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Current Topics.



**HISTORICAL DIFFICULTIES.**—The *Expository Times* for September has an interesting article on the "Historical Difficulties in Kings, Jeremiah, and Daniel."

It is valuable from the fact that it clearly shows that apparent difficulties are not always real. It proves the truth of the statement repeatedly made, in reference to such difficulties, that if we possessed fuller information everything would be explained. It further shows what little quarter the destructive school of critics are prepared to give the Bible when any slight discrepancies are found in it. Where the ordinary reader would suspend judgment, having regard to the great antiquity of the books under consideration and the likelihood of archaeological research coming to his assistance; the destructionist with indecent haste declares the book in which the alleged mistakes are found to be either unreliable or a forgery. The following extracts will serve to show how the latter gentlemen are confounded by recent discoveries:—

**DANIEL & JEREMIAH.**—The Books of Kings, Jeremiah,

and Daniel have the appearance of being inconsistent in the matter of dates. In the opening verses of Daniel it is said that "in the *third* year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it, and the Lord gave Jehoiakim king of Judah into his hand." In Jeremiah, on the other hand, it is always the *fourth* year of Jehoiakim that is Nebuchadnezzar's first; [Jer. 25: 1] and Jeremiah prophesying in Jehoiakim's fourth year threatens an invasion on the part of Nebuchadnezzar, in language which would make one suppose that the Babylonian king had never been in the Holy Land up to that time [Jer. 25]. Elsewhere in the writings of the same prophet, Nebuchadnezzar is referred to as smiting the army of Pharaoh-Necho in the battle of Carchemish, also in the fourth year of Jehoiakim; [Jer. 46] and what we know from history makes it next to impossible that he can have been at Jerusalem before that battle. . . . It has been common, therefore, to regard the first verse of Daniel as being in error.

**DE WETTE & OTHERS.**—De Wette wrote:—"It is obviously false that Jehoiakim was carried thither at that date," and "the false statement in Dan. 1: 1 renders the historical existence of Daniel exceedingly doubtful." Many writers of the present day are of the same mind. Wellhausen, after his

manner, is more sweeping: he regards the whole dates of the period as being adapted, and finishes a paragraph on the subject thus:—" . . . Josiah, Jehoahaz, Jehoiakim, Jehoiachin, 79]. Let him believe who can that it is a mere chance that the figures 41 + 81 = 38 make up exactly 40 + 80 = 40." Robertson Smith, equally assuming error in the Scripture figures, corrects the length of Jehoiakim's reign; he says, "Hence we must conclude that the first year of Nebuchadnezzar—that is, the first year which began in his reign—was really the fifth of Jehoiakim, and that the latter reigned not eleven [as stated in the Bible], but twelve years," a conclusion which is referred to and endorsed by Cheyne.

**ATTEMPTED RECONCILIATIONS.**—After referring to various attempts to reconcile apparently contradictory dates, the *Expository Times* goes on to say:—

Reconciliations like the foregoing might well make belief in the accuracy of the Scripture dates hopeless. But in the light of the tablets which have been brought from Nineveh and Babylon within the present generation, all difficulty vanishes. There has neither to be straining of the meaning of words nor twisting of history. It simply turns out that the Jews and the Babylonians had different modes of reckoning time. The Jews, as we know, computed a king's reign from the day of his accession to the day of his death, and

they included every year in which any part of the reign lay. If, e.g., he began when one month of the year had yet to run, and went on through the whole of another year, and continued only one month of a third year, they said he reigned three years, although he had been king only fourteen months. But now the Inscriptions tell us that the Babylonians did not reckon so. According to their general practice, they would not, in the supposed case, have counted that month of the first year to the new king at all; it would have been given to his predecessor. The first year of the new king would have begun at the New Year's Day, after he came to the throne. The following year, however, would have been counted as a whole year to him, although of it he had only been a month in office. Whoever was on the throne when the year came in, to him it was reckoned, whether he saw it to the close or not. If they had to speak of the initial year with reference to the new king, their practice was to call it not his "first year," but the "year of his accession," or the year he first began to reign," or simply the "year of his reign," his so-called "first year" taking date from the New Year's Day following. Occasionally, it is said, the initial year of the reign was called the "first year." The Babylonians, as became an astronomical people, had this advantage, that when they wished to compute a long period, they had merely to sum up the reigns of which it was composed; they were not troubled, like the Jews, with the last year of one reign overlapping the first of another. If, then, as was the case, Pharaoh-Necho set Jehoiakim upon the throne of Judah in 608 B.C., and Nebuchadnezzar made his first westward march in 605, overthrowing the Egyptians at Carchemish, besieging Jerusalem, and taking Jehoiakim, and hastening home through the desert the same year, Jeremiah and other writers using

the Jewish method of computation would say that this was done in the fourth year of Jehoiakim; whereas, in the Book of Daniel, if it was written in Babylon, the time would be called the third year. In each case the writer would have no objection; had he used other language, he would have been misunderstood. The portion of time which elapsed from Jehoiakim's ascending the throne till the last day of the year was called in Palestine the "first year" of his reign, and in Babylon the "accession year," or the "year of his reign," the full year which began on the succeeding New Year's Day being called by the Palestinian writer the "second year," and by the Babylonian the "first." What the Book of Jeremiah, therefore, according to Jewish practice, properly called the fourth year of Jehoiakim, the Book of Daniel with equal propriety, after the Babylonian manner, called the third, and the passages cited instead of being contradictory are confirmatory of each other.

#### SUMMARY OF RESULTS.—

The writer deals with this subject at considerable length, and we regret we cannot find room for all he says, we must therefore close with a brief summary of results. He says:—

Let us now gather up the facts we have discovered. They are these:—

(1) The first verse of the Book of Daniel, whose supposed inconsistency with Jeremiah and the historical Scriptures has been to many an evidence that the book is uninspired, or even caused some to doubt the prophet's historical existence, is, on the hypothesis of its Babylonian origin, in perfect harmony with those other writings, and that, not after a strained interpretation, but when read in the meaning which any child would attach to the words.

(2) On the same hypothesis, the first verse of the second chapter of Daniel, whose supposed inconsistency with the first chapter has been another evidence against the book, like-

wise harmonises with it simply and completely.

(3) Those passages in Kings and Jeremiah making mention of captivities in the eighth and nineteenth years of Nebuchadnezzar, which were supposed to contradict other passages in the same books referring the same captivities to the seventh and eighteenth years, are, when read in the only reasonable way, confirmatory of them.

(4) The statement in Kings and Jeremiah regarding the time of the relaxation of Jehoiachin's captivity, which appeared to contradict from the rest of the sacred narrative and from the works of Berosus and Ptolemy, is, when viewed in the light of the tablets, in perfect agreement with them.

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## Christian Standard.

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, 'The Christian Standard,' and should be to hand not later than the 10th of each month. All Church News should reach the local letter-box who have charge of the New Zealand Department by the 10th, and SOUTH WALES, SOUTH AUSTRALIA, TASHANIA, and QUEENSLAND by the 15th, and VICTORIA, by the 16th of each month. The addresses of those brethren will be found in their various departments at the end.

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M. McLELLAN,  
Manager and Publisher.

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PEACE, PURITY, UNITY, LOVE, POWER.

ECCLESIASTICAL WARFARE

A LESSON AND A WARNING.



HE present controversy between the representatives of the Anglican and Roman Catholic Churches on the questions of "origin" and "succession" has been aptly described as the "rattling of dry bones." It would be a mistake

however, to suppose that the subjects under consideration possessed no points of interest worthy of the consideration of the religious public generally. While of necessity in such a discussion there must be much unearthing of old bones, and consequent mustiness: yet it is certain that the examination of the claims of these two great bodies to be the "true church" demand and will receive more than passing attention. Speaking for ourselves we rather rejoice that these ancient and dignified organisations have condescended to enter the controversial arena, for thereby they become destructive of each other's ecclesiastical pretensions; and as we have no love for ecclesiasticism in any shape or form, we are not sorry the discussion has arisen.

The question as to whether or no the Church of England sprang out of the Church of Rome is one that possesses a merely historical interest; otherwise it is a matter of supreme indifference to those not identified with either community. The real question of interest and importance is, "Do either of these churches prove their apostolic origin by their present likeness to the apostolic model?" If they cannot do this, all their talk about "succession" and "continuity" is simply a jingle of words, and therefore of no practical value. The vital question is not what were you or whence came you, but what are you now? It would be mere folly to institute a comparison between the Church of Rome and the Church of apostolic days, and scarcely less to do so between the Church of England and the Church of the New Testament. Indeed, the resemblance between the Anglican and the Roman is so strong as to give colour to the view that in former days they constituted one family. We once heard an old lady (a Roman Catholic) exclaim "that

the wall dividing the Anglican and the Roman was no thicker than a sheet of paper." We imagine most dissenters will endorse the old lady's opinion.

Of late years the Anglican Church in these colonies has been reviving its claim to be regarded as the only true Church. It has generally done so when the question of Christian union was the theme under consideration. Papist and dissenter alike have been looked upon as sheep who have wandered from the fold. Regarded in this way the question of union was easily solved, all that was required being the return of the wanderers to the true and only fold. Naturally, we should expect the body making this demand, would have some solid reason to urge for it, but strange to say the reason put forward to establish its claim to be the true Church is itself a fiction; the fiction being the old exploded idea of "bishop succession." According to the Anglican theory the New Testament teaches a three-fold ministry, viz., bishops, presbyters, and deacons, with priority of rank in the order named. The bishop is invested with special powers, and with the inferior clergy, constitutes a sacerdotal class unknown to New Testament times. Not only so, but over the bishop is the archbishop, and over the deacon the archdeacon, and thus the so called "true Church" is built upon a system at once unscriptural and anti-scriptural. It is a system which has made a division in the Church of God altogether foreign to the genius of Christianity. It has struck a blow at the common priesthood of all God's people, by the introduction of a sacred caste. THIS is the foundation on which the claim of the Anglican Church to be the true Church is built!

The whole of the pretensions of the Church of England, however,

fall to the ground with the admitted identity of the New Testament bishop and presbyter. Candid scholarship is at one on this. Bigotry and vested interests only, deny its truth. The intelligent, unbiased reader of the New Testament finds no difficulty in the New Testament synonyms of "elder" and "bishop," but the teachers of "succession" shut their eyes when they open the sacred book, and only open them in the reading of the literature of the post-apostolic age, when incipient apostasy had laid the foundation of the monarchical bishop.

That in which the Anglican Church rejoices has been a source of untold injury to the Church of Christ. "It is told of the late Isaac Taylor that, when he was a young man, his mother, observing him one day leaning pensively against the mantelpiece, inquired what he was troubled about. He replied that he was thinking of the many evils which had come upon Christianity. As his mind matured, and his researches of Primitive Church history became more extended and profound, he saw no reason to alter his opinion, or to regard the changes which were made on Apostolic Christianity as other than corruptions. In fact, no thoughtful person, with open mind, can look at the simple, spiritual religion of the New Testament, so little burdened with ceremonial trappings, so full of buoyant life and aggressive energy, so free and so expansive, and then contemplate the elaborate system of rigid sacerdotalism into which it was afterwards transformed, and perceive that, in being so modified, it was losing much of its early virtue as a regenerating and reforming power in society, without being impressed and saddened by the contrast. On such a question at any rate, Roman may be accepted as an unprejudiced witness; and Roman describes the change as "the most profound trans-

formation in history." Hence, that sacerdotalism, which is the boast and bulwark of the Church of England, has been and is, the great hindrance to the true progress of Christianity.

Against the giant evil of sacerdotalism, the Church of Christ in its reformatory efforts has been strenuously fighting. Generally speaking, the warfare is still being maintained, but alas! in certain quarters it is only too evident that some have deserted and gone over to the ranks of the enemy. By the last mail we received the *Christian Evangelist*, of August 17, in which we find an address read before the Young Preachers' Institute, Liberty, Mo., by W. W. Hopkins, on "Practical thoughts upon the care of a Church."

An extract from it reads as follows:—

"THE MINISTRY.

"1. *The Minister.* In addition to bishops and deacons, there should be a duly qualified and properly installed pastor. That this office has been abused does not condemn its use. It is inherent in human conditions, and will stand; it complements the wants of our military nature and is divine. One king, one ruler, one reformer, and one leader is the voice of history. No regiment has two generals. One interpreter is the language of harmony. The man who can interpret the soul of men and movements will always beget disciples. Why kick against the goads? This order is autocratical in appearances only. The pastor may represent the concurrent judgment and authority of a dozen bishops."

Here is the threefold ministry in its incipient stage. In this wise, no doubt, in the second century reasoned those who inaugurated the apostasy. In this wise the bishop obtained precedence over his brother elders, and in due course blossomed into the Archbishop of the Anglican Church on the one hand and the

Pope of Rome on the other. So far as we are concerned, when we want a "pastor" of Bro. Hopkins' pattern we will find him, and own his rule, not in a degenerate church of the nineteenth century creation, but in one that, with all its faults, has a history in many respects grand and noble.

For such men as Bro. Hopkins, history is written in vain, and the voice of expediency and present gain is louder than the voice of God. May the churches in these colonies stand true to their plea for a return to Primitive Christianity and wage unceasing warfare against every form of ecclesiastical usurpation.

## Editorial Notes.

**Bro. J. Pittman.**—Owing to financial difficulties, Bro Pittman's engagement with the church at Malvern will terminate next week. He will be glad to hear from any church in or near Melbourne requiring evangelistic work, and will meet such as far as possible as regards salary.

**B. A. and Y. C.**—Brethren desirous of ordering either of our British magazines, the *Bible Advocate* or the *Young Christian*, for 1894, should do so at once. Orders for the *B. A.* and subscription (3s. per annum, post free), may be sent through Bro. A. M. Ludbrook. Remittances that accompany orders. New subscribers to the Y. C. should order and remit forthwith to Bro. F. M. Ludbrook.

**Thos. Manifold.**—After an absence of some six months this brother is again at his home in Christchurch, N.Z. During his absence Bro. Manifold has visited the dear old land, and his aged father and other loved ones there, and had a run to America, visiting his son George, who is at the Bible College at Lexington, and they together had a look at the World's Fair at Chicago. He enjoyed himself immensely. Read the second part of his letter in another column; it is very interesting.

**A. M. Ludbrook.**—In the course of a few weeks the engagement of Bro Ludbrook with the church in Swanston street will terminate, after two and one-half years' labour, when he will be open to an engagement with any of the Colonial churches. Swanston street is a very hard and difficult field to work, yet Bro Ludbrook has done good service there, keeping steadily at his

post, preaching and constantly visiting among the people. The Sunday school has grown in interest and numbers, while his work amongst the young people has been most beneficial to them. He may be addressed at 13 Evandale Road, Malvern, Victoria.

**Possible Conversion of Missionaries.**—One of our American exchanges, the *Gospel Advocate*, speaks thusly on Societism:—"A private letter, from over the sea, brings the information that a foreign missionary, sent from this country by a denominational board to preach the gospel to the heathen in their blindness, undertook to organise a Young People's Society of Christian Endeavor in a church of native Christians. But the heathen couldn't find anything of that kind in the Bible, and hence they refused to be 'organised,' and insisted that it is enough to be a Christian and a member of the Church of Christ, without any additional pledge or organisation for Christian work." The possible danger just now seems to be that some of these heathen Christians from benighted lands may stray over into this country, preach the gospel in destitute places like Cincinnati and St. Louis, and convert the missionary boards to apostolic order."

**Origin of Churches.**—The Melbourne papers have been boiling over the past few weeks on the above subject, having special regard to the Church of England. Archbishop Carr, of the Roman Catholic Church, has proven entirely to his own satisfaction that the Church of England sprang from the Church of Rome. Bishop Goe has shown as conclusively that the Apostle Paul or somebody preached the gospel in Britain a long time ago. We tried to follow this for a time, but have gone off after the Church in the wilderness and got lost. In our wanderings we were looking into a shop window at the front page of *Punch*, which was trying to explain the matter pictorially. "The Origin of Some Churches" was the heading; down below was a box with a handle each end, bearing the legend "The Collection Box." The argument was brief, but it struck us rather more forcibly than the arguments of the divines above mentioned, and as containing much more truth. Money is at the bottom of much of this business.

**Almanac for 1894.**—It only seems like a few weeks since we announced the "Almanac for 1893," yet here we are on the eve of 1894! How time flies! Up as to the almanac for next year. We cannot promise that it will be better than last year, though certainly it will be as interesting. The pictures have all been made specially for this sheet. The centre piece will consist of a splendid likeness of Stephen Check, surrounded by views of Queensland, consisting of Check's burial place, the Wharf-

street chapel in which the new prosperous church in Brisbane erects, &c. The border of the almanac will be made up of twenty of our Melbourne chapel buildings. The latter item will give it more of a local appearance than its publishers like, but next year attention will be given to other colonies. Samples will be sent out in the usual way, but if our readers want to be supplied with copies early they need not wait for this formality, but send on their orders at once. An enterprise of this kind costs a lot of money, so the publishers would be glad to receive orders as soon as possible, and the more of them which are accompanied with the cash the better they will like it. Price, carriage or postage paid to any of the colonies, 2d. Austral Publishing Co., 528 Elizabeth-street, Melbourne.

**Isolated Brethren.**—We sincerely hope that brethren removing from town will not fail to lift up the banner of primitive Christianity where-ever they go. We are glad to note that at Colac, Nathalia and other places this is being done. Too often such members are so faint-hearted, and hold so lightly the principles they profess to have espoused, that

—These, like an infant, trouble sure awake,  
Are left to sleep, for peace and quiet's sake.

and the one-time true disciple, taking a seat, if not hiring a pew, in some temple of sectarianism, is lost to the cause. If not to Christ. Brethren, stand firm! Wherever one disciple can find another who will agree to meet for worship and "the breaking of bread," let it be done. We have heard of a little Church of Christ in Wales composed of only three members, and these all *visits*—sisters in Christ, we mean. They live in the country, and far away from any township, yet "on the first day of the week" these three faithful souls meet, in the cottage of one or another of them, to "remember Jesus" as certainly a Church of Christ as any gathering of 300 members, for "where two or three are gathered together into My name," says the Saviour, "there am I in the midst." Brethren, "stand fast in the faith," "preach the Word," and remember, for your encouragement, that you have the sympathies and prayers of your more favored fellows, and, best of all, the approval and loving smile of the heavenly Father.

**Park's Bible Wagon.**—For many years an enterprise of this kind has been thought about and even talked about, but not until the present has a man been found with grace and grit enough to undertake it. Bro. Jaa. Park is now on the roads, going every-where, scattering the precious seed of the kingdom. In his wagon he has a good stock of the Word itself, besides religious books, booklets, and tracts of all kinds. These he intends to sell when he can, and as opportunity offers, and as he feels able

financially he intends to give them away; and as he goes he intends to *frisk the world*, privately and publicly, as he has opportunity. Now here is a man in whom all who know him have the greatest confidence, a man of sterling integrity, and who by his outward life will never bring a tinge of shame to the cheek of any member of the Church of Christ in the colonies, a preacher of no mean ability and who knows our position well, who is actually on the way to visit every house in Victoria and other them the word of life, carrying the truth right into their houses, not only offering it to them in written form, but who will speak to them if they will allow him. Now what is our duty towards him? We think everyone will say, *we must get him our support.* "But what do you mean by that?" We will be specific. Let the brethren in the country entertain him while in their neighborhood, feeding both himself and horse. If Bro. Park should happen to be with them and teach and preach for them over Sunday, let them not send him away on Monday morning empty—remember he has a wife and family of growing children, and that he is not a millionaire. But brethren in the city who sympathize with this work can contribute directly towards it. There is no "middle man" in this case, but anything sent for this work to A. B. Masten, 528 Elizabeth-street, will find its way directly to headquarters. We hope to see this work grow. You will hear more about it another time.

