

# THE AUSTRALASIAN CHRISTIAN STANDARD

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## Current Topics.

**THE PARLIAMENT OF RELIGIONS.**—The Parliament of Religions to be held at the great Chicago Exhibition, while meeting with general approval, is not regarded by all religious people as calculated to do much good. The latter position is taken by Mr. D. G. Gilmore, a Baptist missionary, and what he says is worthy of attention. It is as follows:—

“Perhaps I had better state a few of the reasons why some of us are opposed to this Parliament of Religions. We do not dread a comparison of Christianity with heathen religions. The business of our lives is to make such a comparison. We are perfectly ready to compare Christianity as it is with heathenism as it is. But we don't like the comparison of a muzzled Christianity with a whitewashed heathenism. The programme laid down for the meetings in Chicago provides scant opportunities for the development of what is most characteristic and most vital in Christianity. And, most important of all, the representatives of heathen religions at Chicago will give no true picture of the religions they represent. They will depict a very small part—and that naturally the most favorable—of the great heathen systems. Their heaters will get a far more favorable view of these systems than would be

given by a careful examination of the systems as a whole. In every one of the heathen religions there are two religions—one known to the learned, studied by Occidental savans, represented at Chicago—another (and a very different one) held by the common people and serving as the guide of their lives; of this popular heathenism you will hear little at Chicago. Will the Hon. Mr. Justice Ameer Ali have much to say about Mohammedan family life? Will Nilkanth Vithal Shastri's paper have much to say about a certain Hindoo festival which I have several times seen openly celebrated—a feast whose meaning is so vile that it could not possibly be stated in any language which I should dare to write or you to print? Will Dharmapala, or Zitsuzen Ashitsu tell you that every precept of Buddha's morality has its evasion provided in the commentaries? Will they tell you that Buddhist ethics utterly fail of a beneficent effect on the morals of the people? Will they tell you that Buddhist monasteries are hot beds of sodomy and harbors of criminals?

“We object, too, to this Parliament in that it places Christianity on an equal plane with heathen religions. We recognise all men as our brothers. Deism has no copyright on the idea of the brotherhood of man. If we did not hold that the heathen are our brothers we should not have left our hands to labor for their salvation. But we cannot

recognise the heathen religions as our friends and allies. We know that they are the foes of Christianity—that between them and it there is an unalterable opposition.”

**HIGHER CRITICISM.**—Bishop Ellicott is one of the most distinguished scholars in the Church of England, and consequently anything coming from his pen is always worthy of careful consideration. The following on the question of “Higher Criticism” is a timely warning to those opposed to the traditional view of Biblical criticism. He says:—

I have felt, and most deeply felt, the dangers, especially to the young, of accepting theories, ingenious, and even fascinating as they appear to be, of the origin and composition of the Old Testament, which careful investigation may show to be irreconcilable with the teaching of Christ. In the case of all such theories, and of the analytical view generally, it has been my care to point out whence they originate, and what they ultimately involve. They originate, as we have seen, in most cases, from a readiness, if not to deny, yet assuredly to minimise, the supernatural; and by inevitable drift of consequences they commonly end in some form of spiritual paralysis, some enduring inability to lay hold of life eternal. This downward drift and ultimate issue may be easily traced out. If the theory is irreconcilable with the teaching of

Christ, and is fairly felt to be so, then the temptation to believe in a possible ignorance on the part of our Lord, becomes in many minds irresistible, and the way is paved for a belief in the possibility, not only of his ignorance, but even of his fallibility—and so, by dreaded reference, in the possibility of our hope in him, here and hereafter, being found to be vain and illusory.

Most truly has it been said by Dr. Liddon that there is one question compared with which all those questions as to the Old Testament fade into utter insignificance, and yet it is a question up to which under the influence of this analytical criticism, they will be constantly found to lead. That question, to summarise the words of the great preacher, is this: With whom have we to do, here and hereafter, a fallible or an infallible Christ?

When such a question as this is found to be raised by the novel criticism that is now being applied to the Old Testament, surely it must be well for all those who feel attracted by it to pause, seriously to pause, and to take to heart the words of Almighty God, as he thus spake by the mouth of the prophet: Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

**TURNING THE WORLD UPSIDE DOWN.**—Some teachers of the present day seem to delight in decrying Christianity and in elevating some pet ideas of their own as in every way superior to the religion of Jesus. The pretensions of some of these modern apostles, more especially those belonging to the so-called Religion of Humanity, are examined by the *Christian Commonwealth* and their assumptions clearly shown to be pure fallacies. Says the *Commonwealth*: "First, it is absolutely un-

true that the evils of society are threatening its doom, that 'civilisation is losing its spiritual and moral traditions.' Modern life, like all other, has its defects, but it has also large counterbalancing excellencies. And it is the sharp struggle between the two which makes us so keenly alive to the former, and which is gradually correcting them. Then the changes in Christian thought—the impatience of forms and dogmas—do not indicate any collapse of 'religious and social beliefs,' but simply their purification from error and their establishment on a firmer basis. The present upheaval, both in the social and religious spheres, is just a transition process which, as in other ages, is part of the discipline by which men and nations are developed. Instead of going down in the wreck of worn-out ideas, immoralities and errors which must ensue, Christianity, purged of accretions, will be, as it has always been, the mightiest force in promoting moral changes. Why, such is its inherent energy that even in its first promulgation, amid heathenism and ignorance, it was credited by its enemies with 'turning the world upside down.' And ever since, in the darkest times, it has proved the one grand reforming agency. Where, but for Christian influence, would the slave, the felon, and the pauper be to-day? Where would be our religious and political freedom? Where the 'Religion of Humanity?' Where the free education needed to aid 'intelligence and will' in their struggle with vice, crime, and unbelief? To talk of substituting the 'Religion of Humanity,' or intelligence and will, for the 'religious and social beliefs' Christianity inspires is like talking of substituting a candle for the sun, the hand for the brain, man for God. You have only to place these things beside each other to see the falsity of the Agnostic position. Apart from Christianity, what have these paraded remedies effected? What has Positivism done? Whom has science

redeemed? The fatal mistake here lies in forgetting that Christianity, however imperfect its achievements, alone supplies the inspiration of moral reform. Other agencies are instruments, but they are dependent on it for life.

**CHRISTIANITY STILL SUPREME.**—Continuing the same line of thought, the *Commonwealth* goes on to say:—"That Christianity has not yet perfected society is no argument against it. The question is, whether it is still producing growth, advance, morality; whether it is still—so far as evil is concerned—"turning the world upside down?" And the evidence of these very critics proves this. That it has not done all it might—all that is in it to do—is easily accounted for by the conditions of human error and worldliness under which it has worked. Besides the existence of evil, the necessity of freedom to moral growth, and the involubility of natural law as an element in human development, must never be forgotten. Hence the slow growth of society, its backward recoil, its ebbs and flows. But these and many other adverse conditions—some arising from the physical constitution of nature—detract nothing from Christianity's moral force, unless it were proposed to reform man by reducing him to a machine, or to govern the world by a perpetual miracle. The truth is, when we come to examine Mr. Harrison's account of the "Religion of Humanity," and what this promises to do for mankind, we find that it is all included in the dictates and inspirations of Christianity as presented in the New Testament. The Gospel of Jesus Christ as unsparringly condemns our heartless commercialism, our cut-throat competition, and our overbearing war spirit, as Mr. Harrison, or any other "Religion of Humanity," could do. The more thoroughly Christian principles are understood, and acted out the more

will be the glaring defects in these spheres be removed. And where can the "truly human religion" be found which "will vivify and transfigure anew the religion of the family and the State," if not in Christianity? Equally marked is the tendency of Christ's teaching to promote those physical and social revolutions on which Mr. Harrison lays so much stress. Has anything done more to stimulate philanthropic and sanitary schemes? The taunt that "celestial religions are exhausted" falls harmless on the ears of the Christian reformer, who can, equally with Mr. Harrison, rejoin, "But religion is not dead or dying." No; nor while Christianity lives ever will be. The Positivist may make himself perfectly easy that so long as this is the case there will be no need for the doubt, whether any 'more healthy polity, more definite religion, more social morality,' than that now existing, 'can make itself dominant.' Mr. Harrison's idea of Christianity belongs to the past, to the defective interpretation of the last century. Christianity is now working, as never before, through science, politics, and even missions—unfairly as Mr. Harrison treats them—to redeem society and replenish the earth, to 'extirpate infection and hereditary disease,' to 'make jungles and lowlands habitable,' to 'economise the fuel, the food, and the clothing of mankind,' and to 'make cholera, leprosy, and the plague mere historical curiosities.' If these are the boasts of what the 'Religion of Humanity' will do they are the records of what Christianity, to a large extent, has done; with the addition of uplifting man's spiritual nature to its highest level, and maintaining unflinching his faith in God. Christianity is, in fact, the only true 'Religion of Humanity.' The 'Kingdom of Man,' in which Mr. Harrison glories, will never fully come until the 'Kingdom of God' is universally established upon the earth."

THE AUSTRALASIAN

# Christian Standard.

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## PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston," and should be to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 14th, and Victoria, by the 16th of each month. The addresses of these brethren can be found in their various departments at the end.

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PEACE, PURITY, UNITY, LOVE, POWER.

## A NEGLECTED PASSAGE OF SCRIPTURE.



RECENT writer, reviewing the condition of the Christian world, reaches the conclusion that "the Christian Church instead of having outgrown the primitive enthusiasm, has rather to go back to it, and to drink deep of those ancient springs, before it can take the step forward that is needed now." It must, he insists, "go back to Jesus." With this verdict we can heartily agree. We realise that the Christianity of Christendom is not the Christianity of the New Testament. For while there is an outward loyalty and profession there is in many cases an absence of real and implicit obedience. And while allowing for all the good that is to be found in the great body of those who acknowledge Christ as Lord, we have to deplore, that the *real* is so widely separated from the *ideal*.

We do not number ourselves among those people—if there are any—who look for perfection this side of the New Jerusalem, but we are among those who think it only reasonable and right that there should be on the part of the followers of Christ, a conscious effort to carry into practical life the sublime precepts He gave for their guidance. It is true, that in many respects the Christian world is doing something in this direction, but it is also true, that some of the precepts given by our Lord are almost entirely ignored. It is admitted by all, with pain and sorrow, that the Church of Christ is oftentimes torn and mangled by internal strife and division. Religious history is a history of strife, not always the legitimate strife of good against evil—the hosts of God against the hosts of the devil—but, alas, the hosts of God fighting against each other. Consider how widespread this evil is. Pass in review the many churches which gave promise of a vigorous and abundant life, that have passed into decay or are non-existent through this baneful curse; and when this is realised we will have some faint idea of how fearfully the precepts of our Lord in regard to these matters have been disregarded.

We cannot, of course, in the limits of a short article, deal with all the injunctions of our Lord which have to a large extent become a "dead letter." We will therefore confine our attention to one which seems to us to require special emphasis, and the observance of which is essential to the well-being of the Church of God. That referred to is one of the utterances of our Lord found in what is known as the Sermon on the Mount, and reads as follows:—"If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother

hath aught against thee, leave there thy gift before the altar; and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). We might remark in passing that the Sermon on the Mount, recognised generally by all classes and conditions of men as the highest moral teaching ever given to the world, is precisely that part of our Lord's teaching which is most neglected by His followers. That which we have cited being possibly the most neglected of them all.

The principle enunciated in this passage of Scripture is—RECONCILIATION BEFORE GIVING. It is a principle that is of universal application, and as lasting as time itself. Spoken first to the Jews under the Mosaic economy, and illustrated by their mode of worship, it applies with no less force to Jew and Gentile alike under the higher regime of the Christian dispensation. It plainly announces that all worship or giving is vain and empty unless the active desire for reconciliation is present in the heart of the worshipper or giver. Indeed the matter is one of urgency. It admits of no delay. The worshipper may take his gift to the very foot of the altar, and there remembering that his brother has aught against him, he may not offer it, but leaving it, must seek out the injured one and be reconciled to him. It might be thought sufficient, perhaps, if the worshipper resolved in his mind that immediately after offering his gift he would take steps to secure the desired reconciliation; but no, the work of reconciliation unattempted debars him from presenting what he would to the praise and glory of God.

We do not suppose any of our readers will question the soundness of the foregoing remarks; if they should do so, they do not question what we have said but what the

Master Himself has uttered with unmistakable clearness and emphasis. Believing that no one will venture to quibble about such plain teaching, and that all will recognise in it the Divine wisdom that shone in all our Saviour's teaching, we will now ask "Does not the frequent infraction of this rule, the deliberate ignoring of it, which obtains to so large an extent, render null and void much of the worship that is offered in the present day?" Consider for a moment what is the *real* as against the *ideal* practice in such matters.

The *real*—that which obtains generally—as we all know, is quite the opposite of the ideal. In the first, the result of any difference between two or more persons, is to separate them widely asunder. Frequently, the persons affected are members of the same congregation and meet at the Lord's table week after week. They do not speak to each other, but on the contrary go out of their way so as to avoid contact. The breach which at first might have been easily closed, had the spirit of reconciliation been present, is instead, widened. Bitterness and wrath take the place of friendship and true Christian fellowship, and so the seeds of discord are sown which in some cases lead to the disruption of the entire Church. And mark this, with all the gravity the case demands—the worship offered by such transgressors of the Divine law has been a mockery. It is in vain that excuses are made and special pleading is indulged in. If there has been no honest attempt at reconciliation, the gifts are not acceptable to God.

It is a serious matter when two brethren are at variance and ignore the divine law, but how much greater is the evil when a feeling of variance permeates an entire congregation. What shall we say of that congregation which has been

split asunder by internal discord? What shall we say of those who in the first instance did the mischief, and when it was done, instead of trying to repair the injury, deliberately sought to make it worse? What shall we say of the man who, placed in a position of influence, uses that influence to further his own selfish ends, and stays not his hand until the church is wrecked and divided—but his object accomplished? We say nothing, but our Lord does. He tells us that they who do these things worship God in vain.

In the ideal state of things as set forth by our Lord, how great the difference. The offender cannot rest until he has done all in his power to repair injuries, wittingly or unwittingly done. He feels he cannot worship his Lord aright until he has sought to reconcile himself to the injured one. Instead of avoiding, he seeks. The offended, if he be a true follower of Christ, will be of the same mind, and so meeting each other half way, the evil is repaired, and the law of the Master is honored and the peace and harmony of the church secured. We therefore commend this neglected passage of Scripture to the careful consideration of our brethren throughout all the colonies. We would urge that right teaching on this subject in all the churches is of great importance, and eminently calculated to secure the peace and progress of Zion.

Arising out of the consideration of this neglected passage of Scripture is another thought, which we feel we cannot allow to pass without noting. It is this: If it be true that reconciliation between man and man is a pre-requisite to acceptable giving to the Lord, how much more is it true that reconciliation between man and God is essential before man's gifts are acceptable to him who is Spirit,

and as such demands that all who worship Him shall worship Him in spirit and in truth. Is it not, therefore, our duty to show those who would offer gifts to God that they must first be reconciled to Him before such gifts can be received? Is not the Church false to its trust as the custodian of divine law, when it encourages the unreconciled to offer gifts which cannot find acceptance of God? Is it not deceiving men in allowing them to think that they are gaining the favor of God by doing such things? Let us answer these questions, and in the light of the answers that must of necessity be given, let us act; and in acting, do so in the spirit of that teaching which demands that we "speak the truth in love."

## Editorial Notes.

**The Last Chance.**—The last order for S.S. Commentaries for 1893 will be sent Oct. 26th, so that if any of our readers have not sent on their orders they had better consult our back page and do so at once.

**Election of Elders.**—Bro James Stewart, of New Zealand, makes some suggestions on the above topic in our correspondence column, the only weak point about his position being that *it can't work*. The very thing he suggests was brought forward in Wellington, one of the churches, named, but it raised such a storm that those proposing it were glad to drop it. There are a great number of these beautiful suggestions knocking about which may work very well in the Millennium, when we will not specially need them, but while human nature has such a firm grip as it has on the most of us they are somewhat impractical. If our readers want to prove this let them try Bro Stewart's plan.

**Testifying for Christ.**—A lot of real nonsense is talked in connection with the above subject. Most people think about all they have to do in order to "testify for Christ" is to stand up and say something. Now if we were asked our opinion we would say that many people could do much better service in this particular line by sitting down and saying nothing. The best way we know of "testifying" is by living Christ in our daily lives. It is the humble, earnest child of God who loves above to

proach, instructs his or her household, goes unostentatiously among the poor, the sick, and the wayward in his or her own neighborhood, and with tears and gentle, affectionate entreaty, endeavors to win them to the Saviour of sinners, that most effectively "testifies for Christ." By all means let us talk if we can, but unless we are willing to back it up by doing something, our testimony will fall flat, as it ought to do.

**Christadelphians in a Rage.**—The publication in these columns of Bro David King's pamphlet, "The History and Mystery of Christadelphianism," and its subsequent publication in pamphlet form, and circulation on some of the Christadelphian camping grounds, has had the effect of ruffling their feathers somewhat. Then to put the finishing touches on, Bro M. McLellan has been engaged in a warm discussion with them in a Traralgon paper, in which some hard hits have been made. All together it has been rather more than they could bear, and as a result the following advertisement appeared in the Sunday services advertisements of the *Age*.

**"DISCIPLES."** Awake—Come out from the so-called "Churches of Christ." They and their leaders are ignorant of the truth, as proclaimed by Christ and His Apostles, and thereby stand condemned. At Traralgon eight have already come out, and four at Melbourne, and this is published as a warning to the rest. See to it at once, before too late.

The "add" closed with a puff of their famous book. If our readers should be troubled with these people we would advise them to send for a supply of "The History and Mystery of Christadelphianism."

**"Beholding Our Order."**—We were at a morning meeting a good while ago, when the presiding brother prayed that the Lord might be present "beholding our order." We were glad when we heard it, but as the meeting proceeded we were disappointed, as it was about the most perfect sample of disorder that we have seen for a long time. Now just why churches will insist on making their morning meetings so unattractive is something we could never understand. No effort is spared to make the Sunday evening meetings attractive to all, but the Sunday morning meetings are left to take care of themselves. We believe that the largest liberty should be allowed, so long as it is used for the good of the meeting. But when this liberty allows a man to get up in the public assembly to read the precious word, who can't read, or announce a hymn of praise in such a way as to knock all the music out of one's soul, it is being used in the wrong way. Make the morning meeting so warm and attractive that the members can't stay away even if they wanted to.

