

THE AUSTRALASIAN CHRISTIAN STANDARD

VOL. VIII—No. 12. MELBOURNE, DECEMBER, 1893. Subscription 5/- per annum post free.

Current Topics.

ARE THERE MISTAKES IN THE BIBLE.—The Higher Criticism controversy seems to have taken a new lease of life in England lately. Recently Dr. Clifford and Rev. John Urquhart came into collision and held a public discussion. When the report of this discussion appeared in the *Christian Commonwealth* the Editor of that journal sent out invitations to many of the leading men of England to express their opinions on the subject. We do not think our space in this department, this month, can be better occupied than in producing a few of these letters.

PROFESSOR SAYCE, M.A., LL.D., *Queen's College, Oxford.*—The doctrine of the absolute inerrancy of Scripture maintained by Mr. Urquhart is an importation into Europe of the doctrine of the absolute inerrancy of the Vedas maintained for many centuries by the Hindu Brahmins. But I look in vain for it among the formularies and authoritative teachings of the historical Christian Church. And at the present day it seems to me likely to produce nothing but scepticism among educated persons who have been taught to reason, and who are

acquainted with the results of modern philology, archaeology, and natural science.

The doctrine logically involves the belief—from which the Hindu expounders of it have not shrunk—that every letter, vowelmark, and stop in the sacred record is inspired and inerrant. In the case of the Vedas, which must have been translated into a foreign language, and which have been handed down by trained schools of oral reciters, the belief can be defended; in the case of the Christian Scriptures it leads to the logical contradiction that whereas God provided that the original Hebrew, Aramaic, and Greek texts should be inerrant, He omitted to do this in the case of the translations which have constituted the Bible of the majority of Christians for such a length of time. The safeguard of inerrancy was thus removed at the very moment when the necessity for it arose.

I see that Mr. Urquhart makes an appeal to the results of Oriental archaeology in support of his views. I can only say that, as far as I know anything about these results, they emphatically contradict the doctrine of the absolute inerrancy of Scripture. The Assyrian inscriptions, for example, have shown that the chronology of the Book of Kings is hopelessly wrong, and that while the compiler of the books has quoted honestly and fully from older and for the most part contemporaneous

documents, the imperfection of his materials has caused him to fall into precisely the same errors as a modern historian would be likely to fall into under similar circumstances.

The doctrine of verbal inspiration is, in fact, a modern doctrine which has been substituted for the ancient Catholic doctrine of Canonicy. It receives no countenance from the articles of the Anglican Church which lay down that "Holy Scripture containeth all things necessary to salvation," and go on to define Holy Scripture in the old way as "those canonical books of the Old and New Testament of whose authority was never any doubt in the Church."

REV. DR. ADAMSON, Ex-President of *the Evangelical Union of Scotland.*

—Before the question can be properly settled, as to whether there are mistakes in Bible, there are some preliminary matters which would require careful consideration. Because these preliminary topics were not considered, with any degree of fulness, the debate you reported last week cannot be productive of much lasting benefit to those who heard or read it.

1. Which Bible is referred to in the question? Is it the Bible as it came from the hands of the holy men who wrote it, or is it the Bible as we have it in the various translations which are used all over the world at the present day? So far

as I know, there is no person who would for a moment contend that any of the Bibles now in use are free from errors. They all contain mistakes. This would be admitted by the Rev. John Urquhart as well as by Dr. Clifford. It is, therefore, of the greatest importance that a proper definition be given of the Bible, which is said, on the one hand, to contain no errors, and, on the other, that it errs in some of its statements.

2. What mistakes are referred to? It is admitted on all sides that there are errors in the Text and that there are errors in the Translations. No person who has any right to speak on the subject would even for one moment contend that a perfect text of either the Old Testament or New Testament exists, or that either the readings or translations of the Scriptures, in use, were infallible in these particulars. On this point both Dr. Clifford and his opponent would agree.

3. Neither can it be contended that all the statements in the Bible are true. To be plain, there are lies in the Bible, and these, of course, are moral mistakes of the most serious kind. Some of the devil's words are of this character, and there are not a few of human words of a like nature. Here, too, all stand on the same ground.

4. Then, again, there are various documents quoted by the sacred writers, when producing their books, which may contain errors both of a historical and doctrinal nature, and for which the writers cannot in fairness be held responsible. These errors, if they exist, cannot be attributed to the sacred penmen except where the statements are endorsed. Here also both parties might shake hands.

5. Leaving all these things aside, the question has to be faced, Is the Bible Inerrant? It seems to me that it is a most foolish task in the opening of a discussion

to undertake to prove that it is. Mr. Urquhart did not attempt to do so, except by inference. His argument was, the Bible is a verbally inspired book, therefore it is inerrant. But the dullest thinker can see that the premise cannot bear this conclusion. The contention on the other side is, that the inspiration of the Bible allows certain mistakes without invalidating its authority and divinity. It is not for the upholder of the inerrancy of the Bible to prove its inerrancy, but those who deny its inerrancy should endeavour to make good their contention. They should, in other words, point out the errors that they think it contains and then they could be logically met. For my own part, I am in an undetermined condition of mind on the subject. The time has not yet come when it is possible to settle the question with any great degree of confidence. All the facts of sacred and profane history so-called are not known, and until these are known, it would be folly to close one's mind on the subject. This also I know, that if I had come to the conclusion that the Bible was errant, because of what was pointed out to me as errors 30 years ago, and which, at the time, looked to me like mistakes, I would have been led astray, and may have made shipwreck of my faith. What I advise all young men to do is, "Keep an open mind on this question; affirm what you like, but take care what you deny."

REV. ARCHIBALD G. BROWN, of East London Tabernacle.—To me there is either verbal inspiration or no inspiration at all. Scripture consists of words, and if they are not inspired, what is? There can be no expression of infallible thought but in infallible language. The thought is only known by its language, for the language is the thought.

Personally I am quite content with Jesus Christ as a Biblical critic. To

Him, beyond all question, the Scriptures were in the most literal sense the Word of God. He was not troubled with any doubts. Faith in Christ and doubt about the Pentateuch is impossible. Christ refuses such an admixture, and plainly declares "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believed not his writings, how shall ye believe My words?"

Dr. Clifford's reference to Jeremiah 20, is the weakest thing I have ever read. There can be a *verbatim* report of what a man says without the reporter being held responsible for the utterance. An inspired record of an experience is not necessarily an inspired experience. An infidel said lately, "There is no need now for us to attack the Bible, the ministers are doing our work for us." I fear it is sadly true. Excuse these few lines in answer to your request as I am pressed greatly with work, making preparations for leaving England next week. I accept the New Testament because it is the continuation of the old, and that bears the stamp of Jesus Christ on all its jots and tittles.

DR. PARKER, in the course of his sermon in the City Temple recently, said:—"There are many men who do not see anything in the Bible more than a book. They call it literature. I believe some have gone so far as to call it a record, and others have enlarged themselves into an adjective and called it a progressive record. No, no. It is a record, no doubt, and it is a progressive record, no doubt, but it is a revelation; and within the genius and fire of revelation, properly understood, the grammarian has no place. He must pack up his traps and go to any lodging that will take him in for the night. Here is a man going to parse the Bible, to chew its monosyllables be-

tween his molar teeth. He is the only man that cannot handle the Bible. But there are experts. Where? I was brought up under an expert. That expert was my mother. Mothers are experts as well as parsing men and gerund-grinders. Broken hearts are specialists. The man who has just buried his first-born is an expert in some parts of the Bible. We must not have the word expert limited to some little grammarian in the retail trade. There are poets, mothers, idealists, dreamers, prophets, men of fire, Pentecostal men, and they must come along to complete all commentary. Do we exclude, then, the verbal man? Nothing of the kind. But we tell him when to sit down—and he has long spells of sitting. "As for the Bible, dear sweet old book, yet to be commented upon by the living mother, I am just as little anxious about it as I am about the solar system. What used to be called infidelity outside, is now called the higher criticism inside. Certainly it makes a great difference whether you are outside or inside. But I am giving the Bible a little time. It is very awkward now, and shows but little sympathy with present activities and fussinesses, but whilst the Bible is undergoing this process and that process, the Bible Society is printing more copies than ever. I call that adding insult to injury. Give the Bible time. It has shed off a good many measles, and sloughed off a good deal of scarlet fever, and come up out of many a struggle. And the Bible was never so much a revelation to me as it is this morning. It grows upon me. I love the Bible because, as Coleridge says, 'the Bible finds me.' That is inspiration!"

We do not think that the above represents the mature judgment of these men, yet it certainly shows very plainly the drift of current thought on this all-absorbing theme. We are not at all afraid of the safety of the Old Book, but believe that it will come out of it all more than victorious.

THE AUSTRALASIAN

Christian Standard.

MELBOURNE, DECEMBER, 1893.

EDITORS

F. G. DUNN, 117 Swanston-st., Melbourne
A. H. MASTON, 528 Elizabeth-st., Melbourne

PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. H. Maston," and should be handed not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 10th, New South Wales, South Australia, Tasmania, and Queensland by the 15th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

Subscription, 5s. per annum, post free, to any part of the world.

M. McLELLIN,
Manager and Publisher.

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

INDIVIDUAL RESPONSIBILITY.

IS IT IN DANGER OF BEING LOST?

ALTHOUGH the question of the relation of Church and State may be regarded as settled so far as these colonies are concerned, it does not follow that no attempts are being made to reverse the policy adopted in earlier years. It is possible indeed that many of the rising generation know little or nothing of the history of the conflict, which, from the days of the reformation, has been going on in regard to this question. The older generation, coming fresh from lands where National churches were in existence, had lively recollections of the disabilities under which nonconformist bodies laboured, and therefore readily endorsed the proposals which resulted in the complete severance of Church and State in the land of their adoption. With them no argument is needed to demonstrate the wisdom of keeping asunder that which God

has not joined together. There are many others, however, who seem ignorant of the past or seem incapable of receiving the lessons which history so eloquently teaches. This is specially the case in regard to the adherents of the Church of Rome, who following blindly the lead of their priestly rulers would again allow the fusion of the spiritual and the temporal to take place. That the Vatican has never acquiesced in her deposition from temporal power is a fact well and widely known. That even now she is intriguing with all the great powers and endeavouring to sway their policy is plainly evident to all the readers of current history.

Every opportunity presented is eagerly seized upon, and the dilemma of nations is her opportunity to assert her right to be heard in the councils of state. Hence we are not surprised to learn by a late cablegram from Europe that "M. Pion, a well-known French politician who has recently had several audiences of Pope Leo xiii., asserts that His Holiness has been the primary promoter of the alliance between France and Russia." Thus in the effort to regain her lost supremacy no stone is left unturned. Every movement that seems to give a favourable opportunity is used as a lever to restore her ancient prestige and power. The passing of the Woman's Suffrage Bill in New Zealand places in her hand a trump card which she is not slow to play. Hear what the *Argus* has to say:—

"One of the earliest movements resulting from woman's suffrage in New Zealand has been a demonstration against the secular educational system of the colony. An Anglican prelate, Bishop Nevill, has already summoned a rally inviting enfranchised women to undo the hard-work of male politicians in this matter, and the spirit with which the Roman Catholic clergy intend to enter upon the crusade is sufficiently shown by a news item published a few days ago. The sisters resident in various Catholic convents have been placed upon the editorial roll

obviously with the intention that their votes shall be exercised at the polls. In what manner they can be exercised there can be no doubt. It will be a small but emphatic block vote given under ecclesiastical direction. And of the many novel developments which it was imagined might happen through the most hasty legislative experiment yet tried in any of the colonies, this will assuredly be the most singular. It will be a direct interference in active politics by ladies who, for religious reasons, have voluntarily cut themselves off from the world and from all avenues of information which would enable them to form correct political judgments. Numerically the votes of the nuns of every religious order in New Zealand may count for very little, but the thorough organisation long existing among the Catholic party on the education question has also to be reckoned with. The Irish vote has always been sold for denominationalism, and the enfranchisement of women will therefore give an immense accession to the power of the priesthood upon this matter.

At the present time we have no intention of discussing at length the merits or demerits of our national system of education. We content ourselves with saying that we will never be parties to sanctioning the State becoming the religious instructor of our young. We hold as a vital principle from which there can be no departure, that it is the duty of the religious to impart religious instruction, and that secular institutions have no part or lot in the matter.

Our object, however, as we have said, is not to discuss this question, but rather to point out the tendency that seems to prevail with many of looking to the State for doing that which is rather the function of the individual. It is freely admitted that it is the duty of the State so to legislate as to "make it difficult to do wrong and easy to do right." To accomplish this end it is necessary that the best and wisest laws should be placed upon the statute book and duly enforced. More than this the State cannot do.

But the passing of mere law will in itself accomplish little good, if the result of doing so should lead

people to relax individual effort in fostering the principles the laws are supposed to embody. Even supposing it were admissible to require the state to become religious educators, would the gain be as great as the supporters of such a course seem to imagine? We think not. Would not the adoption of such a policy at once practically shift the burden of responsibility from the shoulders of parents and religious teachers to that of the state. No one who knows anything of human nature will doubt for a moment that this would be the inevitable result. Even the very hope and expectation that such a measure will sooner or later pass into law has a paralysing effect. Were it realised once and for all that Christian men and women are the only religious instructors recognised of God, and that the entire burden of teaching the young the divine principles set forth in the Bible rested upon them, then, perhaps, the religious community might wake up to a sense of its responsibility and duty and initiate a work which would lead to the most happy results.

In like manner, in these days we are depending much upon societies for the regeneration of the world. Many of these societies are undoubtedly worthy of encouragement and support, but the rapid increase of such organisations of late years is not without its element of danger. The danger is that the individual may be lost in the association, and the work that should be done by individual effort resolve itself into the mere passing of motions, which may or may not be carried into effect by the few. It has frequently been observed that the British people cannot get on without committees. A meeting is called, a committee is appointed, and the people disperse serenely conscious that they have done their duty. Like the Irishman

signing the promissory note, they are thankful that *that* is done with.

It is well just here to enquire what was the secret of the success which attended the efforts of Primitive Christianity in its work of social reform. In the dawn of the Christian era, the moral and social condition of Europe was worse than the imagination can picture or the pen of the historian describe. Against the giant evils of those days the sword of the gospel was uplifted. Before this magnificent power slavery fled, the wholesale desertion of children ceased, and the cruelties and immoralities of heathen worship passed away almost without a struggle. In those days the church was one grand society without any *auxiliaries*. How, then, did she accomplish her glorious work? Verily not by committees or by waiting for the passing of laws, but by the intense energy, the burning zeal, and the unselfish love of individual Christian men and women. And this is what is wanted to-day. If the name of every person found on the church roll of Christendom represented a *real, live, loving* follower of Christ, then indeed would be ushered in right speedily the golden days the people of God have so long hoped and prayed for.

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had was my individual responsibility to God." The great statesman never gave utterance to a more solemn and profound thought than this. It is, therefore, fitting that the religious world should be on its guard, lest unwittingly it should adopt methods which in the long run must of necessity weaken the sense of individual responsibility. In political as well as in religious matters, let us be true to principle and leave the results with God.

Editorial Notes.

M. W. Green.—We are glad to be able to announce to our readers that Bro. Green is progressing favorably towards recovery, though still very weak and frail through his severe accident.

Change of Address.—In order that Bro. J. Colbourne might be nearer to his work in Sydney, he has removed to the following address—34 Helvoet-st., Strawberry Hills, Sydney.

January Number.—Owing to the Christmas holidays, it is our intention to publish next month on the 22nd. So that our intercolonial correspondents will please see that their news items reach us by the 19th of the month at latest.

Almanac for 1894.—As will be seen from the last page the Almanac for 1894 is now ready, and samples are being sent out, but we can testify that no one ordering without a sample will be disappointed. For particulars see last page of cover.

Bro. Alex. Brown, for 30 years widely known and highly esteemed amongst our British brethren, and with whom many now in the Colonies were once personally acquainted, has, after a lingering illness, just passed away. His removal is a distinct loss to the whole brotherhood. Not so much a preacher as a teacher, he did yeoman service in training brethren for usefulness in the churches. He was a writer as well as a thinker and speaker, and his work on "Conversion to God as Exemplified in Acts of Apostles," is a production of real value to all preachers of the Gospel and students of the Word. We sincerely sympathise with the British churches in the loss they have sustained.

Decoy Ducks.—Our correspondent "P." writes again in reply to "M.," and continues his defence of the use of intoxicating liquors. We sincerely regret that any brother associated with our churches can be so blind to the lessons of every day life as to seriously advocate the use of a thing which, on the testimony of almost every person holding responsible positions in society, is the parent of most of the crime perpetrated in our land. If our brother cannot see the force of the higher law of the New Testament which makes it the privilege of every Christian to abstain from that which is the cause of stumbling to those around him, then we have no hope that other arguments will have any weight with him. As Bro. P. has had the privilege of a reply to Bro. M., we cannot allow any further discussion on the subject.

What the Churches Need.—Some time ago we listened to a paper on "Preaching," in the course of which the writer said that the great need of the churches is more

preachers. In our criticism thereon we begged leave to differ, especially if by "preachers" was meant supported evangelists. The great need of the churches is a more earnest and diligent and devout study of the Word of God on the part of the rank and file of the brotherhood. "More preachers" without a better grasp of the Bible by the brethren generally, may mean only more *fruitless*. Unless the whole body of believers is well grounded in the truth by personal searching of the scriptures, it becomes dependent on the few, and so in danger of being priest-ridden. We would urge, therefore, that in every church special attention should be given to the equipment of brethren, particularly of young brethren, in a knowledge of the Word of God and the bases of our faith. In our Lord's day teaching, in our Bible classes, and by every possible means, let such be helped to become "workmen that need not to be ashamed, handling aright the word of truth."

Bible Correspondence Classes.—With above need in our mind we would call attention to the helpfulness of Bible correspondence classes. The energies and resolutions of many people need some special stimulus or spur to keep them up to the mark, as well as some one with experience to direct their course. If a certain amount of study has to be got through and the results thereof in writing has to be ready for inspection by a certain day it is generally done, where without that sense of compulsion it would often be left undone. Bro. Macalister, of Warrnambou, is doing most useful work in this respect. Several have testified to us of great good received in his correspondence class. We can also speak well of it from personal examination of some of his notes on portions of scripture. They manifest both painstaking care and scholarship. We would advise all brethren desiring help in the study of God's word to write Bro. Macalister.

Doing Something.—It is very interesting to note how the world is drifting in connection with works. The other evening we were glancing over an article in a magazine and came across this language, and as we had just been reading the portion of scripture referred to it struck us as remarkable:—"Read the Sermon on the Mount. It is work, work, work, from beginning to end. And I believe all the divisions of Christians are caused by their hatred of the simple text—'Whoso heareth my words and doeth them.' The Romanists substitute paying and praying for doing—the Scotch, believing for doing—the English, reverence for doing—and so on. Man taking up of the hard, heavy cross is the last thing with them all." This is the language of John Ruskin. Nothing is plainer to us than if a man expects to be saved or happy—when he is saved he must

do something. The lack of work accounts for a lot of the miserable Christianity, or so called Christianity, that we see about us.

A New Society.—We were engaged the other night in the delightful and now fashionable occupation of musing. As the list of subjects about which we could quietly think were limited, we picked up a London exchange, and as our eyes ran down the columns on the look out for something fresh we dropped across the following mystical arrangement of letters, "S.P.C.M." At a glance we found it had to do with some society or other. We ran over the great multitude of societies of which we had heard at different times, but could no where place this one, so concluded that it must be something fresh. We proceeded to investigate, and made the discovery that it was a new society. We continued our reading. It started as follows, the mother says:

"Can you help me for a few minutes, Marion?"

"I would like to, but I don't see how I can."

"The tone was not impatient, but hurried. 'I have this essay to finish for the society this evening, I must go to our French History class in an hour, then to a guild meeting, and get back to my German lesson at five o'clock.'"

"No, you can't help me, dear. You look worn out yourself. Never mind. If I lie up my head, perhaps I can finish this."

"Through at last," said Marion, wearily giving a finishing touch to the "Development of Religious Ideas among the Greeks," at the same time glancing quickly at the clock.

After reading this for a long time, we began to think what the new society would be, or at least what it ought to be. The story is too long, but this young lady had a dream, and saw two angels standing over her kind mother, and best of all heard them saying some rather plain things. They must have been very practical angels those, as the result was that the young woman concluded to think a little more about home, and at once started the "S.P.C.M." or the "Society for the Promotion of Creativity to Mothers." We continued to muse. The society question and woman's franchise question all came up before us in review, and we thought that many of our young ladies might find very profitable employment at home in trying to lessen the cares and responsibilities of an overworked mother.