**Is the Earth a Globe?**—We have received a pamphlet from Bro W. M. Runciman, bearing the above title. We were first inclined to look upon it as a huge "scientific joke," something akin to Archbishop Carr's "historical joke." But as we read along we made the discovery that the writer is in dead earnest, and profoundly believes that the earth is as flat as the proverbial pancake. Here are his own words: "That the earth is not a globe, and that it has neither diurnal nor annual motion, we must firmly believe; . . . that our world is an *IMMENSE FLAT PLANE, PERFECTLY AT REST*, except that beautiful and gentle rising and falling on the mighty waters by which the tides are produced." But how does the writer arrive at this wonderful conclusion? "There is not a single sentence in the entire Bible that suggests the idea that the world is a globe in motion. This is a most astonishing fact, if the doctrines of scientific astronomy are true. Let me think for a moment of the marvelous history of humanity, of what God has done for the human race in the beneficent arrangements of 24-hour time and harvest, summer and winter, day and night, in the giving of a holy law, a glorious gospel, and divine Redemption when the transcendent boon of immortality may be obtained; in

the gifts of prophets and apostles, and the infinitely precious Scriptures, to make men wise unto salvation; and in a thousand other proofs that his 'thoughts,' his 'ways,' and his 'purposes' have relation to the inhabitants of this world; and it will appear absolutely incredible that there is not a hint in the wonderful volume, from its first sentence to its last, that *we live upon a globe revolving daily on its axis, and shooting through the heavens with inconceivable speed!*" That all sounds very bold and startling. But why is it, we wonder, "that there is not a hint in the wonderful volume . . . that our world is an immense plane perfectly at rest?" The writer notes a good many passages of Scripture, but not one word about the flatness of the world. The writer says that the statement "that the earth is a globe" "is but a theory after all. It has never yet been proved by a single fact in nature." But has does our brother explain the fact that you can go round the world? It strikes us that the traveller would have a rather lively time turning the corners of an "immense plane." We wish also that the writer had told us something more about the "ends of the earth" of which he speaks so profoundly, as to just where on this "immense plane" one may expect to find the jumping off place, where the "mighty waters" stop, and what sort of a place it is just in that particular neighborhood. But the facts are that nothing in the world can be more certainly proven than that the earth is round, and the man who denies these facts is simply blind to the plainest possible evidence.

**English Annual Meeting.**—The report of the forty eighth annual meeting held by the co-operating Churches of Christ in England is now before us. The meeting was held in Birmingham on Aug. 8, 9 and 10th, 1893. There are at present 10,000 on the list, representing a membership of 10,104. For the twelve months just past 673 are reported as immersed, but 502 must be deducted from that as withdrawn from, leaving a net increase of but 171. Looked at in a general way, this seems to be rather discouraging. After allowing for the fact that England is an old and conservative country, it seems to us that this progress is rather unsatisfactory. If the English churches would only make up their minds to send more labourers into the field, as they are quite able to do, we think they would soon notice a change in this respect for the better. But they have made a splendid start in the Foreign Mission field, having raised £235 for this work, and have two brethren labouring in Burma. But the most encouraging report of all comes from the Sunday schools. The scholars have increased by 11, the teachers by 70, and the scholars by 4205. By the reports to hand they had a most delightful time, as our

English brethren usually have at their annual gatherings.

"Baptism."—The literature on this subject seems to be inexhaustible, coming from all sorts of sources. Our Bro. E. P. H. Edwards, of Fairfield Park, has entered the field of authorship, and sends out a pamphlet of sixteen pages with a neat paper cover. It is written in a conversational style, and discusses the question in a plain and telling manner. Orders may be posted to E. P. H. Edwards, Fairfield Park, or Austral Co. Price 1d.

### OUR AIMS AND OBJECTS AS A MUTUAL IMPROVEMENT CLASS.

PRESIDENT'S ADDRESS AT THE CHURCH OF CHRIST MUTUAL IMPROVEMENT SOCIETY, DUNEDIN.

By J. INGLIS WRIGHT.

In considering briefly the subject of this address I shall endeavour rather to suggest thoughts than to follow out to their ultimate conclusion any ideas that may be brought forward. This address I wish you to consider as being suggestive—as leading you into the way of thoughts that will repay further study.

Our aim, that is, the intention, or endeavour; our object, that is, the end, the good or that which is sought after.

First then, as to our aim—the aim of this class—well that must needs depend in a measure upon the mind and desires of the members, and if the manner in which they choose to interpret the wording of our Rule No. 2, which says, "That the objects of this society shall be the mental, moral and spiritual improvement of its members." That is to say, the cultivation of our mental faculties, those controlled by the mind; the development of our moral nature, or the exercise of our will in the conforming to a virtuous life; and thirdly, the upbuilding of our spiritual natures, that part of our being which is alone more than earthly, which alone survives the dissolution of the physical frame.

In the realm of moral philosophy, the first two principles referred to are recognized as being the common division of human nature into two parts—the intellect, or powers of Understanding, and the moral, or powers of the Will. The mere addition of the spiritual to our rule shows that we are believers in a God and in a heaven beyond, without which there can be but little reason

in possessing, or use for a spiritual nature.

To the ordinary man or woman of the world, the cultivation and improvement of their mental and moral faculties, towards a given end, is no doubt desirable, providing the object sought to be attained is at all commensurate with the labor expended in the attaining of it. And just here we have at once the thought that we are seeking after; and it is this: that our labor takes its value from the nature and worth of the object aimed at; or in other words the "quality" (if we may use the word in this way) of our object can be "the only true test of the value" of our labor. Let me illustrate:—A man spends his days in hard, laborious work, breaking stones by the wayside. What is the value of his work? Only a few shillings, for the result is but a heap of broken stones. Again, a surgeon spends a few hours by the bed of a suffering man. He performs an operation calling for great thought and skill. What is the value of his labor? Very many pounds, for the result mayhap has been the saving of a human life.

So it is even in classes such as ours; the principle is the same. If we would be benefited by our meetings and study, let our aims be high and our object noble.

Let this then be our object—to increase our capability and capacity for living to the praise and glory of God, and for furthering the happiness of our fellow men." God is a great God, He is beneficent beyond human conception, He is worthy of all the honor and glory that our cultivated minds, our purified bodies, and our sanctified and never-dying souls, can unitedly offer unto Him. It is a great, though a hardly to be reached goal, this of living entirely to the praise and glory of God, but every effort in this direction will bring with it a reward, which will be beyond our expectation. It is well that we should meet to improve our minds, to sharpen our wits, to quicken our understanding—but remember the object!

It is well that we should study how to control our passions, how to teach each other to live a noble, virtuous life—but remember the object!

It is well for us to approach into the presence of God in prayer; to talk over and study His revealed will: to have our souls set on fire

with divine love; and to learn more of the holy nature and the adorable character of our Redeemer Christ Jesus.

All this must indeed be done for the love of and to the glory of God, and verily it is labour which will bring its own reward.

But again there is another side. We cannot live to the praise and glory of God, and our fellow-men be yet ignorant of our aim. In making use of this class for the development of our faculties, let us learn to show kindness and regard for each other, and also to all our fellows. Let us strive that every new fact ascertained, every additional facility of expression gained, may be utilized for the benefit and good of those around us, with the sole desire of doing all to the praise and glory of God. Let the words of the Apostle Paul be truly the heart-felt longing of each one of us, "That the life also of Jesus might be made manifest in our body."

If our object as we have stated it, be generally accepted, it will follow then that our aims must be of such a nature as will lead up to the attainment of that object. In the work of the Session we are to have readings; let it be our aim that these are selected from the works of men whose writings are likely to do us good, and let them contain lessons of value and use.

We have also recitations. After having judiciously, chosen a piece of good tone, whether in poetry or prose, solid or humorous—for valuable ideas may often be encased in a wrapper of humor, and we as a class of younger people, are naturally more given to appreciation of the humorous—let the reciter study well the sense, grasp the ideas, and seek to express to the best of his ability the thoughts of the author, observing the inflections and gestures peculiar to this art.

In giving a good recitation, and reciting it well, the member is doing good to his classmates, by mayhap deepening their affections, or refining their taste, and thus seeking to follow up his own grand object.

We will have essays and debates, and in these will be found the widest scope that the class affords, developing the expression of our thoughts and for the communication of such knowledge as we possess. It may be that essay writing will assist in cultivating the power of thinking,—I cannot too strongly urge upon all the necessity of thinking. Think,

think, it is this which distinguishes between the intelligent man and woman, and that class whose whole attention is like the brute beasts hewn upon their personal wants. When any of you are to give an essay, read up your subject, but above all think it out, and you will be astonished at the capabilities which you find yourself thus developing.

In essay writing, choose a subject in harmony with our grand object. Familiarise yourself therewith. Express yourself in the best English and in the most correct manner; keep to your subject; be concise; be particular that the language you use exactly conveys your meaning.

In debates, let the propositions be thoroughly defined. Be careful to select competent members as leaders, and let the arguments advanced be logical and clear. Avoid dispute on side issues, and strain your utmost powers in the defence of what you conceive to be the best and the wisest.

In our devotional exercises, more specifically, we have opportunity to fit ourselves for taking a part in the public services of the church. The reading of a hymn or the offering of a short prayer may be done in such a careless and unthinking manner as to bring discredit on our profession; or, on the contrary, by earnestness, preparation and sincerity, we may take part in these exercises so that we ourselves, as well as the class, will be benefited thereby, and God truly glorified.

Time is short, and would fail us to enter upon many points of interest, but we would strongly urge upon each member not to use the class as a means of enjoyment only—though it will doubtless prove so—but as a means of education, as a means of adding to our knowledge, developing our faculties, and thus increasing our usefulness as co-workers with God, and fellow-laborers with the noble and good of all ages.

A Christian ought to be the very beau ideal of manliness and true womanliness—that virtue which is commonly designated as gentlemanliness and ladylikeness—but alas! it is not always thus. If we are to succeed in our work I must impress upon each the necessity for the strictest Christian courtesy, and the utmost forbearance in our treatment of one another. Let us avoid all vulgarity, all unseemly conduct, all frivolous behaviour, in time let us think, speak and act as Christian

men and women.

If we are to exist only as a literary and educational class, the result of our labours will die with us. On the other hand, if we meet with but the single purpose of making ourselves more capable workers in the vineyard of the Master, then indeed will our labours prove of transcendent value for the present, and bring in their train a reward whose value we can but dream of.

Again we say let the grand objective, to make ourselves more capable, for working in the service of Christ and to the praise and glory of God.

## The Exhorter.

### THOUGHTS FOR THE LORD'S TABLE.

WE need all the aids within our reach, the Lord's Supper among the rest, to keep us up to the mark, or rather to keep us striving towards the mark of our high calling. What is our high calling? To what are we called? We are called to the life of God; that is, to a life like God's. There are certain aspects or phases of God's life which of course it is impossible for us to imitate, for God, so to speak, leads many lives. Even man leads several lives simultaneously. He may have his business or professional life, his political life in his capacity as statesman, and his family or private life. Now it may be possible for us to imitate the last named, while we may have no opportunity of imitating the two former. In somewhat the same way God has many lives, of which the following are examples:—His life as Creator, whether of the material universe, of vegetable and animal life, or of mind, and in connection therewith spiritual life; His life as Provider for all His creatures; His life as Governor of both the material and the moral universe; His life as a human being, exemplified in the earthly life of Jesus, the ideal man—God manifest in flesh. We can strive to imitate this last life, but the others are entirely out of our sphere. The latter, then, is the life like God's to which we are called. The Lord's supper, when rightly understood and worthily partaken of, is a valuable aid towards living the life like God's. When rightly partaken of it is accompanied by earnest thought, and it is thought

that makes the man. The wise man uttered a profound truth when he said, "As a man thinketh in his heart, so is he." Now if we think at all about it, we cannot but reflect that in worshipping Christ by remembering Him in this way, we worship Him as our ideal, and profess to take Him as such. And what is the great feature of the ideal brought out in this ordinance? Listen to the words of Jesus and you will know. "This is My body which is given for you. This cup is the new covenant in My blood, even that which is poured out for you." Can we fail to perceive that the main feature is self-sacrifice, self-denial, and that the underlying motive is unbounded, unselfish love? This is the life of God with which we have to do. We have nothing to do with the creating, sustaining, and governing of worlds, but we have everything to do with the human side of God's character as revealed in Christ Jesus. To love it is to have the germ of salvation within us, and to strive after it is to be working out our salvation with fear and trembling in accordance with the apostle's exhortation. To love it is to love all men, or at least to strive against anything in our disposition at variance with this universal love, and loving all men implies doing what we can to raise to the life of God those sunk in the fleshly worldly life, and to assist in their onward and upward march those already walking with God, and striving to lead His life. Now since we are told that alienation from the life of God is caused by ignorance, it follows that upon us rests the responsibility of dispelling the ignorance about God which is so prevalent. This is to be done partly by acquiring and communicating to others correct views of God's character, but principally by living the life of God.

The Lord's Supper brings very vividly before us that life of God which we must lead. It is a life of self-denial, a life for others rather than ourselves, a life in short of unselfish love. But while in one sense this is a life of self-denial, in another sense it is not, for it is the life in which Christians find true delight—a peace, happiness and joy of which those who are aliens from it have no conception. May it therefore be so fully for God as to fulfil Paul's exhortation, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." J. L. L.

## Westward, Ho!

TRIP TO THE WESTERN DISTRICT.

"MARRIAGES are made in heaven." Perhaps so, but some part of the business, at any rate, has to be transacted down here. Thus it was that by the kindness—1st, of the Swanston-street brethren in granting leave of absence, and andly, of Bros. Selby and F. M. Ludbrook in supplying my place on Lord's day evenings, I left Melbourne on Sept. 23rd *en route* for the Western district. The first break in my journey was at

### GUELONG,

where I spent a couple of days pleasantly, my material wants being attended to by good Sister Bromell. In this "city of churches" our brethren have long had a foothold. Over 30 years ago the names of Lyall, Murray, Magarey, Knights, etc., were associated with "the cause" in this place. More recently Bros. Hamill, Brockway, C. L. Thurgood, and others have labored here. But there is still plenty of room for expansion. The church seems in a healthy condition, and there are men in it with the promise of great usefulness if they will only exercise their gifts. With energetic, persevering effort the cause in Geelong should look up in the near future. I spoke three times on Lord's day to appreciative audiences, but small, the weather being anything but propitious. Indeed, all along the line of travel there seemed to be "water, water, everywhere"; for "the rains descended and the floods came," such as had not been known in those parts, we were told, for 20 years. It almost made one wish himself back in sunny England again! My next stay was at

### COLAC,

with its wonderful lacustrine surroundings. Here I enjoyed several hours in the company of our genial and earnest Bro. and Sis. Lee. These are, indeed, "workmen that need not to be ashamed." If all our isolated brethren were like-minded with these, the cause of primitive Christianity would soon make great strides in Australasia. Methinks,

however, Bro. Maston, that a company of believers who "continue steadfastly" in Acts 2: 42 can scarcely be termed "isolated from churches," for "where two or three are gathered together in the name of Christ, even though not 'organised,' and though not assembling in a cathedral, but in a cottage. This 'church in a house' has five names on its roll of membership, soon to be increased, I am glad to say, and will make welcome any brother who can possibly spend a Lord's day there. Don't forget the twos and threes, brethren, either at the throne of grace or in your wanderings.

### PORT FAIRY,

the quondam Belfast, engaged my interest for two or three days, kind Sis. Barnacle being my hostess. Here, as in the places previously named, I visited nearly all the brethren in their own homes, including Bro. Jensen in his—the s.s. Casino. In addition, I addressed two gatherings of the church. The latter is about 10 years old. The story of its "origin" is somewhat interesting. Bro. Chas. Martin, now of Ballarat, was living in Port Fairy at the time, discharging the functions of his profession there, but fellowshiping with the brethren in Warrnambool, and lo! and behold, a certain John Barnacle fell in love with his daughter! The first consequence was that the said J. B. fell in love with "the truth" also. The second consequence was—the Church of Christ in Port Fairy. Bros. T. J. Bull and John Gray have been among its most active members, and the latter, with his brother Hugh, now nobly leads the van. The brethren are the happy possessors of a neat little chapel, and no debt. God bless and prosper them!

### WARRNAMBOOL,

famed for pigs and potatoes, was the chief point of interest in my tour, though not on that account. In this town, prettily situated between the Hopkins and Merri rivers, the brethren have a substantial and commodious place of worship, in which it was my privilege to speak twice on Lord's day. Bro. Macallister is laboring with the church at present, and is evidently highly esteemed for his personal worth as well as for his work. There is plenty of scope for progress to be made, and I expect to hear good things of the Warrnambool brethren in time to come.

### KNOT NO. 1.

While in this beautiful neighbourhood I was hospitably entertained by our esteemed Bro. and Sis. McCullough. Here, too, I was confronted by the "business" which was the occasion of my trip. A kinsman of mine happened to have made Bro. McCullough a call, and then unconsciously sought to run away with that gentleman's daughter. Nothing I could say would bring him to reason, so I thought that the next best thing would be to help him in his little scheme. When last heard of they were "out on the ocean sailing," doubtless already realising the force and appropriateness of their vows as to what they would do for each other "in sickness and in health."

### NO. 2.

But I could not linger in Warrnambool (any more than I could think of going to the *United States* myself), for, curiously enough, similar "business" now required my attention in town. Two others, one of them Miss Maggie Hunter, a grand-daughter of the well-known Bro. and Sister C. G. Lawson, had also become suddenly seized with the idea of bringing their life of single blessedness to a summary conclusion, and I was wanted to give them the "happy despatch." What strange ways some young folks fall into! "The first year of marriage is a period of gradual disenchantment," said the *Argus* recently. Of course I am obliged to quote (and profit) from the experience of others; I know nothing about it myself, fortunately. However, from what I know of above parties, I have some hope of their learning "how to be happy though married." I am quite sure, anyhow, that the Editors and readers of the AUSTRALASIAN CHRISTIAN STANDARD will join me in tendering hearty congratulations and best wishes to Bro. and Sis. M. Black and to Bro. and Sis. Thomas Whitelaw in their new relationship. For each of above happy couples my earnest prayer is—

"God bless these hands united,  
God bless these hearts made one;  
Unsevered and unblighted,  
May they through life go on—  
Here in earth's home preparing  
For the bright home above—  
And there, for ever sharing  
Its joys, where 'God is love.'"

A. M. LUDBROOK.

## Wanderings Abroad.

### FIRST IMPRESSIONS OF THE WHITE CITY.

By THOS. MANFIELD.