**American Correspondents.**—We have been favored this month with two letters

from U.S.A.: one from Bro Manifold, a part of which appears in this issue, and will no doubt be read with interest, another from Bro. Hugh McLellan. This has unavoidably been held over till next month. It gives an interesting account of a visit to Montreal, where he had gone during college vacation to be present at a great Endeavor Convention. The following clipping is from the *Montreal Star*:—"The meeting assembled in front of the St. Lawrence Hall, where two or three addresses were delivered, including one from Mr. Hugh McLellan, of Germantown, Kentucky. He lived for about four years in Kentucky and said that he was an Australian, and had now come to Montreal as a delegate from that State to the Christian Endeavor Convention. The Kentucky delegation were delighted with the treatment they had received. They were all Britishers in Australia, and he was glad to find them so here. They would carry away from Montreal some very tender memories, and on behalf of his State he would invite them all down to Lexington, Kentucky, where they would be treated with true Kentucky Hospitality."

**The Vocal Union.**—On the evening of Sept. 8th we had the pleasure of attending the fourth *social concert* of the above union. As we listened to the delightful singing, we felt glad that we had so many young people in our Melbourne churches who are so devoted to the art of music. From start to finish it was intensely enjoyable, and the programme was composed of purely sacred music. To mention any of those personally who took part would be invidious, as others would be left out who helped to make the evening's entertainment what it was. There were a few things which are worthy of special mention:—1. The programme placed in the hands of the audience contained not only the names of those taking leading parts, but *the words of the selections to be sung*. To our minds this added a great deal to the evening's pleasure. 2. The audience was profoundly attentive throughout. The only fault we had to find was that they on several occasions made an unnecessary noise with their programmes. 3. The meeting was sixteen minutes late in starting, which should not have been. We were glad to see that there was such a large audience, as we think that efforts of this kind should be encouraged in every possible way. Bro E. W. Pittman informed us at the close that they expect to give another concert about Christmas time, including some Christmas carols.

**"It is Coming."**—What is coming? Why, woman outrage of course; in fact has already come in many of the American States and has lately struck New Zealand, and in all likelihood will become law in that country. Now, the STANDARD is not a

political organ, only as far as politics effect religious teaching. We want it distinctly understood that we are opposed to this whole business, not because we have no regard for Christian womanhood, but *because we hate*. Everything in nature and revelation is against it. An American exchange expresses our views to a nicety, and so we will just let it speak. "We do not remember ever having read or heard of anyone attempting to justify woman's suffrage, so called, from a scriptural standpoint. The reason why no one tries to place woman's suffrage on a scriptural basis is simply because all know the Bible condemns it. If by some process of law these women suffragist women could be transformed into men, and, from the force of circumstances, compelled to wear breeches, and the men transformed into women and compelled to wear petticoats, would not the long looked for millennium be ushered in? A lady, a real, genuine, modest, refined lady, one who has no disposition to bedrage her skirts in the alums of pollies, or step out on the political arena; a lady who loves home and does not wish to be the head of the family, boss her husband, rule the government, make laws, &c., is the very highest type of God's creation, and challenges the respect and love of men wherever she goes. We are willing to live in a Democratic government, a Republican government, a Monarchy, yes, a Despotism, but from a petticoat government we can but say, "Oh Lord, forever keep us free." This is rather vigorous language, but is none the less true.

**The Opium Traffic.**—By cable we learn that the Royal Commission recently appointed to inquire into the possibility of abolishing the opium traffic between India and China, has commenced its work. "Expert evidence has been adduced which states that hundreds of millions sterling would not make good the loss which India would suffer if the trade from which she derives a considerable proportion of her revenue were suppressed. It is further urged that the advantage to be gained from the moral standpoint would be of little account, seeing that the quantity consumed in one province of China exceeds the whole Indian product." Now, if it be true, "that hundreds of millions sterling would not make good India's loss if this traffic were suppressed, how comes it that it is of such little consequence to China? We are much afraid that it is another strip of the miserable old story of vested interests. If it is wrong to send opium to China, it should be swept away if it does cost India "hundreds of millions sterling." The most sickening thing in our judgment that England ever did was to force the gates of China, and compel her to take India's opium against her will. A Chinese correspondent in a paper

now before us probably comes nearer the truth when he says that in the city where he resides, a city twice as large as Melbourne, nine out of ten of the men smoke opium. Many women and boys also use it. The correspondent testifies that an opium sot, or "opium devil," as he is called, is a most pitiable and loathsome object. Thirty years ago the use of opium was almost unknown in that city, and this alarming spread of the vice is explained by mammon greed, backed by a professed Christian government. It is the same greed which promotes the vice of drinking among us, and it makes government enter into the same shameful alliance with it there as it does here; they jointly share in the rewards of crime.

"**Kannka Thompson**" and the **Rescue Home.**—Our Missionary in Queensland forwards a third contribution for the Rescue Home from his scholars. Surely our dark skinned brothers are "provoking us to love and to good works." Bro Thompson further writes that the instruction and tools (were they pinners or crowbars?) which the F. M. secretary gave him in Melbourne, are redounding to the furtherance of Bro and Sis. Pittman's philanthropic efforts. It came about in this wise. Some of the "boys" had an interview with our amateur surgeon on a very painful subject, and didn't he just make them open their mouths! They had such a pleasant time, the result was that the professor's fame spread abroad in all the region round about. Thereupon, certain white folks followed their table brethren into the chamber of—we mean, into the same room. The professor, at first, refused any monetary acknowledgment of his services. The proverbially "second thoughts are best," and, lo, it came to him—why not arrest their coin for the Rescue Home? And thus it was—and is—and so it shall be, for a collection box now stands on J. T.'s table, inviting the attention of his grateful visitors. The above is very suggestive. Why not devote "tips," wind-falls, and such like ceteras to the same beneficent purpose? Why not "lay by in-store" amounts that would have been spent on lollies, fine feathers, and similar trades and follies, and send the same to Airlie Avenue? Those boxes of Bro Pittman's, too, would be an ornament in many a house. And so, here endeth another chapter.

**Preaching at the Lord's Table.**—Some preaching brethren seem to us to have very queer notions as to what to say and how long to take in saying it, just before the "breaking of bread." A while ago we were present at a Lord's day morning meeting, where the good brother in the chair read nearly verses from different gospels, only a very few of which had any reference to the Lord's feast. This he followed up with a discourse of which, we confess, we do not

remember the purport. "No wonder," perhaps our readers will say, "after such a lengthy and wearisome, because out of place, reading." In addition there were sundry exhortations in connection with the announcements, hence it was 12.20, closing time, when the brother invited to visit the church and who had come a long distance, was called upon to deliver his address. Yet more recently the presiding brother at another meeting, before passing the elements around, inflicted upon the congregation a wordy disquisition on the length of Lord's day discourses in general, and of Paul's at Troas in particular, minutely discussing, as regards the latter, whether the apostle was most to blame or Eutyclus, that the young man fell out of the window. We speak feelingly when we say that it was indeed a case of "suffering the word of exhortation." Brethren, be considerate! The words spoken at the Lord's table, of all places in the world, should be *few and well chosen*. They should have special reference to the solemn ordinance about to be attended to. They should serve to prepare the minds of the brethren for its proper observance, and to impress the lesson upon their hearts. Some one point or phase of the subject, carefully pondered beforehand, should be presented tersely and with feeling. From three to five minutes should suffice for this, and as a rule three is better than five. We trust that presiding brethren will receive these suggestions in the spirit they are given, for we are convinced that there is room for improvement in this matter. "Let all thing be done to edification."

**Church Secretaries, Attention!**—Evidently for some time to come, the tide of population will be flowing countrywards. "Idle hands to idle lands" is the cry. It behoves the churches therefore to see that everything possible is done for the spiritual interests of brethren "scattered abroad." We hear occasionally of church members removing to places where there is no meeting of disciples, and it never seems to enter the head of the church secretary to advise the committee for isolated brethren of the fact. That committee might have on its list the names of other disciples living in the same neighborhood, who, with the members in the district increasing, might be brought together for worship and service. Our Victorian scribes surely have not forgotten Bro. and Sis. Pittman's address—Airlie Avenue, Armadale. Further, church secretaries might usefully correspond with scattered believers still on their roll, with a view to maintaining their interest in the cause, and stimulating them to individual effort in their respective localities. The present exodus from our cities should mean an impetus to the cause in the country, *if only every one will do his duty*. Kindly give this matter your early attention.

## Wanderings Abroad.

### FIRST IMPRESSIONS OF THE WHITE CITY.

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By THOS. MANFOLD.

**D**EAR BRO. MASTON,—After leaving your city on April the 15th, calling at other various ports of Australia on the way, "we" arrived at Colombo, Ceylon, on May 9th, at 1 p.m., and stayed there two days. I, in company with several of my fellow-passengers went up to Candy to see the famous Buddhist temple which is supposed to be one of the finest in the world. However, the temple did not possess any charms for me, while some of my fellow-passengers claimed to be very much interested in it. The country itself took my eye, being another garden of Eden of exceeding beauty and astonishingly fertile. On every hand were rice, coffee and tea plantations and every kind of spice that one can possibly think of, was growing in rich profusion. The next calling place was Aden, but the steamer staying here only a few hours, I cannot say much about it. Passing up the Red Sea and through the Suez Canal we came to Brindisi on Friday morning, May 26 at 6 o'clock. This is indeed a beautiful place, and it has, as they say in Sydney, a "beautiful harbor." The most interesting sight to me was Cleopatra's Column, which is the end of the Appian way. I walked for over two hours on this road upon which the Apostle Paul is believed to have gone on his way to Rome.

Leaving Brindisi late in the evening, in a few hours we were rounding the island of Sicily seeing Mt. Etna rearing its lofty head towards the heavens, and next day the steamer arrived at Malta, the island on which Paul was shipwrecked. It is really a wonder-

ful place in its way, and the Maltese lace proved quite an attraction to our lady passengers. On the 30th inst. at noon we reached Gibraltar the "key" to the Mediterranean, being the strongest fortified place in the world and literally bristling with guns. While ashore I had the pleasure of seeing H.M. fleet leave the harbor to take part in the naval manoeuvres. Truly it was an imposing sight, and my heart swelled within me as I saw the fine battleships with gay colors flying, steam majestically out to sea. But how soon was the gaiety turned to mourning by that sad, sad, accident which caused the loss of nearly 300 souls, viz., the sinking of the flagship "Victoria" by the "Camperdown."

Four more days of steaming brought us to the shores of dear Old England, and soon we were in the pretty harbor of Plymouth whose hillsides were green even to the water's edge. Staying there just long enough to land the passengers, the steamer continued its course up the English Channel, and on June 3rd at 6 p.m. we came to an anchor, and once more I was on the soil of "my own native land," after an absence of nearly 20 years. The following morning, Sunday, I went to look up Sydney Black and his family, but failed to find them in time for the morning service. However I spent the afternoon with them and went to the meeting at night, when Bro. Black preached a very able discourse to a crowded house. In my judgment he is the finest type of dignified manhood that appears on the public platform to present our plea. In my next letter I will have more to say about the mission work conducted by our brother in the metropolis.

The next day I took train for Staffordshire, and there I met my aged father who is now in his 84th year. My coming proved to be better to him than all the doctor's medicine, and his health during my stay there for three weeks considerably improved. I spent a very

pleasant time with my relatives and with the few friends and companions of my boyhood days, many of whom had either left the district or been removed by death. So many of these changes had taken place, that it did not seem like the old home which I had pictured out in my mind, and my joy at being there once more was tinged with sadness. Truly, time works many changes. Staying a day at Manchester I visited a few of the brethren and sisters there and then went on to Liverpool, having secured a berth on board the Cunard s.s. "Aurania." She left her moorings about 5 p.m. and steamed down the Mersey and soon I was on the deep blue sea once more. The steamer called at Queenstown for the mails, and the same evening we saw Cape Colony sink beneath the distant horizon. We had a fine passage across the Atlantic arriving early Sunday morning, July 9th in New York Harbor where at the entrance is placed Barthold's Statue of Liberty.

On Monday I took train for Lexington, Kentucky, reaching it about 6 p.m. Tuesday evening, having done the journey in 26 hours. My son George, who is studying at the College of the Bible, did not get my letter in time on account of being out in the country about 75 miles from Lexington, and a good distance from the post office. Consequently my expectations at meeting him at the depot were not realised. I enquired the way to the college, which is less than 10 minutes walk from the station, and there I was fortunate enough to meet Bros. Hupe and Davey, two of our "Australian boys." They showed me where George's bedroom was and there I elected to stay for the night. The next morning I met several more of the "boys," amongst whom was Bro. Harry Greenwood, who took me out into the city to Sis. Hair and her interesting family of daughters, where I partook of my first Kentucky breakfast. While I was away, George, having travelled since 3:30 a.m. came in by the morning train, and going straight to his room saw evidences of my arrival before him. I coming in shortly afterwards met him in the doorway. It was indeed a glad meeting.

We went to the Broadway Christian Church in the evening,

when I don't suppose I ever enjoyed in my life before such a highly instructive and interesting prayer meeting. Possibly the fact that I had not had the privilege of meeting with my brethren for over two months with the exception of the preaching service by Bro. Sydney Black in London made me enjoy this meeting all the more. Bro. Mark Collis who preaches here regularly, Professor McGarvey, Bro. J. B. Jones, and several of the college boys took part. At the close of the service Bro. Collis showed me all over the building which is a fine brick and stone structure, which is capable of accommodating 1,600 persons. Though somewhat unpretentious on the outside, yet it is very nicely carpeted all over within, having also cushioned seats. The baptistry is the best I have seen in all my travels. Instead of having steps going down to the water, the floor is a gently-sloping plane so that the preacher and the candidate for immersion can walk down together to the deep water. After the immersion takes place a curtain is immediately drawn, shutting off from the view of the congregation those in the baptistry.

The following day we took dinner with Bro. and Sis. Collis, having my first experience of Indian corn which provoked much hearty laughter from the others at the table. In the afternoon George and I called on Professor Grubbs, and while we were there Professor McGarvey called in also. The conversation of these two wholly consecrated men of God was a great treat to me, and of two such men the whole brotherhood of the Disciples might justly be proud. As President Loos and President Graham were away in Detroit I did not see them. I was unfortunate in coming to Lexington while the college was closed for the three months' vacation therefore missed seeing how the various classes were conducted. We took the evening train for Carlisle, which is about 35 miles from Lexington. Hiring a buggy we drove six miles in the country to Stony Creek where Bro. Chas. Thomas and Herbert Saxby, two of "our boys," were holding a protracted meeting. They were having fine audiences and doing very good work there. The next evening after Bro. Thomas had finished preaching he called on me to make a talk to the brethren and sisters, which I did, taking the opportunity of thank-

ing them for their great kindness to George who had been spending a part of his vacation in the immediate neighborhood teaching singing. During the day we drove through the country which by the way is rather hilly, visiting the brethren in their homes, each one vying with the other to give us a real Kentucky welcome. The next day, Saturday, we took train to Maysville about 35 miles further up the line and on the banks of the Ohio river. After partaking dinner we took the bus to Burtonsville about 13 miles from Maysville where George is preaching regularly. What a ride it was! I believe I would sooner cross the Atlantic to times than take another such ride, in such a conveyance, in such fearful weather. Imagine the thermometer dancing at 100 deg. in the shade, and the dust, well our Nor Westers in New Zealand are mild in comparison to it, you will then guess what a pickle I was in. I shouldn't wonder if I lost 10 pounds during my six days stay in the country. The heat was intense. That evening George preached to a fairly good audience. The following morning, Sunday, I spoke to the people, the house being well filled. At night there was no preaching, but instead the children took part in what is here called Children's Day. The building was packed to overflowing, nearly 400 being present. It was a sight to see the multitude of fans which were kept going. It would tickle some of our N. Zealand brethren especially to see this done for the first time. Even the preacher while conducting the services uses a fan.

On Monday we made several calls and then drove back to Maysville just in time to miss the train for Cincinnati that night. This was just as well because we were made acquainted with a fellow-passenger on the train who had been three months on the World's Fair grounds every day, and was now making another trip there. We had a fine run down the river next morning to Cincinnati, reaching there at 8 a.m., deciding to stay there till evening in order to look over what is called the "Queen City." We spent three hours looking through one of the finest City Halls in the States which has just been completed. It cost over \$322,000, being built entirely of stone, and the quarries of the world were searched to find the best material. Wisconsin furnished the brown stone; Missouri the granite;

the buff stone came from Ohio; the flat rock from Indiana; Italian and Tennessee marble was used for the stairways and wainscoting, while the beautiful polished columns in the corridors are of Vermont granite. On one corner of this magnificent building is a square tower which carries its height of 253 feet so gracefully the Roman Catholic Cathedral on the opposite side of the road, so long a standard of height, is 35 feet below the newer structure. Not the least important feature is the clock. The face is a dial 104 feet in diameter and is lighted at night by electricity. The hours are rung on a bell weighing 4,500 pounds, the clock and bell complete costing £545. The beauty of the hall is not confined to the exterior but is gorgeously fitted up within. Entering the main door on Plum Street we are confronted by the grand stairway and vestibule made of highly polished marble. It is lighted by the soft colors of an allegorical window. The Queen City is represented by a beautiful woman reigning over her subjects with regal splendor. We went through nearly all the rooms of which there are about 250. They are fitted up with every convenience even to the "spittoon," a very essential piece of furniture in this country. In every hall of the building spittoons were placed about two yards apart, and the attendant, who kindly showed us round, made it a point to squirt tobacco juice into every one and oftentimes where there wasn't one. We politely refused the invitation to "Have a chew?" I could write more about this wonderful building but space forbids, suffice to say that Cincinnati possesses a building which is the admiration of all who see it.

We spent the remainder of the afternoon in looking over the city, also the 9th Street Christian Church near Central Avenue. This is rather a handsome structure having a seating accommodation upstairs of 2,000. Downstairs is divided into lecture and class rooms, and a schoolroom, where the Sunday School and mid-week prayer meetings are held. It is capable of seating 800 people. The erection of the building cost \$30,000. It is famous for the fine acoustic qualities which it possesses. George tried the pipe organ and pronounced it a gem.

To be Continued.

THE HISTORY AND MYSTERY  
OF  
**Christadelphianism.**

By DAVID KING,  
EDITOR OF THE "BIBLE ADVOCATE."

CONCLUDED.



OTHER items of this system of doctrines may be expressed thus—

1.—That man has not an immortal soul—that after death he remains out of being till re-created at the Resurrection—that heathen, infants and idiots will never rise from the dead, but perish like the brutes—that there is no personal immortal *Soul* or *Satan*, no endless hell, that *is* is the devil.

2.—That God and Christ have not now a Kingdom on earth, that Christ is not now a King, and that, therefore, none have been translated into the Kingdom of God's dear Son.

