and group churches by means of brethren emigrating from Great Britain, Ireland, America, Australia, Tasmania, and New Zealand. Whenever brethren are going from churches in any part of Australasia, it will be well for the church secretaries to write to H. D. Smith, 760 Drummond-st., North Carlton, Victoria, the Corresponding and Financial Secretary of the Federal Executive of the F. M. Committee, giving their full names, the localities they are going to, and their standing in their churches, so that they can be forwarded to Bro. Saxby, of Cape Town, South Africa. Contributions for assisting the mission will be received and forwarded by R. Lyall, Executive Treasurer, Leveson-st., North Melbourne, Victoria.

CHINA.—Sister R. L. Tonkin writes that "evangelistic work is progressing in Shanghai." Their chapel in Yangtsze Poo Road

is filled, and more rooms are needed to deal with enquirers of both sexes. Money donated for this purpose is acknowledged, yet more is much needed. A man of the literary rank has been converted. Recently he fell in love with a countrywoman, and ran away with her. They had a child, and in abject need appealed to the missionaries for help for their offspring. The case was examined, and the parents were found to be also in want, but were too proud to beg. Assistance was given. Work in a mill was found. Mr. Ware insisted they should be married, and they agreed. Some time after both were baptised. The husband's earnest and genuine conversion has been proved by his eloquent advocacy of Christ to fellow-workmen, and by his self-sacrificing efforts in giving time out of working hours to be present to worship and learn the truth. Sister Tonkin is well, and is progressing with the language. She expects to go to a summer resort shortly.

JAPAN.—P. A. Davey, of Tokyo, says that Professor Ishikawa, of their recently begun Bible School, conducts a class on Wednesday nights in their preaching place. He resigned his position in the Noble School to give his time to this. He received a decoration from the Emperor, and some of his former pupils now attend his Bible Class and another of Bro. Davey's. A series of sermons has been given during an eight days' effort at our new preaching station at Koishikawa Ku. This is among the homes of the better class of people. A school and place of worship should shortly be erected there. The son of the last Shogun (a powerful military chief) desires to join Professor Ishikawa's class. The son of a marquis also attends. A live baron of the neighborhood invited them a year ago to dinner, and showed some of the missionaries over his father's palace. The prospects in Japan are very encouraging. Bro. Davey and other missionaries have recently spent time preaching at the International Exposition in Osaka, where beer and the gospel are competing features. The beer halls testify that the generation of brewers are wiser than the children of light. Beside buildings under occupation by the Salvation Army, W. C. T. U. and Bible Society, the gospel hall opposite the main entrance has been used by the united missionaries of Japan. Episcopal, Presbyterian, Baptist, Congregational, Methodist and Christians united, and preached morning, noon and night. On a great signboard extending the whole length of the hall the words *Kitarite Miyo* (Come and See) were written. The place was crowded from 10 a.m. to 10 p.m. Twelve to fifteen sermons a day were given. At the end of each the audience had to be changed to let others in. Each church ran the meetings for a week. Our people had a most inspiring time. They induced 390 persons to give written promises to study the gospel. Thousands attended. Tracts were given away. Gospels were sold for 1½ cents. Over 7000 persons were led to give written promises to study the gospel during the combined services. Our Japanese brethren preached with remarkable boldness and faith. Bro. Davey preached seven times during the week. Hosts heard for the first time of the true God and of Jesus Christ.

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A. B. MASTON

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

"Sounding the Abysses of the Past."

In the review of Dr. Hillprecht's "Exploration in Bible Lands," given by the *Age* and referred to in our last issue, there are statements in addition to the one we dealt with that require consideration—not so important or so grave as the untrue assertion that "science has effectually discredited the theory of a special creation," but sufficiently so to require some attention. What we now propose to examine are statements which, even if true, do not invalidate any Biblical position. The idea of a special creation is distinctly Biblical, but such questions as the age of the earth or the antiquity of man are not questions to which the Bible is committed in any sense whatever. It is quite true that ignorant and prejudiced minds have done what they

could to make the Bible responsible for a definite chronology, but competent scholarship would be the last to dream of doing such a thing. By implication the *Age*, in the article referred to, makes it appear as if the Bible had taken up some definite position in reference to chronology that recent discoveries had discredited. It says: "Less than a century ago the chronological calculations which fixed the epoch of creation somewhere between 6984 and 3616 B.C. were accepted as orthodox, and therefore as accurate and authentic; but while science has effectually discredited the theory of a special creation, and has shown that men existed upon the globe, in three distinct races, within the quaternary period of its development not less than 200,000 years ago, the discoveries of the archæologist in Egypt and Mesopotamia have demonstrated that a high state of civilisation had been reached in both these countries some thousands of years before the date of the legendary appearance of Adam and Eve upon the scene." There is no mistaking the bias against the Bible here, nor the fact that the writer has not taken the trouble to find out for himself what the Bible has to say upon these subjects or what the latest and best utterances of science are. We defy any man to prove that the Bible is committed to any theory regarding the age of the earth, the antiquity of man, or the time when civilisation dawned upon mankind.

So far as the age of the earth is concerned, the Bible is absolutely silent. It knows and affirms that the earth had a beginning—a fact that science was a long time in finding out—but when that beginning was it does not tell us. For how many ages it was waste and void we know not. What wide-stretching periods of time are involved in the six creative days the Bible gives no clue, except in the fact that the seventh day, the Sabbath rest of the Creator, is not ended yet, and will not end until time shall be no more. It matters not, therefore, how many millions of years geological science demands as essential for bringing about the present condition of things upon this planet—they can have all they want and more, so far as the Bible is concerned. Nor does the Bible tell us for how long a period man has dwelt upon the earth. It must be admitted, however, that for a long time we were under the impression that it did. We got this impression by something put into the Bible that did not belong to it. Archbishop Ussher manufactured a chronology which found its way as a heading to the pages of the Bible, and which was accepted, although the diligent and intelligent student of the Bible might easily have seen that there were

certain facts in it which did not justify the calculations of the archbishop. It is quite true that certain tables are given in the Book of Genesis, but it would be a mistake to assume that these were intended to indicate the period of man's residence upon the earth. It is an undeniable fact that the genealogies which form the chronologies referred to are incomplete, and that we are ignorant of the proper method by which to estimate them. After giving a number of reasons why these tables should not be used in the way adopted by Ussher, Dr. Payne Smith says: "All this is sufficient to convince every thoughtful person that we must not use these genealogies for chronological purposes. They were not drawn up with any such intention, but to trace the line of primogeniture."