*Continued.*

We left Cincinnati at 9 p.m. arriving at Chicago Wednesday morning, July 19th, at 7, through the kindness of our friend we secured rooms at an hotel close to the 64th Street entrance of the fair. Having refreshed the inner man, we essayed to take in the World's Fair. This being our first afternoon we thought it best to make just a general survey of the buildings and grounds. Embarking in one of the many electric boats, we glided under bridges through the ponds, lagoons, lakes, around the wooded island, a panorama of beauty such as we had never dreamed of before opened out to our view. To attempt to fully describe all the wonderful things that greet the eye on every hand is beyond our powers of description. The vastness of the grounds and buildings almost took away our breath, covering as they do over 700 acres. The group of buildings around the "Great Basin" making what is known as the court of honor, viz., the administration, mining, electricity, manufactures, machinery, agriculture, are the finest, having won for the Fair the name of the "White City," and the "Venice of the West." The harmony, the essential unity of this imposing vista from east to west or from west to east, including the golden statue of the Republic, 90 feet high, the great Columbia fountain, the Grecian colonnade, connecting the music hall and the casino, present quite a picturesque and an inspiring scene. The arrangement of the various buildings fronting as they nearly all do the waters of Lake Michigan, are superb. One can scarcely believe that less than three weeks before the opening these same grounds were just simply mud. While the Englishman would have started earlier and have taken more time, yet with the "hustle" that characterises the real American, in the swamp was changed almost by magic into a veritable fairyland. But this was accomplished without due regard for the value of human life, 12 men being killed every week.

In all upwards of 1,200 accidental deaths occurring during the erection of the various buildings. Numbers received injuries which made them cripples for life.

Our first afternoon's visit to the fair convinced us that it was too big to be seen with the limited time at our disposal; indeed, after spending eight days there we were only able to make a very general survey. The Transportation Building which covers nearly 19 acres was the first one to engage our attention. This department, by the numberless and varied nature of its exhibits, fully presents the origin, growth, and development of all kinds of locomotion used in all ages and in all parts of the world. As far as possible the means and appliances of all nations of barbarous and semi-civilised tribes are shown by specimen vehicles, trappings, and craft. The development of water-craft from the hollowed trunk used by our earliest forefathers, to the "Atlantic Greyhound" is illustrated by models in endless variety. Possibly the marine exhibit of Great Britain is the finest and most unique. Models from nearly all the great shipbuilding firms are to be seen here, one, that of the ill-fated warship "Victoria" being 30 feet long, and costing £4,000. Coming to the chief means of transportation—the railway—it would stagger one almost to see the improvements made during the last 50 years. One locomotive is shown with its train of carriages which made on the New York Central Railroad a rate of 112½ miles in 60 minutes. Along side this is the locomotive and carriages which first run on that line and was originally made in Wales. The contrast between the two is very striking. It was aimed to keep the historical point in view and even to magnify it. By so doing the greatest exhibition of the actual means of transportation, such as railways, intramural transit, carriages and other vehicles for common roads, bicycles, pneumatic machines, marine craft of all kinds used by the different nations of to-day, stand out in bold contrast, bearing a weighty testimony to the genius of the age in which we live. A grand object lesson is thus presented so that even the child may learn in hours and days what would otherwise require months and years.

Among the little things to be seen in this building is the exact reproduction of the largest steam hammer

in the world. It stands ninety (90) feet high and weighs together with its foundations 2,400 tons. The falling weight of the hammer itself is 125 tons; its piston rod is 40 feet long with a full stroke of 164 feet. Near by is a fluid compressed ignot 15 feet long, 54 inches in diameter weighing over 48 tons. From a similar ignot weighing 65 tons was made the shaft of the fair's scientific wonder, the ferris wheel in the midway pleasure. These with several more immense forgings were made by the Bethlehem Iron Works, Philadelphia. A large snow plough to run before a locomotive was exhibited by the Ensign Manufacturing Co., Huntington, West Virginia. It was 11 feet high, 10 feet wide, and 39 feet long, and weighed 33 tons. By the same company was exhibited what I would call a "humane" stock car, whereby provision is made to feed the stock with water and hay on the journey. Being fitted with passenger springs, a patent coupler, the danger of jerking the cattle off their feet was reduced to a minimum. There are two trains of cars which take one's eyes directly. One is built and equipped by the Canadian Pacific Railroad Co., the other by the Pullman Co. The cars of the first are of solid mahogany, are lighted by electricity, and the entire train is one of the finest in existence. The Pullman exhibit is an exact counterpart of the New York and Chicago express made up of specially built pullman cars of the most luxurious and costly character. The sight of the buggies, carts, sleighs, &c., is truly bewildering. We noticed some handsome cabs built by C. Glenross, Newtown, Sydney, which compared very favorably with some of the best English and American makes. We saw the boat in which Grace Darling rowed to the wreck which has immortalised her name. Also the boat "Sapulia" in which Capt. Andrews crossed the Atlantic.

The Manufactures and Liberal Arts building is not only the largest building in the Fair, but is the largest roofed building in the world, having a ground area of 31 acres, and a floor and gallery space of 44 acres. It is indeed the world's architectural wonder, notable for the symmetry of its proportions as for its immense size. In its construction 17,000,000 feet of timber was used, the floor alone consuming 7,000,000 feet, and five carloads of nails, 12,000,000 pounds of steel and

2,000,000 pounds of iron were used. The old Roman Coliseum seated 80,000 people, but this building is four times larger than the Coliseum. The iron and steel in the roof would build two Brooklyn bridges. In the skylight are eleven acres of glass—forty carloads. This stupendous building and its exhibits is an exposition within itself. Along the avenues, or rather streets, for such they may be called, are gilded domes and glittering minarets, mosques, palaces and brilliant pavilions, all producing the effect of a beautiful city inclosed by marble walls and roofed in by a dome of glass. At a height of 140ft. above the floor are suspended five enormous chandeliers, the largest ever constructed by man. These electric chandeliers, or electroliers, are 75ft. in diameter, and possess a candle power of 828,000. The English section in this building is occupied by representatives of the leading industries of the United Kingdom of Great Britain and Ireland, of Canada, the East Indies, and all the great colonies. Here everything in the line of manufactures is shown. The most striking architectural feature is the reproduction by Hampton and Sons, London, of the historic banqueting-hall of Hatfield House. Of all the famous houses in England, this is considered the most famous, as it is acknowledged to be the best specimen of Elizabethan architecture extant. Windsor Castle is also reproduced in miniature. The collection of fine china and potteryware has no equal. One of the finest is a "Royal Worcester" china vase worth £1200. Twelve plates of "Cauldron" china illustrating Longfellow's "Evangeline" is really rich and beautiful. One of the novel exhibits in the Exposition is a display of chairs of all kinds, the legs and arms of which are made from the horns of some animal, and the rest of the chairs being covered with the fur of the same.

Naturally, the great firms of the United States make a magnificent showing of domestic industries. The groups and classes in this department cover the entire range of manufactures. We saw the largest light of plate glass, 148 by 214 inches, shown by the Libby Glass Co. One of the most curious exhibits is the fine display of petrifications, the most noticeable being a petrified house from Arizona. The Japanese are well up with works of art, bric-a-brac, and other manu-

factures. In the Cingalese pavilion we had the pleasure of tasting a cup of real tea, an article that an Englishman can scarcely get in this country. Of the Australasian colonies New South Wales is by far the best represented, making a strong display in all lines, and shows stuffed birds and beasts, rare coins, educational systems, and an immense collection of large and fine photographs. Over the entrance to her pavilion is a magnificent photograph of Sydney harbor 32 feet long.

## Occasional Papers.

### DANCING.



O dance or not to dance, that is the question, and a very interesting and practical one, too. To its consideration let us address ourselves in all seriousness, and with an earnest desire to know the right and to do it.

"To everything there is a season," said the preacher (Ecl. 3:1-4), "and a time to every purpose under the heaven; . . . a time to dance." Quite so. There was, undoubtedly, for God's ancient people, "a time to dance," but *when?* and *what kind of dancing was it?*

#### WHEN?

They danced when there was good reason for it, not for merely sensual pleasure. They danced from motives of patriotism, or of gratitude and high-souled devotion to God. Note a few cases in illustration of this. After the destruction of Pharaoh's host, Miriam and the Hebrew women went out with timbrels and with dances, and sang, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." After Jephthah's defeat of the Ammonites his daughter came out to meet him with timbrels and with dances, in celebration of the great victory gotten over the enemies of God's people. After the slaughter of Goliath and the flight of the Philistines the women of Israel met their king with singing and dancing, and as they danced they sang "Saul hath slain thousands and David his ten thousands." When the ark was being brought from the house of Obadedom into Zion, David "danced

before the Lord with all his might." Several times in the Psalms, too, there are exhortations to "praise the Lord with the dance." About the only instance of dancing for mere pleasure recorded in the Scriptures was that of the daughter of Herodias before Herod and his lords, and we know the sequel of that—John the Baptist's head in a charger! But the people of God, those who made any pretensions to morality and religion, only danced when animated by the highest and noblest impulses and in an ecstasy of patriotic or religious fervour. They evidently danced somewhat in the spirit and manner of the lame man at the Gate Beautiful who, when healed, was "walking and leaping and praising God," and as a little child does, of whom we say, "he fairly danced for joy."

#### WHAT KIND OF DANCING?

In addition to this, and perhaps still more important to note, this exercise, in Bible times, was engaged in under different physical conditions to those under which people usually dance now. There is dancing *and* dancing. Anciently, as among Orientals to-day, the sexes danced apart, never together. Scripture references, as above, go to show that, and secular history demonstrates the fact. Women danced by themselves, and men by themselves; and there might be no objection to one's taking a spell on "the light fantastic toe" under similar conditions now. In the fresh air and under the blue canopy of heaven it would be very healthy exercise. The dancing of the sexes together is, comparatively speaking, quite a modern invention. It took its rise, if I am not mistaken, in France,—truly a suspicious source!

Therefore, when people say, as did the Bishop of Chester not so long ago, that "the Bible and God in nature speak of dancing," and that "surely it was He who put it into the feet and limbs of young children," they are, as I have shown, confounding things that differ.

#### MODERN DANCING WORLDLY.

"But," says somebody, "what have you against it?" This (not to mention minor and incidental objections, such as late hours, low dresses, etc.) that it is, in my opinion, not only *unscriptural* but *anti-scriptural*. It seems to me that the whole trend of Bible teaching is against this modern form, this French kind of dancing. It is *anti-Christ* in its

tendency,—and amusements have to be judged by their tendencies. Parents have told, with tears in their eyes, of unfruitfulness and worldliness in their families, begotten of this fascination. Are not Christians exhorted, "Love not the world, neither the things that are in the world," "Be not conformed to the world, but be ye transformed by the renewing of your mind"? Will not the non-professor think the transformation strangely incomplete in the case of dancing church members? John McNeill has said that certain Christians reminded him of the chickens he had sometimes seen in a farmyard running about with a piece of the shell adhering to them. The old nature was so hard to get rid of and afforded an object of criticism which the world was not slow to take note of. Sometimes these Christians came to him and said, "Mr. McNeill, may I not still go to the theatre?" or "Is there any harm in having a little carpet dance at home?" He could only stare at such people in utter amazement and exclaim, "God help you, is that all the length you've got!" The man who "peddled" in this way with Christianity was in serious danger, he thought.

Brethren, we must "set our affections upon things above, not on things on the earth." Said a devotee of fashion to a pious mother, "Madam, how do you expect your daughter to get on in the world if you don't allow her to dance?" The apt reply was, "I am not training her for the world." That's it exactly. Do not misapprehend me, gentle reader. I don't believe in a vinegary Christianity, nor do I preach a gospel of gloom. I believe that our God of love in the revelation of His will, purposes the highest happiness of His creatures in this life, as well as in that which is to come.

"Religion never was designed  
To make our pleasures less."

But it certainly was meant to exert an influence in the choice of these; it was designed to exercise a wise restraint over the propensities of our nature, and to inspire to higher, nobler living. We are accountable to God for our amusements, as we are for our time and our talents. Let us see to it that our pleasures are of such a character as will refresh the whole man, and not enervate us nor jeopardise the moral and spiritual welfare of ourselves or our fellows!

## DANGEROUS TO MORALITY.

Further, I believe the modern dance to be, as one has said, "a device of the devil for the destruction of womanly modesty and manly virtue." It is hard to understand how fathers and mothers can think nothing of their daughters in the ballroom coming into contact with men in a relation that under any other circumstances would be thought highly improper, if not indecent. I suppose it is because people have got so familiarized with the thing. The untutored heathen, however, are shocked at it, until they, too, get civilized! "Hugging to music," an American has aptly denominated dancing. I confess I would not like to see a sister of mine in the arms of any man (music or no music) unless a near blood relation, or unless bound to him by the ties of a very special and tender and pure affection.

"But where's the harm in it," says an apologist, "unless you make harm of it?" Oh, how the devil tries to instil into us that evil is good and good is evil! I am quite expecting to hear some one glibly quote "Evil be to him who evil thinks!" but epigrams and smart sayings must not be allowed to blind our eyes to facts or turn us from the path of duty. Another may cry "Puritan! fanatic!" Somebody has defined a fanatic as "a man who is in earnest," and the Puritans, though they went to an extreme, perhaps, in some directions, certainly saved the morals, as they saved the liberties, of the English people. This by the way. The modern dance tends to excite the lower passions, and undeniably, as rescue homes, etc., can tell, has been the occasion of the ruin of many. Speaking to a one-time keeper of a dancing academy in the "old country," but now a brother in Christ and a preacher of the gospel, he told of the baneful tendency and ruinous influence of this amusement. Persistence therein is, among many American disciples, made a cause of church discipline. To my own knowledge it has occasioned the fall of some who once were as "pure as the morning dew," but they fell—fell like the snow from heaven to be mixed with the mire of the streets and trampled under foot of men! To such it has very proved "the dance of death." And "let those who think they stand, take heed lest they fall!"

FOR THE SAKE OF OTHERS.

Do you say that you are con-

fident you could engage in this amusement and receive no moral or spiritual injury? I grant the possibility. But what about the influence of your conduct upon others? Will it strengthen their desires after a higher life? Will it make your word for Jesus more effectual? Will not your example rather be a stumbling-block in the path of some? Further, your weak brethren—are they not worth consideration? Better to be cast, with a millstone round your neck, into the depths of the sea, says the Saviour, than to cause one of His little ones to stumble. Even if this amusement were in itself lawful to the Christian, expediency and the law of love would require us to say with Paul, "If meat [or dancing] make my brother to stumble, I will eat no meat [I will not dance] while the world standeth lest I make my brother to stumble."

In view of all these things, therefore, and speaking of Christians whose eyes have been opened to above facts, I quite agree with a certain preacher to whom a young lady came with the query, "Oh, sir, is it wrong for a Christian to dance?" and he replied, "A Christian does not want to dance."

I have spoken plainly and strongly upon this matter, because I feel strongly about it, and because I believe that plain words need to be spoken. But I have spoken in love.

Brethren, let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." Let us watch and be sober. For the Lord cometh.

A. M. LUDBROOK.

Correspondence from  
America.

## VACATION WANDERINGS.

BY HUGH McLELLAN.



SOME things are written to instruct, some to amuse. This letter is not written with special designs in either direction. My desire is to write a line or two about a rest I enjoyed this summer.

I was tired of school and its many round of duties, tired of books, so I decided to take a two

weeks' trip with the Christian Endeavorers to Montreal, Canada, returning by way of the World's Fair at Chicago. Two things are essential to enjoyment in travelling—a special route and entertaining company. In both of these I was fortunate. The line of travel was wonderful, and the members of our party were congenial. We were twenty in number. Four were already married, the rest hope to be. All were young, all were happy, all were Christians.

We left Cincinnati on Monday, July 3rd, in a Pullman sleeping car, looked without change to Kingston, Canada. The "sleeper," a common thing here, is, I believe, a rarity in Australia. Both sides of the car are divided into two rows of sleeping berths, upper and lower. A short ladder is used in getting in and out of the upper berths. Nothing of interest happened that night. All were sleeping as with flying wheels we dashed toward Toledo, Ohio.

It was clear daylight at Toledo. It was breakfast time at Detroit. Here we were taken across on the Detroit River in a huge ferry. Locomotive, cars, and passengers crossed in the same boat. We were now in Canada, and on British soil. I felt at home. I called the rest of our party "foreigners," but at the same time welcomed them to the care of a great people, under whose flag all rights are respected, and whose love of country does not destroy their profound love of justice.

Our course was now toward Niagara Falls, where we hoped to spend a day. In due time we arrived at Niagara station, and, taking an electric car, were soon standing in full view of the fall, trying to grasp the stupendous spectacle. No description can do justice to its magnificence. I shall not attempt it. However, I may venture this safely: That no one can imagine the scene to be grander or more sublime than it is. It is too big for the mind. It overwhelms the soul.

From Niagara we continued our journey along the northern coast of Lake Ontario. As we travelled eastward, on our left stretched the level plains, while on our right the cool, clear lake laved with liquid blue the yellow beach of Canada. The principal city on this shore is Toronto, a great city with a melodious name. Early next morning we reached Kingston, a moderately large place at the head of the St. Lawrence. Here we said good-bye

to our ship and boarded the grand steamer "Columbia." In this good ship we were to descend the river.

The St. Lawrence is a marvellous river, wonderfully majestic, grand, and beautiful. Sweeping along about three miles in width, it will narrow down to a fierce torrent of about a mile, and then, as if to show its magnificent power, will break away into a glorious lake from 8 to 20 miles wide. Thus for hundreds of miles in narrows and lakes, in cataracts and foaming rapids it sweeps grandly to the sea.

Leaving Kingston at 5 a.m., we soon entered its swift water, and were hurried along into straits and bays, and out again upon the liquid plains that stretch toward the "Thousand Islands." This lovely group of islands begins to appear early in our voyage, and for hours, in ones and twos, they loom up on our prow, swing round upon our sides, and drop into our wake as we steam down the river. The scenery at this place is charming. The river is broad and bright and clear as crystal, and from its cool depths these wondrous islands rise, upon whose banks the trees, crowding to the water's brink, wave their leafy arms at their own images mirrored in the depths below. Of every size, of every shape, they gem our way like emeralds set in a silver sea.

After passing this fairy place we steamed for hours down the river. Evening was drawing near. The river was flowing rapidly. The distant banks threw deep shadows. A great silence fell around. The scene was Canadian. In imagination I could see the old "Trappers" in their long canoes, could catch the flash of their oars in the fading light and could hear across the wave a strain of their boat song:

Row brothers row,  
The stream runs fast;  
The rapids are near,  
And the daylight's past.

We now enter the Long Sault Rapids—a nine mile stretch of water having a perceptible down grade. The water runs at tremendous speed. Steam is shut off, and the great vessel actually slides down the channel at about 20 miles an hour. The experience of Long Sault is a mild preparation for the passage of Cedar Rapids which we soon enter. The river is broken up. The water seems composed of contending elements. Huge waves rise up and dash themselves to pieces against each other. There seems to be no course or direction for the

water. The water boils; and aimless waves, charging in lines like cavalry, meet with a crash and fall broken into watery graves. There is a good deal of excitement on board. Some think that we are certainly lost. But the "Columbia" is trustworthy, and we pass out of the foaming waters into the strong, smooth, gentle, sweeping river that bears us swiftly and safely down. We meet other rapids and repeat the delightful "shooting" experience. The rapids are all alike—all wonderful. The grandest of them is Lachine Rapids, situated a few miles above Montreal. There is great danger attending the passage at this place, for the navigable channel is narrow and precipitous. The water is fierce and swift. There are pale faces and hushed voices as the boat sweeps over the boiling falls and settles down into the smooth water below. This is our last river experience, for now we pass under the Victoria Railway Bridge,—a magnificent structure two miles long; and soon "round up" alongside the wharf at Montreal. Thousands are there to greet us. In an hour or so we are safely lodged, and start out to view the city.