Our Baptist Friends.—By invitation of our old friend Dr. Porter, now of Ballarat, we dropped into a sitting of the Baptist (yearly) meeting held in this city during the last month. We certainly were pleased with much of what we saw and heard. There was a fine body of men, with a very small sprinkling of ladies. The talk was of the straightening kind, yet all seemed to be in a kindly spirit. We learned while in the meeting, that they have their troubles, as

well as ourselves. They were discussing the question of their periodical, or rather *periodicals*, as they have some four or five in the colonies. Money is their great trouble in this line, or rather the lack of it. During the year they have lost heavily on the *Victorian Baptist*, notwithstanding Mr. Chapman declared repeatedly that it is the best religious paper in Australia. The subscribers won't pay up, and the printer insists on having his money, hence the difficulty. Now that is just the trouble with all religious papers, *people won't pay*. If all the *Standard* subscribers would pay what they owe it would make a number of people happy. And then their editors won't work together. Its true they are all one, but *which one* is the question. The *Standard* editors manage to live together in passably good fellowship. Its true that sometimes the relations become somewhat *strained*, but so far the tension has relaxed without a rupture. But seeing as Mr. Malyon declared in his report that the position is "honorable as well as honorary," this is not to be wondered at. By the way that reminds us that the editorial report submitted was full of fun, keeping the immense audience in roars of laughter. We enjoyed our visit to this gathering, and next month from official reports hope to give our readers some idea of the work done and present position of the Baptists in Victoria.

A Great Convention.—The annual meetings of our American brethren have just closed in Chicago. Owing to the fact that the Fair was on, the attendance was larger than usual. One of the most interesting items discussed at these great meetings is foreign missionary work. More than \$12,000 has been raised and expended in this work during the past year. They have missionaries in Japan, China, India, Denmark, England, and Turkey. In Japan they have ten missionaries, and during the year 104 have been baptised; in China twenty-two missionaries with 19 baptisms; in India eighteen missionaries with 6 conversions; in Denmark ten missionaries with 191 additions; in England they are supporting 5 men, who report 251 baptisms for the year; while in Turkey they have two men who report 21 additions. This makes a grand total, including native helpers, of 109 workers in the foreign field, who have brought 595 persons to a knowledge of the truth at a cost of \$12,000. But of course the good accomplished can not be estimated in this way. In India for instance only 6 have been baptised, but the difficulties are great, and work is being done now which can only be shown in years to come. The committee report in explanation of this matter says: "During the year there were six conversions in India. There are 211 children in the day schools; 69 in the Sunday schools, 12 in the orphanage, 5483

patients have been treated. The number of additions is not large. It ought to be borne in mind that the mission is yet in its infancy. The work done is on virgin soil. The most successful missions in India did not win any large success till after about thirty years of patient toil and waiting. The first generation sows the seed; the second reaps the harvest. Where a mission has reaped bountifully, it will be found that it first sowed bountifully. It took years to make a few converts, and to train them as evangelists and teachers. After years saw multitudes turning to the Lord. During the year the gospel has been preached in hundreds of villages. In the centres where the missionaries are located it has been preached every day. Children have been taught; orphans have been rescued and trained for lives of nobleness; the sick have been healed, books and tracts have been sold; the workers have done what they could to commend the gospel to the acceptance of the people. We see a report from our own missionary, Miss Mary Thompson, and frequent mention of her name, and she is put down as one of the missionaries, but no mention as far as we could see is made of the fact that she is being supported by Australian churches. We wonder why?

W.C.T.U.—As we go to press the annual meeting of the above organization is being held in this city. We had the pleasure of attending the inaugural meeting on Monday evening, Nov. 20th. It was all started off with a grand tea meeting, the "first bumper tea" which has been held in Melbourne for 12 months; at least we heard an enthusiastic member of the W.C.T.U. say so. There seemed to be plenty for all, but we are of opinion that they would have to do some scraping round to get 12 baskets of fragments. The after meeting in the large audience room of the Congregational Church, Collins-st., was immense. The music of the evening was supplied by the Melbourne Vocal Union under the leadership of Bro. E. W. Pittman. Mrs. McClelland singing one solo. The chairman (Hon. W. M. K. Vale) addressed the meeting as *gentlemen and ladies*, and declared that it was quite proper. He spoke of woman suffrage, in fact everybody in the meeting did, but confessed in an undertone that there were a few difficulties, and *some* women who were not immaculate. Mrs. Press advocated the more extensive use of fruit as a diet. If Mrs. Press or somebody else will just arrange it so that the people of the towns can get fruit at a price they can afford to pay she will not have to do much advocating. Rev. A. R. Edgar seconded Mrs. Press in her efforts to induce the people to eat grapes, declaring that all our troubles, both temporal and spiritual, were traceable to the liver, and that if we would only eat plenty of fruit and keep our livers right, that all our troubles would flee

away. We are inclined to agree with him. Mrs. Kirk (the secretary) read the annual report. It was full of interest and fun. She told of one old lady in the country who was so anxious to attend a W.C.T.U. meeting that she walked four miles through the mud, and in order that she might get through dry shod she had put on three pairs of stockings and a pair of Wellington boots. She got there. Mr. E. T. Smith created quite a flutter by producing the share list of McCracken's Brewery Co. By-and-bye he is going to tell us all about it, but for the present let us in suspense. The meeting was a grand success.

Lord's Day Readings.

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

DECEMBER 3rd.

OLD TESTAMENT.—Mal. 3: 1-6.

NEW TESTAMENT.—Matt. 11.

CONNECTING LINK.

The preparation for Christ an advent by John the Baptist, the forerunner.—Mal. 3: 1. Matt. 11: 10-14.

It is very suggestive that before Christ's public ministry commenced a preacher should precede Him whose object it was to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him. There is undoubtedly some connection between this and Christ's words, "Give not that which is holy to dogs, neither cast your pearls under foot, and turn again and rend you." These words must mean something, and they evidently do not support the position of those who say that to preach the gospel to him is the best thing you can do for any man whatever may be his circumstances. If preparation for Christ's public ministry was necessary then, it would be strange indeed if people now-a-days did not sometimes need some sort of preparation before having Christ preached to them. And John's was not the only or the main preparation for Christ.

The preparation had been going on for 4,000 years. John preached morality—enjoined honesty on the tax-gatherer, gentle behaviour and contentment on the soldiers, philanthropy on all. Why was such a course adopted *then*, if it is not applicable *now*? The Christian is the most highly developed man on the face of the earth. Now development is a gradual process, and in all probability there are races in the world to-day which need a great deal of developing before they can possibly understand in a sufficient degree for their salvation the character of God as revealed in His Son Jesus Christ. And even in our own land are there not many who need to be prepared for the gospel? It is useless to preach to a drunkard. But by patience and careful watching the drunkard may be weaned from the destroying cup, and then he will be in a position to listen to the gospel, understand it, and decide whether he will obey its requirements. Much might be said on this interesting topic, but space forbids.

DECEMBER 10th.

OLD TESTAMENT.—ISA. 42: 1-16.

NEW TESTAMENT.—MATT. 12: 1-30.

CONNECTING LINK.

Prophetic description of the Messiah fulfilled in Jesus of Nazareth.—ISA. 42: 1-4; MATT. 12: 17-21.

Basking as we do in the full light of the fulfilment of the prophecies concerning the Messiah's life upon earth, it seems very strange to us that when He came to His own—a people well versed in the prophetic announcements—His own did not at once recognise and receive Him. The cause is to be found in the character of the people. They had an overweening idea of their importance in God's government of the world, which utterly blinded them to the meaning of such references to the Gentiles as those in this morning's lesson. They were oppressed by the Gentiles, but instead of looking to their own shortcomings as the cause, they nursed hard

thoughts towards their oppressors, and invented a Messiah who would deliver them in temporal matters. They were thus so unlike the Messiah in disposition, and their aspirations were so contrary to the blessings which it was possible for Him to bring them, that when He came they turned fiercely upon Him and finally crucified Him.

Is there no danger of the Church falling into similar mistakes? Has she not already done so to some extent? Does not the Church claim a monopoly of God's favor? What missionary, on coming into contact with right-living heathens, exclaims, "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him"?

DECEMBER 17th.

OLD TESTAMENT.—Jonah 3.

NEW TESTAMENT.—Matthew 12: 31-50.

CONNECTING LINK.

The greater the privilege, the greater the responsibility.—Jonah 3: 4-10; MATT. 12: 41.

In Jonah's preaching to the Ninevites there was not a syllable of good news. It was simply the fearful announcement, "Yet forty days and Nineveh shall be overthrown." Yet this preaching was entirely successful, for without making any promise, or holding out any hope it produced true repentance. The Ninevites knew what repentance meant better than a great many with far better opportunities of knowing. They knew that it was something very different from mere remorse, that it involved turning from their evil ways, and from the violence that was in their hands. When the command to repent is accompanied with great promises to obedience, there is a danger that the turning may be merely superficial and not heart-deep. But when the turning, as in this case, has no promise there is little doubt of its genuineness. Though promiseless, however, the people were not altogether hopeless. They knew enough of the

natural fitness of things to understand that repentance has a claim to forgiveness. And the reasonable hope resulting from this reasoning was not disappointed. God saw their works, that they turned from their evil way and, to the great chagrin of selfish Jonah, repented of the evil, which he said he would do unto them and did it not.

What a contrast between Christ and Jonah! Jonah delivered his message of doom, holding out no hope of salvation, submitting no way of escape, and indeed dreading lest they should be saved. There was nothing in his words and there could be very little, if anything, in his look and tone to attract, yet his message accomplished its full purpose. Jesus spake as never man spake, He revealed God as a Father full of love and compassion, He yearned for the salvation of His hearers, He wept over Jerusalem, He went about doing good, yet His message was rejected by all but a few. Well might He say, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold a greater than Jonah is here." Are not the same words applicable to this generation—not only to those who reject the gospel, but to those who, receiving it, pursue the lukewarm tenor of their way, apparently thinking that their acceptance is conferring a great favour on the Almighty, and that nothing more can be reasonably expected from them? O, that we may no longer resist the attractive power of Christ, but allow ourselves to be drawn close to Him!

DECEMBER 24th.

OLD TESTAMENT.—Isaiah 55.

NEW TESTAMENT.—Matthew 13: 1-30.

CONNECTING LINK.

The mission of God's Word will be fulfilled.—ISA. 55: 10-13; MATT. 13: 23.

There is an apparent contradiction

between Isaiah and Christ on the subject of the success of God's Word. Isaiah is very optimistic, and I think it is impossible for any one to study much his sublime utterances, his bright anticipations for the future, without becoming an optimist. How full of the most cheering thoughts is this 55th chapter. Stimulating, too, these thoughts are, and calculated to rouse us to the highest pitch of enthusiasm over God's ways. "My word shall not return unto Me void. Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

At first sight the parable of the sower appears to contradict Isaiah's bright anticipations, but as this is impossible, the contradiction must be only in appearance. It is assumed that the seed which fell by the wayside, on the rocky places and among the thorns, did return to God void—many would say worse than void, that it did harm to those who received it by increasing their responsibility and bringing upon them a more severe condemnation—and that it was only that which fell upon good ground that prospered in the thing whereto it was sent. It would perhaps be a sufficient explanation of the apparent contradiction to say that every incident in a parable is not to be pressed into the service and regarded as teaching a lesson. This parable simply relates the actual present experiences of every preacher, but it says nothing about the future. The unfruitful places may be prepared—the pathway dug up and the rocks taken away—and when sowing time comes round again the seed may bring forth abundantly. The thorns also may be uprooted, and the struggling

plant previously unable to attain to the point of fruit-bearing may now bring forth a hundredfold.

But the point still remains, was not one sowing void? Was not some seed as good as wasted? If every point in the parable is to be regarded as teaching a definite lesson, and as being an exact counterpart of what takes place in the spiritual world, the answer must be "Yes." But such is not the case. Though seed falling by the wayside, and picked up by birds, does not attain the end for which it was sown, it can never be said that God's word goes in at one ear and out at the other without leaving any trace whatever. It makes some impression, however faint, which will be some slight preparation for the next sowing. Here again is suggested the importance of the work of preparing the soil for the seed.

DECEMBER 31st.

OLD TESTAMENT.—Prov. 8.

NEW TESTAMENT.—Matthew 13 : 31-38.

CONNECTING LINK.

Th^e pre-eminence in value of the pearl of great price—*Prov. 8 : 10, 11, 18, 19; Matt. 13 : 45, 46.*

An old lady, a great Bible student, once remarked, "I like best the 'likes' of Scripture. She was referring to the parables, and her preference is that of very many, though perhaps they never expressed it in the same quaint way. The result has fully vindicated the wisdom of teaching by parable. Besides appealing to common scenes and every day occurrences, it is suggestive rather than exhaustive; it leaves something—and that something important, too—to be puzzled out by the hearer or reader, and though many may miss the real point, or even light upon a wrong one, the mental exercise they have had over the parable will prove beneficial training to them. To the question, "What is meant by the pearl of

great price?" I know of but one answer—Salvation; but to the question, "What is salvation?" there are many answers. By the pearl of great price I understand salvation in the sense of the possession of "love," that is, "love like God's." Among New Testament writers, Paul and John are conspicuous for singing the praises of love. The thirteenth chapter of 1 Cor. has been rendered famous by its treatment of this subject, and some of John's expressions are equally famous, e.g., "Every one that loveth is begotten of God and knoweth God." Christian poets have followed in the wake of the apostles. Tennyson says—

"Kind hearts are more than coronets,
And simple faith than Norman blood."

To the same effect are Scott's words—

"A loving heart, and leal within,
Is better than gold or gentle kin."

Browning, in a poem describing the death of the Apostle John, gives the following as some of his dying words:—

"For life, with all it yields of joy and love,
And hope and fear—believe the aged friend—
Is just our chance at the prize of learning
love:

How love might be, hath been indeed, and
is;

And that we hold thenceforth to the utter-
most

Such prize despite the envy of the world,
And, having gained truth, keep truth; that
is all."

The close of another year is a fitting time for us to inquire how we are using our chance of the prize of learning love. Perhaps it is a new thought to some that "learning love" is the great prize of this life, the pearl of great price. But it is a true and beautiful thought, for those who are "learning love" are the true disciples of Christ, since they are learning likeness to their Master. They are being made in an increasing degree partakers of the divine nature, such participation being the pearl for which we ought to be willing to give up everything.

Hearth and Home.

By A. H. PREVANT.

WORK AND REST.

Weariness! Who should be weary? Not he who has life to give.
He to whom aught is given must still have something to give:
And man is made for the battle, and the sword is girt on the thigh.
And the purpose of God is thwarted if we only linger and sigh.
Aye, and we all have been wounded, some more, and others less,
And the sorrows our hearts have suffered have taught us tenderness.

Scatter the seed in the morning, and at eve stay not the hand;
Morning and noon and even, there will still be open land!
It may be but a cup of water, but a gently spoken word
Above the gift is noted, the faintest accent heard:
And the good we do to another comes back to us ever again,
As the moisture raised from the ocean returns in the gentle rain.

For blessing works in a circle, and the faster that circle goes,
As it wheels around the throne of God, ever in strength it grows:
And life is the coinage of heaven to be spent in the purchase of love,
Till all the realm of the earth below is as pure as the realms above
Then weary not in the struggle; God ruleth all for the best,
And at last the wings in the circle shall bear the soul to its rest.—*Selwick.*

"I HAVE NO INFLUENCE."

Don't say so. All have some. A gentleman lecturing said: "Every body has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man. At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public-house alone I used to carry this child. As I approached the public-house one night, hearing a great noise inside she said: 'Do not go, father!' 'Hold your tongue, child!' 'Please, father, don't go!' 'Hold your tongue!' I said. Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public-house since. Thank God for it. I am now a happy man, sir, and this little girl has done it all, and when you said that even she had influence, I could not help saying: 'That's true, sir.' All have influence."

EASY SACRIFICES.

He said it was easy for some people to give up sins which had no fascination for them. "It isn't hard for a one-legged man to give up dancing," he said, "and it requires no effort for a dumb man to stop swearing; a man who has never had any temptation to drink whiskey can easily put aside the liquor habit."

He had a niece named Dolly. She was once visiting at the house of her aunt, and after the meal, when it was time for dessert, the hostess said: "Well, Dolly, you'll take a piece of pie?"

"No, ma'am," said Dolly, "my mamma doesn't want me to eat pie."

Well, how grand we thought it was that a six-year-old girl away from home should do just as her mamma wanted her to do, whether her mamma was there or not! But the next day at dessert we had a different kind of pie. The hostess said: "I believe you don't take pie, Dolly?"

"Why, yes, ma'am, I'll take a piece," the girl said, unhesitatingly.

"Why, Dolly," her aunt said, "I thought you said your mamma didn't want you to eat pie."

"Well, I didn't like that kind of pie," the girl said. "And so it is with our sins," the preacher continued, "we can give up those we don't like. What about the others?"

AS IT IS IN HEAVEN.

Someone, who believe it to be an imperative duty, recently undertook to tell a widow that her only son, who was absent from home, had become wild and dissipated; that he was in fact going down hill very fast, and would soon be at the bottom.

The widow, who was also an invalid, sent for her son to come home and make her a visit.

He braced up and came. The mother looked anxiously into her boy's face and saw there the furrows that neither time nor care had made.

"Jack," she said, tenderly holding his hands in both of hers, "we used to be chums?"

"Yes, mother."

"Are we chums yet?"

"I—I guess so, mother—only when a fellow gets big—"

"Don't ever get too big to chum with your mother, Jack. We used to tell each other everything. Have you any secrets from your mother now, Jack?"

"Now, you see, when—a—fellow—"

"Yes, yes, Jack, but you are not a fellow, you are just my Jack—my boy who used to tell me all his troubles and naughtiness, and whose father when he died said to him, 'Take care of your mother, Jack.' How will it be when I see him—shall I tell him you are a good boy, as he wanted you to be?"

"I—I—hope so, mother," with a sob.

"And, Jack, there's something I've heard—it's too ridiculous. I know you'll laugh, because there isn't a word of truth in it. Why, nobody could ever make me believe it. They tried to tell me that my boy Jack had fallen into bad company." "Oh, mother—" "I know it isn't true. You, a boy brought up to despise evil doing, going about with winebibbers! No! no! They couldn't make me believe that."

"No, indeed, mother," whispered Jack, recording a vow under his breath.

"And, Jack," continued the mother, in her sweet, consoling tones, do you remember how we used to say our prayers together—you and I? To-night, Jack, I have a fancy to hear our voices blend in that dear old prayer. Kneel down by my bed, Jack, as you used to when you were an innocent boy."

Jack knelt, and his bowed head came very close to that gentle heart that was throbbing with love for him.

"Our Father—which art in heaven—hallowed be thy name—thy kingdom come—thy will be done on earth—as it is in heaven—"

Jack stopped, for the voice that had accompanied his was silent.

"Mother," he called in a frightened tone, and he bent over the pale lips that opened to repeat softly:

"As it is in heaven. Amen."

Then Jack was alone to begin the life he would henceforth live.—*Sel.*

Wanderings Abroad.

FIRST IMPRESSIONS OF THE WHITE CITY.

Continued.

In the Electrical Building, which should be visited at night time in order to see it in all its beauty, one is dazzled with the novel and brilliant exhibits which are here shown.

Of all the separate World's Fair departments, the electrical has a peculiar novelty and freshness in the popular mind. It differs in one supreme particular from all the others. The rapidity of electrical development finds no parallel in any other range of discovery. From the nature of the electrical exhibit, the visitor will notice that it is dispersed in all parts of the grounds, the electricity building holding but a fraction of it. We could not help being struck at the gigantic strides which the Americans have made in putting the "electric fluid" to use. The electric lighting of the buildings and grounds is a demonstration of both power and beauty in arc and incandescent features. About 8000 arc lamps of 2000 candle power and about 130,000 incandescent lamps of 16 candle power, offer in themselves an object lesson in latter day lighting methods. Scores of spectacular effects claim admiration and interest, the most noticeable of which are the two electric fountains, being in themselves the most elaborate exhibits of their kind ever attempted. Of course these can only be seen to advantage when operated at night. In the daytime nothing is apparent but a multitude of pipes. At night, however, through these pipes are shot several hundred jets arranged in two circles, throwing streams of water 150 ft. high, and the display when both fountains are playing is superb.

To see the immense resources of the United States in the shape of cereals, fruits, grasses, &c., the visitor must not fail to visit the Agricultural Building, and also the various State buildings. A great specialty is made of Indian corn, the columns, arches, and pediments of the various pavilions being artistically decorated with this cereal of all sizes and colors. Stars, flowers, etc., and running garlands of floral designs are made of colored corn. Canada makes a magnificent display of cereals of all kinds, her exhibit being a surprise to everyone. No wonder United States is very anxious to annex Canada, for she would prove a very valuable acquisition. We saw a mammoth cheese weighing 11 tons from the province of Ontario. This marvel of the dairy was made from the milk of 10,000 cows, milked by 1,600 dairymaids, the milk weighing 207,000 lbs., equivalent to over 100 tons, or fully 24,370 gallons.