The Duke of Argyll, in his "Primitive Man," referring to the same subject, says: "We have seen how utterly uncertain and how enormously different are the chronologies which profess to be founded on the Pentateuch. They all involve suppositions as to the principle of interpretation, and as to the import of words descriptive of descent, which are in the highest degree doubtful, and which it is evident cannot be applied consistently throughout. Thus, when we read of Canaan, the grandson of Noah, that he 'begat Sidon his firstborn, and Heth,' we seem to have the names of individual men; but when it is immediately added that he also 'begat the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite,' etc., it is clear we are not dealing with single generations, but with a condensed abstract of the origin and growth of tribes. No definite information is given in such abstracts as to the lapse of time. The chronology of changes not specially included in the narrative can only be gathered from the general character of the events described. And that general character is such as fully to corroborate the evidence we have from other sources—that long before the call of Abraham, that is to say, long before the twentieth century B.C., the human race had been increasing and multiplying on the earth from such ancient days that in many regions, far removed from the centre of their dispersion, great nations had arisen, powerful and civilised governments had been established." From these considerations it will be seen that it was not the idea of the Bible to give us information regarding the period of man's residence upon the earth, and that therefore it is foolish, nay, wrong for us to use it for a purpose which it never contemplated. In all such questions it should be borne in mind that the record we have in Genesis does not profess to describe the facts of universal

history. It is, as Professor Redford says, "an introduction to the books which follow, which are books connected with the history of one nation only, whose ancestor, Jacob, prophesies on his deathbed the future of his descendants, the people of Israel in their twelve tribes. Looking back from the last chapter to the first, we are able to see that the facts we find there are set forth in their immediate relation to the Hebrew people; or we may put it otherwise, the book is the book of the *divine kingdom*, which is the keynote of the whole Bible." Whatever of universal history we find in Genesis is incidental, and brought in for the purpose of preserving the unity of thought in the development of a great religious purpose. It therefore does not enter into such questions as the age of the world or the length of time which man has dwelt upon it. These are open questions, about which we may form guesses, but about which we will probably never have sufficient data to reach definite conclusions.

The geological guess-work, for it is little better, that deals with the antiquity of man should, therefore, be treated without bias. If it is a fact of science that man has been upon the earth for 200,000 years, then we must receive it, and if we are compelled so to do, we do not know of any reason why the fact should disturb us in the least. But is it a fact? We venture to assert that it is not. The evidence presented is not conclusive, and does not warrant the conclusions drawn from it. Conclusions drawn from similar evidence have been found worthless, when, by some accident, all the facts were brought to light. It is only when all the facts are not obtainable that advocates of the extreme antiquity of man are able to make out a case at all. It is evident, however, that man has been longer upon earth than we hitherto thought, and that civilisation goes further back than we dreamed of, but probably not more than a few thousand years. The clay tablets of Assyria and Babylon speak of a comparatively high civilisation some time before the days of Abraham; but how long is not certain, as archæologists are still debating the question. The question, however, is only of importance from the historical side, not from the religious, although in regard to the latter it has a value that we should not forget. It helps us to understand the *hints* of Genesis. Long before the time of Abraham it more than hints at a civilisation which sceptics once scoffed at. The fourth chapter of Genesis shines with a new light as we read of how Enoch builded a city; of how Jabal was the father of those who dwell in tents and have cattle; of his brother Jubal, who

was the father of all such as handle the harp and the pipe; and of Tubal-cain, the forger of every cutting instrument of brass and iron. What better commentary could we have upon this than what Dr. Hillprecht tells us was a fact 4000 B.C., namely, "that the act of melting, hardening, casting and chasing metals, especially copper and silver, was well established; that brass-founders used both tin and antimony to harden copper"? Or, turning to that wonderful table of nations in the tenth chapter, how eloquent it becomes with our new knowledge! especially where it tells us about Nimrod, "a mighty hunter before the Lord," the beginning of whose "kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," and who "went out of the land and builded Nineveh." Here we have the founder of those great empires, the further history of which we have been reading from the books of their ancient libraries. *Can the clay tablets, dug up from Assyria and Babylon, push back their history further than their founder?* When men talk and write about the Bible, in relation to the past, let them first read it, and try to understand it, and then speak honestly of it. If they do this, they will find it the one book in all the world that grows more luminous with the increase of light and the spread of knowledge.

nearer to his certain and impending doom. We must ever bear in mind that the life of David before he became king over Israel was full of dangers and hardships. Time and again Saul attempts to take his life, but through divine providence he is all along protected.

David and Jonathan meet for the first time on the day of the victory over Goliath, and from that day they became fast friends. Their friendship is severely tested when Saul, aroused by jealousy, attempts to slay David, but Jonathan in every case gives warning.

How often must David have felt injustice done! This made him true to his people when he became king. In seeing the wickedness of Saul, he came to abhor selfishness, envy, pride and lust. By facing adversity, the future king was fitted to be in truth a ruler; besides, it made him a better man, and showed to him life's true purpose and aim.

What benefit was this friendship to Jonathan? He forgot his high position as the king's son, and closed his eyes to the fact that his own life was often in danger by his loving attitude to David. He humbled himself, because he knew that David, and not he, would be king after Saul was dead. But after all Jonathan's love for David, fearlessness to protect, and self-sacrifice, can only commend themselves to each one of us.

H. G. MASTON.

Christian Endeavor Notes.



"Jesus only."—Matt. 17: 8.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR AUGUST 23RD.

David and Jonathan.

Lesson—I Sam. 20: 12-23. Study verses 1-42.

Golden Text—"There is a friend that sticketh closer than a brother."—Prov. 18: 24.



David was a man after God's own heart. Saul, by his evil life and wicked designs upon David, drifts further away from God, and

How to GET THERE.—Take the RED tram from Swanston-st. to the Fitzroy Tabernacle, where on Monday, August 17th, the big rally takes place. With T. J. Cook as chairman, and the topic, "The Use of Opportunities," being dealt with by Jas. Johnston and A. R. Main, you may reckon on something special. Of course every Endeavorer will be there, but we want those who do not belong to any society; in fact, we would like every "anti-endeavorer" (if there be such) to come. We'll give you a good welcome and seat, and you will enjoy it, and go away resolved to start a C.E. in your church, or if there be one, to join it straightway. Get there by 7.45 if you can, and have a real good sing; it will put new life into you. The meeting proper starts at 8 sharp. Now, will you come?