Montreal is a magnificent city situated on the St. Lawrence. It was originally an important Indian settlement, but Jacques Cartier, a gallant Frenchman, discovered the place, and opened up the way for the white man. A lofty and wooded mountain overlooks the city. This mount is called Mt. Royal, an appropriate name. A kingly mount wedded to a queenly city. The beauty of the situation can be quickly seen by driving up to the mount to the Look Out. At once a panorama is extended to the view. Far away to the right, the eye sees the great bridges stalking through the flood with iron feet. In front and extending to the left are the blue ridges of distant mountains. From the mountains wooded plains stretch to the river. At our feet lies Montreal, spired and pinnacled like a colossal Mosque. Opposite the city and in the bosom of the stream sleeps Helen's Isle, unconscious of her beauty. And through the bridges, and along the plains, and by the city, and around the island, flows the mighty St. Lawrence,—the spirit of it all. The river is impressive from any point of view; but from the mount we see it best of all, and can appreciate the musings of the Canuck:

"O mighty river,  
Whether 'tween distant banks  
That hold thy silver stream,  
'Round fairy isles that vanish like a dream,  
Goest thou for ever?"

O wondrous stream,  
Tell me whose mighty power  
Thrills in thy swelling breast,  
Starts the swift wave, and decks with foamy  
crest

Thy heaving green?  
O thoughtful flood,  
What happy visions flit  
Before thy dreamy eyes,  
That fill thy lustrous orbs with azure skies  
And leafy wood?

O silver stream,  
Flow through my life and bring  
Sweet glimpses of the sky,  
Bear me to shady isles where I may lie  
In peaceful dream.

Of course the great event was the convention. It was grand. A complete success. Twenty thousand young Christian soldiers in arms for Christ, paraded before the world in Roman Catholic Montreal. The city was stirred to its depths. It was a great flash of light in the darkness, and Romanism put up its hands to shield its eyes. I do not know how it all came about. Some say one way, some another. But a great ill-feeling sprang up;—Roman Catholic against Protestant. During the Convention hands of incensed French Romanists marched the streets, surrounding the convention buildings. Their song was the Marseillaise hymn. They tried to disturb our meetings, and annoy the endeavorers as they left the halls. Foolish forgetful French, not to remember Crecy, nor Waterloo, nor on this very St. Lawrence—Quebec. As of old, slow, but sure, the British element came to the rescue. They were young men, principally from McGill's University, and the militia. They had no uniform, except a white handkerchief around the neck, but in orderly ranks, in number about eight hundred, and to the tune "Onward, Christian Soldiers," they marched through the disorderly bands of roughs, clearing the streets and conducting the endeavorers to their cars and homes.

I love Montreal for its unstinted hospitality. I love it for its beautiful scenery and massive buildings, but most of all, I love it for that loyal, brave band of Christian young men, who stand a few among many thousands, and protected the interests of their Christian visitors.

The happiest day of the Convention to me was the Lord's day. On that day each denomination met by

itself. The Church of Christ having no church in Montreal, the visiting disciples met in the Y. M. C. A. Rooms. It was a glorious meeting. We were in a great city full of churches, but no Christian Church. There was St. Andrew's and St. James', St. George's and St. Peter's, but no Church of Christ. We met in borrowed rooms, sang from borrowed books, and drank from borrowed cups; but the peace of mind was our own, and the communion that we had with Christ was ours, and that the world could not take away nor destroy. It was a tender time, a holy hour, when these disciples, from distant states, strangers in the flesh, but one in heart and mind, "met together to remember Him." There were few dry eyes as we surrounded that table. It was the holiest, happiest meeting I have ever experienced.

The next day I left Montreal and started for Chicago to attend the World's Fair. I shall not attempt to describe the exhibits, as I see by the A. C. STANDARD that some World's Fair notes are to be contributed by Bro. Manfold. I shall mention, however, one or two things that struck me as being new and interesting, and not exhibits as such. First, the whale-back steamer was there, plying between the city and the fair. The hull resembles the back of a whale, and upon this are built up about three rows of balconies or upper decks. It is a success upon the lakes. Next, the Intramural Railroad deserves notice. This is an elevated line passing through the grounds, taking visitors to all parts of the fair for ten cents. It is electric, and is so constructed that it is impossible for the trains to run off the rails or to collide, as they are automatically kept at regular distances apart. By pressing a button all the doors fly open immediately, and the passengers pass out. It is pressed again, and all are shut.

I noticed that Chicago men, when a street or railroad car is crowded, will not rise and let the ladies who may be standing have seats. The men cannot see them. They look out of the windows, wonderfully interested in the passing scenery, or their heads buried in the newspapers, absorbed in news.

I was soon tired of the city with its rush and roar, its heat and hurry. There is too much covetousness, too much greed. It is money, money, all the time. No leisure, no reverence, no respect for the Lord's

day. "While I tarried at Chicago my spirit was stirred within me, when I beheld the city wholly given to idolatry." I would not give one day on the cool St. Lawrence, for a week in the great metropolis. I would not exchange that hunt with the disciples in Montreal, for the pleasure season of the wicked city.

## Hearth and Home.

BY A. H. DEWANT.

### SPRING CLEANING.

BY SAM WALTER THORP.

Yes, clean yer house, an' clean yer shed,  
An' clean the barn in every part;  
But brush the cobwebs from yer head  
An' sweep the snow-bank from yer heart.  
Just when spring cleanin' comes aroun'  
Bring forth the duster an' the broom,  
But rake yer log notions down  
An' sweep yer dusty soul of gloom.

Sweep of ideas out with the dust  
An' dressa yer soul in newer style;  
Scrape from yer mind' its worn-out crust  
An' dump it in the rubbish-pile.  
Sweep out the hates that burn an' smart,  
Bring in new loves serene an' pure;  
Aroun' the hearthstone of the heart  
Place modern styles of furniture.

Clean out yer morn' cubby holes,  
Sweep out the dust, scrape off the scum,  
'Tis cleanin' time for healthy souls;  
Get up an' dust! The spring breeze come!  
Clean out the corners of the brain,  
Hear down with scrubbin' brush an' soap,  
An' dump of Fear into the rain,  
An' dust a cosy chair for Hope.

Clean out the brain's deep rubbish hole,  
Soak every cranny great an' small,  
An' in the front room of the soul  
Hang positi' pictures on the wall.  
Scrub tip the windows of the mind,  
Clean 'em up an' let the spring breeze  
Sweep open wide the dusty blind,  
An' let the Angel sunshine in.

Plant flowers in the soul's front yard,  
Set out new shade an' blossom trees,  
An' let the soul once frae an' hard  
Sprout crookers of new ideas.  
Yes, clean yer house, an' clean yer shed,  
An' clean yer barn in every part;  
But brush the cobwebs from yer head  
An' sweep the snow-banks frae yer heart!

### GOOD FOR EVIL.

A prominent lawyer relates to a correspondent of the New York Sun that many years ago, while he was attorney-general of Missouri, he happened to be in Governor Stewart's office when a convict was brought in from the penitentiary to receive a pardon at the governor's hand. The convict was a "steamboat man," a large, powerful fellow, with the rough manners of his class.

The governor looked at the man, and seemed strangely affected, scrutinising him long and closely. Then he signed the document which restored him to liberty; but before handing it to him he said:

"You will commit some other crime, I fear, and soon be back in the penitentiary."

The man protested solemnly that such a thing should never occur. The governor looked doubtful, and after a few minutes said:

"You will go back on the river and be a mate again, I suppose?"

The man said yes, that was his intention.

"Well, I want you to promise me one thing," continued the governor. "I want you to pledge me your word that when you are a mate again you will never take a billet of wood and drive a poor sick boy out of his bunk to help you load your bunk on a stormy night."

The man answered that he never would, and seemed surprised, and inquired why the governor requested such a pledge.

"Because," answered Governor Steward, "some day that boy may become governor, and you may want him to pardon you for some crime."

"One black, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board, working his passage from New Orleans to St. Louis, but he was very sick of a fever, and was lying in his bunk. You had enough men to do the work, but you went to that boy with a stick of wood in your hand, drove him on deck with blows and curses, and kept him toiling like a slave till the load was completed."

"I was that boy. Here is your pardon. Never again be guilty of so brutal an act."

The prisoner took his pardon, covered his face, and went out.

### ONLY A BOY.

More than a half century ago, a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel

it, but God knows I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, 'hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow, bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last his work was no longer owned and blessed!

No one remained — no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public there

was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bibles to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

Do thou thy work; it shall succeed

In thine or in another's day,

And if denied the victor's meed,

Thou shalt not miss the toiler's pay.

## Correspondence.

### DECOY-DUCKS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—Bro. P. charges me with "becoming abusive," and supplies me with the information that "abuse is not argument." I am extremely obliged to him, but that abuse is not argument I was aware of many years ago. In return for his kindness I remind him that calling a question "abusive" does not constitute it such. I raised the question whether the devil is not using some Christians as decoy-ducks to allure the weak to their destruction. I asked this question with all seriousness, yea with all solemnity, and Bro. P. must excuse me when I say that I am unable to see where the abuse comes in. I have not the slightest idea of the personality of Bro. P., but he has acknowledged that the "cap fits" him, and his letter shows, not that he is in danger of becoming angry, but that he is already angry with me for raising the question. Now, Bro. P., instead of you being angry with me, I claim that you ought to be thankful to me for my attempt to lead you to reflection; for my similitude does not imply that you are aware of the evil of your conduct, but that you are unwittingly led by the devil, even as a decoy-duck does not understand the purpose for which his owner employs it. My object was to lead those who have been caught in this snare to abandon it, and thus free

themselves from the woe denounced by the prophet Habakkuk: "Woe unto him that giveth his neighbor drink!! I trust, Bro. Editors, you will allow me to show that my question is a justifiable one, and not one that ought to cause angry passions to rise."

**HARTLEY ELLIS** of England is one well known amongst the brotherhood. He states that on one occasion he was walking with a venerable old brother, an earnest total abstainer. In the course of their conversation he said (to B. E.): "There is one thing that troubles me very much indeed. I is this: 'My son . . . who now fills a drunkard's grave, first saw the drink in my home, and learned to take it at my table.' In his younger days he was not a total abstainer; he took the drink kept it in his home, gave it to friends and visitors, and his children also took it. The latter days of this beloved servant of God were darkened with the thought that he had had some share in the ruin and disgrace of his son."

A few months ago Ballarat was horrified by the suicide of a son of a well known and respected citizen. His father had spent a little fortune on his education, and established him in a lucrative business, but alas! that son had learned to drink moderately at his father's table. The father had stopped at moderation, the son crossed that mysterious boundary. Bro. P., I solemnly ask you: Were not these parents answerable for the influence they exerted upon their children? Let us come nearer home. I assert that there are families in your own neighborhood in South Australia, amongst our own brethren, which have mourned, and are still mourning over evils that have arisen through this cursed drink being placed on their dinner tables. Bro. P., whether you are old or young I know not, but if you have been long with the brotherhood, I challenge you to deny this. My brother, if you are so strong minded that you are certain that you can take a little alcoholic drink and be in no danger, are you sure that your children will be able to do so. I maintain that every one who uses these drinks as a beverage contributes by his example to the support of a cause whose effects are evil, and that continually. O, my brother! whoever you be, I ask you to ponder over the terrible thought that a child of yours may possibly become a drunkard, and may be able to say: "I learned to take a little at my father's table."

Bro. P. next directs my attention to the Law of the tithe offering, in Deut. 14: 22-27, and asks me whether I would dare to call those Israelites who "obeyed a plain and unmistakable injunction," the *Lord's* *deceitful* *deeds*. Well, I dare to answer this question, but before doing so I would like to ask Bro. P., "Why he takes me so far back?" Moses is not my Law giver. There were

various things allowed under his economy, e.g. polygamy, facility of divorce, slavery and so forth, which, I presume, my brother would not advocate under the Christian. Across the roll of ages I have heard the voice of one saying, that Moses because of the hardness of the Israelite hearts suffered certain things, but he says, I say unto you something very different. Again, ye have heard that it was said to them of old time, Thou shalt not; but I say unto you, that something more than overt acts must now be watched; the heart must be kept with all diligence. So if I could not satisfactorily answer your question I would appeal from Moses to Christ. However we will look at what you term "a plain and unmistakable injunction," but which I regard as a gracious permission, and I would not call those who accepted its privileges, *Israel's* *deceitful* *deeds*, but would regard all who did not take advantage of this permission *great* *sinners*.

It is simply this. Devout Israelites with their families going up from a distance to the house of God would find it burdensome or impossible to take with them in substance the tithes of their corn-fields, vineyards, orchards, and the firstlings of herd and fold. They were therefore permitted to convert these tithes into money, and on their arrival at the sacred capital to purchase with this money things corresponding to those they could not conveniently carry from their homes.

One of the reformers in a sermon from this text referred to those who brought it forward as a licence for loose walking. He mentions "a set of heretics called Manichees, that scorned God's law and the prophets. They alleged this text and similar ones to show that the God of the Old Testament, as they blasphemously termed him, was a god of disorder and such a one as kept no good rule; for, said they, he laid the bridle on his people's necks and made them eat what-ever they liked, and so his intention was to make them drunkards and gluttons, by encouraging them to eat and drink after that fashion. It is a foul shame to allege this text as a placard for the setting of all lusts at liberty. The words *bring*, *bring*, or *bring* ought rather to be restrained to the things that are lawful, and which God had given them leave to deal with."

The postman has brought me other correspondence concerning my question—some eulogistic, some condemnatory. One correspondent asserts that tea-drinking causes more misery than alcohol and tobacco combined. This staggers one. It is incredible. I wonder whether my correspondent ever heard of a burglar or an assassin taking a cup of tea to stimulate him for his nefarious work. Here is something just to hand. Mr R. G. Rabson, a barrister, who has had twelve years'

experience in the Divorce Court, asserts that at least 75% of the cases which have come before the court did so either directly or indirectly through drink. Will you drinking beat that? My correspondent speaks of the Lord being near, and is confident that this refers to time only. If my friend be correct, I am confident that the liquor traffic and all its accessories have indeed a short reign before them, for the Lord will be a "swift witness," and come near to them in judgment.

I should like to say a little more, but I fear, Bro. Editors, that you will not grant me room, so (p.v.) next month I will give you a few words on that very respectable little sin—the parlour bill.

Ballarat, Oct., 1893.

M.

To the Editor of the A. C. STANDARD.

Many thanks for your leader on reconciliation before giving. But it is consistent to advocate in the same journal, Sunday-school contributions for foreign missions, in publishing Sister McCullough's poems? The best use of a penny? H. W. C.

## Sisters' Page.

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

Contributions for our "Page" should be addressed to Mrs. L. P. Frost, 11 Elm Grove St., Malvern, not later than the 15th of each month.

### CONFERENCE DIRECTORY.

President—Sister A. K. Tharwood.  
Vice-presidents—Sisters Huntsman, Maston, Pittman, and Ludbrook senior.  
Secretaries—Sisters Everts and Hill.  
Treasurer—Sister Walker.  
Financial Secretary—Sister L. Dewar.

SUBSTITUTIONS OF COMMITTEES.  
VICTORIAN MISSION—Mrs. Pittman, Airle Avenue, Armadale.

VIENING AND DUCKS—Do., do.  
FOREIGN MISSION—Mrs. Maston, 13 Federal Hill-street, Ascot Vale.

TRAFFIC—Do., do.  
SHAKE LITERATURE—Miss Dewar, King-street, West Melbourne.

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

SUNDAY SCHOOL—Mrs. Schofield, Hyton-street, Footscray.

ESPERANTO—Miss Hill, 23 Monheim-street, Balclutha.

PRAYER MEETINGS—Mrs. Forbes, 172 Holden-street, North Fitzroy.

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

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

### EXECUTIVE.

The Executive met on October 6, when 18 answered to the roll call, quite a number being absent through sickness. After careful discussion it was resolved that we make an effort to aid the funds of Sister Pittman's Rescue Home, and a committee was appointed to arrange for a social evening, of which due notice will be given. We were also reminded that December 21 is the day appointed by Conference for

### HOME MISSION SUNDAY.

in Melbourne. Our hearts' desire is, that a generous response may follow the appeal.

Crowded out.—Reports from Christchurch, Warrnambool, &c.

## HOUSEHOLD BIBLE READINGS.

## Nehemiah.

**ESTRA**—Ezra was a priest and a ready scribe in the law of Moses. He resided in Babylon under Artaxerxes Longimanus. The king permitted him in the seventh year of his reign to take to Jerusalem 1,750 Jews (then in captivity) to carry on the work of restoration. He was empowered to draw freely from the king's treasury for all his needs. The Lord Jehovah was in all this, for the 70 years' captivity was at an end, and God disposed of the heart of their captors to restore them to their beloved land.

The book of Ezra is supposed to be a continuation of the book of Chronicles. He narrates the return of the Jews from captivity, the rebuilding of the temple despite the opposition of the enemy, and its completion in the sixth year of Darius Hystaspes (B.C. 516). The great lesson in the book is the enured blessing of God on united labor in the cause of truth.

**NEHEMIAH**—The theme is the same as in Ezra, yet by an independent witness. Nehemiah was a soldier, and cup-bearer to the king. He was full of sorrow on hearing of the ruin of Jerusalem, and the king noticing his sadness, enquired the cause. This led to his being commissioned by the king to go to Jerusalem and help in the work of restoration. The book which bears his name is a minute description of the rebuilding of the city walls.

**ESTHER**—The book of Esther supplies the gap between Ezra 6 and 7. Its author is unknown, but it was probably written by Mordecai, Esther's relative. It shows the state of the Jews in captivity, and the manner of the working out of a plot of dramatic interest, in which Esther, the beautiful queen, nobly and bravely effects the salvation of her people from the murderous design of Haman. It teaches the *pacifica* truth that God defend the right.

**TIMOTHY**—The epistles to Timothy and Titus are called the pastoral epistles. The first epistle to Timothy was probably written immediately after Paul's release from his first imprisonment. Its purpose was to guide and encourage Timothy in his labors, to lay down laws for the efficient government of the church, and to warn Timothy and the church of coming heresies and declensions.

**TIMOTHY**—This epistle was written A.D. 56 from Rome, in the interval between one trial of the apostle before the emperor and that at which he was condemned to death. It is the outpouring of the soul of the great apostle to his beloved son Timothy, concerning his sufferings, complaints, forbiddings, spiritual victories and hopes of future glory. It shows the veteran soldier of the cross, with all his scars and wounds and victories of a life-long battle, eager to enter the last conflict, and end the strife. May we like Paul, when our time comes, be able to repeat Chap. 4, 6-8.

**TITUS**—Titus, like Timothy, was an evangelist, and was settled in Crete (an island in the Mediterranean Sea) by Paul to carry on the work of the gospel and edify the church, by setting in order gross immorality characterizing the Cretans; and hence the epistle deals largely in moral precepts. This shows the supreme importance of pure morality as an integral part of Christianity.

**PHILEMON**—The epistle is of a personal and private nature, touching an incident illustrative of the enabling power of Christianity. A young man, a slave, had deserted his master, Philemon, who was a convert of Paul's, had found his way to

Rome, where he heard the illustrious preacher proclaim the gospel. By its power he was converted, and having opened up his story to the apostle, he was sent back to his master with this letter, in full assurance of a glad and peaceful reception. The apostle would fain have kept him to comfort him in prison, but strict justice prevailed over personal interest, and he returned to his master, and no doubt ever after proved himself a faithful servant both to his earthly and heavenly Masters.