To attempt to describe all that we

saw is beyond us, and already this account is too long. In the Mines Building is to be seen a copy of Bartholdi's celebrated Statue of Liberty enlightening the world, carved in salt by an English firm. Also a rough uncut diamond, from Cape of Good Hope, weighing 282 carat and worth \$450,000. When writing about the Transportation Building, we forgot to mention that there was a model shown of an electric car which was claimed to run between 150 to 200 miles an hour. The cars and the railroad are now being built between the cities of St. Louis and Chicago. This will beat all the flying machines. To tell of all the many exhibits in Machinery Hall would require a large volume. In all, the exhibits of machinery are housed in structures that cover over 20 acres. Among the most interesting exhibits is a machine for the manufacture of tags and labels, which takes the paper from the roll, cuts the tags, prints the labels, punches the eyelets, and then inserts the wire for fastening. In another machine a bar of steel goes in at one end and comes out a broad network at the other, producing a valuable substitute for lath in modern building. There are machines for making hooks and eyes, steel fence posts, chains, sections of telegraph poles, for polishing lenses, for wood embossing, and for producing wooden medals with impressions of World's Fair buildings for souvenir purposes.

The Midway Plaisance is the "side show" of the World's Fair. Should the visitor enter all the attractions along the Plaisance (which could not be well done in a week) the total cost would be about £2 10s. The most noticeable and one that affords most pleasure is the Ferris Wheel, which is claimed to be a greater scientific wonder than the Eiffel tower in Paris. It resembles a huge bicycle wheel hung between two towers. The wheel is 264 feet high, and between its outer rims are suspended 36 passenger coaches, each weighing 13 tons, balanced upon great steel trunnion pins. These coaches accommodate 60 passengers each, or a total of 2160 when all loaded. The two steel towers upon which the axle rests and revolves are 137 ft. high, 5 ft. square at the top, and 40 x 50 ft. at the bottom. Six cars can be loaded or unloaded at the same time. The time required for what we may truly call a *round* trip, is 20 minutes. To give one an

idea of its size, the whole concern weighs 4300 tons, the wheel itself weighing 2,100 tons, and the axle alone 70 tons. The wheel revolving slowly gives the visitor a series of views of the entire exposition grounds, the lake clear to its Michigan shore, with the fleet of white-winged yachts gliding to and fro, and the steamers arriving and departing, all affording a panorama which can not be equalled elsewhere in the world. A dream of beauty indeed! A picture outrivalling the most soaring conception of artist or of poet.

A noted editor felt impressed with the idea that it was his duty to humanity to visit the Midway Plaisance and find out just what kind of a place it was. He found only what others did whose opinion would bear less weight—that the main object of interest is the different types of people, and of their genuineness we are unable to feel assured. The writer happens to know the streets of Cairo, as there represented, are peopled with citizens from Columbus, Worthington and other towns, and just how many more of the "kafirs" in these various villages are of the same class of people one isn't able to say. We heard of one man having asked a Persian woman who was sitting knitting in gaudy attire, what she was doing. He scarcely expected an answer, as he didn't suppose a Persian would be able to reply to an English question. To his surprise she looked at him and in good flowery patois said, "I am knitting; what do you suppose I am doing?"

As to the fair as a whole, it is plainly evident that it is much too big. People wander around for a few days and think they have seen the bulk of it, when they have in reality only seen a section or two. We were there eight days in all, and did not see one-twentieth part of it. The biggest crowd that attended in one day during that time was upwards of one hundred and forty thousand. There are so many flashing interests, all eager to get the almighty dollar, and the Exposition will prove to be a gigantic financial failure. Opening on Sundays turned out to be a losing game. One of the best protests against this movement was that of the United Society of Christian Endeavor, which was as follows:—"This exhibit is closed out of respect for the LAW OF GOD and the BEST INTEREST OF MAN."

Chicago is a very fine city, and is growing amazingly fast. While in Chicago we had the great pleasure of hearing Dr. Moody, and John McNeil, "the Scottish Spurgeon." These two men are doing a good work in this city.

On Thursday afternoon, July 27th, we said good-bye at the depot, my father leaving in the afternoon for New York via Niagara Falls, and I back to "my old Kentucky home." Four more years must roll round before we can hope to see each other again on this earth, but if that privilege will be denied us through Providence, we hope to meet in that home above where there will be no more partings. With Christian love and best wishes to our Australian and New Zealand friends,

We remain,

Your brethren in Christ,
THOMAS MANIFOLD,
GEORGE MANIFOLD.

Temperance Column.

[All communications regarding this department should be addressed to ALBERT M. LUDFORD, 13 Bevan-street, Melbourne, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.]

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer in Oxford county, Maine—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps can tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it—"

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader, and a good calculator, and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy, and when the old man was ready to go, and knew it, the others agreed that since I had stayed at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married then three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on

it for five hundred pounds. I'd never thought of it before. I said to my Mollie, my wife—

"Mollie, look here. Here's father had this farm for years, with all its magnificent timber, and his six boys, as they grew up, equal to so many men to help him; and he worked hard, worked early and late, and yet, look at it. A mortgage of five hundred pounds. What can I do?"

"And I went to that jug—it had a bottom to it then—and took a good stiff drink of something much stronger than water.

"I noticed a curious look on the face of my wife just then, and I asked her what she thought of it, for I supposed she was thinking of what I'd been talking about. And so she was, for she said—

"Charles, I've thought of this a great deal, and I've thought of a way in which I believe I can clear this mortgage off before five years are ended.

"Says I, 'Mollie, tell me how you'll do it?'

"She thought for a while, and then said, with a funny twinkling in her blue eyes—says she—

"Charlie, you must promise me this, and promise me solemnly and sacredly. Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and which you have used since he was done with it.

"Well, I knew father used once in a while, especially in haying time, and in winter when we were at work in the woods, to get an old gallon jug filled; so I thought that she meant that I should never buy more than two quarts at a time. I thought it over, and after a little while told her that I would agree to it.

"Now, mind," said she, 'you are never to bring home any more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night I took the last pull at that jug. As I was turning out for a sort of nightcap, Mollie looked up, and says she, 'Charlie, have you got a drop left?'

"There was just about a drop left. We'd have to get it filled on the morrow. Then she said, 'I had no objections, she would drink that last drop with me. I shall never forget how she said it—that last drop.' However, I tipped the

old jug bottom up, and got about a great spoonful, and Mollie said that was enough. She took the tumbler and poured a few drops of water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do when we'd been drinking good luck, and says she, 'Here's to the old brown jug.'

"Sakes alive! I thought to myself that poor Mollie had been drinking more of the rum than was good for her, and I tell you it kind of cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not so steady as good legs ought to be; but I said nothing. I drank the sentiment—'The Old Brown Jug'—and let it go.

"Well, I went out after that, and then went to bed; and the last thing I said before leaving the kitchen, this very room where we now sit, was—

"We'll have the old brown jug filled to-morrow.'

"And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before, but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning, and did my work in the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think then that my appetite had begun to fail. However, I ate breakfast, and then went out again and hitched up the old mare, for, to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard, and took it out, and ———

"Did you ever break through the thin ice on a snapping cold day, and find yourself in an instant over your head in freezing water? Because that is the way I felt at that moment. The jug was there, but the bottom was gone. Mollie had taken a sharp chisel and a hammer, and with a skill that might have done credit to a master workman, she had chipped the bottom clean out of the jug without even cracking the edges of

the sides. I looked at the jug, and then she burst out. She spoke—oh I had never heard anything like it. No, nor have I heard anything like it since. She said—

“Charles, that’s where the mortgage on this farm came from: it was brought home within that jug—two quarts at a time! And there’s where your white, clear skin, and your clear eyes are going. And in that jug, my husband, your appetite is going also. Oh, let it be as it is, dear heart! And remember your promise!”

“And then she threw her arms around my neck, and burst into tears. She could speak no more.

“And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. Sitting on a bench outside the door, I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made was to pay a bill held up against him by the man who had filled this jug for years. Yes, I saw it as it passed before me, a glittering picture of rum! rum! rum!—debt! debt! debt! and in the end death! And I returned to my Mollie, and, giving her a kiss, said—

“Mollie, my own, I’ll keep the promise. I will, so help me heaven!”

“And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off; my appetite came back to me; and now we’ve got a few hundreds at interest. There hangs the old jug just as we hung it on that day; and from that time there hasn’t been a drop of spirit brought into the house for a beverage which that bottomless jug wouldn’t hold.

“Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—a lesson of life—a life, happy, peaceful, prosperous and blessed.”

And as he ceased speaking, his wife, with her arms drawn around the neck of her youngest boy, murmured a fervent “Amen.”—*Coffee Palace Journal.*

PREHISTORIC MAN AND THE BIBLE RECORD.

BY M. WOOD GREEN.
Continued from page 321.

As to the weight to be placed upon the fact that implements are to be found, along

with the fossil remains of extinct animals, and, in one or two cases, with human remains, in caverns on the banks of the river Vézère; also in the gravels of the Somme Valley and other parts of France, the following statement from Professor Dawson will seem satisfactory (“The Story of the Earth and Man,” pp. 292-3):

“But what is the evidence of the deposits formed at this period? Here we meet with results most diverse and contradictory; but I think there can be little doubt that on this kind of evidence the time required for the post-glacial period has been greatly exaggerated, especially by those geologists who refuse to receive such views as to subsidence and elevation as those above stated. The calculations of long time based on the gravels of the Somme, on the cone of the Tinière, on the peat bogs of France and Denmark, on certain cavern deposits, have all been shown to be more or less at fault; and possibly none of these reach further back than the six or seven centuries which, according to Dr. Andrews, have elapsed since the close of the boulder-clay deposits in America. I am aware that such a statement will be regarded with surprise by many in England, where even the popular literature has been penetrated with the idea of a duration of the human period immensely long in comparison with what used to be the popular belief. But I feel convinced that the scientific pendulum must swing backward in this direction nearer to its old position. Let us look at a few of the facts.

“Much use has been made of the ‘cone’ or delta of the Tinière, on the eastern side of the lake of Geneva, as an illustration of the duration of the modern period. The little stream has deposited at its mouth a mass of *detritus* carried down from the hills. This being cut through by a railway, is found to contain Roman remains to a depth of four feet, bronze implements to a depth of ten feet, stone implements at a depth of nineteen feet. The deposit ceased about 100 years ago, and calculating 1500 for the Roman period, we should have 1600 to 10,000 years as the age of the cone. But before the formation of the present cone, another had been formed twelve times as large. Thus, for the two cones together, a duration of more than 90,000 years is claimed. It appears, however, that this calculation had been made irrespective of two essential elements in the question. No allowance has been made for the fact that the inner layers of a cone are necessarily smaller than the outer; nor for the further fact that the older cone belongs to a distinct time (the pluvial age already referred to), while the rainfall was much larger, and the transporting power of the torrent great in proportion. Making allowance for these conditions, the age of the newer cone—that holding *homo sapiens*—falls between 4,000 and 5,000 years.”

“The peat bed of Abbeville, in the north of France, has grown at the rate of one and a half to two inches in a century. Being twenty-six feet in thickness, the time occupied in its growth must have amounted to 20,000 years, and yet it is probably newer than some of the gravels on the same river containing flint implements. But the composition of the Abbeville peat shows that it is a forest peat, and the exact terms preserved in it prove that in the first instance it must have grown at the rate of about three feet in a century, and after the destruction of the forest its rate of increase down to the present time diminished rapidly almost to nothing. Its age is thus reduced

to perhaps less than 4,000 years. In 1865 I had an opportunity to examine the celebrated gravels of St. Acheul, on the Somme, by some supposed to go back to a very ancient period. With the papers of Prestwich and other able observers in my hand, I could conclude merely that the undisturbed gravels were older than the Roman period, but how much older only detailed topographical surveys could prove; and taking into account the probabilities of a different level of the land, a wooded condition of the country, a greater rainfall, and a glacial filling of the Somme valley with clay and stones subsequently cut out by running water, the gravels could scarcely be older than the Abbeville peat. To have published such views in England would have been simply to have delivered myself into the hands of the Phisitians. I, therefore, contented myself with recording my opinion in Canada. Tyler and Andrews have, however, I think, subsequently shown that my impressions were correct.”

“In like manner I fail to perceive—and I think all American geologists acquainted with the pre-historic monuments of the western continent must agree with me—any evidence of great antiquity in the caves of Belgium and England, the kitchen middens of Denmark, the rock-shelters of France, or the lake habitations of Switzerland. At the same time I would disclaim all attempt to resolve their dates into precise terms of years. I may merely add, that the elaborate and careful observations of Dr. Andrews on the raised beaches of Michigan—observations of a much more precise character than any which, in so far as I know, have been made of such deposits in America—enable him to calculate the time which has elapsed since North America rose out of the glacial period as between 5,500 and 7,500 years. This fixes at least the possible duration of the human period in North America, though I believe there are other lines of evidence which would reduce the residence of man in America to a much shorter period.

It is thus seen, upon the testimony of Drs. Dawson, Tyler, and Andrews, that these gravels and caves in which implements which have been made by man are found, are not so ancient as some geologists affirm, and that the oldest of them is said to be not more than 4,000 to 5,000 years old.

As showing that no reliance can be placed upon the duration of the stone age into that of rude stone implements and more polished ones, Dr. Dawson points out that a collection both of palæolithic and neolithic implements could be picked out of any of the remains of American villages prior to their contacts with Europeans, and that consequently the argument for the great antiquity of the rude stone implement age, and that this steadily proved to be the polished age, is most fallacious and unreliable.

As to the fact of these implements and human remains being found along with bones of animals now extinct, this in itself is no argument for the great antiquity of man, but simply goes to prove that some of the huge animals of the pluvial age continued in existence up to the man’s advent, and probably became extinct at the time of the great changes caused by the Noachian deluge.

Dr. Dawson concludes that there is no adequate geological reason for dating human history more than from 6,000 to 8,000 years back.

In reference to the cave dwellings of Dordogne and the shelters of Cromagnon, and

the time at which these people lived. Dr Dawson shows that there are many reasons for considering them as comparatively modern, and yet they are the oldest remains that have been found. He shows—

(1) That the caverns were probably the winter houses of these people, and, when inhabited, were walled up on the outer side with logs, wattle, or boughs of trees.

(2) That the habits of life of these people seem in most striking respects to have resembled those of the American Indians.

(3) That the physical characteristics of the people of the Dordogne, terms, as well as that of the man of Mentone, were essentially such as would indicate habits of life similar to those of the American Indians, and

(4) That this physical similarity to the present existing American race, and to the European race of the Lituania, goes far to disprove any great antiquity, seeing that they are not a distinct variety of man but are, in every respect, identical with the now existing races.

Much has been made of the remains found in Kent's hole, a cavern in the bay of Torquay. In this cavern were found an unequal deposit of loam and clay, also with bones, teeth of both extinct and still living animals, and implements evidently fashioned by man.

They were in the following order:—(1) "In upper part of clay were artificially shaped flints.

"On the clay rested a layer of stalagmite. Above this was a stone-ware of more finished appearance was met with, with bone pins, metal plates and other remains, both Celtic, British, and Roman, of very early date. Mr. Melnery, the gentleman who examined and described them, ascertained that the flint instruments were covered by a deposit of stalagmite, but he considered it more recent, as the date than the bones found beneath them, and his opinion was that they had been made by men who entered the cave and disturbed the original deposit of sand and clay. Dr. Alfred Duckland refused his belief to the statement that the flint implements were found beneath the stalagmite, and always contended that they were the work of men who had broken up the sparry floor.

Now, the whole argument for the great age of the human remains in Kent's hole rests on the supposed fact that they were found beneath the stalagmite, and that this stalagmite requires an immense time to form. During the time necessary for this layer has been formed over names then scratched on the rock, and it is argued that at the rate at which this last layer has been formed it would take 500,000 years to form the larger layer which covers the flint implements—hence the assertion of man's immense age. But observations in other caverns show that under favorable circumstances beds of this thickness might be formed in 1000 years. Dr. Dawson affirms that the formation of stalagmite depends on the amount of organic matter going to decay and furnishing acidulated water, and on the exposure of this water to the air, and that the activity of this process must in any particular case, have varied much in the lapse of time. ("Fossil Men," 241-5.)

Thus the immense antiquity said to be required for the remains in Kent's cave is disputed.

The same remark will apply to the Fribourg cave, which Mr. H. W. Bristow was not to examine by a committee of the Royal Society in World Before the Ice Age, p. 474). As the force of the argument rests on the time required to form a certain

(thickness) of stalagmite, the previous remarks show how fallacious this kind is.

We may therefore conclude that there is really no valid argument for the immense antiquity of man to be deduced either from the stone implements, or the bones of now extinct animals being found in association with those implements, or with fossil remains of man.

We come now to the statements as to the immense period of time required to produce the changes in the earth's surface since man inhabited it.

At St. Archeul, near Amiens, is the broad flat valley of the Somme, with the little stream flowing between banks of alluvium roofed below. The impression of geologists is that this little river once flowed at a level one hundred feet higher than at present, and that at periods of flood it straggled over the extensive surface of the valley, but gradually cutting a bed for itself until reaching the present level; and that to do this required an immense amount of time; and that as there is clear proof that man lived when the river was at its higher level, man therefore must be of immense age. The way in which this immense period is arrived at is that Sir Chas. Lyell calculates that at the rate at which depressions and elevations of the earth's surface now take place (that of 30 inches for every century. ("Fossil Men," 232-4).

Dr. Dawson (*ibid* 234) shows that to apply the modern rate to ancient change, is largely essential, and that there are many reasons against it.

He shows that elevations which have been recorded during the period of history have not been steady, but rapid and paroxysmal; and that the raised beaches of Western Europe and North America show that there has been a more recent date. As a sample of these immense calculations, I may mention that Prof. Husley, on page 14 of his "American Lectures," speaks of a time when the falls of Niagara were six miles further down the river than they are at present. That, taking the present rate at which the falls are working their way backwards as one foot per year, it required a period of 36000 years to be reckoned since that time.

Now this reasoning is most fallacious, seeing that it leaves out of account all sudden changes, and also all allowances for the humidity of the atmosphere and the dampness of the land. Dr. Huxley (*ibid* 235) and Mr. Bristow (287) state that as the surface above in the post-pliocene time the land was greatly and rapidly modified by rains and streams, and that there is evidence in Europe and America that the rate of erosion (washing away) by these means was enormous compared with anything we now witness. He says that he has observed men living at that time it would have seemed as if the slow process of moulding the continents was being pushed forward with unexampled rapidity. The valleys were ploughed out and cleared, the plains levelled, and overpread with beds of alluvium, and new features of beauty and fertility to the land. And he adds, "It will readily be understood how puzzling those deposits have been to geologists, especially to those who fail to present to their minds the true conditions of the period" (*ibid* 287-8).

As showing remarkable change in modern times, the following is a sample:—"In the fishing harbor of Ystad, in 1860, there was found at the depth of eleven feet below the sea level, a forest rooted in situ, and covered with a bed of peat, with fresh water

shells, and this with about seven feet of marine sand. The peat contained weapons of stone and bronze, and a knife handle referable to the 12th century; and the marine sand many objects, the oldest of which are referred to the middle age. This evidence of great subsidence, growth of land, and deposition of marine beds within modern times, shows how cautious we should be in referring superficial deposits to remote ages, or in supposing that changes of level necessarily require vast periods" ("Fossil Men," p. 240).

As showing the harmony of the facts of geology with the Bible, it may be stated that Sir C. Lyell, in his "Antiquity of Man," page 121 (*et seq.*), divides the physical changes in Western Europe in the later tertiary and modern periods thus:—

1st. PLEISTOCENE.

1st. Continental period. Land elevated; climate mild.

2nd. Period of glaciation and submergence. Land depressed 1000 ft. or more; climate cold, and much floating ice.

3rd. Second continental period. Land again elevated until much higher than at present, and British Islands united to the mainland. Climate continental, and surface densely wooded.

DURING THIS PERIOD MAN APPEARS ON EARTH.

4th. Period of depression and oscillation, ending in re-elevation, and present geographical condition of Europe.

During the first period man was subjected to great diminution of numbers by flood, and subsidence, and several species of animals became extinct.

5th. That then the modern or historic age began, the land slowly subsiding.