How to FORGET FEAR.—A junior superintendent once told me a beautiful story about a young Junior Endeavorer, a member of her society. This little girl had heard the superintendent say that in their prayers they should ask for just what they wanted, and so one day her petition was this: "Dear Jesus, I am afraid to lead the meeting next week. Please help me to think so much about the subject that I will forget to be afraid." That's the whole matter, packed into a nutshell by a child's unconscious wisdom. When we are

too timid to express our thoughts on any subject, it is because we have not labored hard enough to get thoughts that will not go unexpressed. When we are afraid before men, it is because we are not enough in earnest before God.—CALEB COBWEB, in *C.E. World*.

A choice thought to carry with you: "Opportunities are opportunities only to him who is ready."

"The Endeavor Society has done for the disciples generally what it has done for others, and that is something very large. The idea that the young ought to be so taught that they can do religious work later in life has been dispelled, and that of training them that they may do work while they are still young has taken its place. Like the prophets of old, it has reverently builded again the family altar which had been broken down; it has given emphasis to the commission, brightness and yet solemnity to the public worship, a spirit of larger liberality to all benevolences; has added zeal and skill to evangelistic work; and has made the average Christian life more like that of him who went about doing good. The disciples should do very much more to advance the cause of Christian Endeavor, because it has done so much for them." Thus writes John E. Pounds in concluding an article for the *C.E. World* on "Christian Endeavor among the Disciples of Christ in America," and we commend it to all Australian brethren.

SPECIAL!—In our next column we will commence giving the dates for systematic Bible reading, starting from September 1st. This plan, which was introduced by C. L. Thurgood at our last rally, enables you to read right through the Bible in a year. Let all be ready to take it up. W.McC.

Backwardness of Roman Catholic Countries.

A. C. RANKINE.

Your correspondent from Georgetown, "Louwyck," challenges my statement that Roman Catholic countries are the most backward in civilisation. He merely makes the statement that this is not so. Anyone but an ignoramus knows the truth of my assertion. Look at Spain alone. The report published by the Spanish Government in 1896 shows that in a population of about 19,000,000 no fewer than 8,727,519 persons profess no occupation. There are 91,227 professed mendicants (of whom 51,948 are females), 43,328 members of the clergy, and 28,549 nuns. The number of absolutely unlettered persons is 6,104,470, including 2,686,615 females. (Baedeker's Spain, 1898, p. 26.) Compare, if you will, those dark states of South America—priest-ridden, poor, and unprogressive—with the states of North America; and what a difference! The former are dark indeed, and yet Roman Catholic; the latter powerful and progressive, because Protestant. Every country that has been Roman Catholic, as soon as it has freed itself from the yoke of the Papacy, started on its upward career. In England and in Australia,

as in other English-speaking communities, we see Roman Catholicism in its best aspect; but he who knows the Roman Catholic Church only here or in England does not know it at all. Care is exercised by the authorities to meet the tastes of the people, and everything is regulated for a population that has been taught something of Bible principles. And yet in England with its 30,000,000 of people, according to the statistics of Romish authorities, there are under 2,000,000 of Roman Catholics, or about 1 in 15 of the population. In the gaols of England and Wales 25 per cent. of the criminals are Roman Catholic. Roman Catholic authorities themselves who are honest men admit the truth of that which we have asserted. Bishop Keane, of Washington, U.S.A., said:—"When we would offer Catholic truth to the Protestant masses they reply, 'Look at your drunkards,' and that settles it." Canon Murnane, in a paper read at a "Catholic Truth Conference" some few years ago, said:—"How can you expect conversions when a Catholic prison chaplain can assert that of 6,000 or 7,000 women brought into prison yearly in U.S.A. more than 80 per cent. are Roman Catholics?" M. T. Elder, a Romanist, in a speech delivered at the Catholic Congress in connection with the World's Fair, said that "the Roman Catholic Church had but slight hold on the agricultural masses, and in the United States was sadly losing. Very few of the great men of America were of her fold." Surely, Sir, all intelligent, unprejudiced persons must accept the facts from all sources, both Protestant and Roman Catholic. And so the wild, unsupported statements of my critics must go back into the limbo of darkness from whence they came. If Romish priests and Jesuit Fathers will not try to give our fellow Roman Catholics that simple truth of God which will ennoble and enlighten and free them from priestcraft and superstition, then Protestants must do it.—*The Register, Adelaide.*

The Fool's Prayer.

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before!
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!

'Tis not by guilt the onward sweep
Of truth and light, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaping hands we thrust
Among the heartstrings of a friend.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

Our faults no tenderness could ask,
The chastening stripes must heal them all;
But for our blunders—oh! in shame
Before the eyes of heaven we fall.

Earth bears no balsam for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—Edward R. Sill.

From The Field.

The field is the world.—Matt. 13: 38.

New Zealand.

WANGANUI.—Last Lord's day evening (July 19th) we had the pleasure of baptising two young men who for the past few weeks have been attending our meetings and Bible Class. This makes three since last report. The Bible Class conducted by Mrs. Clapham is growing in interest and numbers. The choir to-morrow evening are giving the "River Singers" Service of Song. The Sunday School is maintaining a native boy in Bro. Stubbin's home. Morning and evening meetings are being well sustained, and a prayer meeting, recently commenced, and held before the gospel meeting, has a splendid attendance. Our faith is not very strong as to success until we get a different building in another locality.

DUNEDIN (Tabernacle).—The half-yearly business meeting was held on Thursday evening, July 23rd, and was a great success. After the principal part of the business was transacted the ladies supplied us with a social cup of tea, and the night being very cold we need scarcely add that we enjoyed it immensely. The secretary's report showed that during the first year of M. W. Green's labors among us 50 were added to the church by baptism, letter, etc., and we are looking forward to still greater success in the future. J. Lowe.

West Australia.