3.—That the Kingdom of God foretold in Scripture, and yet to come, is the Kingdom of David, and will consist of the twelve tribes of the literal Israel, re-organised in Abraham's land, as the Kingdom of Christ, with all Gentile nations as His dominions—that at the return of Christ He will raise the dead saints, but in mortal bodies, and with them enter Jerusalem, and appoint the Rulers of the Kingdom from among His brethren: that for some forty years they will be engaged in executing vengeance upon the nations and punishment upon the peoples, binding kings and nobles with chains and fetters, and organising the world upon new and better principles.

4.—That the foregoing things are included in the Gospel and Hope, and that the understanding and belief of them are essential to valid immersion into the Divine Name: that there is, therefore, no salvation without such understanding, belief, and immersion.

Now look at the consequence! Thousands of poor souls who feel their need of a Saviour, and who love Him who died for them, and whose hearts are won to God, *must perish for ever!* Because, educationally and otherwise, they are not fit to settle for themselves what the Scriptures teach concerning the nature of the human soul, nor competent to decide whether this self-rightly expounds the Law, the Prophets, and the Psalms. Suppose the Christadelphian interpretation of the Old Testament and of the Gospel correct (which the most *learned, Bible-studying* and *pious* deny), then thousands around us, however earnestly desirous to know and do the will of God, could not, owing to their little education, and hard and long work-

ing for daily bread, come to an intelligent reception of the Gospel and Hope without years of effort, and in many cases not even in the remainder of an ordinarily prolonged life. Questions are involved upon which Christ-loving and God-obeying men, both learned and unlearned, have carefully, prayerfully, and constantly searched the Scriptures, and yet differ—differ as to whether the soul is immortal or not, whether the coming of the Lord will be premillennial or not. They have no interest in maintaining either the one view or the other, and would as soon hold the one as the other upon finding it Scriptural, and could do so and retain their present church connection, and suffer no loss; and yet they differ, and every one of them remaining in error as to the soul's immortality, or understanding that the Israel to which God promises certain blessings is not the Israel of the flesh, but the spiritual seed of Abraham, must be eternally lost! Oh most horrible doctrine! Blasphemy against the revealed character of God! A denial of the Divine love! Thanks be to God, He has never dealt with poor erring man after this fashion!

That the foregoing is no exaggeration appears from the facts of one case, out of many, published by Mr. Roberts—that of the conversion, in London, of Mr. Boshier, who on his re-immersion gave an outline of his past life. He appears to have been from his youth a pious seeker after God and truth. He was immersed and became a member of the church over which the "Rev." Baptist Noel subsequently became pastor, and for twenty-two years was highly esteemed as a member thereof. But what was his state of mind when baptized, in order to taking membership in that church? Here are his own words: "The uppermost thought in my mind, when I went down into the baptistery, at John-street Chapel, was—I now identify myself with the Lord Jesus. Oh! how I love Him. Oh! I should like now to die; not to come out of the water again, but to leave this body now, that my immortal spirit may flee to Him and dwell with Him, and not come in contact and contamination with this evil world again. This was the thought that just swallowed me up, and with that thought I have gone through life from that time to this." Now look at the case—Here is a man who from his heart so believed in Jesus, and

so loved Him, and so thoroughly turned to God in repentance, that then, and after, he would rather die instantly than contaminate himself by sin. Baptized in that condition of soul-surrender to God, to Christ, and to purity of life, he looked upon his baptism as *identifying him with Christ*. Yet that faith, repentance, love and self-surrender pass for nothing, his baptism was invalid, and he unsaved, and he continued so for twenty-two years, during which he lived esteemed in church fellowship and adorned by the fruits of the Spirit. We are not mistaken at this point! Hear him thereon: "But there was one doctrine that lodged in my mind at the time of my baptism in John-street, which above all, I can now see, *made it worthless*. I believed in immortality-soulism." There now! According to Roberts and Co., we now know that a mistake upon the nature of the human soul (faith in Christ, love of God, so strong and abiding as to purify the life, notwithstanding) dooms its possessor to death. But we may rejoice in this, that the *Scriptures of Truth*, without the Dr.'s works, "original throughout," or concocted from the speculations of others, are able to make us "*perfect, thoroughly furnished to every good work*." Depend upon it that though the Bible contains many things hard to be understood till the time of their fulfilment, *THE FATH*—that which is submitted for belief in order to salvation—is not among the things difficult of comprehension. It is true, notwithstanding all that Christadelphians can say to the contrary, that "*If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved*" (Rom. 10: 9). How completely unacquainted with the intricate question unfolded, or rather folded up, in the books of Dr. Thomas, must the Eunuch and the household of Cornelius have been, baptized as they were after instruction in the Gospel which, in all probability, did not occupy an hour and of which they knew nothing before. The fact is clear that even if every item of the Christadelphian creed were true, instead of being largely and extravagantly false, it would still be "another Gospel" when the belief of it was made essential to salvation. Not only "another Gospel," but a hard and impossible law, in compare with which circumcision and the rites and ceremonies of the Old

Institution would be an easy yoke. There is a long specification of intricate doctrines which must be believed in order to salvation, and another list which must be disbelieved or the sinner must be lost. And multitudes are educationally and otherwise incapable of understanding these things.

The spirit engendered by this miserable system is apparent to most persons acquainted with its adherents. Even to suspect one in fifty of any measure of piety is not reasonably possible. And how could it be otherwise? What is there in it to change the heart, or to assimilate the life to that of Christ? Next to nothing! They feed on very garbage—dissertations on the nature of the soul, or the non-existence of the devil, or the non-resurrection of infants, pagans, and idiots. Their very hope involves much that is common to marauders who slaughter in hope of entering upon property possessed by others. Dr. Thomas, as published by Mr. Roberts, says—

"The estates of all the misers of this present evil world will be turned to righteous and beneficent account by and by, in the hands of Jesus and His brethren. Only when that time comes they won't have to wait the death of the misers. They will take possession, and turn the owners adrift, in most cases into the grave."  
"All the earth will learn at the cost of much blood and treasure, the futility of resisting the new Eastern Kingdom."

Mr. Roberts seems charmed with the prospect of fighting other than word battles. He says—

"His coming in the Spirit draws near; a people is in preparation, increasing in number, faith, real and service, to whom He will be revealed, with the thousands He shall bring from the dead by His power, and by means of whose recruited forces He will enter into conflict with the world, drive Gentile power from every throne, and establish His Kingdom under the whole heaven. *Christadelphian operations will then be transferred from the arena of debate to that of military warfare.*"

On reading of the defeat of the French army, all along the line, in the late war, Mr. Roberts exclaims, "*Quit fighting!*" Alluding to the slaughter, he says: "In those who have learned to place the canopy of divine law first it is as natural as the drowning of millions in the flood, or the perdition of the Sodomites in the flames. When the time comes, the sword will be put into the hands of this very class [Christadelphians], and they will have no more compunction than Samuel in hewing the political Agags to pieces. Not that they delight in war, but they will have a strong nerve for the execution of laws whose supremacy is necessary to universal well being."

"That God does punish nations by the sword is not for a moment denied; that the finally impenitent

will meet a sad fate at His hands, is clear. But that the Church of the Lord shall be the agents in the work of slaughter is nowhere taught; and the state of mind which gloats with evident satisfaction upon a call to stain hands by blood and slaughter is not likely, meanwhile, to produce Christian fruit. The Saviour did, unquestionably, faithfully point to dire calamities, which in the end would fall upon guilty people. But when He came to the near contemplation of the realisation, in the looming destruction of Jerusalem by sword and flame, His deep sorrow and scalding tears attest the utter absence of the Christadelphian spirit.

It may be desirable to say that this doctrinal outline is not presented as complete; much, not less objectionable, might be added. Nor are we to be understood as denying every Christadelphian affirmation here cited, nor as affirming everything denied. Christadelphians, like other errorists, hold some modicum of truth; but we shall have to go very far before we find a party, professing to take the Bible as a whole, more distant from the doctrine of Christ and the apostles.

## Christian Evidence, &c., &c.

BY CHAS. WATT.

The Bible has been translated into *three hundred* languages, that has brought it within the reach of *hundreds of millions* of souls!

Ingersoll is delivering a new lecture on "Progress." Among the gems that it contains we find the following:—

"I think a great deal of Robert Burns, because he preferred a tavern (a saloon) to a church." "I had rather appear at the eternal bar drunk than stand there sober and say I lived and died a Calvinistic Presbyterian."

These sentiments are thoroughly consistent with the speaker's record.

On the authority of Alexandre Dumas it is stated that the late Ernest Renan received the gift of £30,000 from Baron Rothschild as a reward for his "Life of Christ." Renan drove a better bargain than did his prototype, who sold his master for 30 pieces of silver. This

statement, coming from such a source, is probably reliable, and shows that Renan worked for his price. The Jew sought to crucify the Lord again, and employed a Gentile to drive the nails.

Prof. Drummond's books have had an extraordinary sale. Here is a list of them and their circulation. The "Natural Law" and "Tropical Africa" are 3s. 6d. volumes; the others are published at 1s.:—"Baxter's Second Innings" (boy's book), 25,000; "Tropical Africa," 28,000; "The City Without a Church," 48,000; "The Programme of Christianity," 61,000; "The Changed Life," 82,000; "Natural Law in the Spiritual World," 114,000; "Pax Vobiscum," 121,000; "The Greatest Thing in the World," 312,000. This gives an average circulation of very nearly 100,000 for each book.

When a good man dies, Christian people assemble and administer aid and words of comfort to his friends. But when the wicked man is dying, do his friends give him words of consolation? And when he is buried, do they console his friends for the future? Who ever heard of gamblers attending the dying-bed of a gambler, and giving him words of cheer? Or when a saloon-keeper is dying, who ever heard of the saloonmen—the dealers and the drinkers—turning out and giving words of hope to their comrade about his future reward?

THE INFLUENCE OF CHRIST.—A contemporary relates the following incident, which shows how what seems to be an insurmountable objection may be effectually put out of the way. A Christian minister, lecturing on the civilising power of the word of God, argued among other things that nearly all of the kindness, honesty and good offices found in our homes and neighborly intercourse was due to the gracious influences of the Bible. At the close of the lecture a man in the audience arose and said: "I have lived in this neighborhood many years, and I will call on my neighbors to testify whether I have been a kind and honest neighbor. I have been long married and my wife is here. I will take her word whether I have been a good husband. My children are here, and they will tell you that I have been a kind father. You have said that all this comes from Chris-

tianity. What will you say when I tell you that I am not a Christian and that I do not believe in the Bible?" The lecturer thought a moment and said: "I suppose your father was an unbeliever, too, was he not?" "Oh, no," was the answer, "my father was a very strict church-member and I was brought up on the Bible and catechism." "Then," was the answer, "may it not be that these social qualities of which you boast are the product of a religion that your self have never accepted?"

PROF. VIRCHOW ON "THE MISSING LINK."—Professor Rudolph Virchow of Berlin, in an address delivered at the International Congress of Prehistoric Archeology and Anthropology at Moscow, brought together certain scientific conclusions, of which a brief abstract is of general interest:—

"We know that man existed in the Quaternary epoch, that he lived through long ages miserable and depressed, while stone, wood, horn, and bone constituted the material of his arms and of his only instruments; we are convinced that a long interval separated the age of stone from the age of metals, and that only in particular places was the use of stone immediately replaced by the use of metals. These are the data which now make part of the general knowledge acquired by civilised nations since the foundation of the congress. But further studies respecting the origin and the regions whence the different branches of civilisation have sprung have advanced relatively but very little. We seek in vain for the "missing link" connecting man with the monkey or any other animal species. We must, however, understand ourselves on a preliminary question. There exists a tradition common to all peoples, or, we might say, a dogma common to all religions, recognised by all students, ancient and modern, that the human body has an animal organisation; that the same physiological and pathological laws rule human and animal life alike. Notwithstanding this uniformity, there exists a definite barrier separating man from the animal, which has not yet been effaced—heredity, which transmits to children the faculties of their parents. We have never seen a monkey bring a man into the world, nor a man produce a monkey. All men having a simian appearance are

simply pathological variants. It was generally believed a few years ago that there yet existed a few human races which still remained in the primitive inferior condition of their organisation. But all these races have been objects of minute investigation, and we know that they have an organisation like ours, often, indeed, superior to that of supposed higher races; thus, the Eskimo head and the head of the Terra del Fuegians belong to the perfected types. Some races have the same skull very small, of about the same volume as the microcephalous skulls; for example, the inhabitants of the Andaman Islands and the Veddahs of Ceylon have been regarded as microcephalic. A more exact study has, however, shown a difference between them and the real microcephalic races. The head of an Andaman islander or of a Veddah is very regular, only all his parts are a little smaller than among men of the ordinary races. Nanicephalic heads (dwarf), as I call them, have none of those characteristic anomalies that distinguish really microcephalic heads. A single race, that of the Orang-Simaings and the Orang-Cekai of the peninsula of Malacca, still remains unstudied. The single traveller who has penetrated into the mountainous countries inhabited by them, the bold Russian, Mikluho Maklai, has ascertained that certain isolated individuals among the Simaings are small, and have curled hair. A new expedition has been sent into that country to study the anthropology of the Orang-Cekai, from which I have recently received a skull and a few locks of hair. The stock is really a black race with curly hair, the brachycephalous head of which is distinguished by very moderate interior volume, but it does not offer the most trifling sign of bestial development. Thus we are repulsed at every line of the assault upon the human question. All the researches undertaken with the aim of finding continuity in progressive development have been without result. There exists no *proanthropos*, no man-monkey, and the "connecting link" remains a phantom. Scientific anthropology begins with living races; and the first step in the construction of the doctrine of transformism will be the examination of the way the human races have been formed, and of the means by which they have acquired their specific peculiarities while preserving hereditary transmission.

WHY WE BELIEVE.—The sceptic not infrequently twits the Christian that he is so because he has been born in a land where the faith is held and taught. On this subject Professor Huet says some good things. For instance: "It has often been said that most Christians accept the gospel merely because they have been taught it from childhood by teachers whom they have been trained to respect. And the fact that many of them have not personally examined the historic evidence of Christianity, has seemed to give colour to this statement. It is as much and as little true as would be the assertion that we accept the theory of gravitation because it was taught by Newton. If neither he nor any one else had discovered the law of gravitation, and had it not been taught us, we should not now believe it. But this is by no means the reason of our belief. Unable as we are to discover by our own researches Newton's great generalization, we are able to understand the proofs on which it rests. And these proofs would remain in full force, and our belief in gravitation would be unchanged, even if historical criticism overturned every supposed fact of Newton's life. We accept the theory of gravitation because it explains a multitude of facts otherwise inexplicable. For similar reasons the followers of Christ believe the gospel and the statements of fact on which it rests. These facts and this gospel they heard in childhood from lips to which they were accustomed to listen with reverence. What they heard then with childlike confidence they believe now in the mature thought of manhood, because it explains, and is to them the only conceivable explanation of, a multitude of facts brought under their observation by the manifold experiences of life. These facts they find in the secret thought of their own hearts, in the social life of their fellow-men, and even in the material world. This evidence accumulates day by day, and each fresh experience is additional verification of the one theory which gives to the phenomena of life unity and intelligibility.

"The Christian faith may be thus stated. We believe that the visible universe and ourselves were made and are now controlled by an intelligent and loving Creator, Himself without beginning; that with Him from eternity is one personally distinct from Him yet sharing to the full His infinite knowledge and

power and love, the Eternal Son of God; that in order to save and bless the whole human race God joined to Himself, in unique alliance, and enriched with special knowledge of Himself, one ancient nation; that for the same end and in this sacred nation the Eternal Son assumed human form and lived a man among men; that He announced eternal life for all who should believe and obey Him; that, in order to harmonise the pardon of sinners with the justice of God, He submitted to die; that He rose from the dead and ascended to heaven; that from His throne the risen Lord anointed His followers with His own power and with the Spirit of God that they might carry to the ends of the earth the good news of salvation and eternal life; and that He will return to raise the dead and to judge all men."

"This argument is capital and the epitome of the Christian faith beautifully simple, yet comprehensive.

THE SECRET OF MORAL VICTORY AND MORAL GROWTH.—"And now all is changed and all is well. Life on earth is no longer a little hut in a wilderness surrounded at a short distance by impenetrable darkness. It is a lighted path leading to our Father's house in heaven. The material world is a mirror in which we see reflected His face. And its fading beauty is a faint outshining of the eternal glory awaiting His children. Life on earth assumes now a new dignity. For actions wrought in bodies soon to crumble into dust will produce results abiding for ever. The only things transient and insignificant are weariness and hardship and pain and sorrow and tears. All that is good is eternal. Thus the Christian hope ennobles the humblest human life, and sheds lustre even on the material world around us.

"Just as our planet lies in the bosom of the universe of stars, completely separated from them yet united to them by unseen and mysterious bonds, so human life on earth lies in the bosom of eternity, encompassed on all sides by the unseen world, completely separated from it yet linked to it in closest relationship. Some men see not or heed not the light overhead. To them nothing is visible except the earth on which they tread, or the dark and stormy waters on which their barque is tossed. These seem to them to be the only world with

which they have to do. And they know not whether through the darkness they are sailing. For to them the sky is overcast. But to those who look away from earth with patient gaze, the clouds disperse. Other and greater and brighter worlds appear; and our earth is seen to be but a small part of one vast universe, and life on earth to be but the dim dawn of an eternal day. And in the light of those bright worlds and of the dawning day, they press securely forward, borne on their way by the breath of heaven across the trackless waters of time towards, and in full view of, the haven of eternal rest."

## The Essayist.

IS THE YOUNG MAN SAFE?

READ AT THE KERMODE-ST.  
(S.A.) MUTUAL IMPROVEMENT SOCIETY.

By J. F.



N the 18th chapter of the second book of Samuel and in the 2nd verse we find the words, "Is the young man safe?"

King David here asks the question about his unfaithful son who had rebelled against him, whom he knew to be surrounded with wicked advisers and who was engaged in a sinful enterprise. This was an affectionate father's enquiry concerning a very dear son who had forsaken his home and gone out into life on his own account.

This question has been asked time and again since David made the anxious enquiry, "Is the young man safe," though sometimes it has been made in different words—"Does he well?" "Where is my wandering boy to-night?" Still the same earnest desire to know the facts has always been the source from which the enquiry has sprung and which has always waited in expectation for an answer.

To those who have as yet not reached the age of maturity this question comes with additional force, and even to those who have passed their boyhood and have entered full manhood this question and its answer should be an important one.

God only knows the anxious hours spent by a mother whose son has gone astray, and by a father whose children have taken their inheritance and emigrated far from a loved and loving home.