**HEBREWS**—Though the author's name is omitted, and the style is different, there seems little doubt that this epistle was written by Paul. It was written to Hebrew Christians under persecution and trial. Its object is to show the great superiority of Christianity over Judaism, first as to its author Christ, who is set forth as greater than Moses, Aaron, prophets and angels, and second by showing that the whole system of Judaism was a shadow of good things to come.

**JAMES**—The author is known as James the less, brother of our Lord, who was a leading spirit in the Jerusalem church, till his martyrdom (A.D. 62). The epistle was written to correct looseness and laxity of Christian love amongst the Jewish Christians scattered abroad.

## CORRESPONDENCE.

Pittsburg

## DEAR EXECUTIVE SISTERS,—

Loving greeting.—Let me come into your meeting this afternoon, and tell you how much we enjoy the Sisters' Page, how often we see that your work goes on so diligently and harmoniously, to the honor and glory of God. Let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name" (Heb. 13: 15). Let me draw your attention to the exceeding beauty of our Sunday School lessons, and the helpfulness of the women workers. Do you remember how in Lydia's grateful heart the fruits of his Spirit so readily ripened were able to be taken up by Paul, Silas, Timothy and Luke, and how gratefully and warmly Paul acknowledged the receipt of their gift by the hand of Epaphroditus, showing their continued affection and thoughtfulness in him. Phil. 4: 10-15. So too, dear Sisters, we can help and cheer our dear evangelists, whether in the city or in the field, by our gifts, prayers, and loving ministries. Think when Paul went to that great commercial city of Corinth, so full of business and wickedness, with its rich importations from Alexandria and Damascus, richer than all other contributions brought to that city—was the gospel of the grace of God—'and yet how his heart failed him when he saw the rush and whirl of the money getters! No time for Christ, and the exceeding sinfulness of the sin about him: how sweet it was, a time must have been the companionship and sympathy of his fellow-laborers Aquila and Priscilla, mingling their tent-making and gospel work together. What faithful "fellow-workers in Christ Jesus, who for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles," and "salute the church that is in their house." Think that a whole-souled service that was for true bravery. We are glad they did not lose their lives, for we hear of them afterward at Rome still the beloved friends of Paul. What can we do, dear sisters, to share and help bear the burdens of our dear

"joke-fellows"? Sympathy first, strong helpful words and actions for brighter days are coming to our beloved Colonies.

We had such an earnest discourse last Sunday, on the signs of the times, from the requested subject "Prepare to meet thy God." Amos 4: 12. Mr. Thompson spoke very feelingly of the great trial in his homeland—Melbourne—then gave a description of a home of luxury, peace, plenty, joy and happiness, from Amos 4: 1-13, but when they left the worship of the true God, and went after the worship of the golden calf set up in Bethel, oh! the sorrowful destitution and misery that came upon them. Then he likened all the present trials to the forsaking of the living God, and worshipping idols (of many kinds, illustrated). He urged each one to be prepared to meet his God by loving, loyal obedience, by an upright Christian walk and life, aye, even by a service as fearless and loyal as was Paul's. I am hoping to have time to copy out his rough notes, so as to send it with these few lines, that you may enjoy it at your next executive, from your loving sister "in the work of faith, and labor of love, and patient of hope in our Lord Jesus Christ."

ANTONETTE K. THURGOOD.

## TO THE SISTER COLLECTORS OF THE VICTORIAN MISSION FUND.

Dear Sisters, allow me to call your attention to the resolution passed at Conference, at the annual collection for V.M.F. (That the annual collection be taken up in the city and suburban churches on the first Lord's day in December.) Now, please dear sisters, do your very best to make this a success. We thank you all very much for what you have done in the past, and ask your earnest co-operation at this time, for, indeed, our brethren are very much in need of funds to carry on the work of evangelization.

SUP V.M.F. for Sisters' Executive.

## FOREIGN MISSIONS.

Of the first disciples it is said: "And daily in the synagogue and in every house they ceased not to teach and preach Jesus Christ."

**CHINA MISSION**—The night and Lord's day school continue, to increase in interest and numbers. Bro. F. M. Ludbrook superintended the school during Bro. Mc Clean's well-deserved "holiday" to Adelaide.

**QUEENSLAND**—Bro. Thompson reports good meetings. The Kanakas are uniting in their efforts to gain a knowledge of the Bible, that they may tell others of their own countrymen of a Saviour's love. Already some have gone back to the islands and are trying to teach those who are yet in darkness the way of salvation. Bro. Thompson's Bible class meets three nights a week with an attendance of about 30.

**THE KANAKA MISSION** at Maryburg under the auspices of the Sunday School is also progressing favorably. A sister says in a private letter: "Four of the Kanaka brethren spoke last Sunday night from first chapter of John. It did cheer our hearts to hear them speak so well."

**INDIA**—Sister Mary Thompson has fully recovered from her illness, and has gone back to her work with renewed energy. She has a good knowledge of the language, and is happy in her work.

**CHINA**—The sisters employed by our American brethren report three additions, and say: "We are beginning to gather the

first fruits of our work among the women." One of the women baptized was 53 years of age. One of the others obeyed her Saviour in the face of bitterest opposition. Her husband threatened to kill her if she "ate the foreign devil's doctrine." Miss Sickle, one of our missionaries, says, "As a concession to Chinese prejudices I myself administered the ordinance, women only being present. I will never forget the sweet, simple prayer with which she went down into the water: 'Lord, if it be Thy will that I should live, help me to be faithful; if I must die, take me to Thyself.' She was beaten that night for the testimony of Jesus, but even in China a woman's life can not be taken with perfect impunity, and her husband has not carried out his threat to kill her."

May the Lord bless His work and workers.

M. MASTON.

## Lord's Day Readings.

*(The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's Day evening services. They are intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal.)*

### NOVEMBER 5th.

OLD TESTAMENT.—Job 8.

NEW TESTAMENT.—Matt. 7.

#### CONNECTING LINK.

The efficacy of prayer.—Job 8: 5, 6; Matt. 7: 7-11.

Every line in the sermon on the mount is a rich mine, stored with precious thoughts, and when we attempt to comment on them it seems as if we were but mixing an impure alloy with the gold. Still we grow in knowledge by the effort, and the end may justify the means. In this morning's lesson, the sentiment that seems to link the Old Testament with the New is that golden text, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, we must ask with confidence. As travellers we have missed the way, and we seek information as to the right road. We seek with hope and earnestness, as a miner searches for gold in some rich vein of quartz. We knock, for we are rapping at the door of our own home, and our heavenly Father, who loves us with a love that transcends all human affection, Himself opens the door to us.

"Prayer is the soul's sincere desire,

Uttered or unexpressed,

The motion of a hidden fire

That trembles in the breast."

If prayer were never directly answered there would be a blessing in it: it reaches up to the individual. Even Auguste Comte, the great Positivist, recognised this, and when he established his so-called religion of mankind, he made prayer a part of its ritual. But true prayer is no empty ritual, no mechanical daily task; it is the expression to our dearest friend of our heart's best aspirations, and the deep confessions of a contrite sinner. When we are in some great trouble or have committed some grave error, or have some guilty secret on our minds, how pleasant it is to be able to tell our trouble to a strong friend who will not betray us, but will sympathise with us. And so it is when we pray to God, who is a friend that "sticketh closer than a brother." That prayer is answered let those who have prayed most devoutly attest. In secular affairs, his word is taken who has had the most experience, and let this be our guide in spiritual matters. And from the most experienced Christianity comes the testimony that God is listening to the pleadings of His children, and that the prayer of the righteous man availeth much.

### NOVEMBER 12th.

OLD TESTAMENT.—Psaln 103.

NEW TESTAMENT.—Matt. 8.

#### CONNECTING LINK.

The Great Physician.—Psaln 103: 3; Matt. 8: 7.

In the Sermon on the Mount we contemplated Christ, as a teacher possessed of marvellous wisdom; now we turn to view Him as a miracle worker, and the same beneficence that we observed in His discourses is discernible in His miracles. Here we have a record of miracles of healing. He cleanses the leper of his sores, and endows him with a purified body. How profoundly symbolical is this of His work as a Redeemer—by His life and death

does He cleanse the penitent sinner from the vile leprosy of sin, and presents him with a purified soul. He goes about doing good: the centurion's servant is healed of his palsy, and Peter's mother-in-law freed from the fever; death and disease fly before Him, and happiness and health follow in His wake. He stills the tempest on the sea of Galilee, and quiets the troubled conscience tempest tossed on the sea of life. So pure, so perfect is He here that the devils fly from Him, and seek a refuge in the swine, and so He triumphs over Satan. His miracles are not vain exhibitions of power: not startling play-bills for a great show. They are not like the useless wonders ascribed to the gods, and demi-gods of old mythologies, but they are beautiful lessons to us, touched with infinite pity or tinged with eternal justice.

### NOVEMBER 10th.

OLD TESTAMENT.—1 Kings 17: 17-24.

NEW TESTAMENT.—Matthew 9.

#### CONNECTING LINK.

Christ the Resurrection.—1 Kings 17: 22; Matt. 9: 25.

In our last we saw Jesus as the Great Physician, now we turn to contemplate Him as the Life-Giver. The power to create life is the attribute of God. Spontaneous generation and all other mechanical theories about the origin of life have been dissipated by the searching light of modern science. In this chapter we have the record of Christ putting the last enemy under His feet. We can console ourselves with the thought that He who stood by the couch of the young daughter of the Jewish ruler and spoke words that quickened the dead into life, is able to do the same to-day, and is doing it to as many as believe on Him. The dying Christian has the assurance that he is leaving the death-chamber for a mansion in glory—that he is exchanging his shroud for the seamless garment of the redeemed. This ruler was led to Christ by the death of his daughter.

Would to God that affliction always operated that way, but alas, the same sun that melts the wax hardens the clay, and some become pessimistic and sceptical under suffering—but if men were anchored securely in hope of the resurrection, death and suffering would be to them but the bright portal to eternal life. Ancient philosophers dreamed of immortality, but Christ practically demonstrated it in these miracles, and in His own resurrection. This was different from all preceding ones, as the shadow differs from the reality. They were resuscitations begotten of an outside power; He rose at will, restored by a power from within. Therefore could He truly say that He alone was the resurrection and the life.

#### NOVEMBER 20TH.

OLD TESTAMENT.—Micah 7: 1-7.

NEW TESTAMENT.—Matt. 10.

#### CONNECTING LINK.

Christ the great Missionary.—Micah 7: 6, Matt. 10: 39.

Christ sends forth His twelve specially trained disciples, to proclaim that the kingdom of heaven is at hand. He sent them forth without scrip or purse; they were to live on the hospitality of those who would listen to them. Nor did they place themselves under any special obligation to their entertainers, "for the workman is worthy of his meat." They were to generously dispense the gifts God had given them—"freely ye have received, freely give." He warns them of the great dangers before them; they were to tread no flowery path, but with bleeding feet they would have to travel a rough road strewn with briars and thistles. They would be driven out of the synagogues, hunted from city to city, men would lay in wait to kill them, father and mother would turn upon them, aye, their nearest relatives would cast them out—"a man's foes shall be they of his own household." If they faint by the way they are not His, for a disciple must be prepared, when

called by Christ, to renounce all that he hath, if by that means he can extend the Master's kingdom. These apostles, with exception of Judas, all fulfilled their commission. They went through fire and flame, and endured the cruellest hardships rather than play false to their convictions. Tradition declares that all of them, with the exception of the aged John, sealed their convictions with their lives. They dreaded not those who could destroy the body, but those who by the seductive influence of sin might ruin the souls of their fellows. Out of their very sufferings came a great blessing to the early Church. Says Tertullian, the earliest of the Latin fathers, "the blood of the martyrs was the seed of the Church." Scattered by persecution, the disciples went everywhere preaching the gospel, and the machinery employed to crush them became, in God's hands, the means of extending the work. Sceptics have reproached Christianity for these sentiments employed by Christ when predicting the troubles of His disciples. They declare that a religion that will set father against son is not a good one. Yet they laud Charles Bradlaugh because he left his father's home rather than give up his Atheism. If it were right for an Atheist to be loyal to his convictions, it is certainly right for a Christian to remain so. And we, by our devotion to Christ, exhibit our deep love for our relatives, for we are concerned about their eternal as well as their temporal welfare. When we remember how nobly and cheerfully the martyrs and heroes of Christian truth have endured suffering, let us not neglect to carry our cross with joy and patience. I.S.

### PREHISTORIC MAN AND THE BIBLE RECORD.

BY M. WOOD GREEN.



AT the Science Congress just held, one of its lecturers, a respected resident in our own city, delivered himself up on this theme.

In doing so he spoke of the generally accepted idea that the date of the origin of man did not extend back more than 6000 years or thereabouts, according to the biblical record.

He admitted that this period was quite sufficient to account for his (man's) distribution over the surface of the earth, and for the establishment of the different races, which, according

to the biblical record, sprang from the single pair of the Garden of Eden.

He affirmed that while it is impossible to fix the duration of the various geological epochs, yet that geology shows that immense periods must be allowed for the changes that have taken place in the earth's crust, and since the appearance of man; and

That the acceptance of the theory of evolution necessarily demands an immensely longer period for its operation.

This may briefly be said to be the position of the evolutionist school, and it is well put by Mr. S. Laing in his "Human Origins" published this year. He says, "A short date necessitates supernatural interference. It is quite impossible that if man and all animal life were created only about 4,000 B.C. and were then all destroyed save the few pairs in Noah's Ark, and made a fresh start from a single centre some 1,000 years later, there can be any truth in Darwin's theory of evolution." He further says (p. 6)—"The so-called conflict between religion and science is at bottom one between two conflicting theories of the universe—the first that it is the creation of a personal God, who constantly interferes by miracles to correct His original work; the second that whether the first cause be a personal God or something inscrutable to human faculties, the work was originally so perfect that the whole succession of subsequent events has followed by Evolution adding by invariable laws."

The position is thus tersely put, though not quite accurately, so far at least as the supporters of the biblical record are concerned.

The position assumes:

(1) That the advocates of the biblical record believe that the world was created about 4000 B.C.

This is not so. "In the beginning" may mean thousands of millions, or of milliards of years ago. The Bible says nothing of when "the beginning" was.

(2) That animals and man began their life on the earth at the same time.

This is directly contrary to the biblical statement, which declares—in harmony with all true geological science—that man did not appear until after all the animals; that man was the last of the divine acts of creation.

Thoughtful Bible students do not take the days of Genesis to be days of 24 hours, but days such as are meant by the expressions—"The day of the Lord," "A day with the Lord is as a thousand years, and a thousand years as one day." The "days" of Genesis are geological epochs, giving neither the period of the beginning nor ending of the "days," but presenting under this designation the epochs and order of the successive changes and creations, until the final act in the creation of man is reached. In this description, according to some of the most eminent scientists of the world, there is the most perfect harmony between the biblical record and the discoveries of geological science.

The position assumes further:—

(3) That the theory of evolution is true; that therefore whatever conflicts with it must be untrue, the biblical account of man's history on earth reaches back only about 4000 years B.C. As this period is altogether insufficient to show, and if true would utterly deprive, the truth of evolution, therefore it is not true, and man must have been on the earth for an immensely longer period.

Thus it is evolution which lies at the bottom of all the objections to the Bible record, hence all the labor and effort to prove it untrue, and to show that man must have been on earth for immense periods.

Now regarding the theory of evolution. While it may contain a partial truth, it needs to be remembered that among those holding the theory, there are irreconcilable differences that utterly discount it as a scientific discovery. Further, that no connecting links between man and the lower animals have ever yet been found, which is to say the least singular; and as, according to Huxley, the change from animals to man must have been very gradual and have covered immense periods of time, the absence of these connecting links further discounts the theory.

But some of the most eminent scientific men reject the theory, and while some may admit that it may contain a partial truth as regards animals, that as applied to man it has not the shadow of a foundation upon which to rest. This fact is well brought out by Sir Wm. Dawson in his work on "The Story of the Earth and Man" (pp. 321, 322). He says: "It is true that many evolutionists, either unwilling to offend, or not perceiving the logical consequences of their own hypothesis, endeavor to steer a middle course, and to maintain that the Creator has proceeded by way of evolution. But the bare, hard logic of Spencer, the greatest English author on Evolution, leaves no place for this compromise, and shows that the theory, carried out to its legitimate consequences, excludes the knowledge of a Creator and the possibility of His work. We have, therefore, to choose between evolution and creation; bearing in mind, however, that there may be a place in nature for evolution, properly limited, as well as for other things, and that the idea of creation by no means excludes law and second cause."

It will be seen from what has been said that evolution really is the theory of atheism. That its object is to prove the Bible record to be false, so that one great obstacle to its general acceptance may be removed, and hence the statements as to the antiquity of Egyptian civilization, and the long periods required by the discoveries made in the drift and the caves.

It may perhaps be necessary to say that no position of antagonism to science is taken though holding the views stated. Science is the undoubted handmaid to religion. As science is true knowledge, it never can be in conflict with revealed truth. On all the points upon which there is conflict between religion and science, there is conflict among scientific men upon those very points which are said to be in conflict with Revelation, and until scientific men settle these differences the Bible student may rest in contentedness.

As a word of caution against receiving the statements of every so-called scientist, quote a few words from Darwin. He says: "Geology as a science is at present in a peculiar and somewhat exceptional state. Under the influence of a few men of commanding genius belonging to the generation now passing away, it has made so gigantic conquests that it armies have broken up into bands of specialists, little better than scientific banditti, baffle the better by detail, and proceed to exhibit outrages on common sense and good taste, which bring their otherwise good conquests to disrepute."

Hence we often find men who are fair workers in limited departments, trans-

ing most illogically, taking narrow and local views, elevating the exception into the rule, and by his own multiply-visited subtleties, quarrelling with men who look at their specialities from a different point of view, and even striving and plotting for the advancement of their own hobbies.

In public lectures they run riot, and are stimulated by the mistaken opposition of the narrow-minded good men, by the love of the cause, and the sensational nature of the rivalry of men struggling for place and position. To launch a clever and startling lullaby, which will float for a week and stir up a bird fight, seems almost as great a triumph as the discovery of an important fact or law, and the honest student is distracted with the multitude of doctrines, and hustled aside by the crowd of ambitious groundlings.

It will be seen, therefore, from these words of one of the world's greatest laborers in the sphere of scientific discovery, that while we have nothing to fear from true science, great damage may be done to our faith, and our peace of mind may be disturbed, if it is allowed to be carried away by the statements of any and every so-called lecturer upon science, whether of geology or any other.

The grounds of objection to the Biblical record of creation appear to be threefold.

1. The great antiquity of Egyptian civilization, dating back, it is said, at least 7000 years, and then showing no trace of a beginning.

2. The implements of human construction discovered in the river drifts, showing that man must have been on the earth for tens of thousands of years.

3. The human remains found in caves, along with implements and the bones of extinct animals, these remain in the drift and the caves showing that man must have been on the earth for at least 200,000 years, and most probably for 700,000 years.

It will be seen that if these positions can be maintained then the believers in the Biblical record will be compelled to recast their views. Whether it would be necessary to discard the Bible need not now be considered. We may well leave that question until we have considered the large assumptions of some that by no means all scientific men, and probably when the task is done we may find that its consideration may still further be postponed.

First then the great antiquity of Egyptian civilization dating back at least 7,000 years and then showing no trace of a beginning. In the most recent statements of this great antiquity for Egyptian civilization it to be found in the history of Manetho, an Egyptian priest, who by the instruction of Ptolemy Philadelphus, who reigned over Egypt from 285 B.C. is said to have compiled a history for the Alexandrian Library.

