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Current Topics.



**SACRED BOOKS OF THE EAST.**—The craze for Theosophy, which has become fashionable with a limited number of persons in Great Britain, is finding

a faint re-echo in the Colonies, and will probably be accentuated on the arrival of Mrs. Besant, upon whose shoulders the mantle of Mrs. Blavatsky seems to have fallen. In view of this, the following from Professor Monier-Williams on the Sacred Books of the East, may be interesting to our readers:—

"When I began investigating Hinduism and Buddhism, I found many beautiful gems; nay, I met with bright conceptions of true light flashing here and there amid the surrounding darkness. As I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human

mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all.'

"Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveller, in the course of which the Lama says that 'Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never to think or to say that his religion is the best, considering that sincere men of other religions are deeply attached to them.' Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free-trade. We must not forget, too, that our Bible tells us that God has not left Himself without witnesses, and that in every nation he that feareth God and worketh righteousness is ac-

cepted with Him. Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterise a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigour and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

"What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of sacred books of the East, just published by the University of Oxford?"

"No—not at all—nothing; of the

kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between."

THE AUSTRALASIAN

## Christian Standard.

MELBOURNE, AUGUST, 1893.

EDITORS:

F. G. DUNN, 117 Swanston-st., Melbourne.  
A. H. MASTON, 525 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 to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 18th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

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M. McLELLAN,  
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PEACE, PURITY, UNITY, LOVE, POWER.

### A LOST BOOK.



T is one of the special features of the Bible that no amount of research seems to exhaust its treasures. The constant reader is frequently surprised to find that many passages, read over and over again

without arousing more than ordinary interest, suddenly yield a rich harvest of thought-provoking ideas. A new light is cast upon the sacred page, and the student becomes enriched with new knowledge and a profounder conviction of the inspiration of the divine record. It is all the more delightful when any new discovery is the result of independent study, without assistance from outside sources. Discoveries of this sort occur more or less frequently in the experience of every true Biblical student, and serve as a distinguishing mark in separating the thorough from the superficial.

Even events, which, when compared with others, seem at first sight to be of but little importance, oftentimes prove themselves to be veritable mines of wealth. It would be well if every Christian would enter more frequently into the by-paths of Biblical knowledge, and pluck the humble flowers that grow by the wayside. It is said of John Ruskin that in later days many of his finest bursts of eloquence have been provoked by matters of seemingly minor importance, offering but slight attraction, and much of his closest and most patient investigation has been expended upon subjects which have escaped the notice of the majority of men. Without promising any fine bursts of eloquence, we propose making an excursion into one of the bypaths of Jewish history, and gathering such lessons as are suggested by the way.

In the reign of Manasseh, king of Judah, a book was lost, and in the reign of Josiah a book was found. The facts thus barely stated do not look as though they would furnish any material of a sensational character, and yet when examined closely they reveal events of a most momentous nature. The book, lost and found, was the book of the Law, or the Bible of the Jewish nation. It,

probably, did not consist of more than the first five books of our present Bible, and yet the losing and finding of it were pregnant with important results. Losing, meant the ruin, and finding, the prosperity of a nation. For how long this book was lost we do not know; probably for not more than fifty years. Long enough, however, for its influence to be lost on the majority of the people forming the nation. Unrestrained by its admonitions, the nation gave itself over to idolatry, and all the fearful abominations connected therewith. To the Jewish mind Jerusalem was the centre of the world, and the Temple the centre of Jerusalem, yet this holy place, once glorified by the presence of God, was filled with altars dedicated to "all the hosts of heaven." No words can express greater apostasy than this. The loss of this book meant midnight darkness throughout the land of Judah.

The book was found. Strange to say, its hiding place was the house of God. Said Hilkiah the high priest, "I have found the book of the law in the house of the Lord." The book was not only found, but it was honored. It was not simply regarded as a venerable relic, but as a living, vital force. The voice of the one true and living God was heard, and being heard the result was at once apparent. The great work of reformation was speedily inaugurated. No longer was the holy temple defiled by the worship of strange gods. And ere long all outward manifestations of the degrading influences of such worship were banished from the land. Right doing once more prevailed, and the nation's doom, for the time being, was averted. The book found, meant the shining of a glorious light from the presence of God.

Centuries toll away and again the book is lost. Not this time a frag-

ment, but the complete work. Not literally lost as the book of the Law in the days of Josiah, but rather hidden or chained. Nevertheless to all save a few it was *literally lost*. In the monasteries of the middle ages might be found a chained Bible such as Luther discovered in the cloister of Erfurth, but in the homes of the people the Bible was practically unknown. Priestcraft held in its hand the key of knowledge, which it neither permitted the people to use nor used for itself. During this dark period ecclesiasticism became supreme. "We see its matchless skill and power employed in the accumulation of enormous wealth. The terrors of a death-bed, the popular fear of the approaching Day of Judgment, the enthusiasm that equips the ranks of the Crusaders, and the disorders of their impoverished estates—all are skillfully wrought upon to fill the treasuries of the Church. It turns its doctrine of purgatory into a source of profit, and sets a fixed price on its masses for the dead. It makes a traffic of penance and indulgences. It seizes lands under forged charters and deeds, and claims the administration of intestate estates. It owns half the landed property of England, a nearly like proportion of France and Germany. It profits even by the violence of robbers and plunderers." In fine, the object of these ecclesiastical hirelings was not to save the flock, but to fleece it, and in order to do so effectually it was necessary to keep the people in the darkness of ignorance and superstition; hence the Bible was not only chained, but padlocked.

The Bible is unchained, and the padlock broken off. Wickliffe, Luther, and other reformers, at great cost and after many a hard fight, make the Bible free, and the power of ecclesiasticism is doomed.

The light shed by the fires of martyrdom has never been extinguished and the free and open Bible given by these heroes of the Cross can never be taken from us. This free and open Bible is the source of that righteousness which exalteth a nation; and the nation that honours it the most must ever stand pre-eminent among the peoples of the world.

But will history repeat itself again, and may we expect the time to come when the Bible will once more be lost? Never, we think, in the same way as in the days of king Josiah or Martin Luther. It is scarcely possible that the Bible can ever again be lost as a *book*; the printing press has turned out too many copies to make such an idea conceivable. But while as a book it may be safely preserved throughout all time, is there not a danger that it may be lost in another sense? Are there not signs in the religious world which indicate that it is losing its authority? and that the freedom enjoyed in the use of it, is fast degenerating into license? Indeed, it is evident to us that the question which will speedily confront the religious world will be as to whether the Bible is, or is not, the revelation of God's will, and as such of binding authority in all matters relating to the faith and practice of the Church, and when this question is answered we will know of a certainty as to whether the book has again been lost. In the meantime it is not reassuring to find many of its professed friends eagerly adopting almost any theory which tends to bring discredit upon its genuineness and authenticity. Nor is it a healthy sign when plain and unmistakable laws given for the guidance of the Church are deliberately ignored, or their wisdom questioned.

It is a matter of which we, as a people, may boast, that our reformatory movement, in its earlier years

at any rate, did a grand work in seeking to restore the Bible to its proper place as an infallible and authoritative guide, but it is open to question whether the same loyalty is discernible amongst us at the present day. Recent discussions and expressions of opinion from prominent brethren both here and elsewhere seem to disclose a restiveness under the curb of divine authority and a disposition to substitute their own fading rushlights in place of the divine light shed by heavenly wisdom. They practically treat the Word of God as something that may be improved upon, and in effect deny that it contains the complete and perfect revelation of God to man. In this they are blind to the plain and unmistakable warnings of history; for if history is eloquent upon one point, it is this—that any departure from the instructions of the Holy Spirit as to the guidance of the Church is sure to end in disaster. It was in this way that the Apostacy, which led to the Bible being chained and practically lost, commenced its operations. Not in the first instance by a bold defiance, but with much plausibleness and promise of future good. Now, as then, we see the same spirit at work, and because we regard it as being full of menace to the ultimate peace, purity, and progress of Zion, we will resist it to the uttermost. It seems a hard thing to say, and yet it must be said, that the religious world is honeycombed with theological dishonesty. Men who would scorn to act dishonestly with their fellow-men do not scruple to resort to trickery in dealing with the Word of God. Herein lies the danger as to the future of the Bible, and it is here that all who honour and love it must take their stand and declare with no uncertain voice that they will not be participators in this destructive work. The Bible

may never again be lost as a book, but it may be lost as the voice of God, if His people do not honour it with a full and prompt obedience. Let the old watchwords which led our forefathers in the faith from victory to victory still sound in our ears and incite us on to the performance of like heroic deeds; but if perchance these erstwhile potent war cries have in these later days no power to rouse our enthusiasm or evoke our loyalty, let us honestly say so, and no longer fight under banners which we cannot with any propriety continue to recognise as our own.

## Editorial Notes.

**"New Australia."**—The first lot of "pilgrims" for their new paradise in South America left Sydney a little over a week ago in the "Royal Tar." If all the reports which have reached us be true, it is a hard place they are going to, and the enterprise can only be expected to fail.

**"Barriers to Christian Union."**—The above is the title of the paper read before the Auckland Conference some months ago, and has now been forwarded to us for publication in the STANDARD. All being well it will appear next month. The writer is Robert Laling a well known New Zealand brother.

**The Collingwood Debt.**—We publish this month the prospectus of the association which is being formed for the purpose of helping the Collingwood church over their difficulty. Also under the head of Victorian Department other information is given, so that it will appear clear to our readers without further comment from us.

**Christian Evidence Department.**—We are pleased to be able to announce that Bro. Chan Watt of the church at Enmore N.S.W., has kindly consented to take up this department, at short notice. Bro. Watt needs an introduction from us, as his name is known all over the colony. We cordially welcome him as a co-worker with us on the STANDARD.

**Melbourne House.**—This is the name of the new home which has been opened for "rescue" purposes in connection with the Fulham Cross Mission in S.W. London. It has been so designated, we learn, in grateful recognition of the liberal and hearty assistance afforded by many

friends in Australasia in response to the appeals of Bro. Sydney Black during his recent tour. The mission seems to be making good progress in its various branches. We sincerely wish it every success.

**Rescue Home: £45 Deficit.**—Who will help to clear it off? The Christ-like work that Bro. and Sis. Pittman are engaged in must not be allowed to languish for lack of funds. How many of our readers could send along a sovereign without having any the less bread and butter to eat, or any the fewer home comforts to enjoy? Not only does the £45 deficit need removing, but current expenses to the extent of about £6 a week all the year round have to be met. Why should not every church take an annual collection for this worthy object? Why not have a *Rescue Home Sunday* as well as a *Hospital Sunday*? Or, a box for voluntary contributions from the benevolent might be fixed in the chapel lobby or other convenient place. Bro. Pitman will gladly supply these boxes. Anyhow, the good work must go on. We sit our brother's, our sister's, helper. Let us each help, and the blessing of them that were ready to perish shall be ours.

**Meeting of Church Officers.**—The Victorian Conference Executive and Missionary Committees have convened a meeting of the church officers in and around Melbourne for Tuesday night, August 31, at 8 o'clock, to consider two very important questions. 1st The feasibility of forming the churches into "circuits," whereby evangelists might be engaged and the work more vigorously carried out. 2nd. How the present deplorable distress may be best relieved. Schemes will be submitted to the meeting for consideration. It is to be hoped that a large and representative gathering may take place. The meeting will be held in the Lecture Hall of the Swanston-st. Chapel, and not only officers of churches are invited, but all brethren interested in these matters are welcome to attend. In the meantime those brethren whether in town or country who can assist in alleviating the existing distress should do so by forwarding food, clothing, vegetables, &c., to Bro. Henry Berry, Spencer-street Railway Station (to be called for), and advising him of the time to his address at Brunswick-street, N. Fitzroy.