The perils and dangers to which we as

young men are exposed are so numerous that it is as much as anyone can do to keep himself from falling into some of the temptations which so easily beset us. Safety is found in God alone.

But we can add a few words to the question under notice. Is the young man safe as regards his HABITS? Is any suspicion aroused in your mother's heart as to why one son is surly at home and the other cheerful and happy? Have you made her anxious about your late home coming of an evening? If when you go home to-night you notice any look of anxiety on her brow ask her for your own sake why it is there, and if it is occasioned by any habit of yours for her sake, for a loving mother's sake, give it up at once, put it from you as you would the deadliest poison and show her that you wish to sweeten her declining years.

Perhaps she will tell you that you do not seem to love the old home as much as you used to. Now, why is this? Not because the home is not so bright and happy as in times gone by? No! Home under Christian influence becomes twice blessed. There is a crown of silver woven into your mother's hair which should make her more beautiful to your eyes, more like a queen ruling over a kingdom in which you as a child are one of the royal princes, in which your every wish will be as far as possible be attended to. Well, then, why is it? Is it not because the false joys and pleasures of this world allure you away from the best spot on earth and from your best friend? You need not have much fear of that young man who makes his mother his best friend. Oh, no! he's alright. Satan's shell and shrapnel cease to injure him. He is only hit now and then by a stray bullet from the rifle of one of Satan's infantry.

I am afraid most of us will recognise when it is too late what a mother's love really is, and how comparatively we have only returned very little of that love and self-sacrifice.

"If I could only see my mother," this was the cry of the young third mate, who lay in his cabin on board ship. He was drawing near to his death, and again and again was the cry repeated. An old sailor who sat by, bible in hand, asked him why he was so anxious to see his mother when he had wilfully left her. "Oh," he cried in anguish, "I nearly broke her heart in leaving her—she was so good to me—she bore everything for her wild boy." He died without seeing her again. Let us not slight our mothers who love us so, but let us love and honour them from the depths of our hearts.

"Is the young man safe regarding his CONDUCT?" How often has our father counselled us to be careful in the choice of

our friends—whose counsel should be more acceptable than a loving father's if given from Christian motives? yet how often is it discarded. Oh, father has had his fun with his friends, why shouldn't we have ours? Now this is no argument at all. Father has found out, what we in our ignorance in conjunction with our companions call fun, is really evil in disguise. He has been thro' both the river of fun and the fire of affliction, and his experience should be worth something. By all means let us have innocent recreation if we must have it, but let it remain innocent, and do not let us go as close to the fire of sinful sport as it is possible to get; for we may be sure, if we do so, sooner or later we will be scorched and have to smart for it.

"Is the young man safe regarding the *flax* where he spends his leisure time, or must he be afraid of being found there by a fellow Christian. We read of a young man who left His parents, and caused them great anxiety in their search for Him, and where did they find Him—why. He was in the Temple—in God's House doing His father's will, and what better spot is there for us to be found in than doing our work in His House, working among the members of the Church of His own choosing, and striving to get others to see that there is no real safety for them till they are safe in the arms of Jesus.

The same one who originally asked this question also asks another: "Whatev'ithall shall a young man cleanse his way," for which he answers "By taking heed thereto according to thy word."

## The Controversialist.

### "BUSH BAPTISTS" AND "A BUSH B.A."

A certain gentleman of the name of Grabham has thought fit to publish a handbill in which he offers a reward of £5 to any "Bush Baptist" or "Dipper" who can answer certain questions which he propounds. We have no intention of entering into competition for the promised reward, to more especially as he has taken care to constitute himself the judge as to the correctness or otherwise of any answers given. It will be evident to our readers that there is more of caution than of courage in this proposal, and while it imposes on no one it serves as a cheap but effective advertisement.

It was a wise precaution on the part of Mr. Grabham to add the letters "B. A." to his signature, as no one would conclude from reading his leaflet that he had ever

distinguished himself as a scholar. For instance, it is scarcely a happy way of putting it, when he asks persons to answer *and prove the questions*. We should imagine that enough had been done in proving the answers to be correct. Again he asks a question that can only be answered by a reference to church history and then insists that "plain statements from Scripture must in all cases be given." Under ordinary circumstances we should take no notice of such slips, but as Mr. Grabham speaks rather contemptuously of good and honest men, it is well to remind him that his "B. A." pedestal is somewhat shaky, and that humility and courtesy are invariable accompaniments of true learning.

The questions propounded by Mr. Grabham are useful as illustrating what strange things can be said on the subject of baptism, and also as proving the existence of what Oliver Wendell Holmes characterises as "the theological third eye-lid." Here is the leaflet—

#### £5 REWARD.

BE IT KNOWN UNTO ALL MEN that certain persons, commonly called Bush Baptists, otherwise known as "Dippers"—self-styled Evangelists—are circulating pamphlets about the country, by means of which they are trying to mislead Christians on questions of vital importance to their spiritual welfare; therefore the above reward will be given to any of these persons who can answer and prove the following questions:—

1. When and where did Christ's Church condemn Infant Baptism in the first fifteen (15) centuries of the Church's history? What passages of Scripture *expressly* forbid it? When and where did our Lord condemn it?

2. These teachers say, in support of their doctrine of immersion, that the Greek preposition *en* always means "into" in the sense of "covering" or "immersion in." If so, how is St. Luke xvii. 49 to be translated—*et prostratus in machaeris*, "Shall we smite with the sword?" (A.V. and A.V.)

3. Prove that *baptizo* always means to "immerse in." If it does, show how a person can be immersed in the Holy Spirit. "He shall baptize you with the Holy Spirit," Mark i. 8. If "baptize" here means to immerse in, which end goes in first, head or feet?

4. How are children "caved" who *de baptis* they are "dipped"? Conscienceless of sin, according to the Dippers, is one of the requisites of Baptism, and Baptism (immersion) is necessary to salvation. What prevents an undipped child from going to hell?

5. These teachers assert that the Bible and the Bible only, should be literally followed in all matters pertaining to religion. On what passages of Scripture do

they found their custom of administering the Holy Communion to *children*, seeing that our Lord's express command, "Do this in remembrance of Me," was given to *men only*?

6. Again, what passages of Scripture condemn the Catholic rite of "the laying on of hands?" Prove that Acts vii. 17 forbids the practice. Why do the Dippers omit the rite?

7. The Anglican doctrines of Infant Baptism, Immersion (see Baptismal Service), Confirmation, and the administration of the Lord's Supper to women were first condemned by one John Smyth, A.D. 1607. Prove that our Lord's words are unfulfilled when he said, "Whom He, the Spirit of Truth, is come, He will guide you into all truth." John xvi. 13, seeing that these doctrines were taught by the universal Church until that date.

The Dippers have now an opportunity of vindicating their belief, and proving the teachings of the Anglican Church to be erroneous. The reward will be paid when conclusive answers are sent to me at Harrow. *Pamphlets and references are expressly desired.* Plain statements from Scripture *must* in all cases be given.

A. E. GRABHAM, B.A., T.C.M.

(Faculty of Science.)

We will deal with Mr. Grabham's questions seriatim.

1. "When and where did Christ's Church condemn Infant Baptism in the first 15 centuries of the Church's history?"

It would have been as well if Mr. Grabham had told us what he meant by "Christ's Church." During the greater part of the first 15 centuries the papacy was the dominant and nearly all absorbing church. Does he refer to it? If not, to what does he refer? Pending an answer to this question let us hear what church history has to say on the subject of infant baptism.

The celebrated German critic, Bretschneider, in his work on Theology, vol. 1, page 58, says—"All the earlier traces of infant baptism are very doubtful, on the contrary, Tertullian in the *first book de baptis* it, and he censures it." According to Kliebard, p. 313, the "first traces of infant baptism are found in the Western church after the middle of the second century, and it was the subject of controversy in pro-consular Africa towards the end of this century."

Conjecturing that Mr. Grabham is a member of the Anglican church, it will be in order to quote from an eminent divine of that body. Dr. Barlow, bishop of Lincoln, says "I believe and know that there is neither precept nor example in scripture for Pedobaptism, nor for any just evidence for it for about two hundred years after Christ. Since then, that in these primitive times they were *atheists*, than *atheists*, or *deists*. The truth is, I do believe

Pedobaptism, how or by whom I know not, came into the world in the second century, and in the third and fourth began to be practised, though not generally."

This and other evidence which could be furnished in abundance clearly demonstrates that infant baptism was part and parcel of the apostasy. It, and among other things, the elevation of the bishop above his so-pre-byters being departures from the primitive order.

2. "What passages of scripture expressly forbid it? When and where did our Lord condemn it?"

Neither our Lord nor His apostles expressly condemned infant baptism, for the simple reason that the innovation had not gained a footing in their time. Questions such as these prove the weakness of Mr Grabham's case. He might as well ask for a passage of scripture expressly forbidding the baptism of unbelieving or wicked persons. If Mr. Grabham wishes to sustain infant baptism he must find an express command for it, such as he can easily find for believer's baptism.

3. *These teachers say, in support of their doctrine of immersion, that the Greek preposition εν αδω βαπτισμα means "into," is the unit of "teaching" or "immersion," &c.*

They have probably said, and said truly, that the Greek preposition εν, signifies in the space within, and that its general English equivalent is in. A B.A. ought to know that Greek prepositions express exact geometrical relationship and are mathematically precise. Even the passage cited by Mr. Grabham (Luke 21: 49) sustains this idea. To smite with the sword, implies the sword entering in the flesh and being covered. "Baptists" evidently can teach Mr. Grabham something about Greek.

4. *Prove that baptisus always mean to "immerse in." If it does, show how a person can be immersed in the Holy Spirit. He shall baptisus you with the Holy Spirit (1st John 1: 8). If "baptisus" has meant immerse in, which end first, head or feet?"*

If Mr. Grabham will look at his revised New Testament he will find that the revisers give it as an alternative reading. In the opinion of the revisers it would be a fair translation to read Mark 1: 8, "He shall baptisus you in the Holy Spirit." Mr. Grabham can ask the revisers "which end goes in first," as we have no time to spare to answer foolish questions.

5. *"How are children saved who die before they are 'dipped'?"*

In the same way in which they were saved before infant baptism was discovered. The "Dippers" do not teach and never have taught, that immersion under every condition and circumstance is essential to salvation. They believe that knowledge of the truth brings with it responsibility, and where there is no knowledge there is no

responsibility. They who know their Master's will and do it not shall be beaten with many stripes, and conversely, they that do not know it and consequently do not do it, shall be beaten with few stripes. When Mr. Grabham has mastered the philosophy of this, he will understand what it is "prevents an undipped child from going to hell."

6. *"These people assert that the Bible and the Bible only, should be literally followed in all matters relating to religion. On what passages do they find their custom of administering the Holy Communion to women, seeing that our Lord's express command, "Do this in remembrance of Me," was given to men only?"*

Many more questions of this sort would lead us to the conclusion that B.A. meant something else than Bachelor of Arts. However, treating the matter as seriously as we can, we will say that "these teachers" assert more than Mr. Grabham gives them credit for, as they also claim that "approved examples" and "necessary inference" are blinding upon them in all essential matters. In this way they observe the first day of the week, though there is no direct command for its observance. Having corrected Mr. Grabham's statement of what "these teachers" assert, we leave the question asked, as a curious specimen of the Socratic method adopted by a B.A. of the nineteenth century.

7. *Again, what passages of scripture condemn the Catholic rite of "the laying on of hands?" Prove that Acts 6: 17 forbids the practice. Why do the Dippers omit the rite?"*

The practice is condemned when it is only regarded as *valid*, when administered by some functionary, such as a bishop of the Church of England. The practice in apostolic days seems to have conferred some special gift, as in Acts 8: 17. There is no evidence to show that such gifts are conferred by the "laying on of hands" now. Most disciples regard it as a function pertaining to the apostles, and as they had no successors, they cannot see any reason for enforcing the practice now.

8. *"The Anglican doctrine of infant baptism, immersion (see Baptismal service), consecration of the Lord's Supper, etc., etc."*

Our B.A. friend has beaten us at last, as we cannot make "head or tail" of this question. It probably has some meaning, but also, we cannot fathom it. One gleam of light breaks through it, and that reveals to us a fact that if Mr. Grabham belongs to the Church of England he is both a "Dipper" and a "Sprinkler," for the Anglican church recognizes both modes as valid. Hence whatever contempt he feels for us as "Dippers," he must feel also for himself. In parting, we advise him for the future to be more courteous when speaking of his religious neighbors, and to make manifest his learning, not by mere abuse but by sound argument.

## Temperance Column.

(All communications regarding this department should be addressed to ALBERT M. LUDWICK, 13 Essex Lane road, Malvern, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.)

### "LITTLE DROPS."

Little drops of porter, little slips of stout, Make the breathing shorter, and will aid the gout; And these slight derangements (trifling though they be) Prompt on other ailments, or some malady. Little drops of liquor, little slips of ale; Pulses beating quicker, faces grim and pale; Mixtures alcoholic, be they what you please, Will increase a colic, or a heart disease. Little drops of Burton, little slips of wine, Are a sure and certain health-destroying sign.

Little drops of Allsop, little drops of Bass, Take away the senses, and make a man an ass.

### WHO ARE DRUNKARDS?

They are those who are taking the last step in excess which they could never have reached had they not taken the first step. Moderation is the exception in the use of intoxicating drinks, for indulgence does not satisfy, but each additional glass increases the desire for more, and by gratifying it the brilliant professional man of to-day becomes the imbecile inebriate of to-morrow. The man who drinks at all differs only in degree from the drunkard. Men who boast of their strength of will to resist the appetite for drink, are not safe, for none but the moderate drinkers ever become drunkards.—*Ex.*

### VICTORIAN ALLIANCE.

The above organisation has recently celebrated its twelfth anniversary. Detailed reports have already appeared in the public prints, so there is no need to reproduce anything of the kind here. We make this reference simply to express our hearty sympathy with the object of the Alliance, viz., the suppression of the liquor traffic by legal enactment. Moral suasion is right enough, but as long as houses at almost every corner are licensed to sell intoxicating drink—"traps and pitfalls for the working-man," as a late Lord Chancellor of England described them—so long will all efforts at individual reform be largely neutralised. Hence the need for

such an agitation as that promoted by the V.A. We trust that our readers will help on this good work. A subscription of 1/- entitles to membership, while the *Alliance Record* is posted free to all who subscribe 5/- and upwards. Send to the secretary, Mr. John Vale, Temperance Life Buildings, Swanston-st. Never mind if times are bad and you can't do much. "Many a little makes a mickle." *Let everybody do something.*

### IS DRINKING A SIN?

We look in vain for an absolute Scriptural judgment. It is one of those many details of conduct left to the individual conscience. In some instances the habit seems allowed, but then the Bible sometimes commends things that we now deem inexpedient. Even the example of Christ is not to be blindly copied. We must at times ask what would Christ do, rather than what did He do. Receiving loyally what He said, must not make us deaf to what He says. He has left guiding principles of truth and life which have to be applied relatively to the various ages, races, and conditions of men. The laws of Christian conduct fulfilling these principles are slowly evolved through the centuries, a higher standard of life being demanded as more light is gained of Christ's character and will. It is therefore wrong to excuse by Scripture what is condemned by conscience. Judging this open question of moderate drinking in the light of New Testament doctrine, it would be plainly (1) sin for any Christian to take strong drink, knowing or believing it to be wrong; (2) sin for any one having grave doubts in so doing, for "Whosoever is not of faith is sin;" (3) sin (in its sense of a wilful coming short of perfection) for him who takes it knowing it to be lawful, yet under his special circumstances, inexpedient. Few living Christians can escape each of these three clauses. In times past it was otherwise. Saints and martyrs drank in the faith that wine was good and necessary, without any violation of conscience. But we have more knowledge, and with it more responsibility than they. Here is the position I should consciously place myself in were I to imitate these past heroes and start drinking.

(1) Convinced by science and experience that drinking is an unnece-

sary luxury, a wasteful indulgence, and a commonly injurious habit, I should, by engaging in it, forfeit of my highest physical good for the sake of a sensual gratification.

(2) I should contract a habit contrary to nature, involving physical and moral risk without having any specific making me proof against its grave dangers.

(3) I should thereby excite my animal passions, and at the same time lessen my moral power of control over them. Constant use would rob me of the fine instincts of duty and the keen sense of sin, and I should soon join that great army of progressing Christians, who, through this and similar habits, live without peace of soul or power for service.

(4) I should in some measure support the liquor traffic, which exists for such moderate drinkers as I should be, and some responsibility for the many evils resulting from this licensed curse would rest upon me.

(5) I should render myself unfit for my Christian duty in fighting against our national evil of intemperance. My unwillingness to make a personal sacrifice would reduce my zeal to an ineffective point. My sincerity of purpose would be questioned by others and denied by myself. I should thus without excuse be deprived of any worthy share with Christ in destroying this giant work of the devil.

(6) I should be taking that which I would dread that certain others should do; ever fearing lest my example would encourage any one of them, and so, through me, the weak brother perish.

(7) I should oppose in practice the voice of the purest collective Christian consciousness (the present day interpreter of Christ's will in matters of conduct), which declares with growing distinctness, "Abstain."

(8) I should be disobedient to the Christ now dwelling within me to all my conceptions of His character and sacrifice, and to the ideal to which His grace has called me.

Without doubt it would be sin for me to take strong drink. I judge no man, but leave it to all those having any spiritual life to say whether the reasons given do not apply to them even as to myself.

A. BLACK in *Young Christian*.

## Correspondence.

### APPOINTMENT OF ELDERS.

To the Editors of the A. C. STANDARD.

Believing that the system that we have of choosing elders (by election), whereby the youngest lambs of the flock are called to judge of the fitness of those who shall be chosen to be their shepherds, is neither in harmony with reason or revelation, I desire to put before the brethren what the writer considers would be more in accordance with Scripture.

In the planting of every church there is always (as far as the writer's experience goes) one brother upon whom all look as the elder, or leader and guider of the church; and as the church progressed who would be so likely to correctly estimate the fitness of those who would be best qualified to assist the original elder in the guiding of the flock? Then, instead of the usual plan of nominating and selecting by vote, I would recommend that the person whom the members have acknowledged from the formation of the church as its guide, should be asked to nominate such persons as he considers qualified scripturally for the office, and that any member should be at liberty to object to the appointment of such persons nominated, the objections only to be accepted if scriptural, and to be sent privately to the person nominating, and also replied to privately; and thus no offence would be given. To enable my readers, and more especially my New Zealand ones, to practically apply the principle to their own experience, I will state that in the planting of the church in Auckland there was Bro. Ratray, in Wellington Bro. Gray, in Christchurch Bro. Norris, and in Dunedin Bro. Butters, who occupied the above position. The writer was intimately acquainted with the early history of these four churches, and believes the principle put forth herein would have worked well with them all. Trusting that you and your readers will approve of this or show a more excellent way, so that God in all things may be glorified through Jesus Christ our Lord. Elders nominated by the pastor in the church, who was full of the Holy Spirit and of wisdom, would surely be well in harmony with those of whom it was written, the Holy Spirit hath made you over-seers.—Yours in Christ,

JAMES STEWART.