According to Living (Human Origins, p. 10, 11) "the most recent advocates of this great antiquity of the statements of Manetho is lost, and only fragments of it have been preserved in the works of Josephus, Lucian, Julius Africanus, and Syncellus. Only one of these professes to give Manetho's lists and dates of dynasties and kings from the first king, Menes, down to the conquest by Alexander the Great. Living acknowledges that these lists contain many inaccuracies, and that they had evidently been tampered with, so that according to the strongest advocate of this immense antiquity the historical evidence on which it rests is of a very strange and doubtful character."

Regarding these remains of the history of

Manetho, Prof. Rawlinson, M.A. of Oxford says: "This outline is in a very imperfect condition, and the two versions of it, which we find in the Greek and the Armenian Eusebius, differ considerably. Still both agree in representing Egypt as governed by 30 dynasties of kings from Menes to Alexander, and the sum of the years, which they assign to these dynasties is a little above for a little below 5,000. The monuments have proved two things with respect to those lists. They have shown that Manetho's list (that speaking generally) they are historical—that the persons mentioned were real men who actually lived and reigned in Egypt; while secondly, they have shown that though all in Egypt did not reign over the whole of Egypt, but while some were kings in one part of the country, others ruled in another. It is allowed on all hands that no chronological scheme of any real value can be formed from Manetho's lists until it be first determined, either which dynasties and monarchs were contemporary or what deduction from the sum total of the dynastic years is to be made on account of contemporary reigns."

This statement of Rawlinson is in accord with that of Living, except in one unimportant particular. Living shows his consciousness of the unreliability of the fragments of Manetho's by acknowledging that the records of the dynasties from the 14th to the 17th do not exist; that little is shown of the 18th and 19th, and that until the appearance of the 18th dynasty, very little that is reliable is known. He also makes the admission that when the absolutely historical period is reached the discoveries made confirm the Biblical record, (p. 32).

It is thus seen that there is no basis for absolutely fixing the dates in Egyptian history, and it is only by assuming and it is merely an assumption that the periods for which we have no monument or record, must have covered long periods, that it is possible to give any color at all to the assertion of the great antiquity of Egyptian civilization. Regarding Manetho's history, Professor Rawlinson says: "It is extremely doubtful whether an Egyptian of Manetho's age, honestly investigating the records of the past, could have carried on chronology with any approach to exactness beyond the commencement of the 18th dynasty."

Let it be granted that Manetho honestly endeavored to collect and arrange the lists of kings in the several states, among which Egypt had been parcelled out. What a task was before him! Royal monuments, or dynastic lists, or any other records of antiquity, might give him the names of the monarchs and the number of years that each had borne the title. But as "association" was widely practiced in Egypt—two, three, and even more kings occupying the throne together—it would have been a work of extreme difficulty to give a list to differ with the dynasties were of contemporary date, and what consecutive would be. Is it a still harder task? It is extremely doubtful whether Manetho really made any effort to overcome these difficulties.

His lists, as they have come down to us, both in Syncellus and Eusebius, are a mere enumeration, in a simple list, of thirty dynasties of kings, with an estimate of the years of each dynasty, evidently formed by adding together the years of the several reigns. There is no trace in either system of any allowance being made, either on account of contemporary kings within a dynasty, or on account of contemporary dynasties.

When, therefore, it is realized that all the positive assertions as to the great antiquity of Egyptian civilization, and of the statue of the wife of the Egyptian prince Rahep, etc., rest upon such admittedly imperfect fragments of history as those of Manetho; that to far as confirmatory monumental records are concerned, many of the dynasties are not found upon them; it will be seen that there is no legitimate and reliable basis for determining the age of the Egyptian dynasties, and certainly no reason for rejecting the Bible record as to the probable period of man's history upon the earth.

As further confirmation of what has just been presented, the words of Mr. Stuart Poole may be cited from the Biblical Dictionary that "The history of the dynasties preceding the 18th is not told by any continuous series of monuments. Except those of the 9th and 12th dynasties there are scarcely any records of the age left to the present day."

In regard to Menes, the first of Manetho's list of kings, Rawlinson says: "Whether Menes was a historic personage at all may reasonably be doubted. It is not pretended that he left any monuments. As a name closely resembling his is found in the earliest traditions of various nations, e.g., *Menas* in India, *Minas* in Crete, *Manis* in Phrygia, *Menas* in Lydia, and *Mannus* in Germany, there is at least reason to suspect that he belongs to myth rather than to history."

Regarding the date of Menes, supposing him to have been a real personage, and whose date the advocates of a long dated Egyptian civilization place at 5762 years B.C. Sir Gardiner Wilkinson places him about 2525 B.C., and Mr. Stewart Poole places his first year about 2712 B.C.

While names of such weight can be quoted on the side of a moderate Egyptian chronology, it cannot reasonably be argued that Egyptian records as deposited in the Bible record. We may conclude, therefore, that the first line of argument, intended to destroy the reliability of the Biblical narrative, has been proved to be worthless, and that we may still conclude that "the foundation of God standeth sure."

We come now to the consideration of the second and third arguments for the great antiquity of man on the earth, which, for convenience and to save repetition, may be considered together.

It is affirmed that implements of human construction have been found in river drifts that prove man must have been on the earth for an immense period; that human remains have been found in caves, along with implements and the bones of extinct animals; and that these remains in the drift and in the caves show that man must have been on the earth for at least 210,000, and most probably for 700,000 years.

In order to present fully the position of the opposers of the Bible account, it may be well to quote the statement of Mivart upon the point. He says (Contemp. Jan. 1889, p. 121):

(1) "The most ancient undoubted evidences of his (man's) antiquity are the palæolithic (old stone) implements of his (man's) hand, which are evidently level with the mammoth, woolly rhino, cave bear, and cave lions. That since those implements were made and used by men great changes have been made in the earth's surface from soft to rock in some places elevations and in some depressions. That as these changes require an immense amount of time, according to the

present rate of change, and as man existed before these changes occurred, therefore the human period on earth must be immensely more than 6,000 years. Further, that in Britain and elsewhere are found remains of animals which could only have existed in a tropical climate, these remains being found in association with human remains, both implements and parts of skeletons; and that as the change from a tropical to its present climate would require an immense duration of time, man's great antiquity is thus proved."

Huxley also contends for the great antiquity of man, but admits that no one can tell what the actual date was. "But," he says, in an address delivered in 1878, "it is beyond all question that man, and not only man, but that is more to the purpose, intelligent man existed at times when the whole physical conformation of the country was totally different from that which characterizes it now."

This statement of Huxley accords with discovered facts, though his inference may not be sustained. Nicholls says (Chap. from Physical History of Earth, p. 277): "It must be admitted that the direct and indirect evidence of man in a fossil state are not very numerous, neither do they place the human species absolutely very far back in palæontological chronology," though he claims that the changes which have taken place in Devonshire and in the Dordogne since the era of the cave men, and his association with fossil animals, remove him beyond the limits of history and tradition.

Let us now look at this argument from the old stone implements and other human remains.

It is asserted that in tracing the history of man as revealed by geology, two distinct stone periods are discovered, viz., the Ancient (Palæolithic) stone period, when the condition of the people was so low that they were only able to make the rudest of implements; and the Newer stone age (Neolithic) when they had so far advanced as to make polished stone implements; that while the older and newer stone periods partly overlap each other, they are still distinct and clearly defined periods, and that they correspond with periods of lower and higher advancement.

As data for these conclusions reference is made to flint implements discovered along with bones of fossil elephants, etc., in gravel beds at Herts in Suffolk, England, in 1797; also to caverns with human remains, and remains of some now extinct animals, on the banks of the river Vézère, in the department Dordogne, France. The supposed order of advancement in which these remains are to be placed as they had progressed in the arts of life are—1. Le Moustier, 2. Cro-Magnon, 3. Upper Langerie and Gorge d'Enfer, 4. Lower Langerie, Las Frazes, and La Madeleine. That an immense interval existed between the dwellers at Le Moustier and La Madeleine, because in the interval the bed of the valley had been washed away to a depth of 1000 feet.

It is stated that at every station there are signs of man's tenacity—tools, weapons, and bones of animals used as food; and at Cro-Magnon the bones of four or five human beings covered with mud were found in the cave during flood, with staghorn, or wild materials fallen from the roof. That the tools of Le Moustier were large and rude, and composed only of stone, while those of Cro-Magnon were lighter, of better finish, and some were made of horn, while the number of implements for scraping skins

showed that they were clothed in the hides of animals.

It is worthy of attention that in only one of the caves named were any portion of human beings found, viz., in that of Cro-Magnon, in which were at the least three complete skeletons. As to these skeletons, M. Paul Broca, the distinguished anthropologist, says: "They were a tall, robust race, with large, well-covered crania (heads), even surpassing the French peasants of the present day, and have characters common to the noblest types of man—stature, strength, cranial capacity, and constitutional vigor" (Nichols, p. 263-4).

It may be remarked that so far as these earliest skeletons are concerned they are a refutation of the theory of evolution as applied to man. So far as the rude weapons and those of a more polished kind are concerned, any inferences deducible from them are by no means reliable. Of them Principal Dawson says (Fossil men 146): "Nothing is more clearly shown by American analogies than the illusory nature of the popular modes of reasoning as to the progress of prehistoric races in the arts, from the remains which they have left in the soil. Chipped stones (implements) as distinguished from polished may depend altogether on the material accessible. The rudest and most savage tribe of hunters may chip or grind their weapons more elaborately than tribes far higher in civilization."

Illustrations of this fact are given in considerable numbers in a work on "Fossil Men" published by Dr. Dawson, and his researches in reference to a now extinct tribe of American Indians who inhabited Hochelaga—the modern Montreal—some 500 years ago, and of whom a French traveller named Cartier has left an account are most interesting. Cartier's account shows them to have been a most simple and primitive people, following agricultural pursuits with weapons and implements of flint only. As showing the relation of the pieces of flint placed upon the existence of rude stone implements as indicating the age, or the culture of a people, Prof. Dawson says ("Fossil Men," 124): "In America, the rudest of all instruments, similar to the palæolithic (or old stone) type of the European archaeologists, were used not by the early tribes, but by the more civilized and civilized agricultural nations. They are found most abundantly in the river valleys occupied by the southern tribes of the United States, and in the valleys of the Mississippi and Ohio. It is the opinion of most American archaeologists that they were hoe and spade, and this is probably the most rational explanation of their use. The more civilized American tribes, from the Gulf of Mexico to the valley of the St. Lawrence were agricultural, and their culture of maize, beans, pumpkins and tobacco was all carried on by manual labor, with hoes made of wood or hewed with stone, which were used in great numbers in the spring, and then cast away or laid by in heaps or buried in the ground until again required." The profane: "Hunting tribes had no need of such tools. Even the more highly civilized nations of the Mississippi valley, who possessed many tools, and were skillful artists in many ways, have left behind them vast numbers of rudely chipped discs and flat flints, probably used in their agriculture."

From this it will be seen that

(1) No inference as to age and identity

of a people can be obtained from the remains of their implements.

(2) That some of the most highly advanced tribes, whose pursuits were chiefly agricultural, used some of the rudest implements.

(3) That even the distinction between the stone and bronze ages must be given up, for it is seen that tribes having bronze implements and weapons also used stone.

In reference to the people of Hochelaga previously referred to, Cartier distributed to these people trinkets and European weapons such as axes, &c., and then sailed away.

Less than 300 years have passed since Cartier's visit, and the modern Montreal has overgrown the site of the Indian town. The clearing of the young forest and the ploughing of the ground had removed all traces of the old town except those beneath the surface.

When the people of Montreal began to make excavations for streets and foundations for homes they disturbed the bones of these sleeping inhabitants. In levelling the ground large quantities of sand were removed to be used in making mortar, and the workmen merely returned the bones in the underlying clay, and Mr. Dawson points out how, some centuries hence, those same bones might be dug up, and, from the underlying clay in which they were found, some enthusiastic believer in the antiquity of man might be convinced that our species existed in Canada during the time of the marine post-pliocene ("Fossil men" &c., p. 102). Let us reflect for a moment on the picture which it presents, says the learned doctor. The apparently flourishing town of Hochelaga, surrounded with its fields, and probably for long ages the residence of a settled and semi-civilized people, disappears suddenly from view. In a century or less its site is covered with a dense and tall, young forest.

This is cleared and again become cultivated fields, showing no trace of former occupation. In three centuries the remains, when discovered, are veritable fossils, everything perishable, even hair and the animal matter of bones, has disappeared. Nothing remains but stone and pottery and charcoal, and the mineral matter of bones, which underground, might remain unchanged for a hundred centuries, as well as for one. Nothing but Cartier's visit of a few hours' duration prevents us from being in a position to attach to these remains the longer date with as much show of reason as the shorter.

"These considerations (continued Dr. Dawson) apply in various ways to the interpretation of European prehistoric remains. Owing to the entire disappearance of Hochelaga, Cartier's narrative has actually been discredited by some modern writers as a fiction, and only the recent discovery of the remains of the town he describes, has established its truth. But Cartier's narrative alone enables us to fix the date of the remains. Were it not for this, there was actually nothing to prevent us from referring them to any antiquity, that any hypothesis as to the origin might demand even as far back as the emergence of the first or post-pliocene sand, about 100 feet above the level of the St. Lawrence, in which they are found, from the sea of Glacial age."

(To be Continued.)

## The Querist.

By G. B. M.

*[This column is open to all brethren who are seeking for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the sabbath given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]*

Our querist, L.A.W., is not entirely satisfied with our rejoinder to her reply to our reply to her query, and wishes to have another "say." We beg to direct her attention to the note at the head of the Querist Department. In giving her the opportunity to reply to our answer to her query she has already enjoyed a privilege not ordinarily extended to correspondents with this department, especially as the subject discussed is not one of general interest. For this latter reason the matter will not be further discussed.

"BAPTIST" writes to express his agreement with our reply to the queries re continuously preaching baptism to the same audience.

## Missionary Page.

HOME.

M. McLELLAN.

W. T. CLAPHAM.—Meetings well attended considering the severe weather we have been having for the past four Sunday nights. Some are ready in mind and heart for baptism, but not in body. We trust that church, they will be all right and obey the Saviour.

Bro. Johnson and I are going to Sydney to endeavor to get some help for Allary. With a little funds and a brother permanently located there much good could be done.

I hope on return to be able to give a favorable account of our visit to Sydney.

W. D. LITTLE.—Since last report have visited and labored with the brethren at Fernhurst, Wedderburn, Echuca, and Kyabram. Have delivered the first portion of a series of addresses on the "Unity of the Spirit" at Wedderburn, and the attendance was very encouraging.

At Echuca things are going on very favorably. Bro. and Sis Davey were with us on 1st Oct., when our brother exhorted the church. Bro. Carr is now doing most of the preaching and is a great assistance to the brethren.

At Kyabram we went on Lord's day afternoon to preach at Mr. Morgan's near the Irrigation Settlement. A nice audience

gathered and listened with great attention. Am writing this from Sis. McDonald's near Koombruck, where I hope to conduct a Bible reading to-night.

G. H. BROWN.—I need not describe our anniversary meeting as Bro. Ewers can tell you of it. A good number of people were able to understand our plea from his address.

On Saturday the 30th Sept., I baptised a young man who made the good confession at a meeting conducted by Bro. Ewers on Friday.

Oct. 1.—"Break bread" at Yellanip with Bro. and Sis. Quire. In the afternoon and evening preached in the Baptist chapel at Cromwell to far audience.

Oct. 8.—Had good meetings at Galapudi morning and afternoon.

In the evening quite a number of brethren accompanied us to Beulah, including our singers, and we had the school-room comfortably filled. This was our first meeting there for some time, and we are much encouraged. We are making arrangements to hold meetings at Hrim.

Oct. 16 was spent at Galapudi.

W. W. TOMLINSON.—Taking advantage of the kind offer of a month's leave of absence from my field of labor, and realising the need of change for a time in order to recover my health, I proceeded to Adelaide, and took the medical advice of Bro. J. C. Vereo, and I am pleased to say that I am on a fair way to recovery. I am now staying with Sis. Santo, near Bro. Gore and family reside, and I cannot speak too highly of the kindness of Sis. Santo and family and of Bro. and Sis. Gore, and in fact of our S. A. brethren and sisters. Bro. Vereo, brethren J. and R. Vereo and family have been very kind to me, and I should like to express my appreciation of their Christian love and sympathy. Nothing to report particularly except that I have heard from the church officers at Kaniva that all is going on well.

I intend to return home on Monday next, and trust to still be able to carry on my usual labors.

Adelaide, 12/10/93.

M. McLELLAN.—During past month have been preaching at Durawick.

Meeting well attended, and every attention given. No additions to report.

FINANCES.—As was reported in last month's issue the Missionary Committee met specially to consider the present backward state of the finances. They decided to still further reduce the salaries of the evangelists, and they hope now that the expenses are reduced as much as possible, that brethren will place them in funds to enable them to meet their personal liabilities.

HOME, MISSUS, SUNDAY.—The annual collection of the city AND SUBURBAN churches will this year be taken up on the first Lord's day in December, instead of the first Lord's day in January. This change was adopted at last Conference. The collection in the country churches will not be taken up till the first Lord's day in March. Will the city and suburb churches do their best to make the collections as large as possible. The contributors have greatly fallen off, and the treasurer is sadly in want of funds.

FOREIGN.

F. M. L. DUNN.

HURDA, INDIA.—A short note from our sister, Miss Thompson, speaks of discouragements that come to herself and co-workers.

There are no very definite and visible results to be put on record. Our sister indeed needs all our sympathy and prayers. She concludes her letter: "But we believe God has a work for us to do here, and we can only trust and go forward. In Christian love,

Yours sincerely,

MARY THOMPSON."

**CHILDREN, QUEENSLAND.**—The last news to hand from Bro. Ino. Thompson is of "Rain, rain, rain." We hope soon to hear from our brother of wonderful

"Showers of Healing."

"Precious revivings again."

"Over the hills and the valleys  
Sound of abundance of rain."

**CHINESE CLASS, MELLBOURNE.**—Though the superintendent has been absent—recruiting in another colony—the class has not lessened in interest. An average of 20 scholars at the evening classes and 12 at the Lord's day Bible Class can be recorded. The teachers who do come regularly, but more are called for. Several visitors have honored the class with their presence, and tutorial assistance. In particular we had the pleasure of a visit from the Doncaster Mission Band (through representatives). "Come again friends." We are very glad to welcome home Bro. McLean, and the Chinese are none the less happy to shake hands (they are very fond of doing this) with their "guide, philosopher and friend."

All the Chinese in America come from Siam or China, and most of them from one corner of that province. It is curious to note the answer given by "the boys" in our class when asked, "Where do you come from?" All seem to come from Canton or near by. May we all, dear reader, pray the divine blessing may attend the class and desire the day that shall proclaim the Church of Christ in Canton, China.

The poetry sent by Miss McCullough and inserted in last issue has been duly admired for its rhythm, and freely criticised in some quarters for its sentiment. It was our mistake that called it original. It is only due to our contributor that we should make this correction and apology for error. However, prose or poetry—original, selected or adapted—all that is useful is welcomed to this column.

Bro. A. M. Ludbrook has received the following interesting letter from Bro. Hudson—

Yeh, Burmah, July, 1893.