**Our "Chinese Question."**—The work among Melbourne "celestials," carried on by the Victorian Foreign Missionary Committee, under the management of Bro. F. McClean—the work we mean, not the Committee—is making good progress. It is creating much interest in various quarters. We are credibly informed that quite venerable brethren—we do not, of course, include sisters under this description—men, yes, and women too, of "light and leading" may be

seen wending their way to 126 Lygon-street at the appointed hour, to help "teach the *Chint Loo* to shoot." This is as it should be. Why should the young folks enjoy a monopoly of this good work? A judicious mixture is much better. Consequent upon this move, the F. M. Committee's exchequer will, we expect, be overflowing presently (we should not be greatly surprised if out of the fullness of their hearts, and of their treasurer's pockets, they should even contemplate subsidising Home Missions or the Rescue Home, both so sadly needing help), because those who have hitherto withheld contributions to the F. M. fund on the plea of "heathen at home," will now be without excuse. Brethren, here is the "royal road" to the evangelization of China. About ninety-thousand of conversions in the foreign field are effected through Native preachers. Let us, then, enlighten the "heathen at our doors," and then send them back to their own land to proclaim to their fellow-countrymen the glorious tidings of salvation.

**Baptism.**—We have received a pamphlet of 32 pp. on "Baptism and the Lord's Supper," by W. T. Whitley, M.A., LL.M., principal of the Baptist College of Victoria. With much in the pamphlet we are glad to be able to agree. On page 9 the Professor says: "It is a vast mistake to separate what God has joined"; and if he had stuck to that we might have been able to agree with all he says, but in our judgment he has failed to follow his own advice. He has one chapter devoted to "Sacramental Doctrine." In this chapter he says some very funny things, and arrives at some queer conclusions. When we read on page 12 that—"At the present day the rite of New Testament baptism has fallen largely into disuse, and when it is practised very few suppose that any benefit accrues from it, either to the person baptised or to others," we expected farther on to find something very clear on this point. In the chapter referred to we read: "We ought perhaps to face the question—What is missed by those who neglect baptism?" Well, what do they miss? The Professor says that "they miss the feeling that they have taken the decisive step of a breach with the old life, that they are pledged to a life of holiness; they know that they are willfully disobedient to the command of their Lord, and they must either forfeit the sense of perfect willingness to obey, and the peace ensuing, or they must begin the sad process of stilling the voice of conscience." Now it would be very interesting to know just what particular passage of Scripture Prof. Whitley draws the above conclusions from, and just why he tries to explain away all these other passages which throw any light on the subject. But hear him further:—"Surely these are sad losses," but some say that none is missed. Certain High Churchmen

Romanists, and 'Disciples of Christ' unite in saying that without baptism there is no salvation. To a similar position Drs. Beet and Dale also have committed themselves. It is therefore needful to pause and explain how we may interpret the texts quoted for this hard doctrine." So it will be seen that the good Doctor has not only got his arguments a little mixed, but he has the "Disciples of Christ" with a big D and inverted commas, mixed up with "certain High Churchmen, Romanists," and "Drs. Beet and Dale." But now as to the explanation of "the texts quoted for this hard doctrine":—"Paul wrote to Titus, that we were saved by the laver of regeneration and the renewing of the Holy Spirit." But surely he only meant by this figurative allusion the cleansing of our sins, which is represented in baptism." Surely now, Paul did not mean what he said, but simply "the cleansing of our sins, which is represented in baptism." It would have saved a lot of trouble if Paul had been a little more careful, and said just what he meant! But our good friend tries an illustration: "If we sing, 'In the cross of Christ we glory,' we do not mean the literal wooden cross, but we mean the work of Christ which culminated in His willing death on the cross. The slave who flies to the ship over which waves the British flag, knows it is not the coloured bunting that gives him safety, but the law and power of England, of which the flag speaks." That's true enough, but the "slave" knows that before he can expect the safety of "the law and power of England, of which the flag speaks," he must get on to the ship. It would take a good many flags to save a slave or anybody else if he refused or neglected to mount the gangway and go on board. So every reader of the New Testament knows that it is not "the literal wooden cross" which saves, but Christ representing the law and power of God of which the cross speaks, and further, that if he expects the law and power of God to save, that he must get into Christ, and Paul declares that we are "baptized into Christ," and in this way put Him on. We believe that baptism is the gangway for going aboard the Professor's ship. We conclude with just one more of the Professor's explanations, "And though Mark records that he who believes and is baptized shall be saved, he does not record what is the state of him who believes and is not baptized." No, that is true, but he most emphatically says that the unbeliever shall be condemned, and we have yet to learn that it is necessary for a man who does not believe to refuse to be baptized in order to be lost. These are samples of the Professor's explanations. The writer concludes this portion of his pamphlet by saying:—"On this point I would be most emphatic. Without baptism

there can be forgiveness of sins; baptism is not a condition of salvation. In baptism a convert receives nothing which he did not possess before, except the satisfaction, which flows from his public proclamation that he is on the Lord's side, that he believes his sins are forgiven, and that he is already united to Christ in faith; that he is obedient even in what many deem a less weighty matter of the law." Now we have always held Prof. Whitley in high esteem as a man and a scholar, but he will excuse us if we prefer the language of Christ, Paul and Peter to his "most emphatic" conclusions.

## Christian Evidence,

Sec., Sec.

By CHAS. WATT.

THE editors have requested me to take charge of this department. I felt considerable diffidence in complying, not because I was unwilling to help them, but because my hands are so full now that I was afraid I would be unable to do it justice. Especially after the signal ability with which it has been conducted in the past by my predecessor, whose forte is Christian Evidence. On the other hand, I have for years avoided this particular kind of literature, believing that a Christian preacher can be much more profitably employed preaching the faith than attacking the figments. However, we have crossed the rubicon and there is nothing left for us but to fight.

Still, we have put an "etc., etc." at the top to signify that we may not be slavishly fettered to one post. We may occasionally break bounds and try our steel on other enemies that happen to cross our track. Like a certain rationalistic biped "our thoughts may seek a wider range, and like our legs be free."

CHRISTIANITY versus THEOSOLOGY.—"Theosophy," says Mrs. Cooper-Oakley, "is making remarkable strides even in Australia." This "tall, dark-complexioned woman with long, flowing, jet black hair," as the *Daily Telegraph* depicts her, has been doing the round of the colonies, and everywhere crowds have thronged to hear her. Even in "the little town of Auckland" from 800 to 900 went to listen every night. And they are evidently listening to some purpose, for it appears to be

spreading. In Melbourne "the lodge" is growing into a strong body, and includes amongst its members such scientific names as Mr. Stirling, the Government geologist, and Mr. McAlpine, the vegetable pathologist. It is, therefore, worth looking into this new religion to see what claims it has for support. Sometimes "scientists" sneer at Christians for their credulity, but a glance at this "new thing" will demonstrate that the Christians have not a monopoly of credulousness. We shall do it by a few comparisons.

CHRIST AND BLAVATSKY.—Our Master was born poor, lived poor, and died poor in this world's goods. Besides, most of His success was achieved amongst the poor—"the common people heard Him gladly"—because His faith was peculiarly adapted to their needs.

Blavatsky, the founder of the T.S., was a Russian of noble birth. Much stress is laid upon her nobility. Mr. Sinnett, in "The Occult World," has published a number of letters to prove it. She became a "naturalized citizen" of the U.S., went to India and "carried on a course of occult study for seven years in a Himalayan retreat," and came back oppressed with the weight of all she knew" and "dazed at the ignorance of the people." Having been given to understand that the British rule was bad for India, she shunned the rulers and tried to get at the common people. But she found out that the Americans had misinformed her; had, in fact, "poisoned her mind with an absolutely erroneous and prejudiced conception of the ruling classes of India," and in 1880 she began her work in "the right direction" by making friends amongst the party in power. This, of course, just means that while she tried her principles upon the masses she found they wouldn't fit—they were like a square peg in a round hole. And yet the other day Mrs. C. Oakley said: "Our principles appeal in particular to the poor people. Enormously so, I might say. Amongst these the principle of *reincarnation* appeals with greater force than any other." But this reincarnation hypothesis is a plum we must not pick yet; we shall get to it by-and-by.

FOUNDED ON MIRACLES.—Christianity of course professes to rest on miracle. The centre point of our

faith is a great miracle, viz., Christ died and God raised Him from the dead. When Christ found the poor widow heart-broken for the loss of her only son, He listened to manifest His power by restoring him to her. When He found the two sisters weeping over the death of the brother who had lain in the grave four days, He joined His tears with theirs, and then called Lazarus from the tomb to show "the power of God." The hungry multitude far from their homes He fed by a manifestation of His divinity. The poor blind beggar who appealed so pathetically to His sympathy, "Jesus, thou son of David, have mercy on me," had his sight restored. The confirmed paralytic at His word arose and walked. The Jeper, healed of his loathsome disease, gave glory to the Great Physician.

Blavatsky, too, in starting her new religion, must start on miracles. Here are a few of them.

Her friends sit round a table and put their hands upon it. Certain raps are heard. Some one suggests that Madame take her rings off. She obeys, but still the raps are heard. She puts her hand on the head of any of the party and right upon the cranium those mysterious raps are felt and heard.

Madam went to Benares and stayed at the house of the Maharajah of Pizianagram. "Suddenly while the party were sitting one day at dinner, three or four flowers—cut roses—fell from the ceiling in the midst of us." Of this Mr. Sinnett says: "It was one of the stages on our road to a conviction of the reality of occult powers." Sometimes Madam would make little bells tinkle in the air overhead. This it was that completed the conversion of some inquirers! "Easily satisfied?" Oh no, it is only Christians who are credulous!

Madam B. was asked if she would cause a letter to be sent to the "brothers" and get an answer back. She would try. And this became a common method of corresponding with the "adepts" in occult philosophy. Sometimes the answer would be found in a pillow, sometimes up a tree, sometimes hidden away in the ground (but, mark, with grass roots grown over it). This almost convinced many, till some sceptic suggested that it might have been burrowed in from the edge of a rising at a little distance, and spoiled the miracle), sometimes lying in a bed of flowers. And once Madam B. created a cup and saucer for a

picnic party who were one short. A Mrs. Hume recovered a brooch she had lost some time before.

Madam Blavatsky took a cigarette paper and some tobacco (she liked to use things that had been magnetized by being always carried about with her. It is not stated why she always had the tobacco and cigarette papers in her pocket; possibly to enable her to work miracles more readily). She tore off a piece of the paper and gave it to a friend. Then, remarking that she would "try an experiment that might not succeed," she "made a cigarette and threw it in the fire." And having told her friend where she would find it, Miss Alice Gordon went, and, sure enough, in the very spot in Mr. O'Meara's house the cigarette was found!!

There is something so dignified, so ennobling, so sublime in these manifestations of "occult phenomena" that we scarcely wonder so many "scientists" are fairly captivated by it. The old myth of a dead man being restored to life again is so altogether repugnant to reason and opposed to experience that only credulous old women can believe it.

*Credat Judæus Apella—non ego.*

But that a cigarette, made of best Indian tobacco by the nimble fingers of Madam Blavatsky, should go up in a blaze in the fire, and yet be found intact in a house a hundred yards away, is so "sweetly reasonable" and so easily verifiable that it appeals to the scientific mind with irresistible force!! But now, in order to test the incomparable dignity of "the faith" over "occultism," let the reader substitute, mentally, in connection with the silly "phenomena" we have mentioned, the name of CHRIST for Blavatsky.