Now, Dr. Dawson, in his work on "Fossil Men," shows that the outline of Sir Chas. Lyell exactly harmonizes with Scripture, and with the testimony gathered from the Fossil Men of *Cro-Magnon*.

Let me ask you to notice—

1. That Scripture implies (a) by its preparation of a garden for man (3) Man's being compelled to struggle with difficulty and live by the sweat of his brow when cast out of the garden, that the earth was in such a rugged condition as Sir Chas. Lyell's 2nd Continental period would indicate, when man first appeared.

2. Scripture indicates that man's first state was one of high physical and moral development, higher than that of the post-glacial race, and that by the fall and continuance in sin, the race deteriorated.

The skeletons in the cave of Cro-Magnon, compared with those of later date, amply confirm this, and show that the oldest known race had both the highest physical as well as the highest mental development. He shows that the physical development of a highly developed physique but less mental development, and this exactly agrees with post-glacial man. ("Fossil Men," 181.)

3. The Scriptures declare that the antediluvians were a long-lived people. Dr. Dawson shows ("Fossil Men," 199) that these skeletons, higher than those of most present people who lived to a great age. He says: "The massive proportions of the body, the great development of the muscular processes, the extreme wearing of the teeth, among a people who predominantly lived on flesh and not on grain, the substitution of the nature of the skull, along with indications of a long life, are a sample of the long bones, point to this direction, and seem to indicate a slow maturity and great length of life in this most primitive race." Thus Scripture is confirmed.

4. When cast out of the garden and compelled to till the ground, garments of skins of beasts were used by them, and doubtless the flesh of those beasts was used for food as well as the produce of the ground. The people of the Cro-Magnon cave were clothed in skins, and along with vegetable diet partook largely of animal food.

5. The men of Cro-Magnon were contemporary with the mammoth, and a few other now extinct animals. What more natural than that Adam and the antediluvians should be contemporary with these animals, but which, during the changes which took place on the earth at the deluge, then became extinct? Everything appears most reasonable in the conclusion that these old fossils of Cro-Magnon were a part of the antediluvian race, and were contemporary with the mammoth.

It is thought that the deluge would not account for such great changes on the earth's surface. It may aid conviction to quote the following description of it by Mr. H. W. Hirstow, of the Royal Geographical Society.

"The Asiatic deluge, of which sacred history has transmitted to us the few particulars we know, was the result of the upheaval of a part of the long chain of mountains which are a prolongation of the Caucasus. The earth, opening by one of the fissures made in its crust in the course of cooling, an eruption of volcanic matter escaped through the enormous crater so produced. Masses of watery vapour or steam accompanied the lava discharged from the interior of the globe, which, being first dissipated in clouds and afterwards condensing, descended in torrents of rain and the plains were drowned in the volcanic mud. The inundation of the plains over an extensive radius was the instantaneous effect of this upheaval, and the formation of the volcanic cone of Mt. Ararat, with the vast plateau on which it rests, altogether 17,323 ft. above the sea, the permanent result. Compare Genesis 7: 11-24.

Mr. Hirstow affirms that all the particulars of this narrative are to be explained by the volcanic and muddy eruption which preceded the formation of Mt. Ararat.

If this deluge occurred as described, we can then readily understand the changes which must have been caused in the earth's surface.

That the deluge did occur seems to be established by universal tradition among all peoples. Herodotus, the Chaldean historian, who wrote at Babylon in the time of Alexander, speaks of a universal deluge, the date of which he places immediately before the reign of Belus, the father of Ninus. ("World Before Deluge," 421.)

The Tzsis, supposed to have been compiled about the same time as Genesis (year of world, 3300), make out that the deluge occurred 1500 years before their epoch. The *Quintus* speak of the same event as having occurred about the same date. (Ibid.)

Confucius, the Chinese philosopher and law-giver, who was born about 551 before Christ, begins his history of China, by speaking of the Emperor named Jui, whom his presents as making the waters flow back, which, *being raised to the heavens*, washed the feet of the highest mountains, covered the less elevated hills, and inundated the plains. (Ibid.)

Thus there is ample confirmation of the fact of the deluge, and, as showing the changes which the deluge would cause, and did produce, an instance of a modern deluge may be quoted from page 425 of

Hirstow's "World Before the Deluge." He says: "At six days' journey from the city of Mexico there existed, in 1759, a fertile and well cultivated district, where grew abundance of rice, maize, and bananas.

"In the month of June, frightful earthquakes shook the ground, and were continued for the next few whole months. On the night of the 25th September the earth was violently convulsed, and a region of many leagues in extent was ~~shaken~~ raised until it attained a height of about 500ft. over a surface of many square leagues.

The earth undulated like the waves of the sea in a tempest, thousands of small hills alternately rose and fell, and, finally, an immense gulf opened from which smoke, fire, red hot stones and ashes were violently discharged, and darted to prodigious heights. *Six mountains emerged from this gaping gulf, among which the volcanic mountain Imitla rises 2,450 ft. above the ancient plain.*

At the moment when the earthquake commenced, two rivers, *Guadalupe* and *San Pedro* flowed backwards, inundating all the plain now occupied by Imitla; but in the regions which continually arose, a gulf opened and swallowed the rivers. They reappeared in the west, but at a point very distant from their ancient bed.

If this *Asiatic* deluge, and "opening of the fountains of the great deep" produced such a result, it is not difficult to understand the Noachian deluge producing the changes which Sir C. Lyell speaks of as having occurred at the close of the 2nd Continental period and the beginning of the modern.

It will thus be seen that from the testimony given and the facts cited, the changes which have occurred in the earth's surface since the Noachian deluge do not require the great length of time which some geologists affirm, and consequently do not prove an immense antiquity for man, but serve to confirm the Biblical record.

There remains now to be noticed the statement 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 proving that England at one time must have had a tropical climate, and that as the change from a tropical to its present climate would require an immense duration of time, man's great antiquity is again thus proved.

That animals which are usually found only in tropical climates, such as the rhinoceros, rhinoceros and hippopotamus, have existed in Britain since man dwelt there seems clearly established, but that England ever had a tropical climate is not at all proved. Prof. Alpheus Nicholson, in his "Life History of the Earth," p. 302, says that a great reason has taken place on this point, that it was originally believed that the presence of such animals as elephants, lions, the rhinoceros and the hippopotamus *afforded an irrefragable proof* that the climate of Europe must have been a warm one, at any rate during post-glacial times. That the existence, also, of numbers of mammoths in Siberia, was further supposed to indicate that the post-glacial temperature extended itself very far north. "Of the *Life History of the Earth*," says Dr. Nicholson, "the evidence is *thus*. Not only is there great difficulty in supposing that the Arctic conditions of the glacial period were immediately followed by anything warmer than a cold temperate climate, but there is nothing in the nature of the mammals themselves which would absolutely forbid their living in a temperate climate.

Prof. Hovyd Dawkins has shown that lions and hyænas do not necessarily indicate a warm climate. That wherever there was a sufficiency of herbivorous animals to supply them with food, there they can live, and that their existence has shown no bearing on the question of climate. After a review of the whole evidence, Prof. Dawkins concludes that the nearest approach at the present day to the Post-Pliocene climate of Western Europe is to be found in the climate of the great Siberian plains which stretch from the Altai Mountains to the Frozen Sea. Covered by impenetrable forests, for the most part of birch, poplar, larch, and pines, and low creeping dwarf cedars, they present every gradation in climate from the temperate to that in which the cold is too severe to admit of the growth of trees, which decrease in size as the traveller advances northwards, and are replaced by the grey mosses and lichens that cover the low marshy tundras. Throughout this area there are to be seen foxes, sables and wolves, and in the northern part countless herds of reindeer, elks, foses, and wolverines make up for the poverty of vegetation by the rich abundance of animal life." Ibid 303.

On the same subject Dr. Dawson says (Fossil Men, 236-7). "I may add that it is most unsafe to reason as to the climate required by extinct mammals, especially in connection with the evidence of contemporaneous existence afforded by the occurrence of their remains. Even the hippopotamus of the English caves and gravels may have been protected by a coating of fat like the walrus, or of hair like that of the seals," and he shows that Europe in the Post-Glacial time, if partly clothed with forest, must have had a climate just suited to the requirements of these so-called tropical animals.

As showing how unsafe inferences as to man's antiquity are, when drawn from human remains being found in association with so-called tropical animals, Mr. Fielden in a short paper in the proceedings of the Royal Dublin Society, directs attention to the comparatively temperate climate of Grinnel Land, in north latitude 84° 40' to 84° 6' with the Glaciation of Greenland in the same parallel of latitude and on the opposite shore of a channel only 20 miles across. (Fossil Men, 324.)

We thus see that the statement as to a tropical climate in Britain and Western Europe rests on insufficient data, and that the inference made thence as to man's antiquity falls to the ground. We have thus gone over the ground that seems necessary, in order to show that none of the discoveries of science have as yet been able to show a higher antiquity to man than that given in the Mosaic record.

We have seen that the great age given to the stone implements rests upon insufficient evidence, that man's living with the mammoth and other extinct animals does not prove the great antiquity of man, but simply that these animals continued longer than had been previously thought.

That the changes which have taken place since the advent of man on the earth do not require such immense periods, but may have been caused at the time of the Noachian deluge, is manifest.

That the Fossil men found in the caves clearly confirm the Mosaic record as to his physical and mental condition, his habits of life, and the condition of the globe at the time of his advent, and that for the needs of the theory of Evolution, and the application of a wrong principle of uniformitarianism as to the manner and rate of

change of the earth's surface, no such impressions as to man's immense antiquity could have been entered.

We thus see that the veracity of the Mosaic record remains vitally unimpaired. Nay, more, there need be no hesitation in saying that the clear teaching of geology, and especially the discoveries as to the character and habits of the earliest fossil men, most strongly confirm and establish the Mosaic record, while they tend to disprove the theory of immense antiquity required by evolution, and are most eloquent in refutation of that theory as applied to man.

Let us then hold fast by the Bible. Let us leave to scientific men the establishment of facts as to earth history, and when these facts are really established there is no reason to doubt they will be seen only further to establish the Biblical record and to confirm our faith in the certainty of the testimony given in the best of all books.

Christian Evidence,

&c., &c.

By CHAS. WATT.

THE ORIGIN OF MAN.—The *Twentieth Century*, New York, has an article under the above caption that calls for notice. We have read somewhat on this question, but for what our colonial youth calls "front," and for sheer unmitigated thinness, this Yankee hears off the plum. There is no duplicity in him. There is no stealing a march upon you and gradually drawing you on. He lays bare the path he intends to follow almost in his opening sentence:—"From a *toy dot of mucus* has developed every form of life, from the organless, naked cell floating in the primeval, laurentian ocean, to the mind of the philosopher who can weigh and measure the distant stars." And this is given in apparent blissful unconsciousness that this "clot of mucus" argument, this "speck of jelly" theory has had the bottom knocked out of it again and again. And with pitiable *sang froid* he files his arguments not seeing their transparent self-destructiveness.

The initial difficulty of how the original cell which he says is composed of carbon, hydrogen, oxygen, and nitrogen, and which is termed *protein*, was endowed with life, is altogether beneath his notice, so he wisely leaves it alone.

RUDIMENTARY ORGANS

he tells us, are the clearest proof of a common origin. "Pythons, bores, and whales have purposeless bones, the rudimentary remains of useless legs." The poor simpleton, like most other Evolutionists, fails to see

how destructive this is to his pet theory of "development." Darwin tells us the reason why organs became rudimentary. "Natural selection will tend in the long run to reduce any part of the organisation as soon as it becomes, through changed habits, superfluous." *Origin of Species*, p. 118.

Now, mark, the python and boa once possessed legs, but as they found them rather in the way they abandoned their use, and took to crawling on the belly! But now comes the

CRUSHING DIFFICULTY.

If the serpent has descended from the "clot of mucus" it developed legs because they were USEFUL. And to meet the evolutionary hypothesis we must suppose that after it got them it abandoned them because they were USELESS. Then why the original development?

"The whale," says our writer, "possesses rudimentary legs." That is, natural selection spent a hundred million years in evolving a fish into a bull, horse, elk, or other "hoofed animal," and then spent another hundred million in degrading it back into the shape of a fish leaving only the rudimentary leg bones and incisors found in the embryo to prove its remarkable history! Is this development? or is it

VERY LIKE A WHALE.

By-and-bye we may expect to hear that all the crocodiles of northern Queensland who have been waging a cruel war on their human brothers have laid down—not their arms but—their legs and capitulated.

APES AND MEN.—Says our writer: "It is not asserted that any existing ape is the direct ancestor of man." Of course not, that wouldn't be "scientific." It is "scientific" to say that a non-existing ape is the direct ancestor. "Man-like apes have developed into ape-like men, and in the deadly struggle for existence many types have been exterminated." This is cool—as an article. Surely the readers of the *Twentieth Century* must be deceived by this writer but a very short remove from ape-like men. If apes *once* developed a type from which man has sprung, it was because that type was the "fittest to survive." (Evolutionists will swear by this principle as an Irishman by his blackthorn), and how comes it that in the "deadly struggle for existence" that type has been wiped out? If "each one-

cessive slight modification" be "for the improvement of the creature," how is it that the more perfect type did not wipe out the less perfect? And is this an evidence of development?

THE MISSING LINK.

"Considering the extraordinary resemblance between the present lowest, woolly haired man and the gorilla, it requires but a slight stretch of the imagination to depict the connecting link—primeval, speechless man—with his long slanting teeth, woolly hair extending over his dark skinned body, long arms, knock-kneed legs, undeveloped calves, and half-erect walk." This picture is possibly a true one, for we have

THE UNDEVELOPED CALF

amongst us still. But "primeval speechless man," this is the missing link, which our writer by a "slight stretch of imagination" calls the connecting link. "Where has this 'link' got to? "Oh, its gone, sir." "Where has it gone to?" "Well you see, sir, they have all developed into men." "Some of them only. But what I want to get at is this: If the apes of a hundred million years ago were able to develop 'speechless men,' how comes it that the apes are greater fools to-day than then?" "Well, I admit there is a hole in the system just here, but science cannot be turned aside by any trilling difficulty of this nature."

The writer makes another wild and random statement on

BRAIN CAPACITY.

"Is there not a wider gap between the cultivated philosopher and the naked, fireless cannibal, than between this same savage and the gorilla?" No there is not. Dr. DAVIES, in his *Thesaurus Craniologia*, tells us that the average size of the largest European skulls is 111.99 cubic inches; that of the Australian aboriginal is 99.35 cubic inches, or a difference of 12.64 inches. While the average size of the gorilla is 30.51 cubic inches. This taken from the Australian shows—

Australian	... 99.35
Gorilla	... 30.51

Or a difference of 68.84 inches. One needs no "stretch of the imagination" to see that there is between the gorilla and the man a "great gulf fixed." Man has never been lower in the scale than he is to-day. Judged from the oldest known skulls

he bursts upon this scene with precisely the same capacity for unlimited development and improvement that he now possesses.

The closing sentence fills one with sadness. "Our common origin with the lower animals is certain; why should our destiny be different? How degrading as compared with the "origin and destiny" of man according to the Christian faith? In the blessed volume we read that we have been "made in the image and likeness of God," and that by living a

PURE AND HOLY LIFE

for Christ's sake, we have the hope of a glorious resurrection. And reason is with us in this matter. If it be true that we have sprung from a "spec of jelly" and are to go on improving, we prefer to cling to an incentive that will encourage our higher development. Lest, taking warning from the serpent and whale, our nobler powers may become "rudimentary" for want of use.

STEALING A GOD.—After all the priestly concoction "say ye His disciples came by night and stole Him away while we slept," was, in the light of modern developments, quite a likely story. Read this—

"The sudden disappearance about a fortnight since of the Chinese Joss, from the temple at Golden Point, Ballarat East, naturally raised much alarm among the Chinese of the district, and as the weeks have gone by without any clue being obtained, the lamenting Mongolians have held several humiliation gatherings. More than one devoté, it is reported, has packed up and removed to fresh fields, fearing some terrible calamity. Should the idol be not traced and recovered shortly, an influential 'embassy,' armed with credentials will, it is announced, proceed to Canton to arrange for the purchase and shipment of a new Joss."

Poor Joss! He's gone that's a certainty. The question is only "How?" Not that we wish to try and solve this problem, we prefer to leave it in the fond hope that, by-and-bye, "something will turn up." The Chinamen have gone on for a day of "humiliation," but alas! Joss hears not, or at least he *hears* not. So some of them have pulled up stakes and gone to fresh fields. Joss may not be able to look after himself, but they are so satisfied he can look after them that fearing some terrible calamity they have

taken themselves where his shadow will fall on them. But these are the weak-kneed sort. The braver spirits among them have struck a "more excellent way" out of the difficulty. It is quite refreshing to read how their *simple* faith rises above their surroundings. They will do their best to "trace and recover" him, but should they fail—should Joss, like Jeff of storied fame, have really "gone where the good niggers go," they will send an "influential embassy" to the place where they make them, and "arrange for the purchase and shipment of another." This is fine, and it demonstrates what really *can* be done by resolute men.

"Said Johnny Ah Kat,
Of East Ballarat,
As he mourned the missing god Joss
To his neighbor Sing Kan,
As he played at fan tan,
"Have 'ee heard 'ee our tellible loss?
"Our Joss he been taken,
"Last night he was shaken,
"And carried, no priest sabbie where."
"Welly good," says Sing Kan,
Who plays at fan tan,
A sly-looking almond-eyed brother
"We'll bust 'ee tom toin,
"Send off to Canton,
"An' get 'em to make 'ee another."

CHRISTIANS (?) UNION.—The City of Paris, on a recent trip from Liverpool to New York, had a rare theological cargo. Her passenger list included such stars as Mrs. Annie Besant, Rev. Dr. Lyman Alcott, Rev. Dr. Pentecost, Dr. Barnardo, Mr. Carnegie, Dr. Kate Bushnell, and Mrs. Andrew. And as was to be expected with such opposite elements coming into close contact, the other passengers had a little fun. When Dr. Pentecost preached in a "brown tourist suit and a red necktie," everything seems to have gone well. It is only the bull that is afraid of red. But when Mrs. Besant in "a pink blouse and black skirt" gave a lecture on Theosophy, and Dr. Lyman Alcott moved a vote of thanks saying there was very little in the lecture with which he did not agree, Dr. Barnardo in anguish of soul, made a desperate attack upon the lecturer. Dr. Pentecost, who occupied the chair, tried to calm his spirit, but Dr. Barnardo being deaf heard only his own shrill voice. However, Mrs. Besant replied in her "sweetest tones," and it "all came right." Dr. Pentecost boldly declared that "by changing the terminology he could re-deliver Mrs. Besant's lecture in nine-tenths of the churches and it would be accepted as orthodox." This is the

severest indictment of what is known as "orthodoxy" that we remember ever having seen. We have, ourselves, said and written some pretty tough things about it, but the worst can only faintly express the utter contempt in which we hold it. Here is a woman who has been in turn a Christian, an Atheist, and a Socialist, each of which she has—so she says—renounced. She is now an ardent enthusiast on Theosophy, and delivers a lecture setting forth its superlative advantages, which two of the "orthodox" gentry heartily endorse. We fancy heterodoxy—and by that we mean "scriptural," teaching would get very little mercy from these gentlemen, even if set forth "in a brown tourist's suit and red necktie."

THE HISTORY OF A SOUL.—One of our Emmore sisters who, in her desire for knowledge, has sounded the depths of Skepticism, Spiritism, and Theosophy, but has now returned with full purpose of heart to the Lord, tells her story in a poem under the above caption. It is too long for your columns, but I give the part dealing with the Theosophy experience—

In the Esoteric teaching,
Which I'd never heard in preaching,
I thought I saw a great and wondrous
charm.
It soothed my ruffled feelings,
And made all doubtful dealings
Seem quite bereft of sinfulness or harm.

It was quite a revelation
To know my expiation
For sins committed in another life
Was in this world accorded,
And I must be rewarded
By peace and joy, or misery and strife.

That I, since the Creation,
Had still borne some relation
To mineral, to plant, to beast, or bird;
And, with energy untiring,
My soul would keep aspiring
To soar aloft, as future state recurred.

Till, in the course of ages,
By long and tedious stages,
I should at last be perfect, pure and clean;
By my own efforts solely
I'd be considered holy,
And fit to stand before the heavenly King.

I'd be a true reflection
Of heaven's own perfection—
A reproduction of the perfect one,
First saved by self-salvation,
I'd freed from all obligation,
And needing no redemption by God's Son.

But in time I soon grew weary
Of a road so long and dreary,
For the hope of rest and peace was fast
abated.
Then Theosophy forsaking,
I sought comfort in partaking
In sciences, for communing with the dead.