## DECOY-DUCKS.

To the Editors of the A. C. STANDARD.

There is, unhappily, a habit prevalent among Teetotalers, especially those who carry their views to the extreme of fanaticism, of speaking in abusive language of all and sundry who differ in opinion with them. Abuse is not argument, and I am sorry to see it creeping into the columns of the STANDARD. In the August number there is an account of what is described as a "magnificent procession" in which were carried banners with such inscriptions as "This is Bung's funeral procession," and also a gibbet with a black bottle labelled "The Devil in solution." This may be considered witty by some minds, and by others as an excess of vulgarity, but when your correspondent "M." proceeds in the September number to denounce in his "musings" all who differ in opinion from him about the moderate use of wine and tobacco as the "Devil's decoy-ducks," he is becoming abusive. I would like to call his attention to the following verses and ask him if he dared call those Israelites who obeyed this plain and unmistakable injunction, and ate and drank at the feast in God's own appointed place, "*Devil's decoy-ducks.*" Deuteronomy 14, verses 22 to 27. The law of the tithe offering.

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee, then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for swine, or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household."

I enclose my name for M.'s information if he desires it, as I have no wish to write anonymously against any one.

P.  
North Adelaide.

## The Evangelist.

## FAITH, AND HOW TO GET IT.

SERMON BY J. V. UPPINK.

You take up the Testament, and all the way through you have illustrations. Take the case of that poor woman who was a Gentile, who said to her friends about her, "I am going to Jesus to see if he can help me any." She heard of Jesus first, and from what she heard she had faith in Jesus. She had spent all of her living with doctors; she had sacrificed everything in the world; she may have been living with her son-in-law, a widow. But I imagine that one morning this woman, having heard of Jesus, and that he was coming through that part of the country, said to her daughter or her friends, whoever they may have been, "I am going to see that great Physician; I am going!" And they said to her, "Why, mother, you have spent all your living now with these doctors; why will you trouble yourself any more? you had better make up your mind to die as you are." But the woman said, "It can not harm me to go, and it may do me good;

"I can but perish if I go,  
I am resolved to try."

It is a grand thing to have the resolution. She puts on her sun-bonnet, and she starts out tying her apron as she goes. She gets to the crowd; the crowd is pressing about him, and she never says a word to a soul about her, but pushes first one aside and then another. Some men see her coming, and they say, "Give way to that poor old woman." She keeps crowding, and the nearer she gets to him the more she trembles, and yet her faith seems to be strengthened, and by and by as she gets close enough that she can touch the hem of his garment. She says to herself, in her own heart, "If I but touch the hem of his garment I shall be made whole." Isn't that faith in the virtue of the Son of God? She raises her hand; tremblingly she touches the hem of his garment; and immediately she is made whole. And Jesus, feeling the virtue going out of him, turns about and asks, "Who touched me?" and the disciples wonders that he asks that, because so many are crowding about him; and the

women tremblingly confessed it. What faith! Jesus was her benefactor. She was healed by faith, but not faith without works. She acted, acted as best as she could, and received the blessing.

The blind man hears Jesus' voice; he desires his sight, and he cries out, "Jesus, thou Son of David, have mercy on me." And Jesus says, "Bring him to me." The blind man is brought. "What wilt thou that I should do to thee?" "Lord, that I might receive my sight!" He received his sight.

Here comes another blind man, and he wants his sight. Jesus says to him, "Go wash in the pool of Siloam." And he immediately obeyed the command and went to the pool of Siloam, and he washed in the pool. He was made whole by faith. Do you believe he would have received his sight if he had not complied with the conditions? He never could have received his sight if he had not washed.

Naaman, the leper, is required to wash himself seven times in the Jordan. Do you believe he would have been healed of this leprosy if he had not obeyed? Never! He must meet the requirements.

So far as the feelings are concerned, faith and feeling, I want to say to you to-night that all the good feeling that you have on the great question of religion is the result of what you believe. You may believe a lie and feel good over it, just as well as to believe the truth and feel bad over it. It is the thing we believe that makes us feel good. If I could make you believe that you could be saved without obeying God, would not you feel just as good as a man who believes that he would have to obey God? I want to say to you that feelings are very deceptive sometimes. Poor old Jacob believed with all his heart that Joseph was dead; he believed it, and wept and was sorrowful for years. By and by the news came to him that Joseph was yet alive, and the old gentleman's faith was changed, and oh, what joy! He had felt bad all these years because he believed a lie all the time. It made him feel bad because he believed a lie. When he received the evidence that his son was alive, didn't Jacob feel good? He wanted to go and see his boy right away. During the late war I remember how the feelings of certain persons was reversed. In the northwest county of the State of Ohio, the

news came after a certain battle that a certain man was killed in the battle, and time passed on, and the people finally settled that they should have a funeral service at home; he was a member of the church commonly called the Church of God, and the preacher of that church was called to preach the funeral sermon, and the sermon was like most of those preached during the war, especially for those who were killed on the battle field. All the arrangements were made and the *believed widow* (I don't know how else to put it—the women thought she was a widow) and the children thought they were fatherless, and all the friends gathered together for the services, and don't you think that while the services were going on the man that they were having the funeral for came in! Now how do you think they felt? Would not that change the feelings wonderfully? They felt very bad when the news came that he was dead and that he could not be accounted for, and so settled in the conviction that he was not alive. You know they believed it sufficiently strong to have funeral services, but it proved to be a mistake, and how good they felt when they found out they had believed a lie. Felt bad when they believed one side of the story, felt good when they found out their mistake. So, my friends, a man may believe a lie and feel bad, and may believe the truth and feel glad, or believe a lie and feel glad, believe the truth and feel bad.

Feeling is the result of what we believe. To illustrate again! In the year '76 I was conducting a series of meetings in Findlay, Ohio, during the Hayes and Tilden campaign. We were having grand meetings. I was going down the street next day after the election, and a large crowd was gathered around the telegraph office clear out into the middle of the main street, and I heard them hallooing with all their might; and as I came farther down the main street toward the crowd there was a man coming up the middle of the street who had on a white plug hat, and he was hallooing at the top of his voice. He would throw his white plug hat up into the air as high as he could throw it, and when it would come down he would kick it. When I came up to him I saw the tears were rolling down his cheeks, and he was yelling "Hurrah for Hayes! Hurrah for Hayes!" And the Republi-

cans were hallooing for Hayes until they were hoarse, and you know they halloored for Hayes, and they cried over it, and it made me feel like crying. Just think of the effect it would have on me, as peculiar as I am, to hear them rejoicing. It made me feel good. I had to push through the crowd to keep from hallooing too. I went on into North Findlay, and returned an hour or two after, and when I returned the hoard was changed, don't you think! They had received a dispatch that it was a mistake, and that Hayes was not elected, and that Tilden was, and the Republicans' faces were as long as government mules, and the Democrats were yelling and hallooing with all their might and power. It made me feel like hallooing on that side. So it went. You remember what a time they had in deciding that question in regard to who was President, and you remember the news would make the Republicans feel good when the news came to them that Hayes was elected and they believed it. And it made the Democrats feel good when the news came that Tilden was elected. So one would feel good a while, and then the other, and they kept feeling good that way for a long time—good, bad, up and down. It reminded me a good deal of some people's religion, sometimes up and sometimes down; sometimes feeling good, and sometimes their faith fails, and they get to doubting, and they feel bad.

Faith is the entire safety. You let a wife lose faith in her husband, and that wife can not be happy. It is impossible to be happy without faith in her companion. So we have it in the religion of Jesus Christ. You talk about your feelings. I feel as good as anybody, but I don't believe that I am saved just because I feel like it. I don't believe it and I don't preach it. You may believe a lie, and if the lie suits you, and it is a good lie, you feel just as much that way as though it was true. So the news might come to me to-night that my house was burned and part of my family burned up in it. Suppose a despatch was brought me now that my family was killed, and I take up that despatch and I read it. Do you suppose I would continue the sermon? Not if I believed the despatch. They say my house is all burned down and my family burned up in it! That despatch would certainly take me to my home in the East as soon as a train could

take me there. I should go toward that family, or where they say they were destroyed. I am going along, and the more I think about it the worse I feel. Oh, how badly I feel! When I near the city where I live I meet a friend who is a neighbor, and that man asks me what the trouble is, and I tell him the news I have received. He says, "Why, it is a mistake. I just came from your house this morning; your house is all right and your family is all right; somebody has made a mistake and sent that despatch just to deceive you, to see what the effect would be." I believed the despatch in the first place, and that made me feel very badly; and now I don't know how good I do feel. You see the reverse. A man who has been there telling me he knows it is a lie; that my home is all right and my family safe and sound. Oh, how good I feel! Now, I haven't been home yet, you know. It is all a matter of faith. I believed a lie one time, and the other is the truth. I believed a lie and felt bad, and I believe the truth and feel good. Suppose the truth had been bad news and the lie had been good news? Well, right the reverse. You see that feelings are the result of what people believe, whether it's in religion or anything else.

"I have had people say to me, 'When you were preaching I had such peculiar feelings come over me; I felt the chills running over me; I felt like I ought to act right away; I could hardly wait till you quit preaching. I wanted so to confess my faith in Christ. What made me feel that way?' "Because you believed what I preached." Turn to the tenth chapter of Romans, and you will find: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above.)" Don't pray for Christ to come down from above to save you. He has come once. He has died upon the cross. He has gone back to heaven, and he is going to stay there until he comes the second time. So we are not to ask Jesus to come down and save us. We have the gospel, the Word of God, that we are to receive in our hearts, believe with our minds, and confess with our mouths.

My name, they say, is "Uplike."

I believe it. I don't say "I'm Updike" because I *feel* so. You come around and ask me my name, and I say, "My name is Updike." "How do you know it?" "Oh, I *feel* like it!" No, that don't make me Updike because I *feel* that way. There isn't any feeling about it. It is a matter of fact that I am. It matters not how much I may dislike the name, or dislike to be what I am. I am, I am, I am! I can't help it, and it is in accordance with the law. So in regard to this matter of Christianity. You are a Christian when you have obeyed that law that brings you into the family of God, where the heart is purified by faith. So in Acts, the fifteenth chapter and ninth verse, God says, "And put no difference between us and them, purifying their hearts by faith." It is that which purifies the heart, and I know, as I have stated before, from the Word of God that I am a child of God, and that settles the question.

You ask me, "Are you a mason?" and I say, "I am." "Well, how do you know you are a mason?" "I *feel* like one." How do I know how any other mason in the world feels? I don't know whether I am or not, from that? "Are you married?" another asks. "I am." "How do you know?" "I *feel* like it." Feel like you're married! Talk about such nonsense. A man being a conductor on a railroad because he *feels* like it! A man being a railroad engineer because he *feels* like it. There isn't any profession, there isn't anything that you can belong to, that you are simply that because you feel like it. A man a school-teacher because he feels like one. "Are you a lawyer?" "Yes." "How do you know you are?" "Oh, well, I *feel* like it." It isn't reasonable.

What is it that is peculiar to Christianity to make it the only thing in all the world that a person would know about simply from his feelings, when the Bible doesn't say a single word about how a man should feel in order to know he is a child of God? It is as plain as A, B, C. It tells what faith is, and how to get it. It tells us how to act. It tells all about that. It settles the entire question. There can not be any trouble in regard to the joy that comes from faith in God. There is joy in it. That is genuine joy which comes from genuine faith, faith that is built upon the Word of God. That is the only

faith that can be genuine; therefore it is important that you and I examine the faith we have. If my faith be wrong, my acts will be wrong, my conscience will be wrong, and I am liable to be lost at last. How is your faith? No wonder that Jesus asks the question, "Will I find faith upon the earth?" Does he say a word about feeling good? No. "Seek the Lord while he may be found; call ye upon him while he is near." "Turn away with all your heart from your sins," because God commands it and God is the only hope and only Saviour of a lost and ruined world.

My brother, the question comes to-night to every man and woman here, "Have you faith in the Son of the living God?" Do you believe, and believe with all your heart, upon the testimony of the Holy Scripture, that Jesus is the Christ, and the Son of the living God? and are you willing to accept of him upon the easy and equitable terms of the gospel? The effect of faith in any truth of importance which concerns us will excite motion and produce action. This is a general rule. We have it all the way through. We look for people to act in accordance with their faith, and the reason why more people are not acting to-day is because they have not faith. The reason generally that more people have not faith is because of a wrong idea in regard to what Christianity is, and what faith is, and how to get faith; that is the greatest difficulty. A gentleman down in Bowling Green, Ohio, took hold of my arm one night after I had been preaching, and said, "Updike, I do wish the Lord would get hold of me." "What do you want him to do with you?" "I want him to convert me. I want him to knock me down like he did Saul." I said, "Do you suppose he would go to so much trouble to bother with such a little thing as you are?" He wanted God to stop all his business to knock him down! Why, no, God does not do that. After saying this to call his attention to the foolish remark he had made, knowing he was sincere, I said, "Why do you want him to knock you down?" "Because he knocked Paul down." "Do you understand that God Almighty knocked Saul of Tarsus down to convert him?" "Why, didn't he?" "How do you know that God knocked Saul down at all?" "Why, I have heard it preached." "Yes, but you have

heard a good many things preached that did not occur. God never knocked Saul of Tarsus down." "Yes, he did." "Well, he didn't, now!" "Well, how was Saul converted?" "Well, the light shone round about him and he fell to the ground." "Oh, yes, he fell?" "Oh, yes, and if you would believe the Word of God as you ought, you would fall too; but you don't believe it. The light is shining, but it does not feaze you. Saul fell, and after he fell he said, 'Lord, what wilt thou have me to do?' He has faith in the Lord now." And when I explained the matter to that man he became a Christian and entered into the Christian life.

The people are waiting to have some mysterious, miraculous visitation from somewhere that will so control them that they can not help themselves, and that will convert them even against their own will. God will never do that. If you become a Christian at all it will be by your first hearing the gospel of the Lord Jesus Christ, and then by believing the gospel of the Lord Jesus Christ, by repenting sincerely of all your sins and transgressions, by confessing your faith in the Lord Jesus Christ, and by obeying in baptism, which brings you into the church of the living God, the condition which makes you the heir of God and joint-heir with Jesus Christ, thus bringing you into God's family. The heart is changed by faith, and the conduct is changed by repentance, and the relation is changed by baptism when we enter into the church of the living God.

We have the "Word of God" as a lamp unto our feet, and a light unto our path." Will you believe the Word of God? Will you believe it? Some time ago when I went home to Cleveland, Ohio (I had been gone out through the West here quite a while, and I went home unexpectedly), and as I came up the street and came in the driveway and into the gate, I found my little boy there playing, and I hid behind one of the large trees growing on either side of the driveway in the yard. And as I hid there I called out, "Fay!" And you ought to have seen him look up and say, "Papa!" He knew the voice. "Papa, where are you?" I said, "I am here, my boy," and as soon as I looked to one side he saw me. How he rushed with outstretched arms! So if it were not for the Son of the living God, who came from the shining

courts of the eternal world to teach us of the Father and reach out his arms to receive poor wayward sinners; and if it were not that we could by faith go to his outstretched arms, we would be lost and ruined indeed. Cry out, and He will receive you with open arms, and save you forever! Young man, don't wander and stagger on in doubt and despair. Give up all your doubts! Have genuine faith in God, and heaven will be your eternal home.

May God move upon you to-night and act upon your hearts, and bring you to Jesus as your only hope and Saviour. Don't hesitate!

## Lord's Day Readings.

*[The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's-day morning services. They are intended to be suggestive, not exhaustive, simple, not profound; practical, not doctrinal.]*

### OCTOBER 1st.

OLD TESTAMENT.—Psalm 72.

NEW TESTAMENT.—Matt. 2.

CONNECTING LINK.

The Worship of Christ.—Psalm 72: 10, 11; Matt. 2: 11.

This is the first recorded recognition of the kingship of Jesus; and since then wise men in all places, seeing the light reflected from the Sun of Righteousness, consider the claim that He makes upon them, and render submission to His authority. The chapter affords illustrations of true and false worshippers (vs. 2, 8). At first, these are associated; but even then the true ones advance in knowledge, and God causes the evil thoughts in Herod's mind to assist in directing them in the right way. Difficulties soon hinder the false worshipper from advancing—he says "go," not "come" (v. 8); and in separation the true worshippers are most richly blest (v. 9). Those who truly offer worship—worth-ship, recognition of worth—freely lavish their choicest gifts upon the object of their devotion, without any thought of self-sacrifice, but simply as their reasonable service (v. 11). God sometimes providentially interposes

to keep those who serve Him from evil associations (v. 12). Joseph, illustrative of a life of faith, finds in God's guidance perfect safety (vs. 13, 10, 22). Egypt is typical of the world out of which we have been called (v. 15); but the Church is sometimes in greater danger from false professors than from the world (v. 13). He who professes a desire to worship from selfish motives inflicts harm on others (v. 16), and develops evil in himself (2 Tim. 3: 13). Hatred is hypocrisy in the sight of God and every true man, and terribly evil are its results.

### OCTOBER 8th.

OLD TESTAMENT.—Joel 2: 12-32.

NEW TESTAMENT.—Matt. 3.

CONNECTING LINK.

Repentance and Its Results.—Joel 2: 12, 13; Matt. 3: 8, 12.

Repentance primarily signifies a change of mind. As the mind is a trinity, resolving itself upon analysis into intelligence, sensibility and will, changes of mind are various. As more information is obtained, convictions alter, feelings change, and fresh determinations ensue. In its ordinary Bible sense, repentance is such a change of convictions and sentiments as to influence one's behaviour for the better. This repentance is not only to be preached to the sinner, but will often be found necessary to the saint until he is made perfect in the Christlikeness (2 Cor. 7: 10). Repentance without amendment of life is the merest sham (v. 8). To profess a change that is not experienced will ensure condemnation (v. 10). There is no person necessary to the success of the cause of truth; God can raise up instruments for His own purpose (v. 9). The results of repentance are wonderful. Can a change in our mind toward God effect a change in God's mind toward us? If pardon takes place in the mind of God and is conditioned upon repentance, it does. To the true penitent baptized by John, the baptism of the Holy Spirit was promised; remis-

sion of sins is connected with repentance to be preached to all nations; and Joel speaks of the Lord's favor to penitent Israel. The tears of true repentance are the dews that water the garden of the soul, upon which the sun of divine favor shines, causing it to bring forth fruit fair to the eye and sweet to the taste.