**FUTURE REWARDS AND PUNISHMENTS.**—Christianity holds out the hope of reward for right doing, and the threat of punishment for wrong doing. So does Theosophy. Indeed Mrs. Cooper-Oakley says it "holds out a future for humanity which no other system gave them." This future is found in re-incarnation. Says Mrs. O., "I once knew a charwoman who was speaking of her circumstances, but she was quite happy when I told her that in a future life she might be a princess, and just as she might be a princess so might I be a charwoman." Again, "When the poor contrast themselves with the leisured classes and feel that the position they are in is the result of their own actions in a pre-

vious life, they see an explainable ground for their present state."

This new faith comes a very God-send to the "leisured classes," and knocks Mr. Henry George and his *Social Problems* hopelessly out of it. Christianity condemns in unmeasured terms those who "keep back the hire of the laborers by fraud," and gives them to understand that the Almighty will yet make a reckoning with them. But Theosophy has struck a better explanation. Carnegie the iron merchant rolls in wealth, *not* because he has robbed the thousands of laborers that worked for him of part of their hire, but because of some good deeds he has done in a previous life!! "His Grace" the Duke of Westminster is the wealthiest man in the world, *not* because of the sycophantism of one of his ancestors, who thereby had the land on which Westminster now stands presented to him by the king!!! but because of some good deed done in a previous existence.

Theosophy "appeals enormously to the poor," says this "tall, dark-complexioned woman in long, flowing, jet black hair"—is, in fact, a panacea for all their ills. The rich are rich because they have been good; the poor poor because they have, in a previous existence, done something shocking!!

Surely infinitely more ennobling and soul-satisfying is the glorious promise to those who in Christ are seeking to do the will of their Father—"God, who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory, honor and incorruption, (shall be given) eternal life; but unto them who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil, but glory, honor and peace to every man that worketh good. For there is no respect of persons with God."

## Temperance Column.

[All communications regarding this department should be addressed to ALBERT M. LUDBROOK, 13 Exchange street, Melbourne, Victoria. Successful stories, poems, extracts, and original articles will be thankfully received.]

### NOTES.

That was a magnificent demonstration which was held recently in Hyde Park, London, in support of

the Direct Veto Bill, introduced into the House of Commons by Sir William Harcourt on behalf of the British Government. It is said that in the procession, which took about three hours to pass a given point, there were 100 bands, nearly 1,000 banners, and over 1,200 four-horse brakes. The inscriptions on the banners were as striking as various. "This is Bung's funeral procession" was the motto of one, and among others were—"Give us our annual 60,000 victims"; "No compensation for England's ruin"; "Oh, the public-house is the poor man's club, is it? Then give him the key"; "The Veto Bill is the poor man's Protective Bill." On one of the wagons was a gibbet, from which hung a great black bottle bearing the words, "The devil in solution."

The general resolution, welcoming the bill as "an urgently needed extension of power to the people, enabling them to exercise direct control over a fruitful source of taxation, commercial depression, poverty, crime, disease and death," was applauded enthusiastically, and carried well-nigh unanimously by the thousands wedged around each of the 20 platforms. The list of speakers proves the widely representative character of the demonstration. Men and women of various and diverse social, political, and religious views, combined in demanding that the voice of the people shall decide whether this body-and-soul-destroying traffic shall continue in their midst. Space will only permit of three or four brief quotations.

SIR WILFRED LAWSON, at No. 1 platform, said that they were met to attack the traffic because it was what Lord Randolph Churchill called it, a devilish and destructive traffic. He (Sir Wilfred) never called it because he was not a lord—(laughter)—and it was only the privilege of lords to use bad language. (Laughter.) But it was either true or it was not true that it was a devilish and destructive traffic, and he should think that Lord Randolph Churchill would speak the truth, and he knew all about devilish and destructive creatures. Why, he fell in with them once in Africa. Lions came upon him, and his lordship got up a tree. (Laughter.) This destructive traffic was among the people of this country, and they could not get up a tree, and so they wanted to destroy it. They said

that every good trade should be as free as air, and that a bad trade was not to be licensed, but prohibited. The time had come when the democracy said to the aristocracy, "We do not want your kind attention any longer. We will not have this devilish and destructive trade thrust upon us when we do not want it." (Cheers.) Governments had said that it was bad to sell drink to native races, and he had been trying to prove ever since that the English were the natives of England. (Laughter and cheers.) Parliament also said that it was bad to sell drink to fishermen at sea, and the House of Lords was unanimous in saying that a stop must be put to the floating grog shop. Why, he wanted to know, was a "floating" grog shop worse than a fixed one? (Cheers.) They were marching on to the overthrow of what the Duke of Albany called England's only enemy. It was a terrible enemy; he did not minimise its power, but he believed in his conscience that the enemy was to fall before the will of an enlightened democracy. (Loud cheers.)

LADY HENRY SOMERSET, at No. 2 platform, said that London had never witnessed such a gathering. She was glad to think that women had their share in this noble protest, for it was a woman's question. (Cheers.) A question upon which the voices of the women of England were raised, because their hearths and homes had been desolated so long by the demon drink. (Cheers.) This Bill had been called the "Poor Man's Robbery Bill," and the "Rich Man's Defence Bill." No greater misnomers had ever been given. The privileges of the rich to license public houses where they pleased was to be taken away, and power was to be given to the poor man to say whether he wanted these dens to remain open in his own neighborhood. It had been said that the people when the Bill was passed would not shut up the public houses. Of what then were the licensed victuallers afraid? The people were no longer going to leave these matters to brewers and gin-distillers, and they demand the power to say whether they wanted any longer the trade which has so long desolated their homes. (Cheers.) The voice of the nation for God, for home, and for our native land would now be heard. (Cheers.)

"Rev." HUGH PRICE HUGHES, at No. 6 platform, was not particularly in love with the Government Bill, but he was not going to refuse even a quarter of a loaf, but would pocket it and wait for the other three-quarters. (Laughter and cheers.) They ought to be honestly thankful to the first Government in this country who had from the Treasury bench proposed a measure showing such confidence in the people. (Cheers.) The one principle at stake was whether the people should have a voice with respect to the existence of the liquor trade in their own neighborhood; and this was a question in which no magistrate should be able to override the wishes of the people who lived on the spot. (Cheers.) The temperance party did not intend to stand any more nonsense from anybody. (Cheers.) They had borne the burden and heat of the day, and it was about time that their demand for justice should be heard. The principle of the bill meant nothing in the world except that the people should be trusted. Hitherto the privileged classes had had the liquor trade in their own hands. For 700 years they had been trying to manage it, and a pretty mess they had been making of it. (Laughter.) They had had quite enough class legislation in this country, and it was time to consider the welfare of the masses. (Cheers.)

MISS CONYBEARE, at No. 8 platform, said that it could not be denied that liquor shops which kept open seven days to other shops' six were maintained simply to drain the wages from the workmen's pockets (Cheers.) She admitted that those who were against temperance legislation declared that it would impoverish the exchequer and ruin the country, but all those who studied the statistics of prisons, hospitals, workhouses, and lunatic asylums were aware of the fact that 72% of the inmates of those institutions were brought there through drink. Consequently, if they were to reduce the drunkenness of the country they would be enabled to shut half of those State supported institutions, and the saving thus affected would more than counter-balance the loss on the excise duties. Whatever made human existence less burdensome, reduced taxation, prevented crime, and destroyed pauperism was sure to give tangible and material wealth to any country. (Loud cheers.)

*The Daily Chronicle*, which has the largest circulation of any daily paper in London, in its leading article upon the above demonstration, remarks that "perhaps no part of the proceedings was more touching or effective than the voice of women pleading the cause of the projected reform. To no class of the population do the miserable effects of the public-house system come home with more desolating force than the helpless victims of the household, the women and children. Rob the poor man of his beer, indeed! What about robbing his wife and children of all the elements that make existence tolerable, or that tend to the safe guidance of a young life in a hard and difficult world? Such impudence of argument could hardly be exceeded."

"Now that the minds of the people are awakened to the terrible results of over-indulgence in intoxicating liquor, it is preposterous to contend that they are not to exercise a direct influence upon the cause of the mischief. There is but a small percentage of the whole lamentable calendar of crime—say ten per cent.—that is not directly traceable to drink. Drink is the agency that peoples our workhouses as well as our goals, and fills one half of our lunatic asylums. Drink is the monster that engages the army of charitable workers in combat with the effects of misery and destitution in thousands of homes that might otherwise be bright with health and happiness. That the people should not possess the right of dealing by direct vote with such a devastating pest in their midst is simply a ridiculous anachronism."

## Open Column.

(This column is placed at the disposal of all brethren who desire to discuss questions about which there is a difference of opinion. The editors wish it to be distinctly understood that they do not endorse all the opinions expressed.—Eus.)

IOTA F. SELBY.

"FINALE."

I will not attempt a reply to Bro. Selby, as it would occupy one whole issue of the *Standard*. Your pages can

be better employed. A final word as far as I am concerned may be permitted to me.

1st. I make no mistake, "Christian socialism is but a name it has no existence in fact. Christianity is not built upon socialistic lines. To attempt to "socialise it" will but destroy, "The church of the living God, the pillar and ground of the truth. Christianity is a theocracy. God is the father of all men (even of the despised *Chinaman*). He has equal love, but no equal destiny for all His children. The world is God's family, men are brothers all, but they are not free and equal, nor does God ever intend that they should be so. Now and for ever differences exist.

2. The man of sin is not identical with Rome and the Papacy. One is masculine, the other feminine. The Papacy in the Scriptures is always a woman, who "makes herself drunk with the blood of the saints." She is not opposed to worship. She does not "exalt herself against all that is called a God, or is worshipped. She increases and multiplies the objects of worship: The virgin, the saints, images, relics, etc. *The man of sin* (2 Thess. 2) is absolutely atheistic and Godless, overthrows the Papacy and will have nothing revered, nothing worshipped but himself. Hence all Bro. Selby's points 1 to 5 go by the board. He has been "barking up the wrong tree."

3rd. I have not the smallest desire to "whitenash land-boomers" or any one else. Let every man bear his own burden. But we gain nothing by being unjust, even to wrongdoers. Bro. Selby, however, ought to know—and whether he knows it or not it is none the less true—that few, if any, of the much abused "land-boomers" were intentionally or even consciously dishonest (all of them firmly believed in the stability of values), as is proved by the fact that those who traded most largely in land are to-day the most destitute. "Conscious" dishonesty provides for itself.

But to the point at issue. If Jones sells to Brown a paddock really worth one thousand pounds for ten thousand pounds, and if the price is not maintained, but falls to one thousand, Jones is enriched and Brown is impoverished by the transaction; but the public is in no way affected. If ten thousand workers who can produce by their labor, as

represented in their wages, twenty thousand pounds' worth of something, stop work, be it only for one week, then the £20,000 is not produced, and the whole community is for ever this much the poorer. The sad and painful thing is that the workers themselves are the very first to suffer by this lack of production. Your readers can easily test the point and find the true cause of the present distrust by working out the losses by the strikes to which I referred.

4th. Bro. Selby quotes once more the oft-repeated fallacy that "the first church at Jerusalem was run on communistic lines." This has never been proved: cannot be proved; simply because it is not true. There was a voluntary outburst of noble, self-sacrificing charity manifested in the first Church at Jerusalem. It was special. It was not instituted by Christ, or His apostles. It was purely voluntary; see Acts 5:

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God."

It was not continued even at Jerusalem, and it was never attempted elsewhere. In any case it was not the Communism of which Bro. Selby speaks, nor anything like it.