DEAR BRO. HUDSON.—I want to keep the brethren in Australia posted up with some information that I feel sure will interest them. Says Miss Haswell, an American Baptist missionary: "From the enclosed information you will see there is room enough for all the men, your committee and the Australian churches are likely to furnish. The people whom I have found coming from Siam are said by the Talang near Moulan to speak exactly the same dialect as themselves." Says Mr. Eaton (another missionary): "Talang, Peguans, Mauns—these three names mean the same people." The writer goes on to show how by reason of defeat in wars with the Burmese many of the Peguan fled for refuge to Siam. It might not be erroneous to say that the Peguan population of Siam is nearly one million persons. They are cultivators of the soil, raising large quantities of paddy, the principal article of export from Siam. They still retain some of the peculiarities of their race in their style of dress and in the use of the Peguan language in

their homes. This large class of people in Siam have claims upon our Christian sympathy and service. They are entitled to at least one missionary, who, knowing their language, would be considered as more especially set apart for them. Thus far, comparatively nothing has been done for this people—certainly the Baptist missionary for the two millions of Chinese in Siam cannot be expected to give even a remnant of his time to this needy people.

Bro. Hudson continues:—"I want to see at least 100 men from the Australian churches stationed at Hanko or its vicinity. Not persons or revered gentlemen, but common men of the people who know what a day's hard work is, and can fell a tree or make a wheelbarrow. Men who will be prepared to take the despised Taling on an equal footing with themselves. These are wanted here, and that urgently, as the above are sure you—men with hearts on fire with the love of Christ, and not afraid of their gospel proving the power of God unto salvation."

I should like to know something about your mission work among the Kanakas. Where is the field, and who are working there? Bro. Halliday and I will be interested to know. We expect our wives and children to arrive about the middle of November.

I hope some fine day, if the Lord spares me, to be permitted to visit some of the churches in Australia and New Zealand with a view to fire up further enthusiasm for the spread of the glorious gospel among the heathen.

Much love to all my brethren in Australia and New Zealand. Bro. Halliday and I are well.

Your brother in Christ,  
ALFRED E. HUDSON.

## QUEENSLAND DEPARTMENT.

By A. CORRIAN, Langland-street, E. Brisbane.

**KANAKAS.**—Our meetings at Doobli on Lord's day morning have decreased somewhat of late, owing to some twenty of the Kanakas who were employed on the Doobli plantation having finished their term of service, when they were paid off, and have left for other districts in search of work. Some of them took an active part in teaching their countrymen in the night time on the plantation. While we regret their loss, yet it will be a benefit to some of their countrymen, whom they will live amongst in isolated places where they are not reached by the white missionary, as they will in their own simple way make known the love of Christ to those who know it not. Tomorrow morning, if the weather permits, we will have a baptism at Doobli, when some Kanakas from Childers, Cordobar and Doobli will make a public confession of Christ, and I pray they may ever follow in His footsteps. JOHN THOMPSON.

Childers, Oct. 14/93

## NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

Bro. J. INGLES WRIGHT, Christ-ch. Dunedin.

MEMORIAL TO PRELATES.—The Executive and Church Aid Committee of Churches of Christ in the South Island of New Zealand

and, require the services of a pious, earnest and energetic brother to undertake evangelistic work among the Churches of Christ in Dunedin, Christchurch, Mataura, Oamaru, 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 travelling expenses paid. Applications to be sent as early as possible, addressed—"T. H. Rix, 'Star Office, Dunedin'."

**DUNEDIN.**—During the past month three have been buried with Christ in baptism. The meeting on Lord's day evening is being well attended, and considerable interest is being shown, while the prayer meeting is gradually growing in numbers. The church is prospering spiritually, and the peaceful calm which generally follows trouble, has settled down upon us.

**INVERCARGILL.**—Since last report three have been added to the church by faith and obedience. It is cheering to see some giving up the world and engaging in the service of Christ. We are pleased to say that our meetings are well attended. Those who attend appear to be deeply interested in their hope, so to see some more cast in their lot with us.

The Sunday school is progressing very well. Superintendent and teachers work with a will to make known the glorious gospel of Christ to the young. They appear to have the love and sympathy of the children. Sometimes the little ones are the means of bringing their parents to our gospel meetings.

We have adapted the Australian hymn book entitled "Psalms and Hymns." The brethren like the book, but some of those interested in singing would have liked if they could have got some set to music.

14th Sept. '93. J. C. TOWN, Sec.

**KAITANGATA.**—The church here although working along very quietly, is very peaceable, and free from the discord that sometimes arises in our midst. Long may this state of things exist, and we trust that any such members as may cast in their lot with us will endeavor to keep the unity of the Spirit in the bond of peace, knowing the spirit that harbors—strife and discord—cannot be the spirit of the master whom we profess to serve.

Our SS. which had greatly dwindled down during the winter months, seems to have taken up again, as the attendance has greatly improved. This encourages us and gives us fresh zeal, and we trust that all may cord to our Father in heaven, until the kingdom of this world shall become the kingdom of our Lord and Saviour, Jesus Christ. A. ROY, Sec.

NORTHERN DIVISION.

**WELLINGTON.**—We are pleased to record that since last month three more have confessed their faith and put on the Lord in His own appointed way. Our Bro. Turner has been taking the services at Petone for the last month, giving Bro. Wright a much-needed rest. Bro. F. M. Turner took the gospel services here, with the above results.

Oct. 10th.

T. W. MASFOLD.

## WEST AUSTRALIA DEPARTMENT.

**NORTH PERTH.**—Church progressing here, and we are constantly having additions from the other colonies. Since

writing last Bro. and Sis. Evert and Bro. Shears from Victoria have been added to our numbers, and every week we are on the look out for visiting brethren. In our growing meeting we have ten (10) preaching brethren, which should augur well for future extension.

Yours fraternally,  
 Oct. 4th A. D. HAYES, ADELPHI, S. D.

**NEW SOUTH WALES DEPARTMENT**

By ARTHUR HARRIS,  
 44 Elizabeth-street, Paddington.

**NOTES.**

Since my last report we have been cheered by several additions. There is a little band of faithful followers at Rockdale, about 8 miles from Sydney, who are still holding up the banner of the cross, and we are glad to say they are meeting with some success.

We had the pleasure and privilege of listening to a soul-winning address from Bro. Clapham, from Corowa, on Thursday evening last. He is, in company with Bro. Johnson of the same place, doing a short sojourn in Sydney.

Bro. Colbourne is going to Newcastle for a month, to follow up the work of Bro. McCrackett, while Bro. McC. is going to labor for three months at Moree. We hope the prayers of the brethren will follow them both, that great good might be accomplished.

**JUNE.**—Added to the church in His own appointed way, August, three sisters and two brothers; and in September, two sisters. Our numbers are now 13. Our experience teaches us that preaching the gospel as written means war, whilst preaching a gospel of convenience means respectability, big congregations and small collections. J. G. SCHMIDT, Sec.

**TASMANIAN DEPARTMENT.**

By A. W. ADAMS,  
 21 Kelly street, Hobart.

**LAUNCESTON.**—We are thankful to report that the cause of the Master is pushing on here. We have baptised seven into the dear name within this last five weeks, and received one by letter, our Bro. Tomkinson from Impression Bay, who we trust will be a great help to us here. There are a number of others just on the point of decision, and will ere long have put on the Lord Jesus. We thank Him for the success so far given, and we are confident it would have been greater had there not been broken services, etc., owing to my compulsory absence from the city. We have had, and are still having great disadvantages to contend against, owing principally to the very bad times experienced here. Launceston, we are told, has never experienced such a period of depression, and this is fully borne out by the fact that at one time there were 5 soup kitchens at work at one time, besides a relief committee, on which your humble servant played a conspicuous part. The poverty and destitution has been, and is at present, very keenly felt here, and our little church has had its share. But we trust that things will soon brighten, and greater will be our success in the good work. Our meetings are being well attended and considerable

interest shown, and we are expecting fresh additions to our numbers, of such as shall be saved.

We are trusting in Him who doeth all things well, and who has promised that His word shall not return unto Him void. We will plant and water, and He will give the increase.

Oct. 16th J. G. P.

**SOUTH AUSTRALIAN DEPARTMENT.**

By Dr. J. C. VESCO, Adelaide

**NOTES.**

Bro. W. W. Tomlinson has been over since Sept. 1st, on a visit for the improvement of his health. He leaves by train on the 16th Oct. He is much better than when he arrived, but he is not quite recovered. Still, apart from unforeseeable accidents there are probably many years of useful and arduous work in him yet. He has not been able to visit and speak nearly so much as his desire prompted, but the brethren at Grote-st. and Queen-st. have had the pleasure of listening to him. We have been very glad to make his acquaintance, and to talk with him about the things of the kingdom, and trust he will be long spared to preach a clear and simple gospel, and teach a plain and definite doctrine.

**QUEEN-ST. SCHOOLS.**—The monthly meeting was held in the Grote street vestry on the evening of Oct. 9th, Dr. Vesco in the chair. Messrs. Messent, Cook and R. Forsyth were appointed a committee to choose certificates of merit. It was decided to have certificates of two different kinds, one for candidates who obtained sixty-six per cent of marks at the examination, and a better quality for those receiving seventy-five per cent and over. The examination is to be held on the evening of Monday, Nov. 27th. Each school will be examined in its own schoolroom, and the examination will be conducted by its superintendent and an assistant chosen by him. As soon afterwards as possible a public meeting will be held, at which the prizes and certificates gained will be distributed to the successful competitors, the time and place to be decided later on. It was recommended that Dec. 31 should be the Sunday which the various schools should set apart for interchanging of speakers to address the children, and that the whole afternoon should be devoted to singing, prayer, Bible reading and addresses, without any class teaching. Eleven names of volunteers to address the schools were forwarded to the union secretaries, and these will be allotted to the different schools by the executive of the Union.

**YORK.**—We have much pleasure in reporting since last that an aged sister has been added to the church meeting.

**STIRLING EAST.**—There are no special items of news. The meetings are very well attended both morning and evening on Lord's days, when prevailing sicknesses are borne in mind. We are receiving assistance through supplies from the city churches.

**NORWOOD.**—During the past month our additions to the church have been as follows: By faith and obedience, two; by letter of commendation, one; making a total of five. One of the three received

was from the Lord's day school. The interest is keeping up very well in the church work in this locality, and we are confident that others will soon take their stand with us. Our anniversary services began yesterday, and Bro. Green preached the Word of life to a good attendance in the morning, exhorting one and all to live for Christ. In the evening we had our usual number—a chapel full. Our anniversary tea and public meeting will (if v) take place on Thursday next.

**QUEEN-ST. SCHOOLS.**—We have to report that Bro. and Sis. Robertson from Dalkey (S.A.) was received into fellowship with us by letter. Yet we are sorry to lose our esteemed Bro. John Vesco who has asked for a letter to Queenstown Church, where he has been laboring for the master. It will be our loss though the brethren gain at Queenstown to have such an able brother. We believe the cause here under our Bro. D'Nei (who has come to labor from Stirling) will be awakened to usefulness. Both our Bro. and Sis. D'Nei are indefatigable visitors. Since coming to this district their hands have been full with sickness and death, and other causes for visiting. T. G. STORR, Sec.

**QUEENSTOWN.**—Propitious weather favored this church throughout its anniversary services and festival, and attendances were very good. On Lord's day, 17th Sep., Dr. Vesco spoke in the morning from Matt. 18: 20; T. J. Gore, M.A., in the afternoon, from John 9: 7; J. C. Dickson, B.A. in the evening.

The tea meeting on the 16th inst. was attended by 120 persons, many coming from other churches whose presence was much appreciated by the local brethren. John Anderson presided ably at the evening meeting, and thoroughly interesting and instructive addresses were delivered by T. J. Gore, Alvin Fischer, and H. D. Spurgeon. The Secretary, R. Harris, read a satisfactory report, showing an increase of 5 members and a total membership of 42. Sundry School scholars, 10, and teachers, 6.

The singing (unaccompanied) under the leadership of A. Wilson deserves special mention as an indication that this department of service in the church is not being neglected. J. W.

**KIRKMODE-ST. NTH ADELAIDE.**—On Sept. 17th Mrs. Ellen Balfour confessed her faith in Christ, and was subsequently immersed and added to the church. On Oct. 1st Miss Agnes Rollbach witnessed the good confession, and was baptised into Christ in the following week. We received a few days ago a sure sign of return from a recently immersed, who are living in the country, and who "on the first day of the week lay by in store as God hath prospered them." Will not others of our united members follow this good example. The meetings at Prospect are being carried on very satisfactorily, and some of the people in the neighborhood are listening to the simple and blessed truth. It has been decided by the S. S. to hold its annual picnic on Nov. 9th, and Bro. Bloss, of Mitcham, has kindly allowed the use of his hall for the occasion. Well the friends keep this in memory, and reserve the holiday for the purpose. At our last business meeting the superintendent announced that 20 persons could had been contributed by the subscribers, he had been able to give a games donation to each of the following churches—The Sick Children's Hospital, the Industrial School for the Blind, and the Home for Incurables.

**GROTEST**—The church in Grotest held its anniversary tea on Oct. 10th. About 160 sat down. At the public meeting, Bro. A. T. Magarry was in the chair. Jas. Manning read the report, so had been added to the church: 31 by faith and baptism, and 29 by letters of transfer. 41 had been commended to sister churches: one had died; and in the revision of the roll 25 names had been taken off, some of whom had united with other churches; the present number of members being over 400. The Sunday school is flourishing with 223 scholars and 17 teachers. Of the scholars 74 belong to the church, and of these 15 have been immersed during the year. The Gilles-st. mission is doing good work, conducted chiefly by the young men, and has a Sunday school of nearly 60 children. The Y.P.S.C.E. consists of 24 active members, 14 associates, and 10 honorary members. The Brethren Society, the Ladies Foreign Mission Band are both doing steady and proper work for the Master.

The chairman urged all to walk in the old paths and not be seeking after novelties. Paul always gave just what he had received faithfully from the glorified Redeemer. Jesus appointed specially to him, that he might receive direct, just the same as he had been given to the eleven during the forty days of the Lord's teaching after the resurrection. And we should be careful and content to preach and teach and hear, not doubtful doctrine, however novel and attractive, but know what we know for certain has been received from Christ.

H. D. Smith said Christianity has two objects, viz. to make perfect men and perfect societies. He believes in the grand possibilities of Christianity, though there may seldom if ever be a perfect man. As individuals we have a two-fold relation, towards God and towards man. Unfortunately much of our Christianity is lapsed. It is right to maintain a proper relation to God, to love Him and worship Him. But we must not only love the Lord, but love our neighbors as ourselves. This is often difficult. Some neighbors are difficult to love. But both phases of love, the human and the divine, must be found in us. And in order to "go on unto perfection," we must seek to alter every wrong thing in political, social, and commercial life, not divorce our religion from our relations in any of these spheres, but to what extent we are involved in them, be better and do better in them because of our Christianity. Let our light shine, and preserve from corruption by the savour of the salt which is in us.

W. W. Tomlinson, on behalf of the Wimmera, and all the Victorian brethren, and their committee wished "success to the church." He spoke of the work in the country districts, seeking to enlist the sympathy of the city churches on their behalf. In America, to be understood, the strength of our cause is in the country places rather than in the cities, and perhaps in Australia we are neglecting the real source of strength in concentrating too much effort upon the towns. In nine years in the Wimmera, the churches have increased from 4 to 19, and the membership from 70 to about 450. The work had been done too, chiefly by personal and individual contact of man and man, rather than by any opportunity for large efforts. The records of one or two interesting instances of conversions in the country.

John Verco spoke about "preparing the disciples in the temple at Grotest." He said Jehovah, the good King, so should we. The temple—the house of God—is the Church

of God. The divisions among God's people are the breaches to be repaired. The temple as it came from the hands of the apostles was perfect and grandly beautiful, but superstition, and human tradition, and will worship, have marred it with breaches. Our work as those who love God is to repair these and restore the temple as it was at first. And we must be careful to prevent new breaches from forming. Cracks form in new walls, as well as in old ones, and we need a word of caution today. In allying ourselves with societies and unions outside the Church of Christ—the Christian Sociology Society, the Pleasant Sunday Afternoon Society, yes, and even the Christian Endeavor Society. When we see on a day other than the first day of the week, the Lord's table spread for all to partake of who belong to any of the Endeavor Societies in the union, it is time to think whether we are not tending to make a breach in the wall of God's temple. He referred to the veterans of S.A., living and dead, who gave talents, time, and gold to build up the walls, and called on all to recognize the heritage and keep them intact.

Bro. Gore proposed a comprehensive vote of thanks, not omitting those who had so tastefully decorated the chapel with flowers, and who had contributed to the pleasure of the evening by their well-rendered spiritual songs. It was carried by acclamation.

**HINDMARSH**—On the 4th inst. the church here held her usual quarterly business meeting. There were not so many present as we could have wished, doubtless owing to the fact that the anniversary had been held for the following week. The meeting was quickly disposed of, and the meeting then merged into one of praise and prayer. We were glad to hear the voices of many who seldom come together week evenings blending with those of the customary week night worshippers for blessings at the throne of grace. Why not try *always* to be present, beloved friends? You miss much blessing.

The anniversary services were begun Lord's day, Oct. 8th. Bro. J. C. Dickson addressed the church in the morning. Bro. A. C. Rankine preaching in the evening. Their words came with much acceptance, and we are thankful for their visit. The chapel was overcrowded in the evening, thus showing the wisdom of the enlargement.

The tea and public meeting was held this year on Wednesday. These gatherings were well up to, if not surpassing those of former years. The tea was excellent in every detail, decorations beautiful, service out, and our hearts made glad by the presence of many old and valued Christian friends, a Sister Taylor, one of the earliest members, being present. What reminiscences of former years must have been awakened in her as she met with us after nearly four decades! What a history the church has made during the same period! Has it been recalled? has it? May the out of all grace and forgiveness blot out all past transgressions, for His sake and mercy's sake, granting us His grace and help and blessing for the time to come.

From the report (read by Bro. H. D. Smith) we gather the church has existed over 35 years. The first meeting was held 10th June, 1857. Our last anniversary meeting merged into the reopening and enlargement—in January last. This building is the first step taken by the infant church to provide a meeting house in

which to worship God. This erection was the small, unpretentious structure which once stood alongside the present building; but having fulfilled its purpose, was demolished some years ago. As the cause grew the needs arose for the *new-lace chapel* as it was for many years called. Then later on the church built the lecture hall and class rooms for the use of the Sunday school, and last year the additions to chapel and class rooms were accomplished, thus keeping well abreast of the church's needs. These latest additions have been made at a cost of £200, £100 of which was raised on mortgage. Everything has been carried out with the most hearty and kindly feeling by every one concerned, and splendid arrangements, we think, have been made to cope with our liabilities; and the treasurers hope next quarter day to pay the first instalment of £25 or £50 towards the liquidation of the debt.

Steady progress has been made during the year in the various departments of church work. The Sunday school is steadily increasing, and even with our increased room, difficulty is felt in accommodating the children, who number 307, taught by 27 teachers, assisted by the Christian Endeavor. This society has increased in numbers and usefulness during the year.

The Students' Class formed in March last numbers 15, most of whom have gone through the series of subjects chosen.

Brethren Maggs and Taylor continue to render valuable services in the praise part of the worship. The Missionary Society also find valued servants and helpers in Sisters Mrs. and Miss McCracken. This society has labored for the various objects of its mission some £20 during the year. We are hoping still to be able to send funds for this great commission of our Lord and Master to the Church—"preaching the gospel to every creature."

The church mourned the removal by death of seven of her members during the year. Our aged Sister Pearce was buried the day preceding our tea meeting. Her loss is their eternal gain.