NORTH FREMANTLE.—This is a municipality situated at the mouth of the Swan River on its northern bank. Its population, according to the W.A. Year Book, is over 3000. About six months ago several, who had been baptised commenced a mission here, which has been carried on with some little success. About a fortnight ago they sent for Bro. Lucraft and the writer, and expressed a desire to be organised into a church of Christ. This was done, 14 immersed believers being the foundation members, but we expect that this number will be increased by the addition of other brethren living in the neighborhood. On Lord's day, July 26th, the church met for the first time, when 30 disciples assembled at the Lord's

Table. In the afternoon the school was held, which consists of nearly 30 scholars. At night Bro. Lucraft preached to an audience of 80. The work gives promise of success. A. E. Stephenson, Victoria-av., North Fremantle, is the secretary, and the church meet in the Albert Hall, Mason-st.

July 28.

THOS. HAGGER.

New South Wales.

BUNGAWALBYN.—We have been cheered by a visit from T. B. Fischer. The gospel meetings were well attended and good interest manifested. On Sunday afternoon Bro. Fischer delivered a very interesting illustrated children's service, and in the evening an impressive gospel address. On Wednesday evening a cottage meeting was held at Bro. Robinson's, at the close of which one young woman made the good confession and was immersed, and received into fellowship at the Lord's day morning service. The lantern lecture—"Ben Hur"—was quite a treat for the Bungawalbyn folk, and will long be remembered.

July 20.

L. H. ROBINSON.

PETERSHAM.—To-day has been very wet, but we have had very nice meetings. 73 broke bread in the morning and 100 were present at night. We received 6 in the morning. Our work here is being wonderfully blessed. To God be the glory.

Aug. 2.

A. E. I.

Victoria.

LYGON-ST.—Lord's day morning good meeting. One lady from the Baptists was received into fellowship. Jos Pittman addressed the church. At the close of Bro. Johnston's address in the evening a young man confessed Christ before a large audience. On Thursday, July 30th, the church held one of its bright and characteristic socials. To every member of the church an invitation was sent. Though the night was damp upwards of 300 attended. The large auditorium was tastefully arranged as a huge drawingroom, while occasional chairs and tables, draped and decorated with beautiful flowers, added to the picture-queeness of the gathering. After twenty minutes' social intercourse the chairman, our preacher, introduced the programme. M. McLellan gave a short talk on "The Value of Cultivating Sociability," while W. C. Craigie tendered a vote of thanks to A. L. Crichton, who had labored so hard to make the gathering a success. A farewell was then said to Bro. and Sister Ball, who shortly leave for Sydney. We will miss them much, but the church in N.S.W. will benefit by our loss. Bro. Johnston then gave a resumé of the work at Lygon-st. since last October, when he became the evangelist. We have had 103 additions (23 by letter, 4 restored, and 76 by baptism). Against this we have granted 20 letters to other churches, leaving a nett increase of 83. The interest in the Sunday School and Bible Class has been well sustained since the Rally. The Band of Hope is doing excellent work. The Y.P.S.C.E., which seven months ago was the baby society in the Union, is now the largest not only in our own Union but also in the Victorian Union. The Dorcas and Sewing Society are energetically planning for big things. The singers under Nat Haddow, who is ably assisted by Sister J. Dickens, have contributed much towards the success of all these meetings. Bro. Johnston thanked all warmly for their hearty and sympathetic co-operation, and before closing his address the CHRISTIAN was specially brought under the notice of the members, all being urged to subscribe. The appeal has already borne fruit, as the brother appointed to canvass

reports several new subscribers. During the evening the Misses Lindsay sang a duet, Mrs. McClelland and her daughter Elsa sang solos, the Quartette Party rendered a piece, while Miss Stella Kingsbury from Enmore, N.S.W., gave one of her excellent recitations. The whole was brought to a most successful conclusion by a coffee supper which the sisters had provided. Great credit is due to the church secretary, S. G. Dickson, and F. Payne, who with the sisters contributed to make the meeting a success.

Aug. 4.

J. McC.

LILLIMUR.—After a most impressive sermon by Bro. Oram on Sunday evening last, a young man came forward and confessed his faith in Christ.

Aug. 3.

B. J. LAWRENCE.

GEELONG.—In April last a Christian Endeavor was formed, in connection with the church at Geelong, with a membership of eight active and four affiliated members. Like the North Melbourne Christian Endeavor we have adopted the Bible Dating System. Since the Society has been started a Look-out Committee has been formed, and the roll has been increased to seventeen active and five affiliated members. The members seem interested in the work, and are showing signs of improvement.

Aug. 1.

A. E. BROWNBILL.

MELBOURNE (Swanston-st.).—We had a very nice meeting Lord's day morning last. Fair attendance. Bro. Meekison gave a very appropriate address to young Christians on "Cleaving unto the Lord." In the evening we had a large meeting, when the subject of Bro. Meldrum's discourse was "Lessons from Jonah." Three confessions. At the Wednesday evening lantern lecture we had the largest attendance so far. Mr. A. J. Relph gave a description of visits to the Victorian Grampians, some of the best mountain scenery in our State. Mr. Meldrum concludes these meetings with a short religious talk, which makes a good impression on the audience.

Aug. 4.

R. L.

MEREDITH.—On the evening of the 28th July, a social was held to bid farewell to Bro. and Sister Browne, on the eve of their departure. Quite a large gathering of brethren and friends assembled, and a good time was spent in listening to musical items and the bright addresses that were delivered, expressing in the highest degree the admiration and appreciation of the faithful ministry of our esteemed brother. On behalf of the church Bro. Hodge presented Bro. Browne with a beautifully bound American Bible and hymn book. Bro. Browne responded, and concluded by expressing the desire that he may be privileged to labor amongst us again and enjoy the love and fellowship of the brethren. Refreshments were handed round, and all present heartily participated in the good things provided.

Aug. 3.

ARTHUR MCKAY.

South Australia.

STRATHALBYN.—A. W. Pearce was with us on July 26th. One young lady received into fellowship. Two additions by faith since last report.

S.S. UNION.—The annual social was held at Norwood on Monday, July 20th, and was quite a success. There was a large and thoroughly representative gathering of S.S. workers and elder scholars. W. Matthews, President of the Union, presided and gave an interesting speech. Addresses were also given by T. J. Gore and Jas. E. Thomas. An enjoyable programme was provided, the following taking part:—Quintette and quartette, friends from Grote-st.; part song, Norwood school; recitation, [Miss L. Hughes;

duet, Misses Dora and Bertha Fischer; recitation, Mr. E. Mann; solo, R. Hindley. Refreshments were afterwards partaken of. We are looking forward to the Conference in September. The Adelaide Town Hall has been engaged for the S.S.U. meeting on Wednesday evening, September 9th. We expect a large attendance. A choir of about 500 school children is being trained for the occasion. We anticipate having a good meeting.