5th. The reign of Christ is personal with his people, not merely "through them." Not in "spirit," merely, but in actual fact and in glorious reality. Read Zech. 14, or if you prefer the N. T., read Acts 1:

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel:

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Even so Lord Jesus

"COME QUICKLY."

As to the "he, she, or it." It does not matter. The writer will be glad to meet Bro. Selby, look into his face, press his hand in brotherly love, and wish him God speed in every good word and work.

At present in this his social advocacy, Bro. Selby is against God and against the true, and best interests of suffering humanity, at least 20 thinks

IOTA.

THE HISTORY AND MYSTERY  
OF  
**Christadelphianism.**

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

CONTINUED.



N publicly denouncing the Disciples as taking only the New Testament as their guide, Dr. Thomas, when in Birmingham, said:—"Some people say that the *Old Testament* is nothing more than an *Old Jewish Almanack*."

WHICH WAS A SAYING OF ALEXANDER CAMPBELL'S." The next morning he received a note, objecting to the saying being attributed to A. Campbell, and asking where in his writings it could be found. An answer was returned to the effect that as he had not his books with him, he could not name the page of the *Christian Baptist*, and intimating, that the Disciples in America generally re-affirm it. He was immediately offered a copy of the volume, and required to prove his assertion, which was not admitted to be true. But he neither withdrew the statement nor told where the saying could be found. The following is a sample of Mr. Campbell's many sayings concerning the *Old Testament*—

"So full of the doctrine of the New Institution is the old that we find all the apostles unceremoniously applying everything they quote from the Law, the Prophets, and the Psalms to the Messiah, His kingdom and the fortunes of His people, as if the Jewish writings had no other object than to unfold the kingdom of heaven. Every one, then, who would accurately understand the Christian Institution must approach it through the *Mosaic*; and he who would be proficient in the Jewish must make Paul his commentator. While the mere politician, material, or religious contemplative, the one without the other, though he may feel much to admire in both, he will never understand either."—*Christ's Servant*, p. 149.

Thus the Dr. stands convicted of bearing false witness. Mr. Roberts, too, continues, in substance, to reiterate the charge against people who hold as Mr. Campbell did, though he had the words just cited from Mr. Campbell put into his hands.

The claim put in, in reference to Dr. Thomas, by his followers is indeed a tremendous one; and awful, if true, must be the condition of those who reject it. It is nothing less than that the true faith and hope of the Church of God were absolutely lost to the whole of Christendom. That neither Romanists nor Protestants had, till Dr. Thomas re-discovered them, a knowledge of the faith and hope absolutely necessary to salvation. That the Dr. was raised up of God to restore the completely lost knowledge of the way of life and pardon. And we find that the way he has made known requires an understanding of *Old Testament* prophecies, which the most pious and truth-seeking, after years of labor, fail to see alike, and which the masses of the people are admittedly incapable of determining of themselves. That this is no exaggeration may be seen by a note in one of their publications thus: "EAST ZORRA.—The Ecclesia in this place, if not growing in numbers are growing in knowledge of the things of the Spirit. Every male member has purchased a full set of Bro. Thomas' works, *Elpis Israel* and three vols. of *Enoch*. Dr. Thomas' works are absolutely necessary in order to an intelligent acquaintance with the word." Intelligent acquaintance with the Bible means, of course, interpretation according to Dr. Thomas' books. The writer, then, from *East Zorra* is perfectly correct, for it is certain that no man ever understood the Bible from his own examination of it, and apart from the Dr.'s books, as he does; and more, no one is likely to learn from it the conclusions affirmed by Thomasites as essential to a valid faith and baptism. Thomasism never has been, and never can be, learned by any person without the Dr.'s books or instruction from those who are indebted to him for their faith.

But though multitudes are utterly incapable of coming to an intelligent conclusion on various items of the Thomasite faith, there are tests, which even the illiterate are able to apply, by which his tremendous claim is declared false. As for instance—

1. A man thus raised up of God to restore the lost and only saving faith, must be one possessed in some degree of the Spirit of Christ.

2. He must be one who would not knowingly deceive, and who would not publish the writings of other men as his own, nor declare his own work containing them "original throughout."

3. As an expositor of prophecy he must be correct where his dates, for the fulfilment thereof, are fixed.

By the application of these tests Dr. Thomas is completely discredited, and shown to be either a deceiver or himself woefully deceived.

FIRST.—Then let the reader turn back to last issue and read again that torrent of dirty reviling which he poured upon those who stood to what he taught some little time before, and who refused to follow him further. Let it be also remembered that he was an adept at that sort of abuse. Mr. Roberts, in writing his biography, endeavors to whitewash as much as possible, but evidently finds the task difficult. Of course he omits much of the kind of thing just referred to, which would have appeared had the intention been to exhibit the Dr. as he really was. But that was not the intention, and Mr. Roberts says: "The part of friends has been rather to hide than to expose infirmity. Gratitude threw the ample fold of protection over what may have been deemed the faults of an otherwise great and noble and extraordinary character." The greatness and nobility we have never been able to discover. We see merely a restless, ambitious man, who must be a leader, and who, therefore, made a miserable little sect for himself rather than be among equals.

SECOND.—Unblushing plagiarism. It should be remembered that we are not writing this for the first time, and our "Glance at the History and Mystery of Thomasism," published A.D. 1869, when the Dr. was in this country, and then put into his hands, contained the same charges. We then wrote that the Dr. had been charged with deceiving his readers by professing originality where gross plagiarism prevailed. The charge and proof thereof, having been published by others, come into small space here. In his introduction to *Enoch* he alludes to certain pamphlets whose unprincipled authors have, as he says, taken, without acknowledgment, parts of his *Elpis Israel*, and used them as their own. He then adds that, unlike those pamphlets, "*Enoch* is original throughout." The words, as here, are printed in italics, and there are no qualifying phrases in the context. What amount of what he terms "unacknowledged plagiarism" would be discovered were his entire work examined, the writer cannot say, having, with a view to this test,

only compared a small portion of the book. The following quotations from "The Prophecy of Ezekiel concerning Gog," by Granville Penn, on the one hand, and from *Anatolia* on the other, will show whether the testimony of Dr. Thomas on common facts is more reliable than his predictions concerning prophetic dates.

## ANATOLIA.

"The question as to what nations are signified by *Rosh*, *Meshek*, and *Thaval* has long since been determined by the learned. The celebrated Bechart about the year 1640 observed in his elaborate researches into sacred geography, that *Rosh* (the Hebrew word is omitted) is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that *Rosh* and *Meshek* probably denote the nations of Muscovy and Russia. 'It is credible,' says he, 'that from *Rosh* and *Meshek* (that is, the Rhodan and Mesch) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Seythia. We have indeed ample and positive testimony that the Russian nation was called *Rosh* by the Greeks in the earliest period in which we find it mentioned, as the *Rosh* are a Seythian nation *bordering on the northern Taurus* and their own historians say, 'It is related that the Russians derived their name from *Rosh*, a valiant man who delivered his nation from the yoke of its tyrants.'" p. 65.

"And thus the three denominations, *Rosh*, *Meshek*, and *Thaval*, united in the prophecy, point out, with equal capacity and concordance, those widely extended regions which at the present day we designate collectively THE RUSSIAN EMPIRE."

## GRANVILLE PENN.

"If we next enquire what nations are signified by the three proper names, we shall find that this question also has been long determined by the learned. The celebrated Bechart, about the year 1640, observed in his elaborate researches into sacred geography, that *Rosh* is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that the two first of these names properly denote the nations of Russia and Muscovy. 'It is credible,' says he, 'that from *Rosh* and *Meshek* (that is, the Rhodan and Mesch) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Seythia. We have indeed ample and positive testimony that the Russian nation was called *Rosh* by the Greeks in the earliest period in which we find it mentioned. 'The *Rosh* are a Seythian nation bordering on the northern Taurus.' This testimony is given by Celerius, Zonarus, Leo Grammaticus, and Tzetzes; and their own historians thus report. 'It is reported that the Russians (whom the Greeks call *Rosh*, and sometimes *Ross*), derived their name from *Rosh*, a valiant man who delivered his nation from the yoke of its tyrants.'" p. 65.

"And thus the three denominations united in the prophecy point out, with equal capacity and concordance, those widely extended regions which, at the present day, we designate collectively THE RUSSIAN EMPIRE."

"Since the name of Seythia, or Magog, is to be considered by itself, but in geographical connection with Galata, or Gomer, we have only to enquire, whether any geographical affinity is really ascribed by the Greeks to the Seythia and Galata," and to ascertain to what regions of the earth (those names so associated were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magog of the prophecy, which is to be associated with the region, or people, of Gomer." p. 67.

"From the Hebrew Scripture we learn that the names of Gomer were the names of two of the sons of Japheth; and it is to ancient Hebrew authority alone that we can resort to ascertain whether, according to the common repute of the Israelites, the nation which descended from these two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus says, 'That Japheth, etc., etc. (and so on, with a quotation from Josephus, the same as given by G. Penn). It only therefore remains for us to ascertain to what the nations that the Greeks at the time of Josephus called *Sytha*, and which they styled *Galata*; and to observe whether the geographical antinities of these nations are such as answer to those which are plainly required by the prophecy of Magog and Gomer. Herodotus, the most ancient Greek writer.'" Here follows a quotation from Herodotus, taken from G. Penn, p. 63.

"And thus the three denominations united in the prophecy point out, with equal capacity and concordance, those widely extended regions which, at the present day, we designate collectively THE RUSSIAN EMPIRE."

"But, since the name of Seythia (*fr. Magog*), is to be considered, not by itself, but in geographical connection with GALATA, or GOMER, we have only to enquire, whether any geographical affinity is really ascribed by the Greeks to the *Sytha* and *Galata*," and to ascertain to what regions of the earth, those names, so associated, were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magog of the prophecy, which would be able to associate to themselves the region, or people, of Gomer." p. 41.

"We know from the Hebrew Scriptures that the names of two sons of Japheth; and it is to ancient Hebrew authority alone that we can resort to learn where, according to the common repute of the Hebrew people, the nations which descended from those two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus is the earliest Hebrew authority of weight and learning, to which we can address ourselves; and he distinctly informs us, 'That Japheth, etc., etc. (and so on, with a quotation from Josephus, the same as given by G. Penn). It only therefore remains for us to ascertain to what the nations that the Greeks, in the time of Josephus, called *Sytha* and which they styled *Galata*; and to observe whether the geographical antinities of these nations are such as answer to those which are plainly required by the prophecy for Magog and Gomer. Herodotus, the most ancient Greek writer.'" Here follows the quotation from Herodotus, as copied in *Anatolia*, p. 36.

"Enough is as good as a feast." But if the reader desire other samples of the originality of *Anatolia*,

and of the trustworthiness of its author who declares it "original throughout," he will be able to find what he requires by going to Granville Penn for himself. The edition from which the above are taken bears date A.D. 1814.

But besides being, in this way, partly taken from Granville Penn, *Anatolia* is indebted to Thomas Newton, D.D. Not so openly in the form of exact unacknowledged quotation, but by transference of ideas in the succession in which they are found in his *Dissertations on the Prophecies*. If the reader would test this he should compare the paraphrase of Daniel 11 found in *Anatolia* with a paraphrase of the same chapter in *The Dissertations*.

Though this exposure of the fraud and falsehood of declaring "*Anatolia* original throughout" was as gall and wormwood to Dr. Thomas, and though the exposure followed him through the country, he came not forward to refute it. But Mr. Roberts, who was at hand, for any business of that sort, walked right up to the facts, stared them in the face, and declared they were not there. He wrote—

"The use of a page or two of historical matter from an old work to illustrate prophetic teaching never contemplated by the original writer, affords D K an opportunity for another vehement plunge of his cannibal knife. Plagiarism is a very convenient cry, and serves his purpose, but it is not exactly suited to the case. Every writer must get his history from somewhere, but according to D K it must be original."