After telling us how little comfort there is in this "communing," and sketching the rugged path along which she travelled for final rest, one of the closing stanzas reads—

Now hopes and joys once cherished,
Like morning mists have perished
Before the glorious light of Christ our Sun;
His death, His love, His glory,
Shall be my life-long story,
Until my race upon this earth is run.

Correspondence.

SOUTH AFRICA.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—Bro. H. E. Tickle, formerly of Liverpool, is now at the Cape on account of his health and is likely to locate somewhere in that colony. In a private letter recently to hand he expresses a hope that the Australasian brotherhood will manifest an interest in South Africa and in the few scattered brethren we have in that wide land. A few extracts may not be uninteresting.

"It is a matter of surprise to me," says Bro. Tickle, "that while so many of our brethren have emigrated to Australia, Tasmania, and N.Z., and have been made the means of planting and aiding so many churches, that, so far, this has been totally lacking as to this colony. That there is a good field here, both as regards Europeans and natives, I have little doubt, though the High Church party, Wesleyans, and Lutherans are strongly entrenched. I think that what has been done in Australasia ought to be largely possible here, and I trust that ere long the home churches, perhaps with the co-operation of the Australian brethren, will be able to give South Africa the attention it deserves. I think this would be a very suitable field for co-operation on lines to which, I believe, most, if not all the Australian churches are still true, and intend so to remain."

"The necessity for avoiding much speaking, and my as yet unsettled position as to business, have prevented me doing all that I would like, but still I have been able to bring our plea before a considerable number of people in various parts of the country, and possibly ground is being prepared and seed sown which will make for ingathering in the future. I have a weekly Bible class at which a few interested folks are attending."

"In common with many others I have felt a deeply sympathetic interest in the severe ordeal that the Australian colonies have been passing through, and I have the hope that in the long run this season of trial may prove to be one of blessing, making for righteousness and social well-being. There is a rumour current here—I know not how far it is correct—that your present depression is likely to result in considerable numbers coming to this colony. If that be the case, and you hear of any of our brethren among the number, I should be glad if you would keep me advised as to names and destination, so that I may communicate with them."

I am sure, Messrs. Editors, that you and your readers will unite with me in expressing heartiest sympathy with Bro. Tickle in his efforts for the furtherance of the gospel in South Africa. Moreover, as Cape Colony is in the southern hemisphere and nearer to Australia than to England or America, it would seem to be specially the duty of the brotherhood beneath the southern cross to foster the cause there. Perhaps our F.M. Committees will take note. Meanwhile, will any of your readers who know of brethren living in South Africa kindly send me at once the names and addresses of such, with any information concerning them that may be desirable, so that I may forward the same without delay to Bro. Tickle.

Fraternally yours,
A. M. LUDBROOK.

DECOY DUCKS.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—My musing last month stopped rather suddenly, but I promised (D.V.) a few words on the parlor ball Bro. Ludbrook has, however, by his excellent article, taken so much wind out of my sails that he has left little for me. Still, softly, "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." I have good authority for stating that at least one office-bearer in a Church of Christ in Australia holds parlor balls in his house. He does not actually take part in the dancing, does not engage in a waltz, quadrille, etc., nor has he been known to hug another man's wife round over the floor, but he encourages his family to learn how "to trip the light fantastic toe" in the ball room. I fear that this good brother is acting as one of his

dark majesty's decoy ducks. Admit that he does himself no injury, yet "none of us liveth to himself, and none dieth to himself." Admit that the amusement in his parlor is innocent so long as he superintends, will those young people of both sexes whom he initiates into this fascinating art pause just where they should? If they dance well in the parlor, will they not want to show their skill in the ball-room? If they shine in the evening, will they not after a while desire to shine in the small hours of the morning? From information received, not from Gathmu or any other Arabian, I find that the brethren who patronise these parlor balls are in a good position in society, and will therefore be looked up to, their example will be copied, and some weak ones through the example of Bro. ——— will be drawn into the snare, and for this influence Bro. ——— must be accountable. As I said last month to Bro. P., I do not charge them with realizing the mischief they are doing, but of sinning ignorantly, and prayer may therefore be offered for all such "Father, forgive, for they know not what they do."

Do these plead liberty? My exhortation is—"Take heed lest by any means this liberty of yours become a stumbling block to the weak." These parlor balls are either consistent with the Christian profession, or they are not. If they are consistent, why does not this prominent brother take part in them? If they are inconsistent, why does he allow them in his home? It reminds me of an incident in my own life. I once lived in a country town, where the principal excitement of the year was the annual horse races. The church and chapel attendants with a few exceptions, equally with those who never darkened a church door, went to the races as a matter of course. On the morning of one of these anniversaries I met in the town, which was deserted by the inhabitants almost as if a plague were feared, one of the townsmen who hailed as a Baptist. He inquired whether I was not going over, to which I replied, No. He then said: "Oh, I shall not go on to the ground, but I intend going to the hill, where I can see all that goes on without my being on the course." Now the said "hill" is an eminence that overlooks the racecourse, where went hundreds who desired to see the races, yet save their pockets by not paying the fee charged for entrance on to the ground. Economy may be pleaded for such conduct, and they who act thus may be like Mrs. John Gilpin,

"Who, though on pleasure she was bent,
She had a frugal mind."

yet to me it seems that they who act thus on race days, or who attend balls in the week, and on the Lord's day profess attachment to their Lord, must be akin to John Bunyan's character, Mr. Felling Bolt,

ways. It just comes to this. Elijah's question must be answered: How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him. If balls and horse races are consistent with the religion of Jesus, uphold them; but if they are a portion of the "unfruitful works of darkness," then "have no fellowship with them, but rather ever reprove them." Certainly when I attend race course, I will go through the entrance and pay my fair share towards the expense. Viewing the races, and not contributing is scrupulous: It is "running with the hare and hunting with the hounds."

Further, the responsibility of those who hold office in the Church of Christ to see that their conversation is such as becometh the gospel of Christ, increases in proportion to the wider influence their position gives them. They have engaged to help on the work of the Lord. But there is a solemn warning in the prophecies of Jeremiah, "Cursed be he that doeth the work of the Lord negligently." This referred to the punishment of Moab for pride, but we may take the warning and apply it to ourselves in the Christian dispensation. We must not be negligent but diligent in the work of the Lord; "fervent in spirit; serving the Lord," are the apostle's directions. Now a part of the work of the Lord, devolved upon aged men and aged women, whether in office or not, is to train the young men and young women to be soberminded. *Vide Titus 2: 1-8.*

But, O, says one, it is so awkward to be in a party and not take part in a dance. Ah! brother or sister, why should you attend these dancing parties? It will be far wiser, more consistent to choose your bosom companions from amongst those who will not place this temptation in your way. Solomon says: "Walk with wise men, and thou shalt be wise; but the companions of fools shall smart for it," and the intimate companions of a Christian should be they who realize that "they were raised together with Christ, and are seeking the things that are above." Who are always ready to join in the prayer of the sons of Korah: "Shew us Thy mercy, O LORD, and grant us Thy salvation," respond with them, "I will hear what God the Lord will speak, for he will speak peace unto his people, and to his saints," and take heed to the warning, "but let them not turn again to folly."

Bro. Laid has some straight talk on the dancing mania. Allow me to present a sample to your readers. He says, "Let dancers go out of the Church of God into the world where they properly belong. The church never parts with ought but trouble when it parts from such members."

"Dancing is one of those spectacular and infectious evils which must be cured in its very inception, or it is never cured. Tolerate it,

and by and by those who advocate it will claim the right by prescription to engage in it. Remonstrance is vain then."

"No greater curse can befall the Church of Christ than to popularize it by tolerating within it this and like dangerous practices. If so doing I grant we may increase its members of a certain kind, but its piety and purity we should reduce to a low—very low grade." "Self-denial, labor and a mortification of the flesh, are its glory and a pledge of its success." "Apostacies begin with things that have no harm in them; and end in ruin. At first they creep, but in the end stride continents at a single step. Finally, we say, watch! beware!"

Leaving this subject, I desire to say that I have mused over your two leading articles, one in last month's and one in this, and I thank you for such clear writing. The STANDARD is regarded by the Colonial brotherhood as upholding the principles so ably maintained in England by David King. May its influence be widely extended, and its list of subscribers for 1893 be the longest that its editors have yet seen!

Sometimes it reveals unpleasant things. The habit exposed in the third column of page 266 set me musing over the question, "Are there not among our American cousins more things to avoid than to copy? Surely they will not thank Bro. Mansfield for lifting the veil, and exposing this habit to our view."

Again, I have mused over your endorsement of an extract from an American exchange on Woman Suffrage, and on this question, you and I are not of one mind. This writer states that "the reason why no one tries to place woman's suffrage on a scriptural basis is simply because all know the Bible condemns it." This sentence contains one or two big assumptions. First, he arrogates an acquaintance with every other person's knowledge. How came he with such an extensive information? I for one do not know that the Bible condemns it, and I could produce others who are equally ignorant. So much for assumption number one. Assumption number two is that the Bible supports manhood suffrage. He has not shewn this, but simply assumed this. Where in the Bible is there any reference to either men or women voting for members of Parliament? Where does he find mention of any Parliament for either men or women not to vote? "Taxation without representation is tyrannical." This is a political axiom, and as both sexes have to submit to taxation, and as "The woman's cause is man's; they rise and sink together, Dwarfed or Godlike—bond or free."

If it is tyranny for one sex it must be equally so for the other. If it be said that the sex is indirectly represented by her husband, how are the spinsters and widows

who have no husbands represented? Referring to this writer's rhapsody about "a real, genuine, modest, refined lady dragging her skirts in the slums of politics," etc., there is no necessity for either sex to commit any act unworthy of their Christian calling, when recording their votes for the candidate whom they consider the most eligible for the position of legislator. The Bible gives us a history of God's dealing with our race, and shows how fallen man may regain communion with his Maker, and when any go to it for information on subjects which it does not undertake to teach, they often find themselves in a maze, from which it is difficult for others to extricate them. Often the *argumentum ad absurdum* is the best, the only mode of dealing with such persons. You have used this method well in this month's STANDARD, when referring to Bro. Kunciman's absurdity that our world is an immense plane, and in keeping with this, I presume that he maintains not only that the solar but the sidereal system is geocentric. When George Stephenson was before the Parliamentary Committee seeking permission to construct a railway, after assuring the committee that passengers would be able to travel at the frightful speed of twenty miles an hour. He was asked what would happen if a cow were on the track, he could only reply that it would be a very bad thing for the cow. So I say respecting the Bible, if it taught this it would be a very bad thing for the Bible. Others again harp on an isolated text, for instance the soul sleeper almost deafens us with his screech, "The dead know not any thing," the unitarian with "My Father is greater than I," and the ———, I had almost written misogynist—but that will not do, for those to whom I refer love, respect and wish women well, but I confess I know not a term by which to designate them, so I must resort to periphrasis and call them "the opponents of women's rights," these appear to be constantly meditating on such a passage as, "I permit not a woman to teach, nor to have dominion over a man," forgetful of the fact that they do permit women to teach and that women are not endeavouring to have dominion over men, but to have a voice in selecting men who are to rule over them.

To return to our American. His peroration is quite eloquent. After referring to democracy, republicanism, monarchy, and even despotism as passable governments, he is able to contain himself no longer, but bursts out with the passionate exclamation, "From a petticoat government, O Lord, for ever keep us free." I trust that after writing thus he felt better. I presume he would be a supporter of the Salfic law. If so, I should like to know *est lora?* We brethren have been for more than half a century under "petticoat government," and

will anyone who is opposed to it point to a man who has been on the British throne that has filled it better than the present occupant, woman though she is. I defy him to do so.

However, I must draw my musings to a close. It is true that I have not shown where in the Bible mention is made of women voting for members of Parliament, and I have given reason for that; yet I could show where women have taken the administration of affairs into their own hands, where the result has been beneficial, and where it is acknowledged that God worked by means of them. And as the less is included in the greater, my conclusion is, that as they took the lead in government when opportunity was before them, there can be no doubt that if there had been Parliaments in those days they would have taken the lower lead of voting whenever an election occurred.

But what is that? Hearken! It is a mutter from the editors' *sanctus*. Hold! enough! True, Bro. Editors, so it is. Well, I will not trouble you again this year, so good-night! May God speed the right! Amen! M.

Hallarat, November, 1893

REPLY.

It is quite possible that the writer of the extract on Woman's Suffrage referred to by "M." gave his readers credit for a knowledge they did not possess, and therein made a mistake, as it is always safer to assume ignorance rather than knowledge on the part of mankind generally. Bro. M.'s professional experience will probably lead him to endorse this view of the case.

The assumptions of the writer in regard to the bearing of Scripture on this question were probably founded on the fact that Scripture assigns to man the prerogative of ruling; and as the extension of the franchise to woman means that she shall share in the ruling power, he naturally concluded that woman's suffrage was condemned by the Bible.

It will be noticed that Bro. M. does not advocate that women shall take their seats in Parliament, but simply contends that they shall "have a voice in selecting men to rule over them." Herein he is inconsistent, and stultifies himself. In representative government the *real* rulers are not the representatives in Parliament, but the *electors* who send them there to do their business. As a matter of fact, the object of those who plead for woman's suffrage is distinctly that woman may exercise a ruling power. It is freely stated that if woman's suffrage could be secured, the principles of prohibition and religious instruction in State schools would at once be advanced. This means that the men who rule at present, but have not yet seen fit to pass these two measures into law,

are to be overruled by the additional vote of women electors. It is therefore clear that those who would give woman a vote, but would deprive her of legislative honors, have not the courage to carry out their convictions to their legitimate conclusion.

We would be the last to say a word against our noble queen; but it is right to say that her ruling power has only been of a nominal kind, the real rulers being the ministers of the Crown. That which has endeared Queen Victoria to her people has not been masculine, but feminine qualities. She is loved and revered mainly for the purity of her life and those womanly qualities which have distinguished her in her intercourse with the people.

It is true that the Bible gives instance in which women have occupied positions as leaders, but these are the exceptions that prove the rule.

In conclusion we might say that we regret that Bro. M. seems prepared to take the position that if it were proved that the Bible was against woman's suffrage it would be a bad thing for the Bible. So far we have never found any of the universal or fundamental laws of the Bible either capricious or tyrannical. We have found, however, that when men have set aside God's laws the result has always been injurious to the race. We do not question woman's intelligence, but we do question whether, in seeking to elevate the race through the domain of politics, she is not seeking to do it in the wrong direction. Independent of Scripture altogether, it appears to us that woman will preserve her influence for good, not by an approach to the masculine, but by accentuating that which is purely feminine.

EDITORS.

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 replies given. We do not lay this down as an absolute rule, but as an opinion that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

Bro. R. Heattie writes to know *What bread should be used at the feast?*

REPLY. The bread used by our Lord when instituting the Supper was unquestionably unleavened. It therefore cannot be *course* to use unleavened bread. It is of course quite possible that the reason that this kind of bread was used was the mere fact that no other was available at the time,

and therefore that unleavened bread is lawful. In any case where the question is likely to break the unity of the Church and mar the spirit of the feast, through the conscientious objection of some to use leavened bread, the law of love requires that those who have no scruples upon the point should agree to use that which cannot possibly be wrong, viz., unleavened bread. As to the second inquiry, that is, whether it should be an uncut loaf, just as it comes from the oven, or after it has been reduced by cutting to what may be deemed a suitable size and shape, there is certainly no law upon the matter, nor have we any example in which the details are given so that we may determine with certainty. The passage bearing most clearly (and it is only indirectly) is 1 Cor. 10: 17, "For we being many are one bread and one body, for we are all partakers of that one bread." Here the "one bread" of the Lord's table is spoken of, as the symbol of the unity of the Church. The important point therefore would be, apparently, that whatever its size it should be a whole, not a number of pieces of one or different loaves. The objection that if the crust is removed by a knife it is a "mangled" emblem has no foundation in any proper sense of fitness, since it is a "mangled and mangled" loaf that has in the first and chief place to be symbolized. Some of our churches, to meet the scruples of certain of its members on these points, obtain Jewish passover cakes, which contain no leaven, are easily broken and will keep the whole year through.

Bro. W. W. writes: "Will you please inform me through the columns of the STANDARD whether there is any Scriptural authority for a brother presiding at the meeting for breaking of bread?"

REPLY. The New Testament contains no details whatever concerning the manner of conducting the meeting for the breaking of bread. The Scriptural authority warranting a president or chairman at the meeting for the breaking of bread is found in the general requirement to do all things "decently and in order" (1 Cor. 14: 40). A general command to do a certain thing always involves the right to use whatever means are necessary to the doing of that particular thing. To conduct a meeting, sometimes composed of many hundreds of persons "decently and in order" involves by the common consent of men in all ages, the appointment of a president or chairman. And hence we see that the *apostolic* authority for a president at the Lord's table is involved in the general injunction respecting decency and good order. Certainly a table where there was no one in particular presiding, and where every one presided for himself, each one taking the bread and wine at the time and in the manner that suited himself, would tend to promote the very reverse of "decency and good order." The authority for the president is similar to the authority prohibiting gambling, attending theatres and balls, &c. Nowhere in the New Testament are these things specially named and condemned, but certain general prohibitions are given which certainly involve those specific evils, and hence they are scripturally authorized.

"Inquirer."—Will express an opinion about Munnell's "Catechism of the Churches" next month. At present have not the book on hand.

Sisters' Page.

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

Communications for this "Page" should be addressed to Mrs. Ludbrook, 33 Ewald-street, Melbourne, not later than the 12th of each month.

CONFERENCE DIRECTORY

President—Sister A. K. Thurgood.
 Vice-presidents—Sisters Huntsman, Maston, Pittman, and Ludbrook senr.
 Secretaries—Sisters Ewers and Hill.
 Treasurer—Sister Walker.
 Financial Secretary—Sister L. Dewar.
 SUPERINTENDENTS OF COMMITTEES.
 VICTORIAN MISSIONS—Mrs. Pittman, Airlie Avenue, Armadale.
 VISITING AND DOCTORS—Do, do.
 FOREIGN MISSIONS—Mrs. Maston, 13 Federation-street, Ascot Vale.
 TRACTS—Do, do.
 SPARE LITERATURE—Miss Dewar, King-street, West Melbourne.
 HOSPITAL VISITING—Mrs. Stutter, The Terrace, Malvern.
 SENIARY SCHOOL—Mrs. Schofield, Byron-street, Footscray.
 ENDEAVOUR—Miss Hill, 23 Blenheim-street, Balclutha.
 PRAYER MEETING—Mrs. Forbes, 172 Holden-street, North Fitzroy.
 TEMPERANCE—Mrs. Huntsman, Slanhope-street, Malvern.

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

EXECUTIVE.

Our November gathering was cheered by an unexpected visit from Sisters Clapham and Motley from Corowa. After devotional exercises, conducted by Sister Huntsman, it was moved and carried that we send a Christmas and New Year letter to our Sisters Thurgood and Miss Thompson, and to Bro. Jno. Thompson, also a letter of condolence to our bereaved Sister McCoughtry, and of loving sympathy to our aged Sister Lawson in her severe affliction.

Doncaster Sunday School has been greatly blessed, nine having joined the church from her ranks during the month. Praban also reports.

Verbal accounts re Dorcas and hospital visitation were given. A letter from Bro. McLellan was read. His closing sentence is,

"THE V.M. FEELS"

are in arrears to the extent of £125, so that special efforts must be put forth to make the forthcoming Annual Collection in the city and suburban churches a success.

I know that we can rely upon the co-operation of the sisters in this matter."

Melbourne and suburban. Our country brethren are looking on. So is the Lord Jesus! Do not let Him be disappointed.

BRETHRENED FELLO READINGS.

The book of the patriarch Job, who dwelt in the land of Uz. As to the date of this book it is very uncertain, but commentators lead us to the conclusion that it belongs to an age prior to the Maccabean, or the exodus of the children of Israel, there being no reference to either in the book. As to

the trials of Job much might be said. From a man of wealth and affluence he became a man of poverty and affliction. His restoration, which as a writer puts it, is the result of God's personal manifestation, symbolises the ultimate compensation of the righteous for all suffering undergone on earth.

The First Epistle of Peter

was written from Babylon about A.D. 65, to the churches that Paul had planted in Asia Minor. The Apostle Peter ever having a care for the Jewish members of the church, and wishing to warn them of their coming trials and how to meet them. He lays great stress on the unfading inheritance, redemption by the blood of Christ, and salvation the end of faith so that they might receive encouragement and comfort under persecution.

Second Epistle of Peter.

Its main object being to warn the early churches against false teachers and scoffers, how necessary in these times also.

Epistles of John

The theme of the first epistle is God is light, and therefore none have fellowship with Him but they who walk in light. God is righteous and God is love. The condition of sonship is doing righteousness as He is righteous, and loving as He is love.