### OCTOBER 16th.

OLD TESTAMENT.—Psalm 91.

NEW TESTAMENT.—Matthew 4.

CONNECTING LINK.

Trust in God and Its Reward.—Psalm 91: 9-11; Matt. 4: 10-11.

The value of anything can only be known when it is stated; and temptation not only proves but also develops character (Heb. 5: 8, 9). It is necessary therefore that the determination expressed in baptism shall be shown to be no idle profession (1 Peter 1: 6, 7). In this chapter we learn from the Great Example that which will enable us to overcome temptation, and also the means by which the victory is to be secured. The devil assails Christ first with the lust of the flesh (v. 3), next with the pride of life (v. 6), and lastly with the lust of the eyes (v. 9); but He who is to confront the Sadducee, the Pharisee, and the Herodian proves to be free from the taint of animalism, vain glory, or covetousness. Having been led by the Spirit into a position of suffering and danger, He will do nothing that indicates doubt of the wisdom, power, or love of His Father in heaven. His trust is in the God of the Bible, and every assault is met with "it is written." He will not place Himself in a position of peril (v. 7); convinced of God's faithfulness, He waits for Him to prove it how and when He chooses. Willingly enduring temptation, He will not tempt God. The infinite Creator being the source of all good, and the Scriptures the expression of His will, no bribe can induce the Son of God to bend to any other; the emphatic "Get thee hence, Satan!" forces the tempter to flee; and the victory is sweetened by

angelic ministrations. If we meet suffering with trust and the tempter with the sword of the Spirit, victory is certain (James 4: 7), and to us also the angels shall minister.

#### OCTOBER 22nd.

OLD TESTAMENT.—Exodus 20.

NEW TESTAMENT.—Matt. 5.

#### CONNECTING LINK.

The Old Law and the New.—Exodus 20: 13, 14; Matthew 5: 21, 28.

From the terminology often used in contrasting the old and new covenants, distinguishing them as the law and the gospel, it might almost be imagined that in the present dispensation we are left without law; but this would be a most serious error. Law is not abolished, only the law is changed. Christ fulfilled the old law (v. 7) and promulgated the new; and His "I say unto you" is quite as rigorous in its demands, and more searching, than that which "was said to them of old time." The law of Christ which we are under (1 Cor. 9: 21) is "the law of faith" (Rom. 3: 27), and binding on all who believe in Christ as their Saviour; "the law of the spirit of life" (Rom. 8: 2), it makes free from the law of sin and death; "the law of liberty" (James 1: 25); it relieves from burdensome ceremonies, distinctions in meats and drinks, and the observance of days, months, seasons and years (Galatians 4: 10; Colossians 2: 16). The old law dealt principally with conduct, looking at results; the new deals chiefly with character, searching into causes. The former was adapted to control actions, and so purify the life; the latter is intended to purify the heart, and so control the conduct. The old covenant had its appropriate blessings, but the enjoyment of them was conditional on the law being kept intact; and our realisation of present blessings and share in the exceeding great and precious promises depends on our obedience to Christ. Let us look into the perfect law, and so continue, being not heaters that forget, but

doers that work, and we shall be blessed in our doing.

#### OCTOBER 20th.

OLD TESTAMENT.—1 Kings 3: 1-15.

NEW TESTAMENT.—Matt. 6.

#### CONNECTING LINK.

Prayer that God Hears and Answers. 1 Kings 3: 11-14; Matt. 6: 33

Our subject has its limitation; it deals with individual prayer for personal favors (v. 6), not with assembly prayer nor Church worship. One of the most precious privileges to the Christian is his right to make known the secret desires of his heart to the omnipotent God of Love; and the recognition of our entire dependence on Him for every good will develop the habit of constant prayer. Trying to do without prayer is trying to do without strength—"ye have not because ye ask not"; and the comparative failure of many a life begins here. The disciple is taught to go like a child, and in simple language make his requests known to the Father in heaven (v. 7) with full confidence in His infinite love and knowledge (v. 8). But he must not expect from God that which he is not willing to bestow upon others (v. 15). The certainty of prayer being heard and answered depends also upon the subject of our prayers. "If we ask anything according to His will, He heareth us" (1 John 5: 15); but if we ask for things according to our own will, seeking satisfaction not for our needs but for our desires, we have no assurance that we shall be heard. Therefore the warning against setting the heart on earthly things (v. 19). Anxious care for things of this life hinders acceptable prayer, and prevents spiritual development. Let us pray without ceasing, simply, fervently, and with a single eye for God's glory; and our prayers will be heard and answered.

Prayer makes the darkened cloud withdraw; Prayer thins the latter Jacob saw; Gives evidence to faith and love, Brings every blessing from above.

W.D.L.

## Sisters' Page.

"Build each other up, even as also ye do"—1 Thes. 5: 11. (N.Y.)

Communications for this "Page" should be addressed to Mrs. Ludbrook, 13 Ewald-road, Malvern, not later than the 12th of each month.

#### CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.  
Vice-presidents—Sisters Huntman, Maston, Pittman, and Ludbrook sent.  
Secretaries—Sisters Ewers and Hill.  
Treasurer—Sister Walker.  
Financial Secretary—Sister L. Dewar.

SUPERINTENDENTS OF COMMITTEES

VICTORIAN MISSION.—Mrs. Pittman, Alric Avenue, Armadale.  
VISITING AND DURCAS.—Do, do  
FOREIGN MISSION.—Mrs. Maston, 13 Federation-street, Ascot Vale.

TRACTS.—Do, do  
SHARE LITERATURE.—Miss Dewar, King-street, West Melbourne.

HOSPITAL VISITING.—Mrs. Stutterd, The Terrace, Malvern.

SUNDAY SCHOOL.—Mrs. Schofield, Byron-street, Footscray.  
ENDEAVOR.—Miss Hill, 23 Blenheim-street, Balzarava.

PRAYER MEETING.—Mrs. Forbes, 172 Holden street, North Fitzroy.

TEMPERANCE.—Mrs. Huntman, Stanhope-street, Malvern.

All the above mentioned will be glad to hear from brethren or sisters on matters relating to their various departments.

#### EXECUTIVE.

Sep. 1st. 25 sisters were present, among them we were very pleased to welcome again our secretary, Sis. Ewers, and her little daughter.

Some interesting extracts and words of cheer were read from a private letter from Mrs. Thurgood to Mrs. Pittman. Several excellent endeavor reports were to hand. Verbal reports were given of the energetic Durcas work at Prahran, and of hospital visiting.

Mention was made of the decease of our young Sis. Gerahde of Fitzroy Tabernacle, having "kept the faith" amid much opposition.

Additions during the month from Sunday Schools.—Taradale, 5; Fitzroy Tab. 3; Ascot Vale, 2; Buntingong, 2; N. Fitzroy, 2; N. Melb., 1; S. Melb., 1.

#### HOUSEHOLD BIBLE READINGS.

##### Chronicles 1 and 2.

The two books of Chronicles were originally one, and were called in the Septuagint by a name which means "things omitted." They are not a continuation of the Books of Kings, but histories of the same periods of time, with many additions. Almost all scholars are agreed that they were compiled by Ezra, gathered from the registers of current events, which were usually kept by the king's scribes. The Book of Ezra is evidently a continuation of the same records. Its chief object appears to have been to show the divisions of families, their possessions, &c., before the captivity, with a view to the exact restoration of the same after the return from Babylon. Thus we see God's overruling hand ever preserving the GOLDEN CHAIN which links our royal Saviour to David and to Abraham.

These books are frequently referred to by

Christ and His apostles as forming part of the world of God.

In 2 Chron 36:16 it is to be found the great lesson of the whole. "For the eyes of the Lord run to and fro throughout the whole earth to shew Himself strong in behalf of them whose heart is perfect toward Him."

*Thessalonians 1 and 2*

These letters were probably both written from Corinth during the same year A.D. 52. They were the first of the Pauline epistles, and reflect with wonderful vividness the grand inner life of the man himself. Luke relates in Acts 17 how Paul and Silas, after leaving Lydia and the rejoicing jailor, besides many other new converts at Philippi, travelled about 80 miles to Thessalonica. This was a large seaport and chief town of that part of Macedonia. Here was a synagogue, and thither the apostle first resorted, and for three Sabbath days preached to his own people salvation through Christ alone. Some were persuaded, but the unbelieving Jews, "moved with jealousy" (probably because a "multitude of devout Greeks, and of chief women" had also converted), stirred up a riotous persecution. Immediately the brethren conveyed away Paul with his companion by night to Thera.

His great faith, however, could not forget these suffering Christians, and he was ever longing to visit them again, but the adversary prevented. Meanwhile Timothy was sent, and then this first epistle, so full of tender concern, commendations, admonitions, and marvellous glimpses of future glory. In the 2nd chapter especially, his own *Christlike* life shines out. Happy the children (and churches) who have mothers as gentle and self-denying, and fathers as affectionate, faithful, and encouraging (v. 7 to 12).

The second letter is evidently designed to correct a mischievous error in the church through false teaching, as though Paul *did not* write that the day of the Lord was at hand (ch 2:1). He bids them go back to their neglected work, and predicts events that must transpire before the final advent, describing in God's own burning words, the coming apocalyptic, the "mystery of lawlessness," the "man of sin," and his doom. I.

**MISSIONARY MEETING**—Swanton-street Chapel Aug 25th. Those who attended, spent, we trust, a most profitable as well as enjoyable time. After the preliminary exercises Superintendent H. B. Lee, read and commented on our call. "We have assembled together as co-workers in the Master's vineyard. It is the sublime mission of the Church of Christ to take our seed the gospel to every creature. God demands that we prepare a fit highway for Him, first in our own hearts, then in the hearts of others. When Paul contemplated what he had gained by Christianity, he said, "I am debtors both to the Greeks and Barbarians;" like Paul, we are all debtors. The moment we enter the church we become debtors to all around us, and God has ordained that the only way that we can discharge that debt is by doing for others what others have done for us, and thus it is we work out our own salvation."

Miss Huntman sang us a solo, and Mr Ye Cheong read the Lord's prayer in Chinese. Bro. McLean gave a very earnest address on Chinese Mission work, telling how the school prospered. When they commenced in April they had 5 scholars, and now have 52 scholars and 31 teachers. Miss Mitchell followed, singing "Happy Day" in Chinese with Chinese

music. Bro. Maxton was quite at home on his subject, and in a happy speech he enlarged upon the three following reasons why we should support Home work—

1st. The world without Christ is lost.  
2nd. Because Jesus said go into all the world and preach the gospel to every creature.

3rd. The existence of a church depends upon its preaching. Private as well as public.

Sisters Ludbrook and Pallot having engaged in prayer, Mr P. H. Ebbott presented "My Mission."

Bro F. M. Ludbrook told us of the work in India—how it prospered, how caste was being destroyed, and the need for more laborers. E. E. H.

**SUNDAY SCHOOL REPORT.**

**MALVERN**—How good it is for all of us that we can gratefully look up to our Heavenly Father and trust him, knowing that He doeth all things well.

The Malvern Sunday school has been much tried in faith during the past few weeks, yet there has been not a little cause for thankfulness. Seven teachers out of a total of twelve have been lost almost at a blow by removal to other churches. These included two superintendents and two secretaries. Still we are cheered by seeing other earnest and zealous workers stepping forward to fill the vacant places and carry on the work. On the 6th of last month the 4th anniversary of the school was celebrated by a delightful entertainment and distribution of prizes, which were highly appreciated by the scholars. Our school numbers about 20, and the greater part of the elder scholars are members. But, dear sisters, our work is not ended here. How hard we should try to love the Lord Jesus in our own lives, and to produce imitations in our own scholars. None can measure the worth of our service but our Master, whether it be deepening the spiritual life or teaching the little ones to love their Saviour.

Our monthly prayer meeting is a source of great blessing, we welcome it eagerly, and feel the good as it passes by.

A small library has lately been formed, and is enthusiastically received by the scholars. We start the new year with good heart, and though we miss a familiar face, we believe we miss a familiar heart, and though the Great Teacher will strengthen our hands, and our labor will not be in vain in the Lord. F. N. I.

**TEMPERANCE.**

It is with pleasure we report the success that has attended the annual meetings of the Victorian Alliance, a society that has been working hard for the last twelve years, for the suppression of the drink traffic. On Sunday there were temperance sermons preached in about 400 churches, this speaks for the stride, the cause of temperance is making. On Monday evening a very large meeting was held in the Collins-street Congregational church, which was addressed by Dr. Jones, Mrs. H. Lee, Mr. John Vale, Mr. T. Smith, M.L.A., Rev. A. R. Edgar, and Mr. Tenby-Smith. During Tuesday the business meeting of the Alliance was held, when a bill for the amendment of the law of the colony, inasmuch as the present law has been found to be defective, that while the Alliance have fought many battles at the Local Option poll, and have been successful in closing many public houses, there is nothing to prevent these houses getting back licences and Colonial wine houses, the end being worse than the beginning. Therefore,

the battle cry will now be "Prohibition on the veto of the people, without compensation." On Wednesday evening Mr. Tenby-Smith delivered one of Mr. J. H. Gough's orations, "Safe and Right," to an immense audience in the Congregational church, the building being crowded. Several pledges were taken at the close of the meeting. P. H.

**ENDEAVOR.**

FOOT-CRAY Endeavor continues to keep up a good attendance. Bro Joiner is again acting as president. Our average attendance is now 23, and we have organised visiting, Sunday School, and prayer meeting committees. Our last prayer meeting was a time of encouragement and strengthening. I. COOPER, Sec.

**SHARE LITERATURE.**

**JULY.**

Women's Hospital—50 Pioneers and 30 Standard; Children's Hospital—30 Child's papers, 30 Children's Friends; 20 Child's Companions; Benevolent Asylum—30 Pioneers and 50 Standards.

**AUGUST.**

Melbourne General Hospital—50 Pioneers and 50 Standards; Benevolent Asylum—30 Pioneers and 50 Standards; I. D.

**Missionary Page.**

**HOME.**

M. McLELLAN.

The following are condensed reports as received from the evangelists in the general field laboring under the Victorian Missionary Committee—

**W. D. LITTLE**—Since last report Bro Little has been around his extensive "circuits." He has held services week days and Lord's days at water coming into bushy bramb, at the Irrigation Colony, Kya-Kya about four miles from Kyabram, Norang East, Yarravallah, and at the time of writing had arrived at Fernhurst, just in time to be with Sister Evans during her last few hours of her life here.

Bro. Marsh, of N.S.W., has been doing good service for the cause at Echuca by preaching twice during Bro Little's absence. One addition by faith and baptism, and one decision. The following account of a rather unexpectant experience will be read with interest. He writes: "The Pyramid Creek was very full, and crossing it the sailing bar of the buggy broke, and the horse getting loose, turned sharp round and straddled off the point of the near shaft. Had to jump out into the water up to my middle, soothe the mare, then lay up bare; after which got out all right. Drove to milk's abode could get a change, as water coming into bushy wet all the clothes in my bag. However, did not catch cold, and am no worse for it. Shall have better roads now, and hope to get meetings at at least two more places in this circuit during summer."

**W. W. THOMSON**—Has little to report, as he has been very unwell during the month, at present he is laid aside with illness, and his medical adviser strongly recommends a change for a few weeks. The Missionary Committee have therefore granted him a month's leave of absence. During that time our brother may possibly visit Adelaide for the purpose of consulting with Dr.

Verec. Since last report he has visited North Yanac and Border Town, at the former place reviewing a lecture on baptism that has been delivered by a Bible-Christian minister of the district. There has been much opposition, but all are steadfast. We sincerely hope our brother will soon be restored to his usual vigor again.

W. T. CLARKE.—Reports the continued growth of the cause at Corowa. Here has also been experienced considerable opposition. Five questions were handled in by a leading member of the Wesleyan Church. These were answered in a sermon, which was reported briefly in the "Corowa Free Press" (a copy of which is to hand, but has not space to insert it). One addition here by faith and baptism.

He had visited Albury and found the brethren steadfast. The cause started about two months ago with five members. One formerly baptized has been received, and three others have decided for Christ. These three, with possibly two more, will be immersed in his next visit, should the public baths be available. The brethren have rented a small hall.

Total additions since Conference: 15 by faith and obedience. At Goombriggan matters are about the same as usual.

G. H. BROWN.—Since last report had held week night service at Murrumbidgee, when received an invitation from the church at Pokemunt to visit them. Did so, and had the pleasure of baptizing one upon a confession of her faith. Addressed the church there on the morning of the 20th ult., preaching at Forham at night. Thence to Galupill. On Sept. 1st visited the Bangerang brethren, Galupill in the evening. On the 20th addressed the church at Warracknabeal in the morning, and drove to Galupill (19 miles), raining all the way. Last Lord's day again visited Bangerang and Galupill.

M. McLELLAN.—Since last report had been preaching the last day at Brighton, and at Broadmeadows and one at Brunswick. At the last named place he had the pleasure of taking the good confession from a young sister, one of the Sunday school scholars.

FINANCIAL.—At the last meeting of the Missionary Committee the treasurer's report discussed the fact that the funds are £146 in arrears. Appeals have been lately sent out to all the churches for assistance in the present urgency; a few have favorably responded, but the great bulk have not yet made any response. Brethren should realize the gravity of the situation. It would be a serious matter if any of our Home Missions should have to be withdrawn for want of funds. But this result is probable should immediate aid not be received. The committee intend holding a meeting on Monday, 2nd Oct., to consider the question of finances, and what is best to be done under the circumstances.

## FOREIGN.

F. M. LYDBROOK.

Our Sister Miss McCullough of Warranahood, who takes an increasing interest in Foreign Missions, sends us a poem from her own pen, entitled

"THE BEST USE OF A PENNY" should you wish to be told the best use of a penny.

It'll tell you a way that is better than any.

Not on apples, or cakes, or on playthings to spend it,  
Come over the seas to the heathen to send it.  
But, listen to me, and I'll tell if you please,  
Of some poor little children far over the seas.

Their skins are quite black, for our God made them thus;  
But He made them with bodies and feelings like us.

A soul, too, that never will die, has been given.

And there's room for black children with heathen in heaven;  
But few there'll be to tell of such good things as these.

To the poor little heathen far over the seas.

Poor children in this land are well off, indeed.

They have schools every day, where they sing, sew and read;

Their church, too, on Sunday, and evangelist to teach.

And the true way to heaven through Jesus to reach.

Yet sad to remember there's so few of these  
For the poor little heathen far over the seas.