So much for Mr. Roberts! But the case is not thus met. Had Dr. Thomas merely taken historical quotations from Granville Penn, there would have been no room to find fault, but he takes Penn's deductions and inferences from historical facts and from prophecies, imitating his italics and other peculiarities, and inserts them in *Anatolia* as his own. He goes to work with Bishop Newton's paraphrase of Daniel 11 before him, adopts and modifies ideas at pleasure, and then declares the work wholly original. It may not be convenient to admit that in all this there is plagiarism; but when, as he says, the author of *The Coming Struggle* drew upon his *Epit. Israelit.* it was "unacknowledged plagiarism." Why did not Dr. Thomas name Granville Penn as one whom he had thus used, or why not at least have indicated the borrowed parts by quotation marks? But no, nothing of the sort—the great man must produce an *entirely original* book, and

as he could not do it himself, better men, who had gone before, are made to contribute both words and ideas without acknowledgment. Give honor to whom honor is due! Let Dr. Thomas have his reward; and Mr. Roberts also, who thus shows himself worthy to bear the Dr.'s mantle, and ready to carry on the work after his master's discreditable methods.

**THIRD.**—As an expounder of prophecy, Dr. Thomas claims to stand unrivalled; to have been providentially raised up for that purpose. Happily we are in a position to test that claim. During his sojourn here, in 1850, he published *Elpis Israel*, which turned out a great blunder, inasmuch as his doctrine of the kingdom of God is therein set forth in its bearing upon existing European kingdoms, so that the Dr. plays the part of a prophet and proves a false one; not that he claimed to be really inspired, but he so presented a scheme of unfulfilled prophecy as to mark out great events and fix the time for their accomplishment. Take a sample from *Elpis Israel*—

"The eleventh chapter of Daniel is therefore fulfilled as far as the first colon of the fortieth verse. The things which remain to be accomplished in the time of the end are briefly outlined in the remaining part of the chapter. The King of Egypt, having pushed at the Little Horn, will have seen the necessity of the prophecy in an attack upon him by the King of the North, as it is written, 'And the king shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;' that is, the Russo-Asiatic autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The Russian fleet of forty ships in the Black Sea is in preparation for this event. The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the autocrat's demand of peace and moderation, for which they will give him credit, Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue. To 'push at him,' and to 'come against him,' are phrases which imply more than a simple attack; they indicate force, and a pretence that invasion is to take place. In the case of the King of the South, when he 'pushed at him,' he directed his course towards Constantinople, but he did not come against him, because he was stopped by 'the powers.' The King of the North, however, is to do more than push; he is actually to 'come against' the Sultan, which can only be done by sitting down before Constantinople. Now, between the pushing of the King of the South, in 1850, and the coming of the King of the North, there has, as yet, been an interval of ten years. It is not to be supposed that some provocation, real or pretended. It is, therefore, the mission of the Frogs, as we have seen in a former chapter, to bring

about such a state of things as will involve the Autocrat and Sultan in war. This situation has been created, and, if it is probable, that when spring arrives, the Sultan will be attacked, and that 1850 will see the end of the Ottoman dominion. The reader will perceive, then, that the operation of the Frog power comes in between the attacks of the King of Egypt and the Russo-Asiatics upon the Porte. The policy they originate is to involve the whole habitable world in more immediate effect, and the result will be, that 'the King of the North shall enter into the countries, and shall overflow and pass over.' To 'enter into the countries' implies invasion, but to 'overflow and pass over' indicates conquest. The result of the conquest will be that 'many countries shall be overthrown.' The war will have made terrible havoc with the Horn kingdoms and the Austro-Papal Empire; the former will have lost their independence, and the latter will have been 'destroyed unto the end.'—*Elpis Israel*, pp. 375-6.

Writing, then, A.D. 1850, he gives it that the first part of Daniel 11, down to the first colon in v. 40, was, at the time, fulfilled—that the Emperor of Russia, by the aid of the fleet, then ready in the Black Sea, would take Constantinople within a year or so, and that probably A.D. 1850 would see the end of the Ottoman dominion—that the "whole habitable" would then be involved in war, the immediate effect of which would be that the King of the North (Russia) would overthrow "many countries," and Austria will have been overthrown. Now none of these things happened, and the time has long since passed. Russia was completely beaten by Turkey, France and Britain. Their armies sat down on Russian territory, instead of the Russians taking Constantinople, and the Black Sea fleet was sunk by the Russians themselves, to keep it from seizure by the British.

In the *Gospel Banner*, Nov. 1848, he predicted the then future of Ireland, with as little accuracy as in the case of Constantinople. He there says—

"The judgment upon Ireland has been sitting since 1789. That crisis was the beginning of a tribulation of seventy years. This period is called 'the time of the end of the last period, of the tribulation of modern Europe, as organized into ten kingdoms, and the Holy Roman Empire' in the days of Charlemagne. A.D. 1790 was the beginning of the end, the beginning of the end, and the termination of the period. The events of these seventy five years are the fulfilment of the prophecies of modern Europe. 'The judgment shall sit and they shall take away his (the Little Horn's or Holy Roman) dominion, to consume and destroy it to the end.' After 1804 Ireland and the rest of the world will enter upon a new era, in which peace, righteousness, and blessedness will reign in the midst of the nations.

Well, 1864, "the tribulation of the period," passed, and the kingdoms

and the Holy Roman Empire did not oblige the Dr. by falling out as predicted. Ireland and the rest of the world have not entered upon the new era, in which peace and righteousness reign in the midst of the Nations. It is even still the old era of war and unrighteousness. Fanaticism is the peaceful blessing that came in answer to the Dr.'s prediction of peace and righteousness. So that it is clear that he did not understand the Scriptures concerning the Kingdom of God and the kingdoms of men.

Later on Dr. Thomas published an Exposition of Prophecy, entitled *Analisis*, in which he went more into detail than in *Elpis Israel*, and, consequently, deeper into error. On page 97 of *Analisis* we read—

"But before Israel and the holy ones can enter upon this work, Michael, the great commander, must stand up, and the holy ones must be raised from the dead, and a communication must be established between Israel and the land of their enemies and their future commanders, for the reason given for their fighting against the sea of Greece is, 'because the Lord is with them, and shall be with you over them.' The Lord then will have come as the *Angel of Day*, at sometime previous to 1872.

My conviction is that the judgment upon Babylon will be announced as about to sit; and that the moment of days will meet in the air and among the clouds, in the summer A.D. 1869, or 1500 years from A.D. 600."

Here is a clear statement, not to the effect that a time before which the Lord cannot come will expire at the date fixed, but that sometime before 1872 the Lord's coming will take place, and that "sometime previous" is set down as 1869.

Let us hear him again:—

"Lastly, forty-five years after the end of the 1290 years, the period of the Little Horn of the West's prevalence over the Holy One's dominion, this period of 450 years, it will be remembered, is 1250 years long. The end of it is designated by that of the 1335 years, which have a beginning in summer with the 1290. They commence seventy-five years before the 1290, being 7500 pertaining to the Heirs of the Holy Land, or Kings of the East, and therefore the end of the last period, of the tribulation of modern Europe, whole the 1290 and 750 a part of the times of the kingdom of Babylon—the period of its prevalence against the Holy One and his people, and consequently to be calculated from a different beginning, though ending at the same epocha—A.D. 1869. 'Blessed be that expect and labour for his coming, whole the 1290 and 750 and thirty days.' \* \* \* When they terminate, the resurrection of the dead predicted as Daniel 12:2 will come to pass, for the revealer said to the prophet, 'Be thou to myself till the end; for thou shalt rest, and arise to thine inheritance at the end of the days.' In the last days of the tribulation in context are the 1335, and must therefore be the days referred to. Daniel was to be to himself till the end of those days, till which time he was to be at rest, 'sleeping in the dust of the earth.' This is the present

condition, mere dust and ashes of the tomb recently discovered in Persia. But in a few years, that is, about 1866, when the 1335 years terminate, he will "arise to his inheritance in the Kingdom of God."—*Anatolia*, p. 97.

The above was written in 1854, when Daniel was "sleeping in the dust of the earth," but he was to rise from the dead and stand in his lot in "a few years," that is "about 1866." But "about" in this connection does not mean within five or ten years, but close upon, as indicated above—1865-6.

Thus the Dr. claimed to understand perfectly when the 1335 years terminate, and what would then transpire, and thus he proves that he knew nothing about it. Yet, strange to say, with his dates past and his predictions falsified, he continued to treat all comers as though he alone understood the Bible. Again we read—

"How highly important is this exhortation now, seeing that in about a dozen years the resurrection will have transpired, and no further invitation to inherit it be presented to the world." The glory that shall follow is great for the approved. The world is their's, when all nations come and do homage before the Prince of Israel. His judgments are made manifest. But before they can have "power over the nations," they must bind the strong that rule them. This is their mission at the end of the 1335 years. "To execute vengeance upon the nations, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written, this honor have all his saints. From A.D. 1866 to A.D. 1911, a period of over forty years, they will be engaged in this work, and in the organizing the world upon new and better principles."—*Anatolia*, p. 97.

This is definite enough! For forty years, commencing 1866, the resurrected saints are engaged in "executing vengeance upon the nations and punishment upon the peoples." Of course when the Dr. wrote this he expected that 1869 would find the Lord in Jerusalem, and he, himself, engaged in binding "kings with chains and nobles with fetters of iron." But in place of that he was found in Birmingham, in a large hall, teaching 200 people that he is providentially raised up to tell what shall shortly come to pass. On the next page to that from which our last quotation is taken he says: "Such is the solution of the Great Eastern question which has been providentially formed for the development of the terrible situation of A.D. 1866." *Anatolia* concludes with a "Calendar of the Seven Times of Babylon and Judah," wherein the events of 1854 are described and those of 1866 predicted thus—

"1854, THE EASTERN QUESTION.—The sign of the Son of Man in the heaven, of Babylon, indicative of His coming as a thief. England, France, and Turkey belligerent against Russia and Greece. Austria balancing between the parties, but sure eventually to side with Russia. A general war inevitable.

"1866, End of the 1335 years. Egypt, Palestine and Jerusalem overspread with a Russo-Gogian abomination of desolation answering to Nebuchadnezzar's image; while Edom, Meah, and part of Ammon swarm with the forces of the Anglo-Tarshish Lion of the east and north. Thus the forces of the 'whole habitable' of Babylon are gathered in the Valley of Decision." The 1260 years of Papal prevalence is at an end. "The Ancient of Days comes; the Holy One awake from the dust of the earth; they meet him in the clouds, and prepare to take the dominion under the whole Babylonian heaven."—*Anatolia*, p. 102.

The only thing correctly stated in these two sections is, that in 1854 (when they were written) "England, France, and Turkey were belligerent against Russia." That fact, the Dr. says, was "the sign of the Son of Man in the heavens," which clearly proves that he knew nothing about the subject.

Other equally clear instances of misinterpretation of the prophets could be added from the Dr.'s works, but these are ample for the purpose. Note well the points of failure—

1. That the Russian fleet (in the Black Sea when *Elpis Israel* was written) was in preparation to attack Constantinople, that Russia would then conquer, and that the Ottoman dominion would be brought to an end about A.D. 1850. Whereas the Russian fleet never left the Black Sea, but was utterly destroyed; Russia was defeated and the Ottoman power victorious.