The second and third epistles were also probably written at the close of the apostle's life at a later period even than the book of Revelations.

Jude

An exhortation to contend earnestly for the faith once delivered to the saints, concluding with one of the finest doologies that the New Testament contains (verses 24 and 25)

Revelations.

The visions which John saw on the Isle of Patmos. The book which contains so many mysterious wonders, plagues, and punishments, winding up with the inheritance of the saints, and the new Jerusalem, without sin and sorrow, where Christ shall reign as King on His Father's throne, judging the nations of the earth. Then we shall have a new name and a wedding garment at the Lamb's great bridal feast of bliss and love. F H

CORRESPONDENCE.

Pittsburgh.

Dear Executive Sisters,—May the blessing of the Lord that maketh rich, and addeth no sorrow therewith" be yours. I hope I am not too late to send heartfelt congratulations to our dear faithful Sister Ewers, with the loving prayer that her new found treasure may be a very sunbeam of joy in her home. How thankful we are when trials end in triumphs, and how glad to know that a heavenly father is over all, and through all, and above all our difficulties, making them delights in his loving service.

We have been much cheered with this August mail. It seems to us the spring sunshine is brightening up affairs in dear Melbourne, and there is a hope for better days in our colony. In "Notes from the Field" we see souls being saved, the work going forward, and our faithful laborers encouraged. The *Alliance Record* speaks of the good work done in Queensland by Mrs. Lee, and the new departure of the Alliance Conference.—Prohibition by the will of the people seems to be a crowning effort after the many scarring and wearying years of trial. We pray for great success in the temperance work.

The circuit plan proposed by our brethren reminds us of the days of Samuel, "when he went from year to year in circuit to Bethel, and Gilgal, and Mizpah, and judged Israel in all these places, and his return was to Ramah, for there was his home, and there he judged Israel, and there he built an altar unto the Lord." This seems also to have been the circuit of the prophet Amos whom I mentioned in my last letter. What *heart quarters* (as well as head quarters) you are getting to be! It seems so natural for Bro. McLellan to come in and request your aid on the committee, as a relief dispensary, so well assured of your willingness. I am so thankful and grateful that it is so. How much we miss Bro. Maston's publishing depot here! How delighted we were to receive 2,000 copies of tracts, such excellent *reciters* of any house to house conversations we hold, an individual misses it not to employ one of these preachers!

Bro. Wharton, in making an earnest appeal for medical help for India, should be a special subject of prayer by the executive, that God may answer it in His own wise way. Our dear Sis. Wharton, with Bro. and Sis. Adams, and Miss Josie Franklin, of Bedford, Indiana, sail to-day, Sep. 6th, for India. May He who "tempers the wind and the waves," hold them in the very hollow of his hand.—Sis. Mary Thompson's letter has in it good cheer, how bravely she keeps to her work, and the *heart fishing* she has for the missions now is very gratifying to hear. How thankful we are they have had a more pleasant season this year. May our God remember the work and brave workers in India's needy field. The Chinese Mission work has our heartiest sympathy and interest.

We are glad to notice the S.S. Union has such cheering prospects before it. We get our grandest helpers in church work from thorough drilling in the Sunday School. There they learn to love Jesus and to tell others of His love through giving out again what they have received in His care gone by. Blessed, thrice blessed work! I am sure we are all glad to welcome our Sis. F. Illingworth as representative from Malvern. I really seem to be with you all in loving session this afternoon, and I am so sorry that I cannot see Sis. Ewers or Sis. Hill or please start our closing hymn, "Thou my everlasting portion" after singing God's blessing upon all of our deliberations; then, quickly to the door, with such a warm hand-grasp and tender good-bye word to each one. In His own good time, to your Loving Sister.

ANTOINETTE K. THURGOOD.

ENDEAVOUR.

COLLINSWOOD.—Wednesday, Nov. 8th, was a special meeting: Bro. Wettenhall presiding. It was a Foreign Missionary night, and inasmuch of the presents to be sent to the various societies, between forty and fifty mustered up, and the course of short address Bro. F. Ludbrook, of old Collinswood was famous in having sent out our first missionary, also for its regular missionary gatherings, its systematic missionary collections, and for its working sisters. He would gladly forward the beautiful quilts, caps, and other articles of clothing, bays, cards, etc., to Miss Thompson, telling her they were for her very good disposal from dear friends at home. Miss Thompson would feel greatly cheered by this expression of sympathy and love, and would feel rich in such friendships. No doubt many in India, both young and old, would feel the warmth of the garments and

quills, and would be warmed within towards Miss T., and would the better listen to her gospel messages. "Twas Mr. Spurgeon who said he never expected to convert a man with cold feet, nor should we expect any one to do much spiritually for those who were hungry and shivering until this bodily distress were relieved. Bro Pittman observed that the seven quills had been made by former Sunday scholars of Miss Thompson, and he was sure that during the hours of arranging and stitching those pieces of silk and cloth, they must have been to the workers a great missionary lesson. He rejoiced to believe that the churches were seeing more and more the necessity of attending to body as well as soul—healing the naked, as well as preaching the gospel. Sister Rowland spoke of the time when Mr. Thompson was with them, and their great loss in her departure, and expressed her delight at the present gathering.

LORD'S DAY SCHOOL.

FOOTSCRAY.—Our Annual Festival took place on Oct. 9th, Bro. Joiner (Superintendent) presiding. There was a large attendance in spite of bad weather. The chapel had been nicely decorated by the senior class girls with their teacher, Sis. Schlofeld. After the opening hymn, prayer, and a few remarks by the chairman, the scholars set to work in right good earnest, and for two hours and a half, entertained the audience in a very creditable manner. Then followed the distribution of over 100 prizes, including 3 special ones, the gift of Sis. E. Crowe.

The anniversary celebrations were continued the following Monday, when the Service of Song, "Eva," was rendered by the Lygon-st. Band of Hope. Bro Payne officiated at the lantern, the connective readings being given by Bro Joiner. The officers and teachers of the school desire to acknowledge through the Standard their indebtedness to Bro Payne and to the abso. choir with their respected leader.

SISTERS MEETING.

The sisters at Warrnambold have a delightful prayer meeting and Bible class on Wednesday afternoons. Although Bro Macalister presides, it is eminently a sisters meeting. They give out hymns, engage in prayer, and read the lesson for day, after which Mr. Macalister explains and show lessons to be learnt. The sisters have the opportunity of asking questions and making remarks on the portion under consideration, which first now is the "Life of Our Lord." Ten to fourteen sisters are present weekly, some of them being most regular in attendance. E. E. H.

QUEENSLAND DEPARTMENT.

D. A. COBBAN, LARLSDALE STREET, F. BRISBANE.

During the last week of October the Queensland Baptist Association and the Congregational Union held their annual conferences in Brisbane, and the occasion was made a time of formal fraternalising by the two bodies. Both associations sat on one night apart for a joint meeting, at which the leading preachers held forth on various subjects. At this meeting the Wesleyans of Brisbane were also represented, and it is regarded as an attempt to lessen the breaches between these denominations, and to work more harmoniously in various ways, and to respect each other's work in the country.

One of the peculiarities noticeable very frequently in connection with any attempt at formal union between sectarian bodies, in their religious work, and which contrasts strangely with their professions of regard for disunion, and which indicates insincerity in their desire for union except on a denominational basis, is seen in the speech of W. Higgitt at the Baptist conference, who complained, apparently with some bitterness, of others being in the field where they themselves were at work, and the rivalry evidently led the Baptists in the second place. This, in view of the fact of the combined meetings in Brisbane of two of the strongest religious organisations in Queensland, sounds somewhat paradoxical.

The net increase in the number of Baptists for the year is 66, and the statistical report, by some means, satisfactory, has led to the suggestion of other means of pushing on their work in country places by means of a travelling evangelist. Other suggestions are also made, which, if carried out, may have the result of making the Baptists in Queensland a much stronger body.

Of the Congregationalists, perhaps one of the most notable items of interest was the speech of Hopper Joplin, of Maryborough (Q.), who is noted for his sympathy with the labour or socialistic movement, in which he advocated that the churches, in order to obtain influence over the people, should care for their bodies as well as their souls. There was too little attention paid to their wants in this world by the churches, and consequently they did not trouble with regard to the next. If the people were to be won back again to the church it would have to be done largely by working along this line.

P. A. Dickson has arrived safely again in Brisbane, and taken up his work, and C. Watt has returned to Sydney.

The church at Brisbane held its annual picnic on the Brisbane River, on the 9th November, a fair number being present.

Ferdinand Pittman is to take up work at Toowoomba on the 10th December, leaving Melbourne on the 23rd November, and spending a Sunday in Sydney and another in Brisbane.

KANAKAS.—On Lord's day morning, Oct. 15, our second baptism took place at Doobli. Although the baptism took place shortly after nine o'clock, some two hundred Kanakas and a number of white people were present. After the singing of a few hymns some of the Kanaka brethren engaged in prayer, and I then took the confession of those who wished to be baptised. Seven-ty-two confessed many witnesses. After the baptism we met in the meeting house at Doobli for the breaking of bread, when those who had put on Christ received the right hand of fellowship and were welcomed into the Church of Christ. I pray that they may ever prove faithful, until the Christ come in from the Church militant to the Church triumphant.
Childers, 11. 11. 93. JOHN THOMPSON.

SOUTH AUSTRALIAN DEPARTMENT.

By DR. J. C. VESCO, Adelaide.

NOTES.

Mr. M. W. Green has improved considerably since the last issue. He is still

very frail, and it will be some time before he is capable of any physical or mental labour.

The S. S. Union committee meeting was held at Grote-st. on the 13th Nov. 11 delegates were present. It was resolved that the quarterly social meeting should be held at Norwood on Dec. 11th, and Bro G. W. Cosh complied with the request of the committee to read the essay on that occasion. It was also decided that the annual picnic should be held on Jan. 1st, at the National Park. Hair, and that an invitation should be extended to all the teachers and officers of the schools and their wives and families, and to the senior scholars. Will those concerned kindly keep these two appointments in mind, and arrange to be present on both occasions.

NORTH ADELAIDE.—On Oct. 29th, Mrs. Ship was immersed into the name of Father, Son, and Holy Spirit, after confession of her faith in Christ. On Nov. 9th the S. S. children were taken to Bro Bloom's fields at Mitcham for the day, and about 180 of larger and smaller grade had a very enjoyable outing. The meeting at Prospect are nicely conducted and well attended. Our Sister Plant has passed away. An obituary will be found elsewhere. Bro. H. D. Smith held a short funeral service at her daughter's house. The treasurer of the church is pleased to acknowledge the receipt of 21/6 from isolated members at Port Elliot.

STILLING EAST.—There is nothing of much importance to report. The Adelaide Valley brethren held their anniversary tea last Thursday.

We are still continuing all the services, Bro A. T. Magarey doing the greater part of the speaking. Bros. L. Johnson, W. Cosh, and Fisher are giving us some assistance.

We hope some other city brethren will give us some help next quarter.

Nov. 14. RICH. PETERS, Sec.

UNLEY.—Since last report we have had two additions by immersion and one restored. The meetings are keeping up well, our Bro D'Neiv is giving us good practical sermons, so that we are edified and built up in our faith, and we trust many may be added to the saved. Bro D'Neiv proposes starting a Young Christian Mission to extend the work in this neighborhood, and may God's blessing rest upon the effort.

Nov. 14. THOS. G. STORER, Sec.

On Thursday, 9th Nov., the Grote-street, Gilles-street, and Glenelg Sunday schools had a combined picnic in Mr. Everard's paddock at the Black Creek. Upwards of 300 were present, including a large number of friends of all the schools. Everything passed off very smoothly indeed, and all appeared to greatly enjoy the eating. The weather previous to starting looked very unfavorable, but changed to most delightful weather all through the day. Mr. E. Gill had his photo apparatus, and succeeded in taking two groups. In one of these there were about 350, both old and young, and the other consisted mostly of members of the Bible classes at Grote-street. We have seen the photos, and are of the opinion that both have come out very clearly, and make fairly good pictures.

Friday evening we saw confusion at Gilles-street Sunday night.

14. 11. 93. L. H. V.

WILLIAMSTOWN.—We are quietly moving along. No additions to report as yet, but truth shall prevail, and our "plan"

shall triumph. We shall arrange for a visit from one of our evangelists shortly (to v.)
Nov. 14. W.G.P.

BALAKLAVA.—Since last report one has been added to our number by letter from Mallala. We still find our chapel too small to accommodate the audience on Sunday mornings, although we have removed the porch from the inside of the building and provided several more seats. The desire of the brethren seems to be to keep the unity of the Spirit in the bond of peace.
W.T.S.H.

YORK.—We have no additions to report since last statement. We are thankful to those brethren who are occupying the platform whilst our Bro. Green is laid aside.
Nov. 13. Wm. BROOKER.

HENLEY BEACH.—We are grateful to the brethren from sister churches for the help they are giving us. May God bless them and help them to bring in the sheaves. We had Bro. Alvey at 26.00 on night, and we had the pleasure of seeing one come out on the Lord's side and we trust there are others about to decide. We have been praying that God would bless this church, and believe he will if we do our part. We have started Thursday evening services, and we pray that God will bless these meetings to the saving of many souls, and to our building up in the most holy faith.
A. LAWRIE.

NGHWOD.—Our anniversary services in connection with the church were very successful. We reported last month that the Lord's day meetings were well attended. The annual tea took place on Thursday, Oct. 10th. A large crowd assembled and partook of the good things provided. The chapel was beautifully decorated with flowers and mottoes. Bro. Dr. J. C. Verco presided over the public worship, which was a crowded one. Bro. Wm. Burford led in prayer, and instructive addresses were given by brethren H. D. Smith, Gore and D'Nei. Bro. J. Verco, M. Wood Green, and J. C. Dickson were unable to be present. We were encouraged by seeing many brethren and sisters from our sister churches. The secretary's report for the year was cheering one. The additions to the year were eighty-two, as follows:—52 by faith and obedience, 4 restored, 5 received (formerly members), 19 by letter, 2 from the Baptists. Our losses as follows:—2 by letter, 4 by death, 2 lapard and left, the net increase being 74 for the year, leaving our present membership at 260. During the evening the choir rendered some beautiful anthems. We are thankful to our heavenly Father for all past mercies and blessings, and labor on full of hope for the future.

During the past month we have three restored to fellowship, one received by commendation, and one by faith and obedience.
Nov. 14th, '93. A. C. RANKINE.

QUEENSTOWN.—Lord's day, 12 Nov., may be regarded as a red letter day in the history of this church, being the occasion of its first appointment of officers, in accordance with New Testament example and precept. Heretofore its affairs have been administered by provisional elders and deacons, and those having "first proved themselves," it was deemed advisable to formally appoint, and scripturally induct them into their several offices, by laying on of hands, with prayer and fasting.

The ordination service, which was held at 11 a.m., was conducted by Bro. Wm. Moffit, of Port Pirie, to whose evangelistic

services some two years ago our present satisfactory condition is mainly due. He was regarded as the one who might most appropriately be asked to consecrate the "setting in order" of the church, and willingly complied with its request, coming from his distant home in the north for this special purpose.

Fasting consisted of total abstinence from food from the previous evening's meal until 1 o'clock on the day of ordination. None of those dire results followed this unusual compliance with the divine will, which are so often prognosticated when this duty of that of immersion in the waters of baptism are enjoined. On the contrary, the unusual interest manifested by a full attendance of members and friends, the heartiness of song, the fervor andunction of the numerous prayers, and the real excellence of the lucid address given by Bro. Moffit, were ample demonstration that a little more of fasting, and a little less of feasting, would materially raise the standard of all Lord's day services.

The officers thus ordained as the unanimous choice of the church were: Elders, Jno. Verco, Arthur Wilson, C. E. Lawton; Deacons, Bro. Burns senr., James Dunning, Richard Harris; Deaconesses, Sisters Harris senr. and Arthur senr. Immediately after the ordination service the church met as usual to attend to "the apostles doctrine, the fellowship, the breaking of bread and the prayers."

In the evening Bro. Moffit preached to a full audience from Isaiah 42: 1, and in response to his closing appeal one convert came forward in full surrender to Jesus Christ, and confessed his faith before many witnesses.

During the past month death, which nips the bud as well as garners the fully ripened grain, has deprived our esteemed Bro. and Sis. Harris of their little daughter Ella. "Of such is the kingdom of God."

BROKEN HILL.—We are still moving along slowly, and I hope surely. Though few in number we much enjoy our morning meetings, and hope by the help of Him who has died for us to be ever faithful to His just and lawful commands. We have no additions of late to note, but are sorry to say through the dulness of trade we have lost a few of our members who have been obliged to move to other parts. We still live in hope that God's blessing may rest on this place, and some may be saved.
E. BLANT.

NORTH ADELAIDE.—This evening a man came nobly out and confessed his faith in Christ Jesus, Mr. Herdy, whose wife recently gave herself to the Saviour. May the Lord help and abundantly bless them, and give them much spiritual blessing through their mutual faith, and as being heirs together of the grace of life.
Nov. 19. J. C. V.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

Bro. J. INGLIS WRIGHT, *Capit. & Divin.*

CHRISTCHURCH.—During the last few months the church here has, through the help of the Church Missionary Aid Committee, had the services of Bro. Bull as evangelist, and has derived much benefit and spiritual blessing therefrom, he being an able speaker, a good worker in the Lord's day school, Band of Hope, and Mutual Improvement Class, and we believe much good

will result from his visit here. His time having expired with us (he being planned to visit the West Coast churches), our Bro. gave his farewell address to a good audience on Sunday, October 28th, taking as a basis for his remarks "Do as thou art bid." At the close of the service one of the scholars of the Lord's day school came out and was immersed "the same hour of the night."

On the following Wednesday evening a social was held for the purpose of bidding farewell to our Bro. Bull, an account of which our local paper gives as follows:— "A social" was held at the Church of Christ on Wednesday evening. There was a large attendance of members and friends. Mr. R. S. McDiarmid occupied the chair. The chairman, in his opening remarks, stated that the 'social' had been arranged for the purpose of bidding farewell to Mr. Bull, who had been laboring successfully as an evangelist for the church for some months, and who will shortly leave for the West Coast. Mr. T. Martin referred to the work done here and elsewhere by Mr. Bull, speaking very highly of his abilities as an evangelist. Mr. H. Hannam, on behalf of the members of the Mutual Improvement Class and of the teachers of the Lord's day School, thanked Mr. Bull for the able and consistent Christian effort put forth by him in those directions. During the evening refreshments were served round, and the following items were contributed:—Duets by Miss L. Haberfeld and Miss A. Manifold, and by Mrs. Wood and Mr. T. Martin; solos by Miss L. Beattie and Mr. H. Lane; recitations by Miss N. Hawley and Mr. Cameron; musical selection by the Misses Patterson. Addresses by Mr. Bull and Mr. T. Martin. Several selections by the choir, under the leadership of Mr. H. Lane, were given. Miss A. Oakley presided at the organ. Votes of thanks were passed to Mr. H. Cox and the ladies of the Social Committee. The meeting, which was a most enjoyable one, was closed by the chairman pronouncing the benediction. During the evening the church decided to secure the services of Mr. Bull as evangelist.

The work of the Lord's day school is going on well. No on roll, 131, with good attendance, and funds fairly good. No. of books in library, 160. Will shortly send report of our Mutual Improvement Society and Band of Hope.

Yours Fraternaly,

H. HANNAH, Church Sec.

DUNEDIN.—During last month three converts and two members of a sister church have been added to our number. Last Saturday (Labor Day) the S. T. teachers of the several schools, in company with a number of brethren and sisters, held a picnic at St. Leonard's—a pretty spot nestling on the banks of Ottago Harbor. The weather was very fine, and a most enjoyable day was spent. One pleasant feature of the gathering was the reading of a carefully prepared and thought-provoking paper by our Sis. Miss McLeod on "Sunday School Work." The discussion which followed proved of interest.

NORTHERN DIVISION.

PETONE.—Since last report a change of our numbers has taken place to enable Bro. R. Wright to take a well-earned vacation, having besides his ordinary occupation preached every Sunday evening for the last 20 months as well as preaching at "Hora Kiri" Sunday afternoons and assisting during the work, the sabbath being left to Bro. A. F. Turner

church. Prior to Bro Wright's return a social was held on Oct. 11 in the Oddfellows' Hall, a goodly number being present. Bro Wright in the chair. Excitations and quieteties were rendered by the local brethren during the evening. The choir from the from Dixon-st. Church (Wellington) relieving. Two by faith and baptism been added to the sister church (Wellington), under the leadership of Bro Durrant, sang several anthems from "Children's Hymns" in a pleasing manner.