W. JACKSON.

MILANG.—Two months have now passed since G. S. Bennett came to labor with us. During this time the interest, both in the Lord's day morning and gospel meetings, has been maintained. At the close of our brother's address last Lord's day night, one young lady made the good confession. The week-night service has shown a decided improvement. The members are working together well, and on the whole our prospects for the future are bright and encouraging.

A. J. O.

CROYDON TENT MISSION.—Sixteen converts to date. The meetings are very orderly. The sides have to be rolled up occasionally on account of the great crowd. The first baptismal service in connection with the mission was held at Hindmarsh on Saturday afternoon, August 1st, conducted by H. J. Horsell.

August 3.

W. C. BROOKER.

QUEENSTOWN.—We returned from Port Pirie at the close of last week, where we were over three Lord's days, giving nine addresses, and doing some visiting. We had a very happy and profitable time with the brethren there. W. Morrow does all the preaching for the church in a very acceptable manner, notwithstanding he is carrying on a rather extensive business of his own. A good impression is being made at present, and there are a few not far from the kingdom. In our absence from Queenstown Dr. J. C. Verco and A. Wilson, jun., did the preaching. We spoke to a large audience last night. At the close three became obedient. We intend to take steps this week to start the mission at Semaphore and Glanville. Dr. J. C. Verco has very willingly offered to bear the expenses.

Aug. 3.

W. MOFFIT.

YORK.—This church had a red-letter day on Sunday. Bro. Horsell extended the right hand of fellowship to nine young people, one by letter from Strathalbyn, the rest by faith and baptism. This was followed by some cheerful words of advice to the new members. The Sunday School has been showing great signs of improvement numerically for a long time, and to day we had the splendid total of 163 teachers and scholars.

Aug. 2.

E. E. W.

GROTE STREET.—Our Foreign Mission Band held their annual social on Wednesday, July 29th. Stirring addresses were given by Mrs. Thompson, missionary from India, and Mr. Clinton, from China. Songs were rendered by Misses Harkness and Fisher, and Geo. Wright, and recitations by Miss Bown, O. Tonkin and W. M. Green.

The meetings to-day were well attended. W. J. Grinstead spoke morning and evening. We were pleased to welcome to our meeting this morning Walter Manning, who has arrived home safely from South Africa. He has passed through a severe illness, nigh unto death.

Aug. 3.

E. R. M.

NORWOOD.—On Lord's day evening, July 26th, two made the good confession, one an elderly person and the other a young woman. We had splendid meetings again yesterday, and a young man confessed Christ at the gospel service. Our choir rendered a pretty Service of Song, entitled "The Cabin Boy's Bible," last Thursday week. There was a good attendance. Sickness is very prevalent just now.

Aug. 3.

A. C. RANKINE.

PROSPECT.—Our gospel meetings are well attended, almost crowded. No visible results up to the present. We regard this as a time of sowing. Percy Pittman's clear expositions of the truth cannot but do good. The arrangements in connection with the tent mission are progressing favorably. The committees are getting to work, prayer meetings, etc., being planned. Bro. Rankine's brush with the Roman Catholics will do us a lot of good, as he will gain the sympathy of the Protestants, who are in the majority here. Brethren, pray for the success of the Prospect tent mission, commencing Sept. 20th. J. C. W.

Here and There.

Here a little and there a little. — Isaiah 28 : 10.

—o—

H. G. Maston is at present in Sydney.

Another confession at Prahran on Sunday evening.

The York church, S.A., received nine into fellowship on Sunday last.

The tent mission at Croydon, S.A., is doing great work for the church at York.

We have received a short letter from "A Conservative," which will appear next week.

There was a fine meeting at Geelong on Sunday night, and at the close there were three confessions.

The tent mission in Lismore, N.S.W., will begin on August 30th, with T. B. Fischer as commander-in-chief.

Those interested in Commentaries on Sunday School Lessons for 1904 will find full particulars in this issue.

We understand that Andrew Meldrum will be present at the South Australian Conference, to be held in Adelaide.

It is commonly reported that Bro. and Sister J. Pittman intend being present at the South Australian Conference in September.

Will all our correspondents please remember to put items of news for the CHRISTIAN on different pieces of paper from orders for books and other matters.

The meeting at Williamstown, Vic., conducted by H. G. Harward and E. W. Pittman, is being largely attended, and up to Tuesday night 20 had made the good confession.

A purchaser of one of our Bibles advertised on the back page writes:—"Thanks for pocket Bible. Just fits in my inside coat pocket nicely. Good type, and handy book for use. 8/6 postal notes herewith."

Visitors to the South Australian Conference who desire accommodation are asked to communicate at once with Arthur Verco, 23 Wright-st., Adelaide. Conference will be held September 8th, 9th and 10th.

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F. T. Willis, 28 Edgeware-rd., Enmore, is now secretary of the N.S.W. Sunday School Union.

Anyone having a bound volume of the CHRISTIAN for 1901 of which they wish to dispose, if they will send us word we will give 10/- for it and pay postage or other carriage.

We have now the unabridged edition of the "Life of Elder John Smith," by J. A. Williams. This work is both a biography and a history; 578 pages, neatly bound in cloth, with steel engraving. Price, 8/-; by post, 8/6.

The Sunday School at York, S.A., is growing so large that it will soon be necessary to have some extensions made. God has richly blessed the efforts of the teachers. Eight scholars were welcomed into the church last Lord's day.

We have some beautiful large print New Testaments, which we have imported from New York. They are in size $7\frac{1}{2} \times 5\frac{1}{2} \times \frac{3}{4}$ inches, and weigh 16 oz. They are nicely bound in stiff morocco, gold over red edges. We can sell them for 3/-; by post, 3/6.

If there are six from Victoria who intend being present at South Australian Conference in Adelaide on September 8th, 9th and 10th, they can procure return tick-ets, either first or second, at half fare. By reporting definitely at the Austral office by September 3rd, arrangements will be made.