2. That the Turco-Russian war was to make "terrible havoc with the Horn Kingdoms and the Austro-papal Empire"; the former to lose their independence and the latter to have been destroyed to the end." But now, thirty years after the date fixed, the Horn Kingdoms and the Austrian Empire refute the false interpretation.

3. That A.D. 1786 was the "beginning of the end, 1848 the concluding of the end, and 1864 the termination of the period, and that after 1866 IRELAND and the rest of the world would enter upon a new period, in which peace, righteousness and blessedness would reign in the midst of the nations." And now, in 1881, internal conflict, crime, and a new coercion bill for Ireland tell of the falsity of the prediction.

4. "The Lord will have come as the Ancient of Days some time pre-

vius to A.D. 1872. He will meet the saints in the air, A.D. 1866." But nothing of that sort then occurred, and the saints have not yet met the Lord in the air.

5. That about A.D. 1865-6 Daniel would arise from the dead to his inheritance in the Kingdom of God. But those years are long since passed and the dead are not raised, and inheritance in the Kingdom of God has not been entered into neither by Daniel nor any other.

6. That for forty years following the resurrection of the saints, in 1866, they would be engaged in executing vengeance upon the nations and binding kings with chains, and in reorganising the world. But fifteen years beyond that period have passed, and nothing of the sort has transpired.

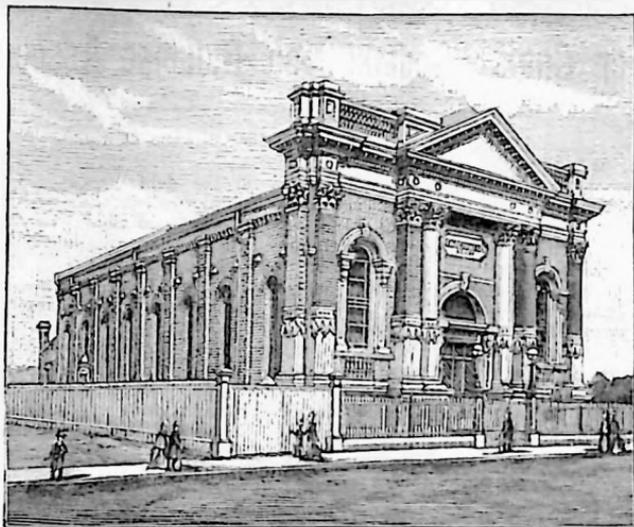
7. "Egypt, Palestine and Jerusalem were to be overspread with Russian forces, A.D. 1866. The forces of the whole habitable of Babylon gathered in the valley of Decision." But the Russian forces did nothing of the sort and the gathering in the valley has not taken place.

Well, what is the Christadelphian answer to this formidable indictment of false interpretation of prophecy? One that is utterly lacking in honesty. But the reader shall have it. After our first publication of their failures, Mr. R. Roberts replied thereto, thus—

"The apparent failure in the Dr.'s calculations of prophetic dates is another theme of David's malignity. He says apparent failure, for *real* failure THERE HAS BEEN NONE. A.D. 1866 has been symbolised by special events characteristic of the termination of the little horn period, though it has not brought the consummation.

But the Doctor's entire interpretation required the *consummation* then, and the fact that it is not even now reached is evidence of *real* failure. Daniel was to rise from the dead at that time, and he has not yet done so; but with Mr. Roberts that is not real failure. To foretell a dozen events, positively as to dates, not one of which transpires at or near the time appointed is not *real* failure. Well, Mr. Roberts has queer notions of *realness*.

But it is said that the Dr. predicted the destruction of the Papal power in 1866, and that in that year marked events transpired in relation thereto, and that, therefore, he was a wise and true interpreter. That when a man makes *ifty* calculations, one of them comes partly true is no proof that he knew much about the



COLLINGWOOD, July 31st, 1893.

DEAR BRETHREN,—

The officers of the Church of Christ, Collingwood, hand to you the accompanying Prospectus of the proposed Association for the purpose of liquidating the debt of the Church property, which consists of the building of brick, capable of seating upwards of 700 people, which stands on a block of land 66 feet frontage, with an additional block of land adjoining of 44 feet, originally intended for Sunday School purposes, situated in Stanton Street, City of Collingwood, opposite the Town Hall, being one of the best buildings owned by the brethren in Victoria, which cost in all upwards of £5,000.

The officers of the Church, realizing difficulties in relation to retaining the property, after much deliberation devised a scheme to meet the exigency of the case, and called for a conference of the officers of the Churches in Melbourne and Suburbs to take the whole matter into consideration and give their counsel and advice in formulating the scheme. This favour asked for was responded to heartily and effectively. Three meetings in all were held, the Prospectus now presented being the result of these deliberations, which was unanimously adopted and passed at the final meeting.

The officers of the Church, Collingwood, tender to these their best thanks for the valuable assistance rendered by these brethren.

The last clause in the Prospectus relating to the Church in Williamstown was added after the final meeting referred to above had taken place, the officers of that Church having called a meeting coincident with the brethren in Collingwood, for a similar object. As there was nothing definite decided on in relation to their position, the officers in Collingwood unanimously resolved to add the last clause, provided they gave their consent, which they have accordingly done conditionally.

An application has been made on behalf of another Church, which desires to participate in the scheme on the same terms and conditions. Should sufficient capital be subscribed, there is no reason why the want of this Church may not be supplied.

We now trust that the brotherhood in Victoria, or elsewhere, will come forward, and by taking shares, give the required help in order to remove obstacles to the advancement and prosperity of the Cause in these districts. The method adopted to effect the desired result is simple, easy and safe, the property being transferred to Trustees on behalf of the Shareholders.

As to whether the proposed scheme will be responded to in order to make it a success is now put to the proof. The time for sending in applications is from now to the 1st December next.

# PROSPECTUS

-OF THE-

## CHURCH OF CHRIST, COLLINGWOOD, BUILDING ASSOCIATION.

1. The proposed name of the Association is the CHURCH OF CHRIST, COLLINGWOOD, BUILDING ASSOCIATION.
  2. The object of the Association is to pay off the debt of £2500 now owing on the Chapel Building situate at Stanton Street, Collingwood.
  3. The Capital of the Association will be £2600 in 2000 Shares of £1 6s. each.
  4. The mode of payment on all Shares will be Two Shillings every four weeks or Sixpence per week on each Share for twelve calendar months.
  5. After each Share is fully paid up simple interest at the rate of £5 per centum per annum will be paid on all Shares fully paid up, such interest to be paid when amounts on the Shares are repaid.
  6. Repayment of the amount paid on such Shares shall be made in the order the original application is received and registered in the books of the Association.
  7. Each Shareholder, after Shares are paid up, will receive a receipt or Certificate setting forth that the Share or Shares are fully paid up, such Certificate will be negotiable, and in parting with the Certificate an endorsement by the original Shareholder or any subsequent holder will be all that is necessary as a voucher to the Association when repayment is made.
  8. The computed time for winding up or terminating the Association will be twelve years. In the event of a number of Shares at that term being still unpaid, such repayments will be continued as provided herein. Should however a majority of the Shareholders notify in writing that they desire payment of the amount of their Shares, the Trustees for the time being of the Building will take immediate steps to mortgage the building for such sum as may be required to satisfy all claims thereon.
  9. Shares not paid up at the time of maturity will rank with other Shares in regard to repayment, viz., in the order the application is received and registered. The amount paid on the Shares will be repaid without interest.
  10. That in the event of the full number of Shares not being taken up, a vote of the Shareholders shall be taken as to the advisability of raising the balance by mortgage, and under any circumstances no mortgage can be entered into without the sanction of the majority of the Shareholders.
- Unless 1500 Shares be applied for before the 1st December, 1893, all amounts paid will be refunded to the intending Shareholders.
11. The Board of Management shall consist of the Officers of the Church for the time being, the Trustees for the time being of the Chapel Building, and Three or more Members to be appointed by the Shareholders.
  12. That in the event of the full number of Shares being subscribed for and the amount paid up, the Trustees for the time being of the Chapel Building will then pay off the existing mortgage, and will execute a valid mortgage to the Trustees for the time being of the Shareholders over the Chapel Building to secure the amount paid on the said Shares, and the Officers of the Church for the time being and the Trustees for the time being of the Chapel Building will enter into a covenant with the Trustees appointed by the said Shareholders to pay them a sum not less than £4 per week (such sum to be a first charge on the Church funds) in liquidation of the amount paid on the Shares and the interest thereon as above specified.
  13. All expenses incurred in flotation and other liabilities will be paid by the Church of Christ at Collingwood.
  14. Early application for Shares to be made as Shares will be allotted according to priority of application.
- Application to be accompanied with One Shilling per Share and sent to CHAS. NEWHAM, 208A Johnston-st., Collingwood, as a first instalment on Share or Shares applied for.
- In the event of the subscribed Shares being in excess of that required, and sufficient to finance the Williamstown requirement, that an offer be made to them of such Shares on the same terms and conditions set forth in the Prospectus.

## APPLICATION FOR SHARES.

Church of Christ, Collingwood, Building Association.

To CHAS. NEWHAM,

208a Johnston Street, Collingwood.

1893.

Please allot to me ..... Shares in the above-named  
Association, for which I enclose £ : : as a deposit thereon, equal to  
One Shilling per Share.

(Signed)

Name in Full .....

Address in Full .....

## APPLICATION FOR SHARES.

Church of Christ, Collingwood, Building Association.

To CHAS. NEWHAM,

208a Johnston Street, Collingwood.

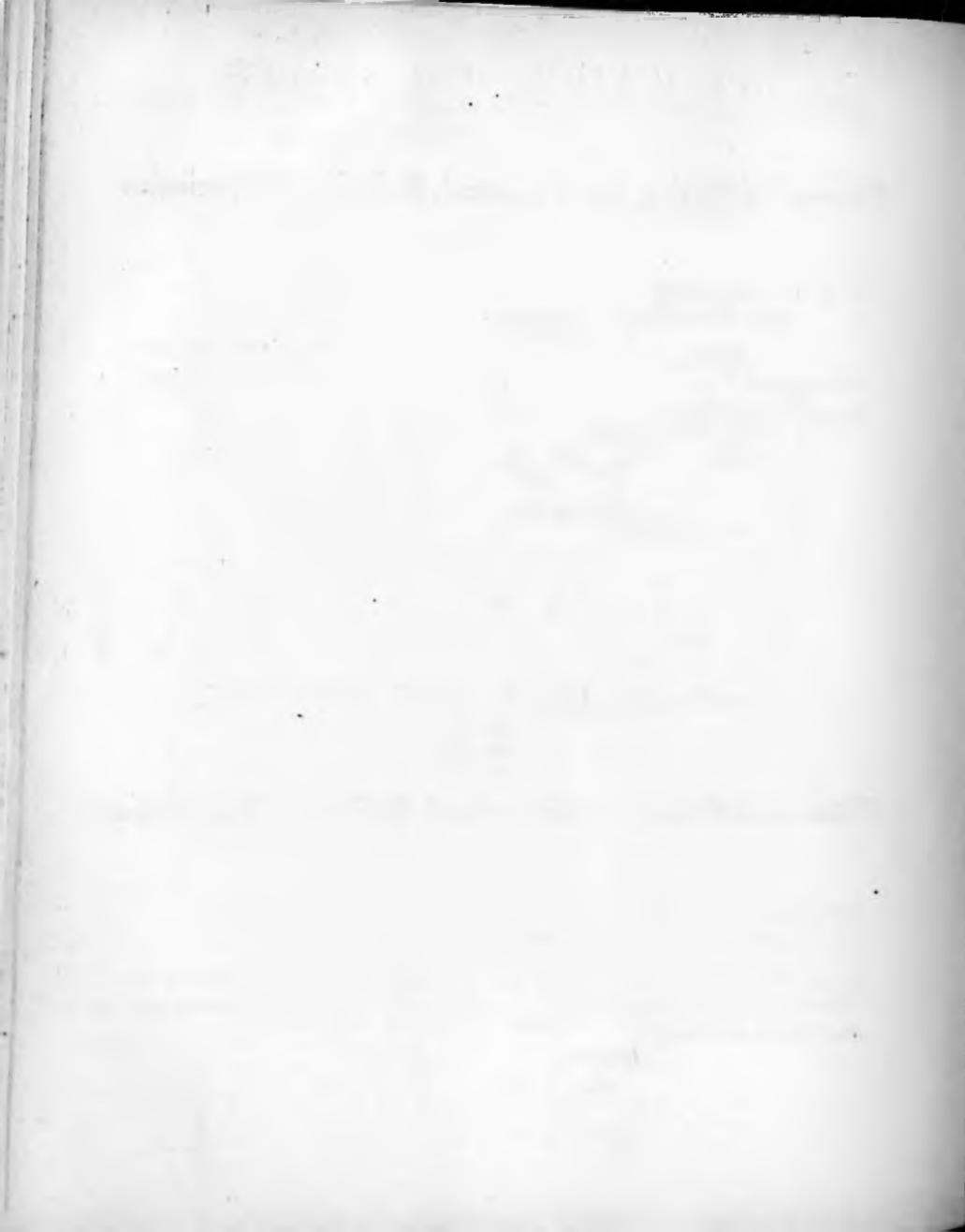
1893.