An address by Bro Turner, showing our position in the cause of primitive Christianity and the teachings of the apostles, was given, after which refreshments were handed round, everybody seeming to thoroughly enjoy the evening's entertainment.

Bro R. Wright resumed the platform on October 23th to a good audience. The subject being "Under Sentence of Death." We are sanguine that the change will do good in the future.

We have to work against a combination of Wesleyans, Presbyterians, and Salvationists, who are doing all they can to draw people away from our meetings. They seem to be very much exercised over our motto: "Seats free; No collection; All welcome."

Our Bible class every Friday evening, conducted by Bro Turner, is very well attended and much appreciated. Altogether our prospects are brighter than ever they have been. C. HAY, Sec.

WELLINGTON.—The work is moving along steadily here, and our hearts have been cheered by seeing two put on the Lord in His own appointed way. We have also received one by letter. Nov. 15. T. W. M.

NEW SOUTH WALES DEPARTMENT

By ARTHUR HARRIS,
41 Elizabeth-st., Paddington.

A very successful floral and musical service was held under the supervision of the superintendent and teachers of the Lord's Day school, on Oct. 22nd, the proceeds of which were devoted to the Sydney Hospital, the amount raised being between six and seven pounds. The floral contributions were very numerous and artistically arranged, so doubt proving very acceptable to the inmates of that institution. This is the fourth annual flower service held by the Lord's Day school, Elizabeth-street, and each effort in this direction seems to surpass its predecessor. Too much praise cannot be given to the teachers for their untiring energy in striving to make their meeting a success. The chapel was just covered into a greenery, graceful festoons of artistically arranged foliage adorned the walls interspersed with the gigantic mountain lily and waratah giving colour to the scene, while the glens and ravines of Heathcote contributed of their wealth of pines and varied ferns. A large assembly of parents and friends of the children met to enjoy the ministry of the scholars, and the expressions of pleasure heard on all sides must certainly be gratifying and encouraging to those who sacrifice so much time and labour on behalf of the children. Bro Dickson, who was on a visit from Brisbane, delivered an interesting and appropriate address to the scholars.

Bro Chalmers, who is preaching in the city of Newcastle for a month, just passed

me a few lines speaking in terms of highest praise of the brethren in that locality, for their active zeal for the Master. They are holding meetings nearly every night. Bro C. also refers in terms of deep sympathy for the large numbers of miners who are almost destitute. He feels the need of dispensing temporal food as well as spiritual, and from our experience of his large heartedness we have no doubt about his practical sympathies.

We had the pleasure of receiving a gospel address from Bro Rayet, the Maori evangelist. It was something of a novelty too, notwithstanding the weather was very wet. We had a goodly number present. We would be glad to hear him again.

The united officers meeting has been resumed again after a lapse of two years, and as there are many questions of importance cropping up, occasionally we may expect some interesting discussions, and better still some practical results. Will secretaries kindly post me up in this matter and their requirements will receive due attention.

ENMORE.—Bro Watt preached a splendid discourse Lord's day evening, Nov. 3th, advocating the claims of Bro Pittman's Rescue Home. A collection was taken up in aid of the fund, amounting to £4 13s. 6d., which was afterwards made up to £5 by two of the members. We have also the pleasure of recording that at this service two of our scholars yielded to the claims of Jesus. C. A. R.

VICTORIAN DEPARTMENT.

By J. FITZMAN, *401 St. James, Fremantle.*

The number reported as added to the church in Victoria during the month is as follows:—Doncaster, 2; Hawthorn, 2; Geelong, 6; Drummond, 4; Cheltenham, 2; North Melbourne, 1; Bendigo, 1; Lagon-ct., 1; Corowa, 1; Tallinnur, 1; North Brunswick, 2; Berwick, 3. Total, 32.

NOTES

Bro Jennings is laboring with the church at Duroilly. There are very few brethren there, but our brother has succeeded in increasing both the morning and evening attendance.

Bro I. Selby has visited the Bel Bet district, preaching and lecturing in several places. A very large company assembled in the Park at Maryborough on Sunday afternoon, Oct. 22nd, to hear him on the temperance question. In Danully he gave two lectures, the second in the Town-hall, when he had a crowded audience.

Bro J. Pittman has taken up the work at Newmarket. He commenced preaching there on Lord's day, 29th ult., and had a good audience.

J. Pittman left Melbourne on Wednesday, 22nd ult., by the 5.4 P.M. train on his first for the new field of labour at Toowoomba, Queensland. He spends one Lord's day in Sydney (speaking at Enmore, morning, and Sydney, evening), and one Lord's day at Brisbane, on the way.

The S. S. Union picnic, held at Tooronga on Nov. 9th, was all that could be desired by picnickers, except a little too much blow. The gathering was very large, and unusually sociable, the different parties from many churches joyfully mixing together in game, song, and conversation.

At the preachers' meeting held Nov. 6th,

thirteen brethren were present. Bro Greenhill read a paper entitled "What is the Church of Christ?" which elicited quite a lively discussion. A difficulty in most minds seemed to be when a church is to be a church of Christ, and hence it was resolved to ask Bro Maxton to read a paper at our next meeting (to be held at Doncaster on the first Monday in the month) on the question "What are the Essential Features of a Church of Christ?" During the meeting, a resolution was introduced, directing to write a letter of sympathy to Bro M. Wood Green, was passed, also one expressing good wishes for Bro F. Pittman in his new field of labor in Queensland; and both these brethren were made the subjects of an imitative prayer at the close of service.

An invitation to visit the Bel Bet church, take part in the annual tea meeting, teach the church, preach the gospel, and lecture on Rescue Work, was very gladly responded to by the writer (who at the time was feeling very unwell), as it held out a promise of change, though not of rest. Bro Selby has given in the *Forward* a racy account of his visit to the same place for the same purpose (in the main). Assuming that most of our readers will have read it, it will not be necessary for me to repeat what he has said. Without doubt the tea meeting was a great success, every one, and fully demonstrated the fact that the cause of primitive Christianity has laid a firm hold on the people in that district. Part of the time I was hospitably entertained by our Bro Alderson, for famed for his unfermented wine, the quality of which I had abundant opportunity of testing. It therefore had a five per cent. of alcohol in it, the consequences would have been serious. I also spent a few days under the hospitable roof of Mrs. Keedhead, who, with her three sons and three daughters, did all that was possible to make me happy. It is here that the *Forward* writes: "Grim's sons, who were doing a good work in fighting the devil and taking captive his prisoners. During my stay, besides addressing the large gathering on the 25th, I exhorted the church on Lord's day morning, about 70 being present, gave an address on temperance in the park at Maryboro' to a very large audience, returned to Bel Bet and preached the gospel to a full house in the evening, gave my lecture at Maryboro' on Monday night, and dined on Tuesday evening at Bel Bet. I returned to train the following day, much improved in health, and very thankful for having had the opportunity of personal intercourse with so many faithful brethren whom I had not met before." J. FITZMAN.

BERWICK.—The annual tea meeting, which has become quite an institution, was held as usual on "Cap Day." This, according to the testimony of some of the oldest brethren, was the most successful ever held. The large hall of the Rechabites was not large enough by one half to seat the crowd and at the public meeting, although the people were packed together till there was no standing room left. Many had to be content with listening outside in the cold air.

The chairman, Bro F. Pittman, stated in his opening address that he had laboured through the year with the churches at Berwick, Gamberook, and Dandenong, and had been added by baptism during the year. Although he was leaving for another field of labour in Queensland, yet he believed the church's motto for the coming year would be "Go Forward." The church at Berwick

was stronger now than it had ever been during its long existence.

The meeting was addressed by the chairman's father, J. Pittman, Brethren Ewers, Moyses, Selby, and Newham. These speeches were interspersed with happy songs, and altogether it was a truly joyful time.

On Monday evening, Nov. 20th, a social gathering of all the churches of the district was held to bid a loving farewell to F. Pittman and to welcome his brother Peter Pittman, who has accepted the unanimous invitation of the churches to continue the work.

HUNOLLY.—During the month of October we have had our Bro. Jennings, evangelist, with us, who has cheered and encouraged us to still labor on. We are also pleased to relate that he has, through his able dividing and explaining of the Word, been the means of bringing some of our once indifferent brethren to closer and nearer walk with God and Christ, and we trust that they may prove by their future lives that they are indeed true and loyal to their Master. Our brother is a great visitor, and using this means, we see the result in having the attendance of strangers at our preaching service. We have decided to keep him with us for a time. We have also had the pleasure of a visit from our Bro. Isaac Selby, who lectured to good and attentive audiences. One was held in the Presbyterian Church, the other, seeing the great outside interest aroused, we were entreated to engage the Town-hall for, which proved a success. Come again, Bro. Selby, and I am sure that we will try to make your visit profitable and enjoyable. We have received into our fellowship a Six Scot, from the Baptists, and we are expecting others shortly to accept of the Christ in His own appointed way. May God bless our endeavor here to be faithful as a church, to God, to ourselves, and to our fellow men.

E. T. GRANT.

CHELTFENHAM.—Some interesting things have happened at Cheltenham, which may interest the brethren generally. Two young ladies have confessed the Lord Jesus Christ, and have been baptised into His name. We held during the month one of the most successful Lord's day school anniversaries in our experience. Our Bro. Moyses is giving us some splendid address on the Origin of the Church of Christ, which have been listened to by large audiences. The work here is being carried on with our heavenly Father's blessing by brethren and sisters endeavoring to do the Master's service.

A. W. T.

MELBOURNE (Swanston Street).—On October, 1903, the brethren composing the Church of Christ, Swanston-street, first met in the Manchester Unity hall, and the 25th anniversary of this event was marked by a public social gathering in the chapel, Swanston-street, on Monday evening, Nov. 14th. In response to hearty invitations, sent to all the churches around, a large and representative meeting took place. After singing, and prayer led by Bro. Marenco of North Melbourne, Bro. B. J. Kemp, on behalf of the Swanston-street Church, expressed a cordial welcome to all the brethren and friends who attended the meeting, and assured them of the earnest fraternal regard of those on whose behalf he spoke. Bro. Albert M. Ludbrook, who presided, made some remarks concerning the work of the church for the past few months. Things had been somewhat quiet, in common with the prevailing depression, and many te-

morary had taken place through members changing their residence. Two had been called home, viz. Sister Goodwin of Brighton, and Bro. Wm. McCoughtry of Richmond, an old member of the church, whose obituary notice appears in this issue. Bro. Ludbrook then referred to the motto chosen for the evening, "Duty," and made some stirring remarks thereon. Bro. Selby, of London-street, followed with an address on the Christian's duty to righteousness, "maintaining this to be the first duty." Seek ye first the kingdom of God and His righteousness," and this intertwined all other phases of the subject to be dealt with during the evening. A proper performance of this would necessitate the due fulfilment of all others. Bro. J. E. Laing, of Lygon-st., then spoke on

"The Christian's Duty to Himself and His Brethren." Bro. A. M. Bryden, of North Carlton, very ably dealt with "The Christian's Duty in the Home Circle," believing home influence and training to be great factors in solution of problems which vex humanity. Thrice happy was the homes where Christ dwelt, and thrice happy the country made up of such homes. F. G. Dunn, of Cheltenham, treated the subject of "The Christian in Politics and Social Reform," and showed that we should go to the Bible for everything, and how Christian influence had brought the downfall of pagan rites, slavery and other national evils. The subject of "The Christian's Duty in Business Relationships" was spoken to by Bro. F. M. Ludbrook, of Melbourne, who stated that Christianity came to bring salvation to every department of life. Bro. A. B. Maston, of Ascot Vale, closed with an address on "The Christian's Duty in Spreading the Gospel," and maintained that if one wished to render the highest service to mankind he would preach the gospel, because it was the great power to save and uplift humanity.

Also, it should be the first charge on the Christian's time, talents, and means to spread the knowledge of the son of God. A most interesting and profitable evening was thus spent in the discussion of the subject. The closing address should have been given by Bro. C. G. Lawson, but he was not present on account of the serious illness of his wife. The chairman very feelingly alluded to this, and expressed the sympathy of the meeting with his sorrow, and inviting all to join in the beautiful hymn, "Abide with me," which was sung in a very sympathetic and impressive manner, after which our sister was commended to God in prayer. We are sorry to report that Sister Lawson has since fallen asleep in Christ (on 20th Nov.), and yet she was so resigned and ready to go home that we are glad to know she is now at rest and free from the suffering and pain of this earthly state. We trust that the flight of time evidenced by all these changes will be a lesson to us all. The Melbourne Vocal Union rendered three choruses during the evening in a very acceptable manner.

ROBERT LYALL, Secy.

DRUMMOND.—The church here has much to be thankful for at the close of another year. We have had Bro. Park with us several times during the past three months, strengthening the church with his faithful teachings, and winning souls for Christ. Eighteen additions for the year, seventeen confessed Christ and were baptised under Bro. Park's preaching, five of them being from the Sunday school. Bro. Park is now preaching with his Bible carriage. We wish him God's speed, and may

the brethren with whom he comes in contact with help him all they can, for he requires our help so that he may be able to continue his faithful mission.

Nov. 21.

W. BIER.

BERWICK.—One addition by faith and obedience since last report. A very pleasant social evening was spent here last night, the occasion being to welcome our Bro. F. Pittman and to bid farewell to our Bro. F. Pittman, who is leaving us for Queensland after two years of earnest, energetic work amongst us, the result being 40 additions.

Notwithstanding the inclemency of the weather the chapel was well filled, and after partaking of a good tea the meeting was addressed by Brethren Knights (Dandenong), G. Charman (Gembrock), Ernest Hillbrich and J. Funston (Berwick) who all referred in eulogistic terms to our brother who is leaving us, and as cordially welcomed our brother coming to labor with us. The Bros. Pittman having suitably responded Bro. G. Charman on behalf of the church at Gembrock presented Bro. F. Pittman with 3 Vols. Errett's "Evenings With the Bible." The Dandenong and Berwick churches also testified their esteem by presenting him with a travelling bag and dressing case combined.

Nov. 21.

H. PAUL.

SISTER LAWSON.—It is unfortunately our duty to record the decease of our much esteemed and venerable Sister Lawson. She was one of the most faithful workers we had in the churches. The Home Missionary committee will lose in her a worthy coadjutor. Indeed, she will be missed in every department of church life. But she will be especially missed by a wide circle of relations and friends who have now to mourn their loss. Our loved Bro. Lawson has our deepest sympathy in this hour of separation.

WILLIAMSTOWN.—On account of the depression and many leaving the district our number has greatly reduced, and we almost despair of being able to keep up the building. Our Bros. Swain and H. Bewick have been preaching here for some time, and have done successful work. And we rejoice to report that our meetings both morning and evening are better attended than they have been for a long time, and the brethren are cheered up with fresh hopes for the cause of our Redeemer in this place.

Nov. 15.

E. C. K., Secy.

Missionary Page.

—O—

M. McLELLAN.

ANNUAL COLLECTION

It will be remembered that at the last Victorian Conference a resolution was passed altering the date at which the ANNUAL COLLECTION should be taken up in aid of the Home Mission Funds.

It was formerly on the first Lord's Day in January, but it was represented that this date was not a very suitable one either for the city and suburban, or country churches. In the case of the former it was alleged that there were so many other calls upon that purse at Christmas and New Year time that the Mission Fund suffered in consequence. With regard to the latter it was contended that a date after harvest would be better for the country churches. It was therefore

decided to change the date for taking up collections as follows:—

City and Suburban Churches, first Lord's day in December, and Country Churches, first Lord's day in March.

On behalf of the Missionary Committee we would earnestly request the hearty co-operation of our city and suburban brethren towards making the collection on Lord's day, 13th December, a great success.

Notwithstanding the fact that since last Conference reduction in salaries have been made to the extent of 53 per cent., still the fund is in arrears £146, and we are therefore very much in need of help in order to reduce the deficit. There are five men in the field, some of them laboring in very large "circuits," such as the Wimmera, Warracknabeal, Corowa and Echuca districts, besides assisting some of the suburban churches.

The total additions by faith and baptism since Conference have been 40. The prospect in the various fields is most encouraging, and it would be a great pity if through lack of funds any of the missionaries here would be withdrawn.

Will all members in the city and suburban churches keep in mind

LORD'S DAY, 13th DECEMBER HOME MISSIONARY SUNDAY

W. C. THURGOOD, Treas.
M. McLELLAN, Secy.

The following is a very brief synopsis of the various reports:—

W. D. LITTLE had visited Kerang, Yarra-walla, Fernhurst, Myra, Wedderburn, where Bro. E. Twissell, as conducting a weekly Bible class, which is well attended. Echuca (where Bro. Carr has been preaching to good meetings). Three additions by faith and baptism—one at Wedderburn, one at Echuca, and one at Kerang East. The latter is a gentleman who has been a regular attendant since the first time he started in Echuca! Step by step has the Lord led him.

W. T. CLAPHAM has returned from Sydney, reports one addition by faith and obedience, and one confession—both at Corowa. Thinks that a preacher should be located in the fine field of Albury. The present being an opportune time. Bro. and Mrs. Howard, of Gombargana, still carrying on their good work of teaching the young under the friendly shade of a tree, with increased attendance. Bro. J. Howard has opened up another preaching station, assisted by our young Bro. S. Howard.

W. W. TULLISSE has resumed his labours after his visit to Australia. Oct. 22, he sailed for Kaniva. Oct. 29, at North Yanac. Nov. 5, Lillimur in the morning. Lezer in the afternoon, and Dintarrak at night. One addition by faith and baptism at Lillimur. Nov. 12, was at Kaniva. On 14th, the S.S. annual picnic was held, which was a great success. On Tuesday, 21st, he intended to hold service at a new point, viz., Hroughton, 14 miles S. W. of Yanac, and spend the following Lord's day at Yanac.

Geo. H. BEAGAN, during the month has continued his labours at Galaguni and Beulah districts. The meetings for three Lord's days had been rather poorly attended, owing to wet weather. At Beulah one young man (who had been formerly immersed) expressed his intention of meeting with us.

M. McLELLAN reports still preaching at Brumbuck. Very good audiences and every attention. No. credit results to report.

FOREIGN.

F. M. LUDHROOK.

The box sent to Miss Thompson is from a much wider circle of friends this year and contains a greater variety of goods than heretofore. Besides the large parcel from Collingwood (see sisters' page of this issue) we have been enabled to dispatch gifts from the Daneston Mission Band, from Miss Gill, Mrs. Stutterer, Mrs. Maston and family, Mr. Lyall, and others. Last, but not least, is a very weighty and business-like box from Mr. McCullough and family, Warrnambool. It would take too long to specify all the articles included, but with a range from quilts to tiny dolls and many colored beads our sister should be able to hit the mark and supply a long-felt want in many a poor little home in Hurda. The knowledge that this will be so is itself the best thanks and reward that heart could wish.

Rumor hath it that somewhere about merry Christmas time the Chinese intend again inviting and feasting their teachers and friends. Things are to be on a more elaborate scale than before. Altogether it is a very nice thing to feel that John counts you amongst his well-wishers.

The self-denying deeds of Sarah Hooper, of Lowell, are worth telling again and again for an example. She heard that some man might be educated in the Nestorian Mission Seminary for £10. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

ACKNOWLEDGMENTS—TO NOV. 21.

F. M. Committee of South Australia, per Mr. T. Colebatch	£40 0 0
Mr. Hugh Gray, Perth Ferry	.. 0 15 0
Gold collection, collected by Bro. Gardner 1 4 0
N.S.W. (per Mr. Gole)—	
Enmore (I) 2 0 0
" (K) 1 8 6
Sydney (I) 2 11 6
" (K) 0 18 0
Received with thanks,	
W. C. THURGOOD, Treas.	

Loved Ones Gone Before

LAWSON—For the second time within three weeks the Swanstonist church has been called upon to mourn the loss of an old and esteemed member. "He is only a little while before me," were the words of Sir C. G. Lawson in sending a message of sympathy to the family of our late brother, Wm. McCoughtry, and his words have proved too true, for on Nov. 20th, in her 74th year, our dear sister passed to her rest.

Born in Perthshire, Scotland, SIX LAWSON came to this colony in 1853. Four years later she was baptised into Christ by the late Bro. Robt. Service in the old Yarra swimming baths (below Prince's Bridge), and ever since has shown herself a faithful follower of the Lord Jesus. Her attainment of her favorite hymn, "We'll work till Jesus comes," spoken of in the family as "mother's hymn," was fully expressed in her life. Never absent from the house of

God when it was possible for her to be present, always ready by encouraging word and self-denying effort to help on every good work, she leaves a void not easily to be filled. Her amiable disposition endeared her to all. To know her was to love her. So unselfish, so self-forgetful, yet so thoughtful of others, so sympathetic, so good, our beloved sister had surely caught the spirit of the Master, and was, indeed, a living "epistle of Christ, seen and read of all men."