Poor blacks have few schools to learn reading and singing.

No Sunday for them with its cheerful bells ringing.

And most little blacks have no Bibles to read.

Poor little black children, you're ill off, indeed!

But one penny each week would procure some with ease.

For the poor little heathen far over the seas.

Oh think then of this when a penny is given,  
"I can help a poor black on his way home to heaven."

Then give it to Jesus, and he will approve,  
Nurcern when a mite it's offered in love.

And oh, when in prayer you to Him lend your knees,

Remember your brethren far over the seas.

## MORE ABOUT BURMA.

The following extracts are culled from an interesting letter from Bro. Forester, recently in Burma—"There are a number of tribes speaking different languages. Some have no missionary working amongst them, which ought to stir the hearts of Christians to do something for them. The religion of the country is Buddhism, which seems as firmly rooted as Roman Catholicism is in other countries. They are taught it from childhood. They have a fine moral code—

"Thou shalt not kill any living thing,

steal,

commit adultery,

lie,

drink intoxicating liquors.

I am sorry to say they are learning to drink from the examples of European, and the ships take a quantity from this country. It is sold to us on entering a house to see the family spat out on the floor, all eating out of one large "bat" or plate, each dipping his hand in the dish. They also sleep on the floor—sometimes we had to do the same.

We saw and were in the palace at Mandalay, where some dreadful things have taken place, viz. when this city was being built not very long ago. As people were burnt alive, some under each gateway, this being a way of expiation. We found American Baptists strong in Burma, and they treated us with great kindness.

## MISS THOMPSON'S XMAS BOX.

Several Mission Bands and many friends are now hard at work getting ready for the missionary box. We hear that the Band at Collingwood is busily engaged in the making up of a number of quilts. We again remind friends of Miss Thompson's statement that *earn nothing* is the most acceptable thing that could be forwarded.

From H.M.B.—Dear Friends, It is with much pleasure that I have learned of your increasing interest in Foreign Missions. By the last Conference Reports it is shown that nearly one-half of the churches in Victoria—for example—have contributed to this work. A good beginning has certainly been made, but let us realize that so far, it is only a beginning. Oh! How great is the field that lies before us!

"If I were only a doctrine," a heathen voice seemed to say to me, "then the Christian Church would study me up and know about my surroundings. But alas, I am only a poor lost man!

What wasteful extravagance! Why, it actually costs as much to support two missionary families for a year in Japan as it does to fire a shot from one of our big cannons!

A learned Hindu was recently asked if there were any great truths held in common of all sections and shades of Oriental faith. "I can only think of two" he replied—"And what great truths are they?" His answer was—

"1. That woman is a wicked animal.

"2. That the cow is a holy animal."

This answer suggests to me the thought that a good sermon might be preached from the following heads:—

1. What Christ has done for woman.

2. What woman has done for Christ.

From the Dead Sea there is no outlet. It receives rain and gives nothing. It is an exact likeness of a church whose every effort is centered upon itself. Around it will be desolation and it dreads no life.

It is an old, true saying that the verb "to love" has no imperative. The Church of Christ will not evangelize the world through the stress of command, but through the diviner impulses of love and privilege.

"All for Christ." That is the consecrated Christian's resolve. Let us devote everything to his best service. "Christ for all." That is the cosmopolitan Christian's ideal. Let us never pine for the resting time, until the love for Jesus has encircled and engulfed the globe.

Yours fraternally,

Salina, Kansas. H. MULNER BLACK.

## NEW ZEALAND DEPARTMENT.

### NORTHERN DIVISION.

WELLINGTON.—Since last report ten have been received into fellowship, eight by confession and baptism, two by letters from other churches.

The young men have formed a class for the purpose of fitting themselves for more active work in the church, and for the spreading of the "glad tidings." May they persevere and not be weary in well doing, for in due season we shall reap if we faint not.

AUG. 31. T. W. MANFIELD.

**PETONE (Wellington).**—We are pleased that the cause is still being felt here, two having come forward and confessed the Master. The audiences are good, and much interest is shown in the gospel work, but difficult it is to reach the stoney hearts of the hearers.

The first anniversary of the Sunday School was held in the Oddfellows Hall on August 13th (Sunday). Bro. Harlow (superintendent) occupied the chair, who spoke briefly on the progress of the school during the year, and stated that the school started with 29, and now numbered 84 scholars (18 having left); the children are taught solely from the bible, having no catechism or prayer book. The children were to be commended for their attendance and attention, which were very encouraging to the teachers. Part singing and recitation, from Sankey's collection and children's hymns were rendered, which was appreciated by the parents and friends, the hall being fairly well filled. Bro. R. Wright also spoke as to the biblical knowledge and instruction of the children, and exhorted them to take the bible as their guide. He preached to a good house in the evening, the subject being "The Power of the Cross," introducing in his remarks the present age in the building up of children in Christian countries compared with those in China and India.

C. HOWE, Sec.

#### SOUTHERN DIVISION.

**BRO. J. INGLES WRIGHT, Caretaker, Dunedin.**

**IMPORTANT TO PREACHERS.**—The Executive and Church Aid Committee of Churches of Christ in the South Island of New Zealand, require the services of a pious, earnest and energetic brother to undertake evangelistic work among the Churches of Christ in Dunedin, Christchurch, Mataura, Otago, and other churches in the South Island. In sending applications brethren are requested to enclose recommendations from the last two churches with which they have labored. Also state conditions upon which they are willing to accept an engagement. All traveling expenses paid. Applications to be sent as early as possible, addressed "T. H. Riv., Star Office, Dunedin."

**DUNEDIN.**—Since our last report five have been added to the church by confession and baptism.

At a recent business meeting of the church it was resolved that we should engage our Evangelistic help through the Synodary Committee, and we believe that this move is in the right direction, as it will enable us as a body to undertake a greater amount of evangelization in the South Island than has hitherto been done.

The two evangelists at present connected with the committee are Brethren Lewis and Butt. The former working with this church and the latter in Christchurch, and we understand that a third brother is to be engaged at once to follow up Bro. Lewis, who will then take up the work with one of the southern churches. Concerning Bro. Lewis we may say that he has endeared himself to the members here by his earnest devoted labor, not only so, but he is somewhat remarkable in this respect—that his life preaches Christ perhaps even more effectively than his voice. We shall miss him much when he leaves us, but as the church in Dunedin is now organized with her elders and deacons, she has learned that her existence and prosperity depends upon a greater support than the success or even the presence of any particular evangelist.

Not that we would overlook or disfavor the work of the evangelist, on the contrary, we have a warm welcome and a hearty support for any Christ-loving and devoted Bro. who co-operates with us in the work of spreading the gospel.

## NEW SOUTH WALES DEPARTMENT

By ARTHUR HARRIS,  
41 Elizabeth-st., Paddington

Since writing my last report matters in connection with Church work have been moving along quietly. We have to report several additions from time to time, yet the progress is very slow. It is a painful fact and must strike a stranger very forcibly that the city of Sydney is fast developing into the state of what is generally termed the "Continental Sabbath." Various newspapers are hawked round for sale, omnibuses are gaily decked out in holiday style, and likewise steamers and trains are largely patronised by people on pleasure bent, laden with picnic hampers. Although the law of the land forbids charging for admission to the various resorts for public amusement, yet the doors are thrown open and a collection made to recoup the vendors, while the State tramways are laid to all these places and materially assists to fill the treasury of the same government that forbids the charge for admission to the grounds of these caterers; hence Christianity makes but little progress. To counteract this state of things preachers advertise popular subjects, hold musical services, and pander to the public taste by sailing as close to the wind as possible, yet the majority chase the gaudily painted butterfly of pleasure, regardless of the account to be rendered at the great day of reckoning.

Our Mutual Improvement Society held a very successful fruit sale, Aug. 28, which was evidently enjoyed by a large audience, the various items being creditably rendered, and elicited warm expressions of approval. A collection was made on behalf of the Sydney Rescue Society and realised £2 13 7. This society is rapidly increasing in numbers, there being over 50 names on the roll, and the progress made in the various exercises shows beyond a doubt the benefits to be derived from such a society.

We have had some very interesting and profitable discussions on the work of the Holy Spirit, held under the auspices of the Preacher and Workers Union. Bro. Chas. Watt opened the subject by reading an ably written paper, then followed a series of speeches by brethren. So interesting is the theme that it has already occupied two nights, and yet another night has been set apart to further consider it. We are pleased to see brethren from all the churches in attendance, some of them travelling 8 or 9 miles to be present.

The cry from Macedonia is being raised in several parts of the colony, and while the ears of our Evangelistic Committee are open to the cry and their hearts are full of sympathy, yet we regret to say they do not possess the needful to supply their wants. There are splendid openings for the establishment of churches in many of our inland towns, towns in which the Judgement of Intemperance is fully lodged with car of intemperance is fully lodged with the freight of precious souls tearing on its onward course to perdition, while the gospel's chariot wheels drag heavily for the want of lubricating oil of self-denial. We

want larger hearts and a manifestation of faith and works.

**ENMORE.**—During the month our hearts have been cheered by seeing five more persons put on Christ in His own appointed way.

Bro. Watt is at present on a visit to Brisbane, and will take Bro. P. A. Dickson's place during his absence in Melbourne. Bro. Watt has not been very well lately, so we hope that the change will be beneficial to him.

**CARLISBURY.**—We are still struggling on in spite of winter opposition. One would think we were a band of infidels to see the opposition offered by a reputed Christian minister. We have secured a hall in the main street, and conduct regular services each Lord's day. Bro. Wright and myself speaking alternately, a few strangers come to our meetings, and when Bro. Clapham comes again from Corowa to help us, two or more are to be baptized in Christ. We are thankful and encouraged by the smallest proof of progress, and work on in faith and hope for as Bro. Clapham told the people "that the church had come to stay," and so far as we are concerned we have no idea of yielding to the opposing forces.

ALF. G. TROUT, Sec.

## QUEENSLAND DEPARTMENT.

By A. COCHRAN, Langford-street, E. Brisbane

The Brisbane Church has got settled in its new meeting-house, the old Baptist chapel in Wharf-st., and it is still the rule for good audiences to attend. The new place is very much superior to the old in whatever way it may be regarded, and it is to be hoped that whenever another change has to be made it will be surrounded with less difficulty.

P. A. Dickson has gone on a visit to Melbourne where he will remain a week or two. In the meantime Charles Watt of Enmore Church occupies the preaching platform.

Efforts to obtain preachers for Toowoomba and Roma have not yet been successful. Probably the ensuing month will see some definiteness attending this matter.

At Gympie there are signs of progress, the advent of Bro. Mahon at this place being attended with fresh vigor amongst the brethren, and good results are being seen.

Churches at other places in Queensland are progressing, and notwithstanding the pinch of bad times are making good headway. The Kanaka Mission finds a centre at Childers where a fine brick has been purchased on which there is to be erected a meeting house to seat 250 persons.

## WEST AUSTRALIA DEPARTMENT.

We are pleased to report several additions since writing last, viz., Sis. Butchers (from Perth), Sis. Osborne, Malvern, Sisters Lee (2), from Hawthorn, Bro. and Sis. Bell, Fitzroy Internale, Bro. Cox from Broadmeadows, Melbourne, with us on his way to the Goldfields, also Brethren Greenwood and Mathews from Nth. Melbourne; Bro. Feeley has returned to Perth, and we are mending a goodly number to "show the Lord's death." We shall probably have many visitors from the Eastern colonies in the rush to our shores, and will be glad to welcome brethren and give them what help we can.

ALBANY BELL, Sec.

## SOUTH AUSTRALIAN DEPARTMENT.

By Da. J. C. Verco,  
North Adelaide.

**YORK**—Since last report we are glad to be able to state that six confessions have been given before many witnesses.

**UNLBY**—The anniversary services in connection with the above were held on Lord's day, Sept. 3rd. Services were very well attended. Bro. D'Nez, preaching to a good audience in the evening. On Tuesday, the 5th Sept., the tea and public meeting was held, but owing to the unfavorable weather there was only a moderate attendance. The tea and the decoration of the chapel were well carried out by the sisters, who are always indispensable on such occasions. The public meeting was presided over by Bro. William Burford, J.P., and addresses were given by Brethren H. Smith, T. J. Gore, A. C. Rankine, Dr. Verco, and A. T. Margaret. Bro. J. C. Dickson who is leaving Unlby was presented with a purse of sovereigns, and Bro. D'Nez received a hearty welcome. During the evening the choir under Bro. Dolansong sung very nice anthems, which were greatly enjoyed by all. A vote of thanks to the ladies concluded a very enjoyable evening. J. P. J.

**ALMA**—I have the pleasure to record that the church at Alma has been cheered by seeing a son of the young people coming out on the Lord's side (sons of the writer). It appears they would have decided sooner but for having imbibed one of the pernicious teachings found generally in religious literature, viz. expecting to feel some mysterious influences wrought in them. May that time soon come when the brotherhood will have a sufficiency of nice books with pure teaching to put into the heads of the children.

**Aug 20** **IT H.**  
**ADELAIDE**—Two were baptized by Bro. Gore, on Wednesday, 6th Sept., one a sister from Glenck, and the other a brother from Singapore who came down to Adelaide especially to obey the Lord in that institution. He was received in at Grote-st., the following Sunday.

The Gilchrist Mission has held two meetings in the new quarters. Both were splendid meetings, the room being well filled. Our having to leave the old place and seek another to meet in has proved to be a blessing in disguise. An exceptional amount of interest is being taken in the meetings, and the cause bids fair to become quite a strongly established one. Monthly Bible of Hope meetings are being held, and the question is being considered about building them forthrightly. To God be all the praise.  
Sept. 12. L. H. V.

**HOWILLA**—On account of so many removals we have decided to close our church for an indefinite period, the few remaining members having decided to join in with Ballalava brethren. We rejoice to know that the good seed sown has resulted in so many obeying that form of doctrine delivered unto them. We are thankful to say that our labors have not been in vain in the Lord. H. C. G.

**HINDIMARSH**—Our address for the past month are as follows:—By faith and obedience, *Bar.*, by letter of commendation, *et.*, and the formerly members have been received into fellowship. We are still pleased to be able to report that a number

of strangers are constantly coming to our meetings, and well assured that "the old, old story," will win its way into many of their hearts.

Sept. 13.

A. C. RANKINE.

**NORTH ADELAIDE**—On Sept. 3rd Bro. and Sister Dickson and Bro. J. D. Carr were received by transfer from the church at Unlby; and on the same evening Mrs. Hendry publicly confessed her faith in Jesus as the Christ, the Son of God, and on the following Wednesday, she was publicly recognised as a member of the body of Christ the next Lord's day. We took up a special collection on the first two Sundays in September, which resulted in £7 18s 6d for the Kanaka Mission, and £3 10s 6d for the Foreign Mission. The officers of the church were very pleased lately to receive from one of our recent members, who has gone to live in the country, a sum of money which had been laid by in small sums each week. Could not all of our isolated ones have fellowship with the church every Lord's day, by carrying out the apostolic exhortation, "On the first day of the week, let every one of you lay in store as God hath prospered you." **NORTH ADELAIDE**—In accordance with a resolution passed by the church at its annual meeting in August, empowering the officers to open up a new field of work, wherever they deemed it advisable, a meeting has been begun in the Pultford Road Prospect, about a mile and a half distant from Fernside, in a suburb to the north of North Adelaide. About 20 of our members lived nearer to that centre than to our chapel. We have hired a neat school room measuring thirty by fifteen, and have seated it with chairs. It will accommodate about fifty or sixty people comfortably. The services were begun on Sunday morning, Sept. 10th. The day was wet, but in spite of this there was an encouraging gathering of fifteen brethren and sisters, and thirteen others; and at night a larger congregation of nearly forty, of whom quite a number were strangers, to whom we have never preached the simple gospel of love before. On Thursday evening a praise and prayer meeting was held, when a short address was delivered. The services begin at 11 and 6 1/2 on the Lord's day, and at 7 30 on Thursday. We are anticipating much convenience and happiness to the members who dwell in the neighborhood, much spiritual advantage to the young brethren and sisters who are more immediately concerned in carrying on the work there in conjunction with their more experienced fellowworkers. We trust all who can will help to sustain the effort, and make it to themselves a work of faith and a labor of love, and that God will condescend to use all to the upbuilding of His saints there, and to the conversion of many who are still in the darkness, desolation and danger of sin.

**SUNDAY SCHOOL UNION**—The quarterly meeting of the S. S. Union was held in Grote-street Lecture Hall. The night was very wet and stormy, which accounted for the absence of a good many of our teachers. We commenced by singing together "Stand up, Stand up for Jesus," Bro. R. Verco led in prayer. Bro. Anderson was voted to be the chair in the event of the absence of president and vice-president. Two papers were read, one by Bro. John Verco, the other by Bro. Perry Anderson. The one on "Sunday School Production," in which our brother plainly set forth that disciples of Christ should be produced, that is learners and followers of Christ, but the work is in-

complete till the Christian is produced, as it was stated though all Christians were disciples, all disciples were not necessarily Christians, the Sunday school should also produce from among those who have been taught, and brought to the Saviour. Teachers and preachers, young men and maidens, who are able to reach others also. This would be reproduction, the work would extend and increase, and workers would multiply. This is necessary, for the "Harvest truly is great, but the laborers are few." P. Anderson is a young brother, and this his first effort gave promise of future usefulness. The title of this paper was "Teacher and Taught." We had presented to us a class of boys from 12 to 13 in number and age, none of them very good, and one or more of them "refractory scholars." The disposition, behaviour and general character of the teacher was considered, and would be such that would commend him and his work to the class. Firmness must be exercised, and when necessary discipline (we think by the superintendent) order there must be, for without it the work would be faulty and unsuccessful. The refractory scholar needs more thought and care than the rest, and certainly had more attention from the weaker than the other parts of the paper. We thanked our two brethren very heartily, for their papers were good, and called for thoughtful consideration, both received a fair share of kindly criticism. We were favored with songs during the evening from two sisters, which were enjoyed, and closed with singing "Hiding in Thee," and prayer by the chairman.

**HINDIMARSH**—Since last report there have been departed the Lord and have been added to the church militant, whilst Bro. Yendell, of whom I made mention in my last month's report, has been added to the church triumphant, leaving Sis. Yendell and one little one to *lead thy brethren on*. But He hath promised to be "a father to the fatherless and a husband to the widow."