The preached gospel has won its way to some hearts. 25 have been added by faith and baptism, and blessed be His fair name, four have been by grace divine restored to fellowship, one of them returning after an excellent term on our beloved Bro. Dr. J. C. Verco. We have often expressed a desire to have this witness sermon circulated through the press; it is entitled "The Church of God" 12 have also been received by letter, making a total of 41 additions. The losses have been 19—7 transferred to be with Christ, 3 transferred to other churches, 7 left or lapsed. For the latter number our hearts are ever sad; we follow them with our prayers. The present membership is 350. The income from all sources has been £24-3. The public meeting was presided over by B. Gould, Esq., one of our town councillors, who made a most excellent chairman; we feel we owe a debt of gratitude to Mr. Gould for his grand address. Brethren M. W. Green, J. Verco,

J. Gore, A. C. Rankine, H. D. Smith and T. E. Verco were in the platform, and took part in the meeting. Our hearts also with thankfulness to our heavenly Father for all His favors during the past. May the church at Robert-street be thought worthy still to receive of His fulness, and of the riches of His grace. May she press forward and become enriched in every good word and work for her Lord and Master Jesus Christ. A.G.

## LATE NEWS.

## ACCIDENT TO M. W. GREEN.

The brotherhood will be exceedingly grieved to hear of the serious accident which has befallen M. Wood Green. He had been to Kangarilla, a township in the hills near Adelaide, lecturing on the evening of Friday, Oct. 20, and was coming down the hillside to Happy Valley on his tricycle about eleven o'clock at night. He passed an acquaintance on the way, and had a word or two with him, and wished him a safe journey. About five minutes afterwards the friend found Mr. Green in the road unconscious, and with a wound in the left forehead and temple. Mr. Green was conveyed to the house of Mr. Mann, the resident engineer of the Happy Valley waterworks, and has been lying there since. The local medical practitioner has been in attendance, and Dr. Verco has seen him on Saturday morning. At the time of writing (10 p.m. on Sunday morning) he is still unconscious, not having spoken since the occurrence of the accident. He is suffering from severe concussion of the brain, and his chances of recovery are very few and small. Monday, 11 a.m.—The doctor, at the morning visit, reports unfavorably on the patient's condition, and holds out less hope of recovery than yesterday.

23rd Oct

J. C. V.

LATER.—When going to press we received the following telegram from Bro. M. W. Green, jun., who went to Adelaide immediately he heard of the accident:—"Father better; semi-conscious. Dr. Verco has now every hope of his recovery."

We deeply sympathise with the family, and earnestly pray that our brother may be long spared to work for the Master.—[Eds.]

## VICTORIAN DEPARTMENT.

By J. PITTMAN, *Anti-Slavery, Arrivals.*

## MISSIONARY SUNDAY

## HOME MISSIONS.

VICTORIAN CHURCHES  
(CITY AND SUBURBAN).

## LORD'S DAY, DEC. 3.

## NOTES.

The additions to the churches reported during the month are as follows:—Berwick, 2; Newmarket, 1; Lygon-st., 1; East Brunswick, 2; Malvern, 1 (from Rescue Home); Crowsa, 1; Polkeminett, 1; Brunswick, 1; N. Carlton, 4; South Melbourne, 1; Parkhurst, 2; Benevo 1; Galquill, 1; Ballarat East, 4.

It is a great pleasure to us to be able to give such a good list of contributions to our Rescue Home this month. Our indebtedness is now reduced to about £47. By a reference to above named list our friends will note a good example at Nth. Adelaide, which might be followed greatly to our advantage. We assure our friends that we can make far better use of the money than the Tramway Co. Special thanks are due to Newmarket and Ascot Vale for their kind offers. We trust that our little book

on "Shadow of Heavenly Things" will meet with a ready sale, not for its merits, we fear they are nil—but for the Rescue Home's sake. J. AND I. PITTMAN.

We are very sorry to note that the Home Mission Fund is so much in arrears. The churches all through the colony should make a great effort, beginning just now, to make the coming Home Mission Sunday (1st in December) a marked success. Let us hope that the deficit will be cleared off, and a good sum left in hand to meet expenses up to Annual Meeting.

Bro. Ferdinand Pittman has accepted an engagement with the Queensland brethren to preach at Swanton-st. Chapel on the 20th of November. The Lord has greatly blessed his efforts at Ilwrick; and we know something of the sorrow with which they will part with him.

Bro. M. Black and his young wife were the centre of a large gathering of brethren and sisters at Swanton-st. chapel on the evening before their departure from this colony. The evening was a most enjoyable one, and as our brother said, would not soon be forgotten.

On the evening of the 11th Oct. a pleasant company of the Lygon-st. members took part in the scheme of labor on the evening of Bro. P. A. Dickson, who has returned to his labors in Brisbane. Kindly speeches were given, and it is quite certain that our good brother will feel as he goes back to his work that he has a warm place in the heart of the Lygon-st. church, and we can venture to say the same of all the brethren who know him.

## Loved Ones Come Before

MALES.—Sister Sarah A. I. Males, who was a member of the Church of Christ, Rockdale, N. S. Wales, fell asleep in Jesus on Sept. 5th, after a short illness. She had been connected some time with the "Salvation Army," but seeing the way of the Lord more clearly, she was immersed upon a confession of her faith in the Lord Jesus about eleven months ago. She was truly a Christlike Christian, and a most devoted and untrusting worker for her Lord. She was a loving wife, and a kind affectionate mother, and we deeply sympathise with our Bro. Males and the large family, who have been sorely bereaved. During the short time she was connected with the church she did a good work, and the little church at Rockdale "greatly miss her," for she was always present. (Sydney.) J. C. JONES.

JONES.—Our aged Sis. Elizabeth Jones passed away with Christ on Wednesday evening, 4th Inst. She was an old home-bred, faithful, and an ardent Christian of 55 years. She first met with the church, which at that time met in Franklin-st., and later on with the church in Grate-st. After leaving Grate-st. our sister with her husband and a few others used to meet together for the breaking of the loaf. For a long time now Sis. Jones had remained at home through failing health, and for the last eight months had been confined to the house entirely. The testimony of one who knew her intimately is that the never once lost implicit trust in God. Our sister had reached the advanced age of 75 years. Her husband passed away a year and five months ago. Our brother and sister have left a family of ten, all of whom are in Christ. They sorrow but as those who

have no hope, for Christ is their hope. May the Lord bless them. Our sister was often dwelling on the subject of the second coming of our Lord.

"There are higher calls than these I know,  
Lands where no man has been,  
Fields where immortal flowers bloom,  
And fields that never die;  
There are dimmer shores than stars are ever dim,  
Where the moon forever gleams,  
And the sun's beams of life and light  
 Sweep over the crystal streams."  
Oct. 10th. J. C. DICKSON.

LEE.—The Church at Surrey Hills has been called upon to mourn the loss of one of its deacons in the person of Bro. Edwin Lee. On the morning of the 28th August, our brother, who had reached the fringe of 75, quietly and peacefully, unobserved by any one, passed away from this scene of turmoil and sin to the perfect rest and joy of heaven. The illness from which he suffered though painful, was of short duration, and was borne with all the patience and fortitude of faith which had distinguished his whole Christian career. Not possessed with oratorical powers, our brother was seldom heard in the public instruction of the church, and yet he did perhaps more than anyone else in the congregation to comfort in the faith and fortitude of the spiritual life of his fellow-members, by the manner in which he lived the Lord Jesus Christ. Never boastful, but always humble and teachable as a little child, sympathetic and kind, generous and unselfish, enthusiastic and spiritually minded, all, both young and old, were drawn to him by his ready and unobtrusive attraction. He leaves a sorrowing widow, who is also a consistent member of the church, but no family. His body was laid to rest in the Hooroads Cemetery, and an in-memorial sermon, based on Heb. 11: 27, 8, was preached by the writer on the following Sabbath. The following is the text of a framed address recently signed and presented by the officers to Sis. Lee:—"We the undersigned officers of the Church of Christ meeting at Surrey Hills, wish to offer you our sincere condolences upon the loss which you have sustained in the removal by death of your faithful partner and our fellow laborer, Bro. Edwin Lee. Words are inadequate to tell how dearly he was beloved by us all, and how sorely we miss the pleasure of his society, the helpfulness of his counsel, the inspiration of his zeal, and the example of his quiet, unobtrusive and always consistent Christian life. We are sorely bereaved. During the short time she was connected with the church she did a good work, and the little church at Rockdale "greatly miss her," for she was always present. (Sydney.) J. C. JONES.—Our aged Sis. Elizabeth Jones passed away with Christ on Wednesday evening, 4th Inst. She was an old home-bred, faithful, and an ardent Christian of 55 years. She first met with the church, which at that time met in Franklin-st., and later on with the church in Grate-st. After leaving Grate-st. our sister with her husband and a few others used to meet together for the breaking of the loaf. For a long time now Sis. Jones had remained at home through failing health, and for the last eight months had been confined to the house entirely. The testimony of one who knew her intimately is that the never once lost implicit trust in God. Our sister had reached the advanced age of 75 years. Her husband passed away a year and five months ago. Our brother and sister have left a family of ten, all of whom are in Christ. They sorrow but as those who

**ROEBUCK.**—On Feb. 27th, 1893, at Auckland, our esteemed Sister Roebuck passed away to her rest at the advanced age of 77 years. Our dear sister was the wife of Bro. Roebuck, a respected elder of the church here, and a devoted follower of the Master. Our dear Sister Roebuck were immersed as far back as 1850, at Elstree-st. chapel, England, by Bro. John Black, and have ever since been faithful followers of Jesus Christ. Our sister particularly valued the meetings on Lord's day mornings for the breaking of bread, etc., at which, during her 27 years residence here she has not failed to attend, except during sickness. We can also say heartily, that she was a devoted wife, a kind mother, and a sympathizing neighbor. Our Bro and Sister Roebuck celebrated their golden wedding during Feb. 1887, in the Cook-street chapel, about 200 persons being present, so it will be seen that they lived in married life 56 years. We deeply sympathize with our aged brother in his bereavement, which he feels much, but so do we as those who have no hope. Our sister leaves 2 sons, 4 daughters, 46 grand-children, and 2 great-grandchildren. C. C.

**KNAPP.**—Last Lord's day, Oct. 1st, at Spring Grove, our esteemed Bro and Sis. Alfred and Ida Knapp, were called upon to part with one of their dear girls, Constance.

The dear one had been unwell for a few days, yet no fears were entertained as to her speedy recovery till early Sunday morning, when signs of internal hemorrhage were noticed, then the rapidly, though quietly, passed away. Much sympathy is felt for our brother and sister in their sudden bereavement. They look forward to another meeting by and by, which thought sustains them, enabling them to say, "Thy will, O Lord, be done." On Monday evening our brethren Bate and Griffiths met at the grave, whence little Conny's body was borne by some of the S.S. scholars. Our brothers spoke in solemn terms to the large number of friends who were gathered around. Many a tear was seen to fall when at the conclusion we sang, "Safe in the arms of Jesus." H. L.

## Book Notices.

"Shadow of Heavenly Things."—This is the title of a new book just out from the pen of Bro J. Pittman. The object of the book is to place before the reader the gospel plan of salvation illustrated in the Tabernacle Service. In the first place the book is written in an attractive manner. It is not wordy but still it is plain. The arguments used are simply irresistible to the mind which has any regard whatever for simple Bible truths. The simple merits of the book should insure it a wide circulation and many readers. But when we read on the title page that the profits of the book are to be entirely devoted to the Rescue Home, under the charge of the writer, we feel sure that it must have a large sale. Orders may be sent to J. Pittman, Albion Avenue, Armadale, or the Austral Publishing Co. For particulars see our back page.

**Linsey Woolsey, and Other Addresses.**—This book just to hand from the Standard Publishing Co., Cincinnati, Ohio, U.S.A. It has over 300 pages, and is attractively put up. It consists of 14 addresses by the late Isaac Errett. These addresses are very interesting. The following are a few of the subjects dealt with—Linsey Woolsey, The Progressive Develop-

ment of Religion, Opportunity and Opposition, Benjamin Franklin, A Plea for Home Missions, A View of the History of our Race, The Lessons of a Century, Foreign Missions, Bible Translation, Singleness and Worthiness of Purpose, A Noble Friend of Humanity, Opposition to Science, Fifty-nine Years of History, etc. It may truly be said of our late brother—"He, being dead, yet speaketh." The book may be ordered through the Austral Publishing Co. Price, 6/6.

"Bible Lamps for Little Feet." Chas. B. Morrell, M.D. Standard Publishing Company, Cincinnati, O. Cloth, illustrated, 48 colored plates. Price, 8/6.

This book is a new departure in the line of juvenile literature. It is intended to take the place of the light and trashy stories that are usually offered for children's readings. It is constructed upon a definite plan, which is admirably carried out. Amusement, instruction and religious training are blended in such a manner that the character of the child is built up. There are forty-eight Bible stories cleverly written and entirely un denominational. These stories are illustrated by forty-eight colored plates that are pictorially explanatory. Instruction in the art of toy making is given in the form of a series of sketches under the general title of the Inglenook Stories, and interspersed stories, cleanly and entertainingly written, hold the interest of the child for weeks. State studies for reproduction, Bible sketches to develop the desire to study the Bible, and many other features make this book not only a novelty, but a valuable addition to the family circle. For a handy helper when the children need soothing and entertaining it is unsurpassed by anything in the market.

May be ordered through Austral Publishing Co.

## Acknowledgments.

### RESCUE HOME.

The following received with many thanks.—Col. card, Mrs. E. Fischer, N. Adelaide, S.A. 15/6; C. Lygon-street, 3/3; Sunday school class, Mrs. McClure, Drummond, 5/6; E.H. St. Kilda, 2/6; L.R. Swanston-street, 1/2; W.G.S., Foster, Vic., 1/1; Mr. and Mrs. Hoyle, Kangaroo Flat, 1/1; Mrs. Halsey, W.C.T.U., 10/6; Col. card, Miss Hagger, Prahran, 1/8; Col. card, Miss Nellie Eadie, Bundamba, Q., 1/1; Mrs. F. Zelius, Doncaster, 1/1; "From a Brother," Sutton Grange, 15/6; Mr. Jackel, Berwick, 10/6; Collection at Lecture, Berwick, 1/15 3d.; Mrs. Matthews, Berwick, 5/6; Col. card, Mrs. Shaw, Ballarat, 1/1; Tram fares saved by walking to and from chapel, Bro. Verze, N. Adelaide, 1/2 2s 6d.; Col. bag, Mrs. Henshaw's Bible class, N. Adelaide, 1/3 2s; Mrs. Henshaw, N. Adelaide, 5/6; Col. card, Mrs. C. Williams, Sandmere, 1/8; 8/6; Col. card, Miss S. Rogers, Miram Piram, per Mrs. Williams, 1/1 13s 3d.; Mrs. C. W. McClure, Carlisle, 10/6; Proceeds of Entertainment, Newmarket, 1/3 10s; A Sister, Malvern, 1/1; Mr. J. T. Russell, Hanger, Vic., 10/6; Collection at Service of Song, Ascot Vale, 1/1; Col. card, Miss J. Jenkins, Hurlingham, 10/6; "Isolation Brethren," Zeehan, Tas., per P., 10/6; W.C.T.U. Collingwood Branch, per Mrs. Rowley, 1/1.

### FOREIGN MISSIONS

(1) S.S. Folkemert, per J. McDonald, 6/1; Bargerath church (July col.), per F. Everett, 11/6; Bro. J. K., 1/2.

### VICTORIAN MISSION FUND.

RECEIPTS TO 23RD OCTOBER.

Bro W. T. Smith, Foster, 1/1; Bro Quilliam, Prahran, 1/10; Bro. T. Collis, 5/6; Bro. W. L. Stewart, 1/1; A Sister, Maldon, 5/6; Sister C. Stevenson, St. Kilda, 1/1; Sisters' Executive 6/9; Church, Fernhurst, 1/3; Church, Corowa and Walgungun, 1/8 6d.; Church, Surrey Hills, 1/2 10s. do, do, per Sisters, 13/6; Church, Ascot Vale, per Sisters, 12/6; Church, Lygon-street, per Sister Zosky, 18/6; Church, Warrnambool, per Sis E. McCullough, 1/1; Church, Galanul, 1/2 5s. 11d.; Wimmera United E. Fund, 1/9 11s.; Ashton Request (final instalment), 1/90; Total, 154 15s 10d.  
157 Swanston-st., W. C. THURGOOD, Treasurer.

### VICTORIAN RELIEF COMMITTEE

A Brother, N. Melb., 1/1; A Sister Maldon, 5/1; Tully, 3/6; Bro. W. C. Withshire, Portland, 1/1; Church, Bendigo, 11/7; Church, at Bro. Lowen's house, Doncaster, 1/5 9d.; Sis. Lonie, Lygon-st., 1/1; Bro. B. Hill, St. Kilda, 5/6; Bro. Russell, N. Melb., 3/6; Bro. W. C. Hooper, Glenelg, S.A., 4/6; Bro. Aurisch, Berwick, 2/6; A Brother, 15/6; Bro. G. Duckett, Wedderburn, 2/6.

Bro W. Pattison, Fernhurst, meat and rabbits; Bro. Jas. Wylie, 50 loaves; Bro. Russell, N. Melb., bread (regular supply); Bro. Monk, Barmet, Tuck and Hayes, Cheltenham, vegetables (regular supply); Sisters Kelly Malvern, Wil-on Doncaster, Timmins Lygon-st., H. Lyall Swanston-st., Lonie Lygon-st., Hinze Lygon-st., Roberts Malvern, Kirnigand Sisters at Corowa, per Sis. McGowan, parcels of clothing from each; Bro F. A. Kemp, meat; Church, Port Fairy, 1 sack flour, 1 bag oatmeal; A Brother 12 lb. tea; Bro W. C. Thurgood, load of wood; Chetwynd-st. Endover Class, 50 lb. flour; Sis. Collings, Taradale, box of butter.

259 Lt. Collins st., W. C. CRAIGIE, Treasurer.

**NOTE.**—Owing to the scarcity of funds it has been rendered necessary to only continue fortnightly instead of weekly supplies, and even this will have to be discontinued unless prompt assistance is sent up to, and inclusive of Saturday, 14th Oct, 626 families have been given out, this number 497 were families of members and 135 non-members, but many of the latter class have children in our Sunday Schools. It should be explained that this does not mean that 626 different families have had relief, as some have been assisted repeatedly.

Brethren sending perishable goods should take note of the dates the committee will distribute, viz., 28th Oct, and thereafter fortnightly unless compelled to discontinue for want of funds. M. McLELLAN, Sec.

### SUBSCRIPTIONS RECEIVED.

E. R. Warne, 8/6; Jno. Gray, 5/14; Jas. Nelson, 5/2/6; J. P. Muir, G. E. Wood, 4/6; D. W. Moyle, per J. G. Coah, 3/6; Paternoster, 13/6; Pyke, 12/6; Smyth, 11/6; T. Collis, W. H. Perkins, W. H. Stewart, 10/6; Somerville, W. R. Perkins, W. Clifford, E. Hunt, per Collis, R. Barrie, 9/6; C. A. Hall, 8/6; House warr., J. Fisher, R. Burden, Mrs. Filmer (Hamilton), W. M. Crawford, E. Grinths, Duckett, Mrs. Gillespie, W. Munse, Zelius, Worden, W. Spurr, D. Duff, 5/6.  
117 Swanston-st., M. McLELLAN, Manager.

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Sole Representative in Australia—

**I. CRAWFORD BRADLEY,**

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