Please allot to me ..... Shares in the above-named  
Association, for which I enclose £ : : as a deposit thereon, equal to  
One Shilling per Share.

(Signed)

Name in Full .....

Address in Full .....



matter, while the many failures prove his untrustworthiness. Years before 1866, we wrote of that year as the expiration of the term *guaranteed* to the kingdom of the Popes, and clearly put it, that then, or soon after, marked changes might be expected, which could not possibly transpire before that date. We were satisfied that the prophetic word warranted that much to be said, and it proved to be so. But in that we claimed no originality; hundreds of books had said the like, and the mere adoption of that one prediction by Dr. Thomas, and its admixture with his numerous speculations now falsified by time, is not a saving clause by the aid of which he can be delivered from the clearly established charge of utter worthlessness as an interpreter of prophecy.

The conclusion, then, is irresistible, that in view of the three principles laid down, Dr. Thomas could not have been raised up of God to restore a long lost faith; because a man called to such work must, in some degree, possess the Spirit of Christ, be incapable of publishing as his own and completely original, much that he had merely taken from previous authors; and because the prophetic interpretations of such an one, so far as they are tested by the lapse of time, must be generally correct. In these particulars the founder of Christadelphianism is a complete failure, and consequently his claim as the restorer of the *Old Paths* is disproved.

(To be continued.)

## 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.*)

### AUGUST 10th.

OLD TESTAMENT.—Psalm 96.

NEW TESTAMENT.—Rev. 16.

#### CONNECTING LINK.

God's Righteous Judgments.—Psalm 96: 10, 13; Rev. 16: 5.

We may not attempt a minute exposition of this wonderful book, as we are required by our head-note to be "suggestive, not exhaustive;

simple, not profound; practical, not doctrinal." We shall abide by this rule, and only attempt brief exposition where there is least ground for controversy. The righteous wrath of God is alike extolled in both chapters before us. This attribute of God is as real as His love; and is a potent factor in bringing men to repentance when in the midst of judgments He remembers mercy. When His wrath is "poured out without mixture"—i.e., without the element of mercy in it—men do not, as is the case in this 16th of Rev., repent. The Judge of all the earth avenges His own elect. Terrible retribution!—those who have shed the blood of God's saints shall have nothing but blood to drink. Well may suffering saints pray for their persecutors, for the Lord our God is sore displeased with them, and will fearfully punish them in His just displeasure. But the Lord *now* remembers mercy in warning the enemies of the Church in the words, "Behold, I come as a thief." A thief cometh stealthily, "to kill and to destroy." Thus the Lord will come to the enemies of His people. But that day will not "overtake as a thief" those who are waiting and watching for the "day of the Lord." Let us watch and pray, for we know neither the day nor the hour.

### AUGUST 13th.

OLD TESTAMENT.—Psalm 24.

NEW TESTAMENT.—Rev. 17.

#### CONNECTING LINK.

The Lord is the King of Glory.—Psalm 24: 7-10; Rev. 17: 14.

The Lord is King. He will subdue all His enemies, though He hear long with them. Our New Testament lesson is a sublime illustration of this truth. The overthrow of *BABYLON!* Who is this great Babylon, this "MYSTERY, MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH"? There can be but one answer. History knows but one "WOMAN" who answers to the description here given. Woman is without doubt the symbol of an

ecclesiastical system. The beast is the symbol of world-power. The woman sitting on the beast means a church that depends upon temporal power and authority. The beast is without doubt the Roman Emperor Constantine and his successors. The woman is the Romish Church. Since Constantine the Church of Rome has, till a few years ago, had the strong arm of temporal authority to enforce her decrees. A more graphic and correct picture of that Church could hardly be written in so few words. "Arrayed in purple and scarlet and decked with gold and precious stones and pearls" exactly portrays her pomp and vain show; the "golden cup in her hand full of abominations" truly depicts her vile course; her names "*Mystery, Babylon,*" express her arts and cunning, together with the profound ignorance in which she seeks to hold her votaries; she is called "the mother of harlots" because she has given birth to numerous State Churches like herself; and considering the thousands of Christians she has tortured and slain with the sword and burnt at the stake, she is faithfully depicted as "drunken with the blood of the saints and with the blood of the martyrs of Jesus." But the Lord be praised, this great Babylon is doomed. Already her temporal power is gone. The Lord is consuming her with the spirit of His mouth (the gospel), and will destroy her with the brightness of His coming.

### AUGUST 20th.

OLD TESTAMENT.—Isaiah 47.

NEW TESTAMENT.—Rev. 18.

#### CONNECTING LINK.

The Fall of Babylon.—Isaiah 47: 11; Rev. 18: 24-25.

We may read in our lessons this morning the fate and folly of all anti-Christian religious systems. Truly our Lord said "every plant which My heavenly Father hath not planted shall be rooted up." His judgment "shall-come" long, but it waxes up in due course. Some

False religious systems are denounced as fornication and adultery. God is jealous of His own ordinances. The root of the evil is in the tendency of human nature to pursue the carnal and depart from the spiritual. It cannot be too well borne in mind that the religion of Jesus Christ is spiritual and not carnal. The entire system of Romanism is from end to end an illustration of the subversion of this truth. And those who have eyes to see may observe everywhere, in a hundred different sects, yea, and in the best and newest reformations also, a strong tendency to repeat this great cardinal heresy. All the while we remain poor, few in number and obscure, there is little danger; but as wealth, numbers and popularity increase, we show that we are just as weak as others—the drift towards carnalism sets in. External display is inconsistent with spirituality, and the rise of the former indicates the decline of the latter. Let us cultivate our spiritual life, and educate our hearts in holy heavenly contemplation, that we may be proof against the "lust of the flesh, the lust of the eye, and the pride of life."

## AUGUST 27th.

OLD TESTAMENT.—Isaiah 62.

NEW TESTAMENT.—Rev. 19.

## CONNECTING LINK.

Nuptial Rejoicings.—Lalah 62: 4, 5.  
Rev 19: 7-9

We are nearing the end of the Bible, in our New Testament lesson. Whether the "Revelation" was written late in the first century or not, its place in the Bible is certainly where it is. The 19th chapter gives part of the fulfilment of the grand purpose of God in his scheme of human redemption. Nothing could more felicitously represent that purpose than a marriage and its festivities. And no relation like that of a happy marriage could better represent the joy of the redeemed and their Redeemer. We may now profitably note the wedding garments of the bride—"fine linen,

bright and pure; for the fine linen is the righteous acts of the saints." "The righteous acts done in this life are to be the glory of the Church in the next. "What manner of persons ought we to be in all holy behaviour and godliness!"

We have next a sublime picture of Christ riding forth to execute the wrath of God upon His enemies. The day of grace is past, and the hour of heaven's judgment has arrived. The Jesus of Calvary is now King of Kings and Lord of Lords. In vain do the world powers oppose him now. They fall before His onward march like ripe corn before the reaper.

P.

## Hearth and Home.

By A. H. BRYANT.

## "HE LEADETH ME."

## A HYMN OF FAITH.

I care not, Lord, how rough the way,  
Can I but hear thy voice divine,  
Or dark the night; I can not stray,  
If thou but take my hand in thine.

The path of life can not be drear,  
Though worldly pleasure I resign;  
More lasting joy when thou art near,  
And holding fast my hand in thine

Though 'tween the mountain and the sea  
Thou leadest, yet I'll not repine;  
I know thou wilt deliver me  
If I but leave my hand in thine.

If in my path the foe appear,  
Dread Satan and the world combine  
Against my soul, I need not fear  
While thou dost hold my hand in thine.

There burns within a holy fire,  
Though all unseen thy form divine,  
Creating still a new desire,  
While walking with my hand in thine.

Reclaim'd, redeem'd! methinks I hear,  
Around my feet such glories shine;  
The golden streets almost appear,  
While walking with my hand in thine.

O blessed way that leads to God,  
O beauteous home soon to be mine!  
Supported by thy staff and rod,  
I'll reach it with my hand in thine.

MRS. F. M. CHASE, ST. LOUIS, MO.

## A HELP TO PATIENCE.

**A** WOMAN, whose life has been long and checkered with many reverses, said lately:

"Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, where he was compounding medicine, one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day, and every day, and what good does it do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child," he said, "do you see these little empty vials? They are all insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine.

"Nobly cares for the vials; it is that which they carry that kills or cures. Your daily work, the dishes washed or the floors swept, are homely things and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life."

## HIS GIFT.

**N**OT long ago a little boy lay dying in Russia. But a few months before he had heard of Jesus love, and resolved to give his life to the service of that wonderful Friend. His greatest desire in life was to induce other Russian children to become acquainted with Jesus. He meant when he grew up to be a missionary among his people, but God had permitted Satan to bring upon him this fatal disease. Just before he died he called his father and told him how much he wanted to have the Bible sent to people who were not acquainted with Christ. Said he: "I haven't much money, you know, father, but if you would take what is in my box and send it to the house where they print Bibles, I think

there might be enough to dot the I's in the name of Christ. I feel sure there must be enough to do that in at least one Bible, and I would like it so much! Will you father?" You need not be told that the father carried out his boy's last directions, and the little purse of money is helping to-day to "dot the I's in that ever blessed name. Surely that little Christian Missionary ought to have engraven upon his tombstone, "He hath done what he could."

### "JUDGE NOT THAT YE BE NOT JUDGED."

A company of village gossips were talking one evening around the stove in the grocery. One of them, who had had some trouble recently with one of his neighbors, was denouncing him with great bitterness.

"I tell you," he said, "Abe Adams is the meanest man in these parts. If he had his just deserts, he would be in the State's prison."

Friend Freeman, an old Quaker, who never joined these gossips, but had come in for a roll of butter, and was standing at the counter while the merchant waited on him, turned and said to the speaker:

"Is there a judge, and are these men around these jurors?"

"What do you mean by that question?"