If in the church, much more in the house will our dear sister's sweet-mindedness and excellence of character be a fragrant memory. A devoted wife, of the heart her husband did safely trust in her. An affectionate and, in addition, a Christian mother, "she opened her mouth with wisdom," and taught her children the fear of the Lord. Thus all of them, five in number, as well as nine grand children are numbered with the people of God. May it not be said respecting such a loving, devoted Christian life—

"To live in hearts we leave behind,
Is not to die."

— Those mourn the dead who live as they desire. May we, then, who now and loved her, practice the lessons of her life? Our sister had been ailing for some time. Two or three weeks ago a serious operation was decided upon. When leaving home for a private hospital, in bidding her dear ones good bye, there was a parting word of love to each, especially exhorting to faithfulness in the duties of her station, and the operation was deemed successful, and the patient, at first, did seem to rally. Husband and children visited her constantly and often would she quote portions of favorite hymns, such as, "Light of the World," and—

"I wish you all to have a happy Christmas, and to be true to your promises. The narrow way will win Heaven."

Her ever increasing was expressive of perfect trust in the Saviour. However, the hope of recovery was not to be realized. Exhausted nature seemed unable to recuperate. Quietly, two of her daughters by her side, our beloved sister "fell asleep." Two days later, sorrowfully, yet not as those without hope, we laid away the mortal remains of the dear departed one in Melbourne cemetery, there to await the dawn of the resurrection morning.

With the bereaved husband, our widely known and universally esteemed Bro. C. G. Lawson, and with the sorrowing family we most deeply sympathise. May the grace of the Saviour comfort and sustain them in this time of trial.

MCCOUGHTRY—The church of Christ, Swanston street, Melbourne, has recently lost one of its oldest and most respected members in the person of Bro. Wm. McCoughtry, who passed away on Thursday, Nov. 2nd, in the 70th year of his age.

Our late brother was a colonist of over 30 years' standing. He was immersed in connection with the Baptists in N.S.W. nearly half a century ago, namely, in 1841, but learning the "way of the Lord more perfectly," he some 30 years back, united with the Church of Christ then existing in Barkly street, Carlton. From that time he has remained faithful to the truth as it is in Jesus. He was a most devoted member of it all around. He was in close fellowship with the Richmond church a while, but for many years, since he has been in fellowship with the Swanston street brethren, to whom he will be much missed.

He was a true Christian—kind, tender-hearted, forgiving—His love for his Saviour well. He delighted in God's affliction, giving his life by his teaching. He was "glad when they said, 'Let us go up to the house of the Lord.'" He walked miles every first day, wet or fine, for the worship and service of the sanctuary. His utterances when preaching or praying, his reading of Scriptures and hymns, were full of edification, so manifestly sincere and heartfelt were they. At week night meetings, too, by his constant attendance, and sometimes, as the writer can testify, by kindly words, he encouraged his younger brethren in the Master's work. May we all, "considering the issue of his life, imitate his faith."

He was a good husband and father, as those who most mourn his loss do testify. He "brought up his children in the nurture and admonition of the Lord," and now they rise up and call his memory blessed.

His was not only a long but a laborious life, yet amid all its toils and trials his faith was ever strong, and he never gave flight. Often he repeated his favorite verse:

"There is a place where I hope to live
When life and its labors are o'er,
A place which the Lord to me will give,
And then I shall sorrow no more."

And now he is at rest. Quietly and peacefully, as he had often prayed it might be, he "fell asleep." At Kew, two days after the spirit had returned to God, we reverently committed the body to the grave, in certain hope of a glorious resurrection.

Towards the bereaved our hearts go out in tenderest sympathy. We pray that the dear Lord, who can comfort His people "as a mother comforteth," may sustain and bless them in this time of trial. May they realize, too, that if they are faithful they shall see their loved one again. He sleeps in Jesus, so shall one day awake in His likeness. The parting is but for a little while.

"Thou, hand in hand, firm linked at last,
And, hand to hand, enfolded all,
We tremble upon the troubled past,
And wonder why we wept at all."

Then none shall beckon us away,
Nor bid our festival be done,
Our meeting-time th' eternal day,
Our meeting-place th' eternal throne."

A. M. LUDBROOK.

MAFFELL—Bro. W. Maffell, in his 74th year, passed quietly away after a short illness, on the evening of Tuesday, Oct. 17. He was baptised in the United States in 1867, and in his early life was acquainted with the Errett family. Beloved by both brethren and friends, we shall indeed miss him. He leaves a widow and son behind him who are both united to our Lord Jesus Christ and are in fellowship with the church here. Their loss is his gain. His earthly remains were followed to their resting place by a great number of people, many of the brethren, being present. Several hymns were sung at the grave, and our Bro. F. Mattin gave a short but impressive address. Many of the elder scholars of the Lord's day school attended, as the hon. Bro. T. Maffell is and has been for years a consistent worker in that branch of the Lord's work. H. H.

Christchurch, N.Z.
NEVILLE—Sister Neville has been called to part with her eldest daughter, Daisy, aged nine years, who died in the Adelaide Hospital on 10th inst., from the effects of severe bronchitis which she contracted in fighting the fire one morning before her mother. Daisy was a good child, and a regular attendant at our Lord's day school. May God comfort

fort our widowed sister in this her time of need. A. C. RANSINE.

PLANT—The Lord has called home another of his servants in our Sis. Elizabeth Plant, who had reached the age of 88 years. Our sister was baptised many years ago, at Angaston, and united with the Baptists of that place. Later she was a member of Church of Christ at Twowells, and during her residence there was helpful to the church by her consistent goodly work. When she resided in Adelaide, she united with the church meeting in Archer-st. From the time the Kermodie-st. meeting became one, our sister had been a faithful attendant at our meetings. It was a joy to her to meet with those in Christ, at the Lord's table, and though living at Prospect she was frequently found at the Lord's day morning. She will be much missed in the assembly of the saints, but we know she has gone to be with the Lord which is far better. After a comparatively short illness of less than three months' duration born with Christian patience, on Oct. 24th our sister passed away.

After in peace, loved and deep.

From which none ever will sleep.

Nov. 10th.

J. C. DEANON.

TURNER—On the 24th October our Sister Eliza Turner was called away suddenly. She had retired to rest in the evening apparently in good health. In the morning one of her little grandchildren went to her room to call her, but returned to her father (Mrs. Turner's son) saying she could not wake grandma. Another of the children went, and came back saying there was something strange about her grandmother. Her son then went into the room, and found that she was dead. Sister Turner had passed away in her sleep without a struggle. The Bible, her source of consolation and comfort, was on her little table at the side of her bed. Our sister had reached the ripe age of 70 years. She was a very old colonist and had passed through a great deal of trial and affliction borne with meekness and patience. Her gentle and amiable character secured her the continued friendship of those who had known her in more prosperous days, and the love of her relations and grand-children. W. J.

SHAW—We have had the reminder this week, by the sudden death of Sister Shaw, who had been ailing for some time, but was able to get out on Monday, but was suddenly taken worse, and without any warning was taken away. She was one of our first members, being baptised on the 14th May, 1855, very soon after the church was planted here. She had her rest in the Gattun Cemetery on Tuesday, 31st October, in the hope of a joyful resurrection. She leaves behind her husband, our brother, and two little boys of Bro. Merdant, whom she had been as a mother to for some years, who will all greatly miss her. H. RISSON.
Ma Ma Creek, Queensland, Nov. 11.

VICTORIAN MISSION FUND.

RECEIPTS TO 21ST NOVEMBER.

Wimmera U. Evang. Fund, £13; Kyabram, £9 9s 3d; A. C. Edwards, £4; Warrnam, £5; Swanston-st, per Sis. Lawson, £4 2s 6d; Lygon-st, per Sis. Zosky, £1; Drummond, per Sis. J. Gilmore, 15/7; Bro. A. E. Bromell, 5/-; Sisters' Executive, 6/-; A Friend, Malvern, 4/-; 257 Swanston-st., W. C. THORNDON, Melbourne. Treasurer.

RESCUE HOME.

Received with many thanks: Sister Pellar, Ballarat, col. card, 13/-; Sister Clark, Dawson-st., Ballarat, 5/-; Proceeds of Dr. Cook's Lecture, Swanston-st. (under auspices of Literary Society), £1 12s; Churches, Inglewood and Murce, N. S. W., per Mr. Winter, £5; Church, June, N. S. W., £1; R. F. Society, North Fitzroy, 5/6; Mr. G. Duncan, Warrington, Orange, 2/-; Church, Nathalia, col. ad. Bro. Cameron's preaching service, 7/-; A. Sister, Armadale, 7/6; Mabel Palford, Armadale, 1/1; Col. ad. lecture by J. Pitman, Maryboro', 16/-; do. do. Bet. Het, 16/6; Mr. Alderson, Bet. do., 10/-; A Disciple, Invercargill, N.Z., 10/-; B. 4/-; Mrs. McClure's S.S. class, Drummond-st., Warrington, Inglewood, Merce, N. S. W., £1 1s; per Mr. Minahan, Ascot Vale; Mrs. Pettis, col. card, 4/2; Miss White, 2/6; Miss Elder, 3/-; Miss Moysey, 7/6; col. box, 2/10; col. card, Miss Roberts, Warrnambool, 8/6; Part proceeds of tea W.C.T.U. Malvern branch, £2 12s 2d; Miss Hinton, Bendigo, per H. Tucker, 7/6; col. evening service, Glenmore, S. W. Hill, 10/-; preaching, 16/-; Sister, Auckland, N.Z., 10/-; Mrs. Collins, Taradale, 5/-; col. card, Mrs. Shaw, Ballarat, £1; Miss Marshall Bruns- wick, col. card, 2/9; A Brother, Hawthorn, 2/6; col. card Miss Gowan, Mount Clear, £1 10s 6d; Mr. Geo. Duncan, Warrington, Orange, N.Z., 1/-; W.C.T.U., per Mrs. Press, £1 1s; Malvern Mission Band, 10/-; Mr. Edwards, Hawthorn, £1.

Airline Avenue.

J. PITMAN.

VICTORIAN RELIEF COMMITTEE.

Receipts to 21st November—Sister C. Stevenson, St. Kilda, 10/-; B. J. Lawrence, Lillimur, proceeds from sale of bags, 10/-; W. Curt, 10s, and small parcel of groceries; A Sister, Gomburgina, 2s; Sister Collins, Taradale, 10/-; Presby. range Band of Hope, Frahan, 3s; Bro. Russell, N. Melbourne, bread; Miss Hill, Balaclava, parcel of clothing.

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

NOTE—The Relief Committee have found it necessary to discontinue further advance for the present, owing to the funds being quite exhausted. On Saturday, the 11th inst., a final supply was issued, and the recipients informed of our inability to continue. It is with regret that this had to be done, but it was unavoidable. We now require about 30/- to square accounts. Altogether 717 families have been relieved during the past three months, 500 being church members, and 157 non-members, but many of the latter have children in our Sunday schools, and we very cordially thank those who have placed in our power to give so much needed help, and hope that the small balance now required will be forthcoming. Brethren need not be afraid to send too much, as any surplus funds will be devoted to the relief of some who are still in need of help. On behalf of Relief Committee.

Nov. 11. M. McLELLAN, Sec.

SUBSCRIPTIONS RECEIVED.

A. Carmichael, 2s; W. Gilmour, 2s; Mrs. Houston, E. Good, J. B. Carr, 10/-; Mrs. Henshlow, and O'Neill, 9/-; Rainford, 8s; H. Barrett, Alderson, 10/-; H. B. Cole, 10/-; J. B. Cole, 10/-; W. Hudl, Shield, Melbourne, Mrs. Mallin, Miss Huxley, Mrs. Reid, Miss Ford, 5/-; Paulin, Jas. Harter.

117 Swanston-st., M. McLELLAN, Manager.

Printed by the AUSTRALIAN PUBLISHING CO. LIMITED, 43 Elizabeth-street, Melbourne, and published by HARRISON & CO. LTD., 177 Elizabeth-street, Melbourne, for the "AUSTRALASIAN CHRISTIAN STANDARD Newspaper Co. Limited."

The Australasian Christian Standard.

INDEX TO VOL. IX., 1894.

A		D		Hall, 301: Kroon, 254; Kelly, 234;	
Alleged Increase of Crime in Victoria	7	Decay Ducks	- 14	Lewis, 131; Lapham, 247; Morris, 23;	Murray, 47; Murray, 227; Morton, 237;
A Visit to Adelaide	8	Dernbach, Letter from	- 152	Moore, 301; McKay, 180; Neilson, 155;	Plant, 31; Pittman, 84; Plunkett, 185;
Alex. Campbell as a Preacher	12	David King	- 211	Pickering, 135; Pike, 254; Reid, 23;	Romeril, 155; Suchting, 24; Sutton,
Acknowledgments - 24, 48, 84, 108, 132, 156,				48; Shackel, 84; Stearman, 107;	Shreeve, 48; Shreeve, 245; Shipp, 244;
180, 201, 228, 254, 278, 302				Tomson, 48; Tomley, 180; Thompson,	180; Vere, 48; Wilson, 277; Weston,
Africa, Letters from	120, 144, 168			23; Walker, 23; Wilcox, 131; Wake-	field, 301.
Apoptrophe of Judas Iscariot	239				
B		E		M	
Baptists and Disciples	67, 91, 114	Editorial Notes - 29, 61, 88, 112, 138, 160		Missions—Home - 22, 46, 83, 130, 151, 176,	197, 226, 248, 273, 300
Bound by Law versus Joined to Christ	71	Essay—Method of Winning an Outside		Missions—Foreign 22, 39, 78, 131, 151, 176,	197, 249, 277, 300
Burmah Mission	124	Hearing	- 220	Mildura, A Trip to - 39	Masons and the Papacy - 294
Biblical Criticism -	140, 162, 235	Hearing—Eve	- 299	Melbourne Churches - 125	Mosaic Legislation - 140
Book Notices	201			Motto of the Standard - 172	Methods of Winning an Outside Hearing 220
Baptism—Trial by Jury	263			Maori Land - 174, 191, 214	Music for Hymn No. 329 - 222
C		F		N	
Cheek, Stephen	1	Fasting	- 39	Notes and News in Brief - 197, 155, 202, 228	
Christian Evidence - 14, 33, 77, 95, 114, 147		Fulham Cross Mission	- 203		
Christian Union	89			P	
Correspondence - 11, 30, 74, 124, 150, 175				People's Want and the Preacher's Duty - 13	Paul's Startling Injunctions - 34
Common Ground -	186, 272, 291			Personal Influence - 215	Prohibition in Kansas - 271
CURRENT TOPICS—		G		POETRY—	
A New Magazine	1	Geological Evolution	- 147	Abba, Father! - 189	A Sweet Word for Jesus - 219
A. Campbell on Papacy	86			For the Patient with the Children - 99	Cast the Burden - 283
Ascend of Man	181			Christmas Thoughts - 219	Going Home - 122
Christian Progress	62			His Peace - 242	Judas Iscariot, An Apoptrophe - 239
Church and the Kingdom of God	189			Not One to Spare - 10	Psalm 4, 8 - 164
Christ and the Old Testament	134			Seeds of Kindness - 205	Step to Think - 12
Church Music Problem	250			The Guiding Pillar - 41	The First Problem - 77
Chinese and Japanese	280			Tapestry Weavers - 149	This Day - 149
Great and Small	2			The Angel's Visit - 202	The Saviour Calls - 27
Home and the Critics	279			The Law of "Pretty Soon" - 27	Unit for Service - 170
Jews and Higher Criticism	133			What Do You Care - 36	Womanly Conversation - 196
Misleading Language	61			Woman's Debt to Christ - 242	
Masons and the Pope	231				
More Discoveries	279			Q	
Papacy and Education	61			Quercit, Tho	76, 122, 174, 222
Papery	83				
Parliament of Religions	86			R	
Pursuing an Advantage in the Rear	137			Religious Instruction in State Schools - 65	Relationship of Church and S. School - 267
Pulpit Exaltationism	255			S	
Reading for Women	251, 270			Sunday School Union - 8, 82	Sisters' Page - 17, 44, 73, 100, 123, 143, 170
Reformation of the Church	110			Sixth Day Adventism - 31	Sisters' Conference (Victoria) - 101
Right Starting Point	203			Sunday School and the Church - 267	Size of the Ark - 285
Rouge and Drink Traffic	229			T	
Scepticism: Its Credulity	27			Temperance Column 16, 36, 143, 249, 273, 305	Trial by Jury - 263
Sacred Hooks of the East	85			W	
Similarity and Identity	181			Wanderings on the Wimmera - 81	
Scientism	258				
Theosophy	25				
The Mormons	279				
Unity of the Bible	229				
Woman's Work	1				
W. T. Stead	157				
What the Bible Says	182				
Who Will Answer this Query?	205				
What Christianity Has Done	280				
CHURCH NEWS—		L		LOVED ONES GONE BEFORE—	
New South Wales - 21, 43, 81, 104, 153,		Laying on of Hands, etc. - 39, 74		Allen, 47; Broad, 21; Bell, 131; Barber,	131; Bradley, 226; Brightwell, 227;
177, 198, 223, 250, 299		Love of God, The - 132		Brenner, 234; Craig, 24; Clary, 107;	Cox, 179; Carr, 179; Cork, 204; Duff,
New Zealand - 22, 42, 81, 103, 129, 153,		Letters from Africa - 120, 144, 168		179; Day, 227; Ellis, 23; Erskine, 47;	Losemann, 278; Eastgate, 226; Finlay-
177, 201, 226, 251, 275, 299		Let It Alone Also This Year - 143		son, 47; Faulker, 234; Griffiths, 309;	Harris, 47; Hammond, 47; Hughes,
Queensland - 42, 80, 128, 177, 201, 225,		Literature - 201		47; Hunter, 47; Harris, 84; Ham-	mond, 180; Hillbrich, 204; Halliday,
251, 270				254; Huntsman, 278; Howe, 301;	
South Australia - 19, 44, 79, 104, 127,					
152, 177, 198, 223, 253, 274, 295					
Tasmania - 19, 81, 105, 120, 178, 225,					
250, 297, 299					
Victoria - 20, 45, 82, 106, 129, 153, 178,					
199, 223, 252, 276, 297					
Western Australia - 42, 106, 178, 201,					
225, 250, 273					
CONFERENCES—		H		H	
New South Wales	99	HEARD AND HOME—		Abba, Father - 189	Anecdotes of Artists - 189
South Australia	246, 269			Birthday Meditations - 40	Bought in His Own Trap - 201
Victorian	102			Carry Their Own Brimstone - 189	Fred and His Faults - 287
				Going Home - 122	His Peace - 242
				How Jack Seared the Robbers - 241	Not One to Spare - 10
				Only a Sick Child - 213	The Salvation Lass - 11
				The Publican's Conversion - 99	This Day - 149
				That Last Kiss - 152	That Old Green Dress - 164
				The Rag Mat Fever - 213	Unjust Suspicion - 149
				Understood - 261	Waiting for the Angel - 242
				Heterodoxy, What Is It - 137	Haley, J. J. on Mosaic Legislation - 109
				"the Kenosis" - 162	"in Reply" - 126, 235
				Higher Criticism - 273	
				K	
				Kingdom of God, The - 109, 163	King, David - 211, 286
				L	
				LEADERS—	
				A Miracle Perverted - 158	Baptists and Disciples - 87, 111
				Christ and the Critics - 281	Prudent Apology for Division - 4
				Pharisee—Ancient and Modern - 62	The Substance and the Shadow - 27
				The <i>Flower</i> and J. J. Haley - 135	The Hope and Peace - 182, 206
				The Bible and the Critics - 231, 256	What is Heterodoxy? - 136
				Lord's Day Readings 9, 37, 73, 96, 126, 141	Laying on of Hands, etc. - 39, 74
				Love of God, The - 132	Letters from Africa - 120, 144, 168
				Let It Alone Also This Year - 143	Literature - 201
				LOVED ONES GONE BEFORE—	
				Allen, 47; Broad, 21; Bell, 131; Barber,	131; Bradley, 226; Brightwell, 227;
				Brenner, 234; Craig, 24; Clary, 107;	Cox, 179; Carr, 179; Cork, 204; Duff,
				179; Day, 227; Ellis, 23; Erskine, 47;	Losemann, 278; Eastgate, 226; Finlay-
				son, 47; Faulker, 234; Griffiths, 309;	Harris, 47; Hammond, 47; Hughes,
				47; Hunter, 47; Harris, 84; Ham-	mond, 180; Hillbrich, 204; Halliday,
				254; Huntsman, 278; Howe, 301;	