No member of the church who is interested in the carrying out of the commission to preach the gospel in Australasia should fail to read the CHRISTIAN of next week, as it will extensively place before our readers the need for Home Mission work in all the Australian States and New Zealand.

The adjourned annual meeting of the N.S.W. Sunday School Union will be held in the Tabernacle, Cannon-st., Petersham, on Friday evening, August 14th, at 7.45 p.m. Important notices of motions to be moved and discussed. A large gathering of teachers and those interested in Sunday School work is requested.

We now have in the press a ten thousand edition of "On the Rock," which will be ready in a few weeks' time. We propose to sell the book at a price which we hope will put the whole edition into circulation within a few months. Why not? Ten thousand copies of this little book at work in Australasia would do great good.

On the front page of this issue is a picture of the late Robert Harkness, of S.A. Though we lived so far apart and met but seldom, we counted Bro. Harkness amongst our most beloved personal friends. The lives of such men as Bro. Harkness are of great value to the church of God. Bro. Gore writes of his life in another part of this issue.

"Viewing the Jubilee Pictorial History as a whole, I may say it is above my expectations. First-class paper, engraving and printing of best order, and above all the concise yet instructive history. Much time must undoubtedly have been spent to put so much information into a book of its size. It is thoroughly representative of the brotherhood throughout Australasia."—P. J. POND.

A brother asks: "Is it right for a brother to use what is called the Lord's prayer in the assembly when there is a brother present who objects to it?" Yes; if a brother desires to use the Lord's prayer it is perfectly legitimate, and no brother has the right to object. Of course we do not think that the Lord's prayer, or anything else, ought to be used in the mere spirit of contention, as then it is not the Lord's prayer or anybody else's, but a mere mumbling of words.

We hear incidentally that a church has been formed at North Fremantle, W.A. We expect to hear more things of the work in Fremantle, and the whole of the Golden West. Watch for the special West Australian page in next week's number. You will know it by the black swan at the top, which at present has lost its way somewhere in our office, but which we hope to find on earth before the day of publication.

The Temperance Competition of Group No. 3 was held at North Melbourne chapel on Tuesday, July 26th, when the number of entries was only sufficient in the division under 14 for a competition. Result—Elihu Stewart (Newmarket), 1st, silver medallist; Nellie Powell (North Melbourne), 2nd; Ruby Campbell (Newmarket), 3rd. The entries for the other divisions will compete with Group 4 at Hawthorn on August 29th.

A social was tendered to Thos. Beer by the members and friends of the Doncaster church, last Wednesday evening, in the chapel. A good programme of songs, recitations, &c., was given. Addresses were delivered by J. Tully, H. G. Maston, G. Petty and F. Smedley. On behalf of the young people of the church, G. Smedley presented our brother with a purse of sovereigns, to which Bro. Beer suitably replied. Refreshments were then handed around, and a pleasant evening was brought to a close.

Many of our morning meetings are literally ruined by the presiding brother's address. In the first place it is often entirely foreign to the occasion, the brother talking of something which by no means helps the members to fix their minds on the subject. Then it is often entirely impromptu, the speaker wandering unhindered in unexplored fields, frequently into fields of pure speculation. Not long ago we heard a brother talk for twenty minutes on the "metaphysical and scientific aspects" of the cleansing power of Christ's blood. Of course he knew as much about it as anybody, and that is just nothing: it has no such aspects, as it is purely a matter of faith. And then the presiding brother frequently takes up twenty minutes when one ought to do. We do not think any part of our morning meeting should be sacrificed to any other part, but when the presiding brother takes up the time devoted to the speaking this is done. Imagine asking a man to speak ten or twenty minutes after twelve when the meeting is expected to close at 12.30!

We spent Sunday afternoon at the Sunday School anniversary at South Yarra. This is one of our small schools, but it is evidently growing, as last year they had 60 scholars and now they have 180. A Red and Blue Rally accounts for a part of this. F. M. Lambrook gave a most interesting address to a large meeting, over which D. A. Lewis presided. The singing by the scholars might have been good, had we been permitted to hear it. A man was once asked what he thought of a certain town through which he had passed, and replied that he could not see the town for the houses. We could not hear the singing for the music, or whatever they called the various noises made by an organ, one or two fiddles, a number of brass instruments, with half a dozen or so of other musical arrangements thrown in. As a musical display it was a complete failure, besides being totally out of harmony with the occasion. If our Sunday Schools want to enter into competition with the music halls they must get up something a good deal better than the display referred to. We felt ashamed and humiliated at the whole so-called musical display. When will our church and school officers take these matters in hand and insist upon a proper supervision of all the arrangements? If we must have musical instruments, let them be properly used, so as to assist

the singing and not drown and kill it. What is more beautiful than the singing of children, even if they do skip a note now and again? and what is more humiliating than an effort to make a musical display on these occasions by the introduction of an amateur orchestra? We are not speaking now against the proper use of an organ or piano, or both for that matter, to steady and carry the tune, but against the introduction of things which neither harmonise nor spiritualise.

One young woman immersed by the St. Kilda church, at Brighton, last week.

The church at St. Kilda tendered a social to the Brighton church on July 31th.

The officers and teachers of the Lygon-st. Sunday School will be "at home" on the evening of Thursday, October 15th, 1903, when they hope to have as their guests all old teachers and past scholars who are available, it being the occasion of the anniversary of the opening of the Lord's day school. All who were teachers or old scholars are requested to send their names and addresses to J. Johnston or A. L. Crichton, upon receipt of which a card of invitation will be sent. A happy reunion of old faces looked for.

Sister W. W. Davey, on behalf of herself and husband, writes:—"I cannot refrain from telling you what comfort that visit of yours brought to us. The relief of mind to my husband has been more than words can express, while the warm clothing has enabled him to bear up against the intense cold. Last week and this also we have to thank you for 10/- each week received through Bro. Sargent. Oh, could you but know all the blessing that visit of yours was, you would scarcely regret the discomfort which that bitterly cold journey gave you." We were only too happy to be of service in this way, and to have the privilege of carrying the bounty of others to these aged pilgrims. As stated before, they are now receiving 10/- weekly through Bro. Sargent, the secretary of the church at Taradale. W. C. Craigie, Lt. Collins-st., is the treasurer of this fund, and anything sent to him or to this office will be thankfully acknowledged.

Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

AUGUST 9 & 11.—Collingwood S.S. Anniversary, Stanton-st., opp. Town Hall. Sunday, 9th: speakers, J. Johnston, M.A., A. Meldrum and H. Swain. Tuesday, August 11th, at 7.45, Grand Demonstration by the Scholars and Distribution of Prizes. Everybody should make an effort to be present at these meetings. Unique and artistic decorations, with a splendid programme, offer large inducements for the brethren to make a sacrifice in order to be there. Keep these dates in mind—August 9th and 11th.

DEATH.

COSH.—At Cottesloe Beach, W.A., John James, beloved infant son of Stephen and Mary Cosh, aged six weeks.

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Acknowledgments.

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SOUTH AUSTRALIA.

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per Miss Elliot	3 2 0
Enmore	8 0 0
per Mrs. Walden	2 13 10
per H. Gilmour	6 5 7
Paddington	2 15 0
per Mrs. Bagley	1 13 0
Petersham	2 19 5
per Miss Macpherson	0 14 10
per Miss Pearce	0 5 1
Corowa	1 0 0
per Mrs. Mitchell	1 0 0
Mungindi	1 0 0
Bungawalbyn	1 16 0
Chatham	6 6 8
Lismore	2 0 0
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Sunday School Commentaries for 1904.

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Obituary.

To live is Christ: and to die is gain.—Phil. i: 21.

CUBB.—On July 7th Sister Alma Cubb passed to her rest. She had reached the age of 31 years. She had been a member of the church for ten years. As she had been born a cripple she had to be wheeled to church when she was able to go. Though unable to take part in church work publicly, we believe she did what she could privately.

Footscray, Vic.

H. K. CARTER.

EXLEY.—Sister Maria W. Exley, the beloved wife of George Exley, fell asleep in Jesus on the 14th July, at about 7.45 a.m. Her birthplace was Armata Bridge, near Huddersfield, Yorkshire, England. Her parents belonged to Wakefield. She was the daughter of Wm. and Hannah Cawthorne, sister to Dr. Benjamin Cawthorne, and niece of Dr. Benjamin Walker and Dr. Ebenezer Walker, and cousin to Dr. Benjamin Kemp, all of Wakefield. At an early age she was confirmed in the Church of England, but later joined the Wesleyan Methodist Church, and for several years was a Sunday School teacher and tract distributor. She was married to George Exley in the year 1849. With her husband and one child she left England for Australia in 1852. During the voyage the ship caught fire and all lives were in extreme peril, but in this extremity Sister Exley demonstrated remarkable faith and fortitude. In 1864 Bro. Exley severed his connection with the Methodist Church and accepted the primitive gospel under the preaching of Bro. Earl. This made a great impression on our late sister, but it was not until Bro. Surber arrived that she made the good confession, and from then till her death her life has been a sweet fragrance to the glory of God. Through distance, and in later years ill-health, she was not as often at the house of God as she would have liked; but even then she remained true to her God and Saviour, whom she loved devotedly, and humbly tried to serve. She was of a gentle and loving spirit, uncomplaining and retiring. Bro. Exley has lost a life-long companion, a loving and dutiful wife, a patient and confiding helpmeet; while her children have lost a tender and kind mother, and we have lost another pioneer. Each link only binds us nearer to the greater assembly in heaven.

above. The church at Lygon-st. warmly sympathises with Bro. Exley, and commends him to the all-wise and loving Father for strength to meet his sorrow, and to prepare him to face life's duties in this sad time of his bereavement. Our sister's remains were laid to rest in the Melbourne General Cemetery on the 16th July, 1903.

"Dear loving one, we say farewell,
No more to meet thee,
Till beyond the stars we dwell,
There again we trust to meet thee,
Never more to say farewell."

J.J.

GOTTING.—Sister Harriett Gotting entered into her eternal rest on July 21st. We had the pleasure of making her acquaintance some fourteen years ago. She was then passing through a deluge of trouble. In these circumstances we were able to direct her to the Rock Christ Jesus, in whom she ultimately took shelter. During the succeeding years her song was, "Thou blest Rock of Ages, I'm hiding in thee." We looked upon our sister as a grand trophy of redeeming grace. Her declining years were indeed her best. She rested in the finished work of her blessed Lord. We often came in contact with her, and her expressions of delight in becoming a Christian were cheering in the highest degree. She quietly passed away at the age of 67 years, leaving two sons, one of whom has followed the Lord, and one daughter. These feel their loss very much, but we commend them to him who was Comforter in her case. He will be Comforter to them if they will only seek it at his Almighty hand.

Hindmarsh, S.A.

A.G.

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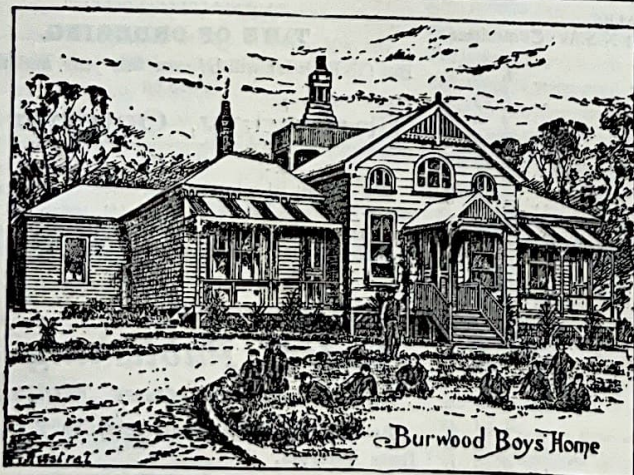
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As an Earthling.

By HATTIE A. COOLEY.

PART II.

CHAPTER VI.

BLIND.

"In maddening love nobody sees."

"Gertrude, would it be possible for you to marry me? I would have asked you the question before this—I wanted to—but, being as I am, I was afraid to ask it, fearing it would be impossible. Dear Gertrude, could you marry me?"

That was all. No words of love. He took it for granted that she must understand how dear she was to him; that she must have realised how she had been growing dearer day by day; he had not tried to conceal the fact. Taking for granted, too, that only out of a great love for him could she answer "yes" to that question, he did not even ask if she returned his love; there were no need of asking, he would have said, for no good, true woman could give back a "yes" without embodying in it all that he craved to know.

With a woman's intuition, Gertrude had foreseen what might be coming, so it was not wholly unexpected. Indeed, she had asked herself the very question which was his only pleading—could she marry him?