The Missionary Society have during this month celebrated its third anniversary. There seems to be a better interest manifested in this the greatest of all works in connection with the commission of the Lord, and we trust it will deepen and widen until it shall be the most prominent of all the work carried forward by the church at Robert-st. Our prayer has been for a long time past that not only sympathy, effort and prayer may be given towards the Foreign Mission, but that the Lord may so arouse the hearts of the brotherhood to send forth and to support one of the Lord's servants from this city, who is well prepared by Himself and set apart for His service in the Mission field. We had invited Mr. Verco to bring down some of his young men from the Y.M.C.A. for Wednesday evening, Sept. 6th, but the day was just a typical winter's day, with a downpour of rain, and wind, and we expected a failure, but we were greatly rebuked for our failure, as a faith, for the centre of the enlarged chapel was almost filled. Three earnest addresses were given by Mr. Verco, and Messrs. Flemming and Middleton who are preparing for the Mission field. The addresses were interspersed by singing, "Take time to be holy," "Lead me gently home," and "Speed thee forward" were some of the pieces. We felt it good to be there. The depression is still making itself felt, many of our people suffering from want of work. We hear of some who have been dismissed during the past week. Will every brother try to obtain work for every

other brother out of work? The sickness too long prevalent is with us, although many have recovered others are laid aside. Brethren, pray for all the unemployed and sick ones. Sis. H. Smith is still very ill in the Public Hospital, she and her family also need prayer and sympathy. A. G.

**BALAKLAVA.**—The interest and excitement which the church here was experiencing at the time we wrote our last report, was kept up to a high level for the following two or three weeks by the decision of eight more converts to put on their Lord and Saviour. Six of them (three young men and three young women) were immersed on Tuesday evening, 15th ult., when our little chapel was again filled to overflowing and on the following Monday evening two young men obeyed the Saviour by being buried with him in baptism.

Our numbers have also been increased by the closing of the Bowilla church and the decision of its remaining members to cast in their lot with us. The following are the names of those we welcome from the Bowilla church—Bro. Curtis, (senior) and his wife (who now live within two miles of Balaklava), Bro. Herbert Curtis and wife (who we hope to see often), Bro. Wm. J. Southwell (who now resides at Barroona) and Sister Rogers (senior). Our total additions for August numbers 17, which is a record month for us. We are now joggling along quietly, sowing in faith, and trusting for another bountiful harvest at no very distant date.

During the last fortnight the attendance at our meetings has been seriously affected by the measles epidemic, which has found its way into the homes of most of our members, but so far no very serious results have followed.

**A TRIP TO WILLIAMSTOWN.**—On August 26th I paid a visit to Williamstown, a village about twelve miles from Gawler in this colony. As this journey has some points of interest, it might be well to forward to the A. C. Standard a short account of it. I had received an invitation from Williamstown from some brethren living there that they desired to form themselves into a Church of Christ, and to meet together to attend to the ordinances of the Lord's house. They said in their invitation that they had erected a small chapel, and were anxious for me to come up and preach for them, and to be present at the opening exercises. These brethren had at one time been connected with the Baptist Church some five miles away. Being desirous of beginning a church in Williamstown, they determined to establish simply a Church of Christ, taking the word of God as their rule of faith and practice and calling themselves by bible names. They desired to get to apostolic simplicity. Hence it was their desire to become one of the Churches of Christ, and to be united with us as a people.

Bro. W. Pappin met me at Gawler and drove me through some beautiful country to the home of Bro. R. Messner, the hospitality of whom and his excellent family while in Williamstown I enjoyed. I found that Bro. Messner, in connection with the other brethren, had erected a nice little chapel on his own land. The chapel is of iron, lined with match-board, and seats about 50. The seats are very comfortable. It seemed to me a very nice thing for these brethren, without saying anything or writing to any church for help, simply to set to work to do what they could and put up this neat little place for the worship of God.

Lord's day morning, Aug. 27th, dawned,

upon us and ushered in a beautiful day. We met in the chapel and a church of nine was organized. It was to me a time of soul-refreshing, and, doubtless, was to those assembled. They felt the power and simplicity of God's truth, and as we all entered into the full meaning and blessing of Christian fellowship in the house of God, which is the church of the living God, we realized the fulness of God's blessing. The Lord's supper seemed very precious to us all. They wished to meet every Lord's day for the breaking of bread, and announced a prayer meeting for Thursday evenings. They will have speakers up from Adelaide occasionally. I am sure whoever goes up will enjoy the meetings, for they are a warm-hearted and zealous people. The names of those formed into a church are as follows:—Mr and Mrs. Rudolph Messner, Mr and Mrs. William Pappin, Mrs. Isabella Pappin, Miss Rose Pappin, Mr and Mrs. Samuel Grapes, and Mr. Frederick Barber.

In the afternoon I preached in the chapel to about forty. In the evening I preached in the Council Chamber, the largest hall in the place, to about two hundred. The room was crowded. It was to me a season of blessing, and I trust was to all present. The Salvation Army have the hall every Sunday. They very kindly consented to allow us the use of the hall, and a number of them were present. As every body knows they are very zealous, and are splendid listeners. I hope the brethren here may have much of the divine blessing, and that they may soon see the fruits of their labors. Bro. Messner has on his place 250 acres of land. A beautiful one was presented as we walked in the wattle grove where the hives are located. The air and the trees seem full of bees. Of course honey is made by the ten. Yet how little honey one bee can make. But they work, each one does its best, and hence the great result.

I may say, in conclusion, that the Churches of Christ in South Australia extend a very hearty welcome to this church, and pray that the Lord's blessing may abundantly rest upon it. I hope to visit them again.

T. J. G.

## VICTORIAN DEPARTMENT.

By J. PITTMAN, *Airist Avenue, Armadale*

Secretaries of churches in Victoria please take notice that brief reports of interesting matters concerning your churches are most acceptable for this department. Do not forget to send same to above address.

Reported additions for the month—**Pitzoy** (Tabernacle), 2; N. Melbourne, 2; Brighton, 1; Berwick, 5; the new mission at E. Brunswick, 13; Lygon-street, 6; Dawson-street, Ballarat, 1; Ascot Vale, 1; Kyabram, 14; Corowa, 1; Goulburn, 1; Drummond, 14; Bt. Hkt., J. Tomkissup, 1; Melbourne, 2; S. Melbourne, 2; 59.

We shall be pardoned for using a very brief space to let all our kind supporters and all others who may become such know that our Rescue Home is very much in need of immediate help. We are about 1000 behind. The home keeps full of otherwise homeless, friendless and destitute young men and women, ready to be sent to boarding schools, and collecting cards, ready to forward to any kind friends desirous of helping in the good work. We are pleased to report 200 additions to the church from the Rescue Home for the month. This makes 500 during present year. J. AND L. PITTMAN.

Christianity is a soul and body religion. It has the promise of the life that now is, and also of that which is to come. When the preaching of the good is preceded by acts of Christian benevolence, it commands itself to the poor. They begin to think it is real. This humely truth is illustrated in the good work at East Brunswick. We have an idea that if that kind of work were general, we would soon rejoice over a converted world.

**S. S. BATES PICNIC.**—The annual picnic of the S. S. Unit will this year be held at Torquay (Glen Iris line) on Nov. 9.

**PROVINCIAL.**—Bro. J. M. Black from Kansas (U.S.A.) and Bro. P. A. Dickson from Queensland are at present on a visit to Melbourne. The former returns to America by the outgoing mail steamer from Sydney. But he will not go alone. He will take with him a young Australian bride, daughter of Bro. and Sis. McCullough of Warrambool. We had a thought that Bro. P. A. Dickson's visit at this juncture was going to be in a double event to chronicle. But it appears his term has not yet come.

**BERWICK.**—Three immersions since last report. It has been decided that the annual tea meeting shall be on Cup Day as usual. *Will speakers please note.* If you have a picnic elsewhere on that day, by catching the 4.30 p.m. you would be in ample time.

**CHILTERNHAM.**—14 meetings morning and evening. Interest well sustained. Brethren and sisters in all departments of church work doing their best to further the cause of our Lord and Master. A number of additions, since last report, including the daughters of Brothorn Muris, Bodley, Arland, Brough, and Penny, for which we think the dear Lord and take courage. We have lost by death our Bro. Wm. Keat, but we have the blessed assurance that he has left some amount of money to one of our brethren.

**TOOLANGA.**—Bro. Clow reports that there are six disciples meeting regularly to break bread in this place, and that he has for months past preached to an average of 20 persons. An interest in primitive Christianity has been awakened.

**MILDURA.**—At Dow Avenue a new preaching station has been opened by Brethren Mansell and Sylvester, who devote their spare time to the work after working for their daily bread. All honor to such.

**DONCASTER.**—On Aug. 30th the church at Doncaster held its 30th anniversary, the meeting taking the form of a reunion of the workers in the cause there in the early days of its history. The pioneers' meeting was held at 3 o'clock, when short addresses were delivered by Brethren H. W. Crouch, J. G. Parry, C. G. Lawson, J. Dickens, C. Phillips, and the chairman, W. Snodden, the same being interspersed with singing by an excellent choir under the leadership of Bro. Geo. Petty. We know a good tea when we drop across it, but nothing better than that served at the close of the pioneers' meeting in the evening has ever crossed our pathway. The tea was provided free to all comers by the Doncaster sisters. The evening meeting was very fine indeed, presided over by Bro. John Tully, and addressed by numerous speakers from the city. The singing if anything was better than in the afternoon. After the meeting at night the visitors were asked to retire into the vestry to partake of another meal, and take away all they cared for. It was in every sense of the word a feast of fat things.

**BUNNYONG.**—Our hearts have been cheered by three additions by faith and baptism, all from the Sunday school. May they continue faithful throughout life's journey is our earnest prayer. One of our eldest members and his family have been removed. But our loss will be Mount Clear's gain. G. SCHEWAN.

## Loved Ones Gone Before

**ELBOHN.**—On Tuesday evening, Sep 5th, Mrs Elborn, the wife of our much esteemed brother and elder, Samuel Elborn, was called to her eternal home at the age of 70 years.

Sister Elborn was a baptized believer of over 40 years' standing, having been immersed by the Rev. Mr. Taylor, of Melbourne. For 37 years she has been the helpmate of our brother, whose name is familiar to all who know anything of the Church of Christ in Dunedin during the last quarter of a century.

Mrs Elborn during all her married life was a great sufferer, but latterly she became very weak, and unable to do much for herself; indeed, to the poor weary, worn and pain-stricken body, the call of the Eternal Father was an anxiously looked for and welcome command. For her the joy of heaven was a glorious exchange from the unceasing suffering of a sick bed. The funeral service at the grave was conducted by Brothers Lewis and Holmes, and the deep-thought word of Bro Lewis found a tender place, and truly touched the hearts of many gathered around the open tomb last Friday afternoon.

Bro Elborn has grown aged in the work of Christ and the Church, but God has yet something more for him to do before he too joins the happy throng of the redeemed around the throne of the loving Father. May God grant him in his hour of loneliness and weariness the needed strength.

**J. W. EVANS.**—The church at Fernhurst has sustained severe loss by the death of Sister Sallia Evans, one of its first members. She was baptized with her husband, August 11, 1878, by Bro Glass, and fell asleep on 14th ult. During the fifteen years of her Christian career, she was only absent twice when the church met to seek blessing; and her endeavor to bring others to a knowledge of the truth was unceasing. Her character was manifestly in accord with her profession; her actions were evidently prompted by love, and her speech characterized by a gentle gravity. A woman of strong mind and even temper, since the death of her husband, eleven years ago, upon her has devolved the care of bringing up a large family (four sons and four daughters); and her efforts for their spiritual and material well-being have, by God's blessing, been crowned with success. Her death was caused by an internal cancer; and for twelve months she has borne her suffering, not only patiently, but cheerfully. She passed away with all her children near her. With one exception they are all in Christ, and can look forward to that happy time, when they shall be reunited by the Lord who loves them.

Peace, perfect peace! Death shadowing us and ours, Jesus has conquered death and all its powers.

**W. D. KENT, WILLIAM.**—Died on August 14th, our Bro. William Kent, of Cheltenham, aged about sixty years. He was the son

of a Baptist minister, and came to this colony about 40 years ago, ever since which time he has led a hard laborous life. He had been removed to the hospital where, somewhat unexpectedly, six days after admission, he died. His faith was simple and sincere. No kinsman in the flesh was there to drop a tear upon his lowly grave, but quite a number of his brethren in Christ gave him the last token of their respect, and as we thought of his solitary life and suffering frame, we all felt that for William Kent at least, to depart and be with Christ, "was essentially" for better.

**ROEBUCK.**—We regret to have to announce the death at Auckland of our aged and esteemed Sister Roebuck, wife of Elder Roebuck. An obituary notice which had been sent to us must have been carried. We will probably give a more extended notice next month.

**WAITE.**—On the 9th Sept, our esteemed Bro. E. D. Waite at the age of 62, after many years of faithful service for the Master, was called to his reward. Our brother has been well known and beloved by a large circle of the brotherhood during the past 25 years. He first joined the church at Dunedin N. Z. being baptized by Bro H. S. Earl and becoming a member of Lygon-st. On the following afterwards removed to Carlton, being a member of Lygon-st. On the institution of the church at N. Melb. he threw in his lot with the brethren there, but in Jan 1876, removing to S. Melb. he united himself with that church, and during his long membership has proved to be a live Christian. For nineteen years our brother had been more or less a sufferer from a painful disease, always borne with calm and cheerful resignation. In the afternoon, in the presence of a large concourse of the brethren and sisters, we laid his body in the tomb, Bro C. G. Lawson conducting the service, those around the grave uniting in singing that beautiful hymn, "The Christian's Good Night." We deeply sympathize with Sis. Waite and her son in their commendation of their dear one to their heavenly father in the assurance that his promises are true. CH. M.

## Acknowledgments.

### RESUCE HOME

Very thankfully received.—Church, Alma, S.A., £2 5s; 4d. Col. Card, Miss R. Fox, Fort Fairy, 12/-; A Sister, Lygon-st., 1/-; Mrs. Lyons, Kirgig, 16/6; Col. Card, Miss McGregor, Fitzroy, 4/6; Col. Card, Mrs. McMillan, North Fitzroy, 8/-; Col. Card, Miss Smethurst, Macleodfield, £1; Proceeds of M.V.U. Concert (see previous), 15/2d; Col. Card, Mrs. Shaw Ballarat, £1; Church, Collingwood, £2; Col. Box, Mrs. Kendrick, Malvern, 2/7d; Miss Ada Thompson, 5/-; Mr P. A. Dickson, Brisbane, Q., £1.

**NOTE.**—We need at least as much again as above to pay our way for a month. We are now £60 behind. For brief statement see Victorian department.

J. PITMAN.

### FOREIGN MISSION

RECEIPTS TO 23RD SEPT.

(B) Roma, Q., 5s, per Bro Parodie, £1; "A Friend," per W. J. Phillips, 2/6; Church, New North Rd., Auckland, N.Z., £1 10s; (B) Wangarua, N.Z. S.S., £1 15 8d; Church, Turua, N.Z., £1 4s.

With thanks,  
W. C. THURGOOD, TREASURER.

### VICTORIAN RELIEF COMMITTEE.

Received with thanks.—Bro I. Quilliam, 20/-; A. Haddow (sent), 20/-; Hogle, 10/-; Church, Toolamba, 40/-; A Friend, Tomahullup, 10/-; H. Butler, Polkemmett, £7 4s 9d; Church, Minyip, 9/-; R. Twiddy, Wedderburn, 10/-; Sis. P. Meyer, Maryborough, 20/-; Church, N. Richmond, 10/-; Church, Broadmeadows, 20/-; Bro. Van- slow, 2/-; Sis. C. Stevenson, St. Hill, 10/-; Bro G. Gibson, N. Melbourne, 10/-; Sis. Vanlow, 1/-; Church, Taradale, 8/-; Gembrook, 10/-; W. Dickson, 2/6; Sis. Guildhard, 1/6; Bro T. Jellitt, 5/-; Church, Mill-dura, 10/-; Brethren Penny, R. Judd, Tuck, Monk, Barnett, and Hayes, Cheltenham, repeated supplies of vegetables; Bro. Russell, N. Melbourne, weekly supplies of bread; Church, Port Fairy, flour, clothing, meat, bread, etc.; C. Edwards, Hawthorn, one chest tea (third donation); W. Cust, two sacks flour; Brethren, Fernhurst, rabbits and meat; F. A. Kemp and Jas. McGregor, meat; H. A. Walker, Prahran, sugar, rice, tea and soap; Parcels of clothing from Sisters, H. Lyall, M. McLellan, Dickens, Morris, Dickson, Scambler (Joyce's Creek), Huntsman, Brethren, F. A. Kemp and J. McGregor, Brethren at Birchup (two parcels); also from Sisters, Fitzroy, Tabernacle, Lygon-st. Dorcas Society, and Kaniva Dorcas Society; Bro. Fisher, Cheltenham, meat, potatoes, vegetables; Jas. Bishop, Nyabram, rabbits (twice); Bro. Morris, Newmarket, nine pair boots; "Sympathiser," Gembrook, two potatoes; B. J. Kemp, two sacks flour; Church, Varrackneal, one sack flour; Jas. Wylie, 4s leaves.

W. C. CRAIGIE, TREAS.

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**NOTE.**—This fund is now exhausted. Total receipts, £21 0s 9d; expenditure, £23 10s 5d. There are still many deserving but destitute brethren and sisters, but unless further aid comes at once the committee will be compelled to continue the much needed supplies. Contributions may be sent either to the treasurer (Bro Craigie), or to the secretary, M. McLellan, 117 Swanston-st.

### VICTORIAN MISSION FUND.

Church, Broadmeadows, £1 10s; Malvern, per Sis. Hingwood, £1 0s 6d; Galaxing, £3; Echua, £10; Corowa and Wahngingah, £8 6s 8d; Huinyong, 10/-; Mount Clear, £1; Milkura, £1; Wedderburn, £5; Sis. P. Ludbrook, Malvern, £1; Sisters Executive, 12/-; Brethren at Gombargana, £1 10s; "Brother's," 5/-; Bro and Sister Chapman, Black Hill, 10/-; Bro and Sister Lee, Colac, £2.

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357 Swanston-st., Melb.

### SUBSCRIPTIONS RECEIVED.

With thanks.—C. D. Collier, £6 4s 9d; Thould 60/-; Tuck 40/-; Rosell 30/-; Youlton 15/-; Gordon enr. 12/-; Gordon junr. 12/-; Cartien, Garland, and W. Long 9/-; E. Wilson, C. Phillips, P. Latta, A. McKenzie, C. Redman, Mrs Hrough sent. Mero, Welch, C. W. McClellan, R. Mc Kenzie, Ross, J. Horley, T. Jellitt, Mrs. Mitchell, Miss Gowen, J. M. Goldsworthy, A. Frennille, and P. Orr, 5/-; 117 Swanston-st., M. McLellan, Manager.

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