She had gone over the ground thoroughly before, not once, but many times; and yet, for all that, in the silence which followed, as, looking at her with wistful eyes, he waited for her answer, it seemed to Gertrude that she went over the whole of it again, inch by inch.

With a sense of shame at the unworthiness of the thought, for the life of her she could not help lingering a moment on the complete revolution there would be in her relative position to her aunt. In that lady's eyes Mrs. Professor Grayson would be a vastly different person than a poor and dependent niece had been. It must be confessed that the girl thought longingly, too, of the freedom from the stress of a continual struggle, in her weakness, against grinding poverty. Then there was the open entrance into the culture of a larger life from which she would be no longer shut out. There was the comfort of being sheltered and cared for—no more of the loneliness which had enshrouded her of late, but, instead, the pleasant companionship of a life with him. To do the girl justice, her thoughts did stop at that as a sort of climax; and why not? Although unlike, she and Garth Grayson had been congenial friends from the very first. Is it strange that, for the time, by the play of lights and shadows, the vision of such a future, spent in the companionship of such a nature as she knew Garth Grayson's to be, should have looked temptingly bright to her? She had grown accustomed to his deformity; it did not obtrude itself upon her with the keen repulsiveness that it had for her at first; at the present moment she scarcely remembered it as a factor to be considered in her decision; she was thinking what a grand,

good man he was, and how pleasant he would make her life. As for love—the thrilling, all-absorbing kind—to be sure she dreamed of it, sometimes, as all girls do dream; and yet, if she were capable of such feeling, surely a man like Garth Grayson would awaken it. Of one thing she was absolutely certain—she had never seen a man before with whom she could even endure to spend a lifetime. And he had made it easy for her to answer. He had not demanded any grand passion; he had only asked if she could marry him. And could she not in all good conscience? If she gave him what she was capable of, suppose it did fall short of what another might have given him, he had not wanted another; he had wanted her. Of course, she could marry him.

Although so much passed through her mind, it was but a few minutes she hesitated. She looked at him frankly a moment when she had come to that decision, then she smiled and the fringed lids suddenly fell over the black eyes.

"Yes, I think I could," she said.

And he was satisfied.

It mattered not to his unselfish heart that she was undemonstrative. If her love did not choose to manifest itself in outward tokens, he trusted it none the less implicitly. And he was satisfied in that he rested in this implicit trust which he had in her affection for him. Nevertheless, Garth Grayson was a man who would have been thrilled with reverent delight at even the slightest manifestation of tenderness on her part—he could not have been wholly, perfectly content, for all he trusted her, unless, perhaps, it might be that content which hope, for a time, may bring.

At times the holy presence of his great, unselfish love made Gertrude wish she were other than the benumbed creature which she felt she must be; then, again, it aroused in her an uneasy sense of something very like guilt, as though she were taking all—the best part of his life—giving nothing in return.

Once she went so far as to say to him: "Garth, you ought to have given your love to a different woman than I am!"

But his only answer had been: "Dear, we do not give our love—we love those whom we must! And all my heart is yours!"

Might he tell her aunt at once? he had asked her, and, as Gertrude had expected, Mrs. Hunter was profuse in her expressions

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of unqualified approval, but she assumed no false surprise, neither did she betray the slightest hint of any sense of triumph. She assured Professor Grayson that she would be delighted to have him for a nephew, and she told Gertrude that she was very glad indeed; she was sure that her choice was, in every respect, a wise one.

Grayson had insisted on a short engagement; he wanted to be free to care for her in every way, he said. And since it would be only a matter of a month or so, Mrs. Hunter told them that she would immediately set about the preparations for the wedding—of course, they must be married there; Gertrude had no other home. And they should have a suitable wedding—not too large; she never did approve of filling a house till the guests had to be packed like sardines in a box. Thirty or forty invitations, fifty at the outside, to the best townspeople and those connected with the college, would make an elegantly select affair, and one appropriate for Professor Grayson in his position.

Mrs. Hunter was in her element. To make it the most elegant, quiet wedding of season, she planned and executed and spared no pains. While, on his part, out of love for Gertrude and Grayson, Mr. Hunter spared no expense in seconding his wife.

The intervening weeks slipped rapidly away. As far as Grayson was concerned, it was none too rapidly. But there were times when Gertrude would have detained them if she could.

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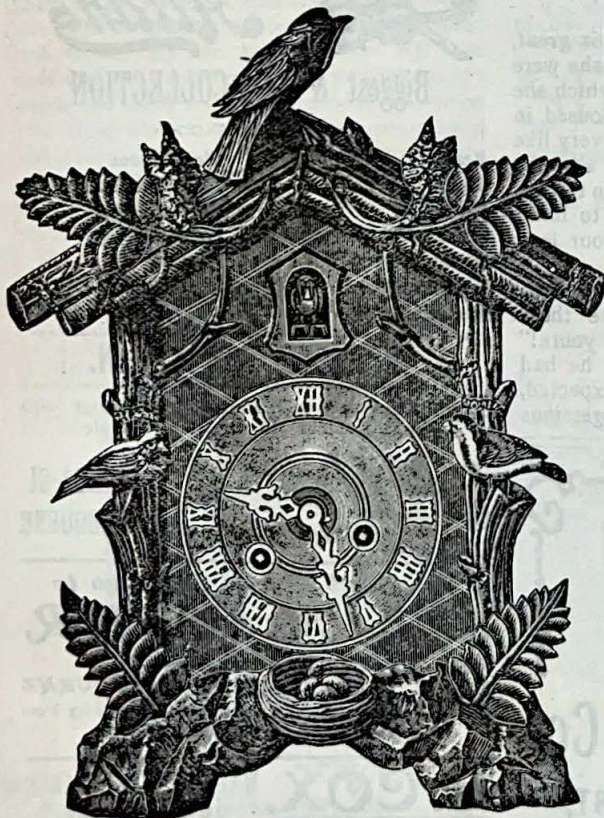
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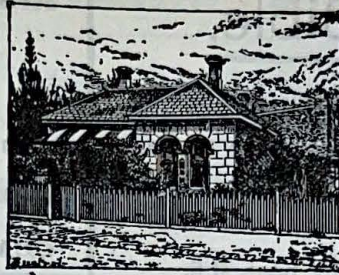
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