"I thought that I heard thee rendering judgment against one Abe Adams, condemning him as a felon, and I wondered what right you had to do it without summoning him before you and giving him a chance to say something in his defence. If you are a court that is what you ought to do; and if you are not a court you have no business to act as one. Judging is very solemn business, and nobody ought to engage in it without being duly elected or appointed."

"Old man, you talk like a fool. Don't you know that we are only giving our personal opinions to each other?"

"Opinions? Yes, that is what the judges call them in the national court-room in Washington. Their opinions however, are decisions, and settle the questions that come before them. And though you have called me a fool, I want to say two or three things to this self-con-

tuted court. I am a comparative stranger. I don't know Abe Adams, but I know the man who has just condemned him has had some kind of a quarrel with him, for he said so. Now, the other day a judge over in Indiana would not try a case that came up in his court on appeal because he had been the attorney of one of the parties in a lower court. He had a judge brought in from another circuit. And he was right. A judge should be unbiased. But that man over there with his feet on the stove admits that he is prejudiced against this Abe Adams, and yet he is giving judgment against him.

"The Holy Bible has a good deal to say about such courts as you are holding here. Our Blessed Saviour said, 'Judge not that ye be not judged.' And the apostle Paul wrote, 'Thou art inexcusable, O man, whosoever thou art, that judgest, for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.' Now, I have studied human nature for more than sixty years, and observed that the people who find the most fault with others are very often very faulty themselves, and they are especially keen to notice in others the defects that others see in them. So if I hear a man say that AB is a miserable liar, I inquire, and find that his own reputation for truth and veracity is not good. If he has a great deal to say about other people cheating, you may be sure that he will cheat a little himself if he can. Yes, in judging others we condemn ourselves, for 'we do the same things,' and we are also judged. I have no doubt that this very night there is a court like this in session around the store in the rival grocery. Abe Adams is there with his cronies, and they are giving their opinions about you."

"That's so," cried one old man, rising to his feet. "I've been over there, and heard them. I tell you, neighbors, this gossiping about one another is mean business, and we ought to quit it. A man's reputation is very dear to him, and we have no right to trifle with it in this way."

"And remember, friends," said the Quaker, "that there is a Supreme Court over all these petty courts. God is the judge of all, and he will not accept your opinion about Abe Adams or his about you; but will give to every man according to his works."

## 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 one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

Matthew 1: 1 reads: "The book of the generation of Jesus Christ, the son of David, &c." and verses 2-16 give the genealogy of Joseph, the husband of Christ's mother. The remaining verses of the chapter admit that Christ was not the offspring of Joseph, and the query therefore suggests itself, How is the first verse of the chapter proved? Will you kindly enlighten me through the medium of your next issue of the A.C.S.?

Yours fraternally,

IGNORAMUS.

REPLY.—The following admirable note from McGarvey (*Com. on Luke*) will probably prove satisfactory:—"The section shows that Jesus possessed this characteristic (that of right lineage) of the promised Messiah. It does not prove him to be of the blood of David, for the blood line, according to Matthew's own showing in the latter part of this chapter, did not pass from Joseph to Jesus, but Jesus was born to Mary after her marriage with Joseph, and consequently He was Joseph's lawful heir, and inherited the throne through him. The argument does not prove that Jesus is the Messiah, but only that He is of the right lineage."

Luke's genealogy supplements Matthew's, by showing that Jesus on His mother's side inherited the blood of David, but Luke does not follow the line of Joseph, and consequently he proves nothing as regards the inheritance of the throne. Thus we see that by a line of ancestry which brought Jesus no inheritance, He received the blood of David, and by a line which established no blood-connection He inherited the throne of David. We can but admire the providence which first brought about this striking coincidence, and then caused it to be recorded in so singular a manner by two independent historians.

Mr. J. HARRISON.—Have not the necessary data on hand, will reply next month.

## Sisters' Page.

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

Communications for this "Page" should be addressed to Mrs. Leitch, 13 Escalade road, Malvern, not later than the 25th of each month.

### CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.  
Vice-presidents—Sisters Huntsman, Maatton, Pittman, and Ludbrook, senr.  
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SPEAR LITERATURE—Miss Dewar, King-street, West Melbourne.

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

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

ENDEAVOUR—Mrs. Hill, 23 Glenholm-street, Balclutha.

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

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

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

### LITERATURE.

The Executive met on the 7th inst., Mrs. Huntsman presiding. After devotional exercises and reading of minutes, an interesting letter was read from Mrs. Thurgood. The Home Mission Report showed since Conference £290 6s. had been collected—£65 2s. included in above by sisters. Fund increases £100. Additions by faith and baptism, 28. F. M. Report embraced an account of ladies' meeting in connection with United Missionary Conference, as well as reports from our own stations. Corowa has had two additions to the church from S. S. during the month. Warrumbungle, Collingwood and Footscray sent interesting Endeavour reports. At the meeting of the latter society a collection was taken up on behalf of the F. M. work amounting to 111. Ss. Stuttered gave verbal report of hospital visitation. Financial Report showed the sisters had met their liabilities for Conference. Collection for V. M. F. 10s.

### INTERESTING BIBLE READINGS.

#### Ruth.

The book of Ruth contains the history of Ruth, a Moabitish woman, the wife first of Mahlon, secondly of Boaz, the great-grandfather of David and of Christ, and one of the four women who are named by Matthew in the genealogy of Christ. As to the book itself, some commentators seem to think that the object was to give an account of David's ancestors, and that probably the books of Judges, Ruth, Samuel and Kings formed one work, supplying as it does David's early family history, and is also clearly connected with Judges by its opening verse: "The judges ruled."

#### Samuel.

Samuel was the son of Elkannah and Hannah, or Anna. His mother is described as a woman of a high religious mission—almost a Nazarine by practice (1 Sam. 1: 13). "I have drunk neither wine nor strong

drink"—and a prophetess in her gifts (1 Sam. 2: 1). She sought from God the gift of the child for which she longed with a passionate devotion, and when the son was granted called him Samuel, the Asked or Heard of God. She had before his birth dedicated him to the office of a Nazarine. As soon as he was weaned she, with her husband, brought him to the Tabernacle at Shiloh. From this time the child is shut up in the Tabernacle, and "ministered unto the Lord before Eli." It was while sleeping in the tabernacle he received his first divine call. From this time the prophetic character of Samuel is established. In after years Samuel became Judge of Israel, which he remained all the days of his life (1 Sam. 7: 15), and in his old age he became known as "Samuel the Seer." The books were called "Samuel" probably on account of the early chapters containing the birth and life of the prophet, but in them we have the reigns of Saul and David, with whom we have the establishment of the Hebrew monarchy.

#### Galatians.

The Epistle of Paul to the Galatians appears to have been called forth by the judging teachers, who had endeavored to introduce the practice of circumcision. Not only did they trouble the Church as before with questions of "days and months and times and years," but maintained that Paul was not an apostle at all. Paul had no time but wrote this earnest and affectionate letter in which he exposes the false teachers, showing in a clear elaborate manner his title to the apostleship and appealing to the Galatians in the most urgent tones to cling to the liberty with which Christ had made them free.

#### F. H.

CHILDREN'S DAY AT CENTRAL CHRISTIAN CHURCH.

Pittsburg, Penn., May 14.—The chapel was beautifully decorated with flowers, making a delicious fragrance and delighting the eye of many as a welcome indication of the coming spring. The morning subject, "A Little Child Shall Lead Them," after which two came forward to be received by letter—and one young lady confessed Christ—a happy morning service.

At three in the afternoon the school and their friends assembled, over 300 present, and a most delightful entertainment was enjoyed, each class contributing some part to the amusement. The primary department excelled in singing, marching. "A band of happy children," wreathed with flowers. A lovely memorial hymn at the close for a dear young scholar who had departed a few days before to be with Christ, which is far better? The collection amounted to about \$20.

The evening service was "Young People's Night." Mr. Thurgood had arranged for five young men speakers, dividing the topic, "The Prodigal Son." After each speaker a lovely solo, it was earnest and impressive in the extreme. In the closing appeal Mr. Thurgood said, "The life of our country of Central" had been launched "seeking to save," and he urged young men to step in from the disastrous life of sin; seven came forward, and we believe others are coming. At the door read some of our brave crew. "I stand for each one, and I have issued invitation to come again." We feel sure "Children's Day" and "Young People's Night" will not soon be forgotten in the "Iron City." A. K. T.

#### DOCKS.

We visited North Carlton, and found the sisters very busy making and mending garments for the needy ones. We also went to

Ascot Vale, and spent a very enjoyable time, 22 sisters being present. The agreed sisters are taking up the penny per week system for the V.M.F. Our Sister Prior is superintendent, and we know she will have the work at heart, and will do her very best for the fund. While speaking of Dorcas work, I may mention that Sister Mrs. J. A. Davies, of Hawthorn, made six good warm petticoats and six strong under garments; also the sisters at Horsham sent some pillow slips and other garments from the Dorcas to the Rescue Home.

#### Supr. Dorcas Work.

HOBART.—A meeting of the sisters was held on Wednesday, 1st March, at Sister Harman's, for the purpose of renewing the Dorcas Society. Sister Harman was elected president, Sister Hoyer secretary. Sister Jennings treasurer, Sisters Tucker and A. Benn tract distributors, Sisters Harman and Hoyer visiting committee. We began with a social evening. Since then ten meetings have been held, the present members of the church visiting with good results distributed, and a number of garments have been sent to the Rescue Home.

#### GRACE HOYER.

#### FRAYER MEETINGS.

NORTH FITZROY.—Since April 6th, our first meeting after the annual Conference we have held the prayer meeting and sewing class every Thursday afternoon, our average attendance being 12. During that time we have collected and given to the poor £2 10s. 6d., and £4 6s. has been expended on material for the sewing class. We are pleased to say that our sisters take a lively interest in the good work. Owing to the funds of the church being locked up in one of the suspended banks, we were able to lend the officers the sum of £10. The leader being an old Ss. Obed, offered in the name of her son, which was accepted for the winter months. We give to all the sisters a cordial invitation to our meeting any Thursday afternoon from 2 p.m. to 4 p.m.

#### L. FOREMAN, Sec.

#### A BENEVOLENT ENTERPRISE.

FOOTSCRAY.—A family being in need of assistance, a surprise party was formed and visited them, each one taking some article of food or other necessary. Some thirty or forty friends met at an appointed time and place, going together to the house, when the things brought were placed on the table to the surprise of the recipients. The evening was spent in singing and recitations and friendly talk, while the young people had a few harmless games. After a couple of hours of enjoyment together, we wished them good night, singing "God be with you till we meet again," feeling as if had given joy to some of God's loved ones. C. SCHOFIELD.

#### SENBAY SCHOOL.

NEW RICHMOND.—The S. School has now existed for over three years, commencing Feb. 28th, 1890, with a staff of two teachers and eight scholars. We have now 120 scholars on the roll with an average attendance of 80. At our next teachers' meeting we are going to discuss the advisability of having a morning school. We have had 23 additions to the church during the last three years, from our Sunday School. We are very desirous to have a Heavenly Father for his blessing on our humble efforts. We have in connection with our school a Band of Hope, also Library. At present we feel the want of lady teachers very badly, not having one in our school. Our staff at present consists of Miss Secretary, Susan Mackenzie and Elizabeth L. Winsto, Superintendent.

## VICTORIAN MISSION.

**NORTH RICHMOND.**—As I am collector for the above, I thought you would like to hear that last November I gave in two pounds, also I am giving in to-day one pound seven shillings and sixpence, being the small sums of one penny per week from some of our members. As we are not rich, I think you will agree with me that this is very fair.

S.A.J.

## FOREIGN MISSIONS.

**HURDA.**—Mr. Durand reports another conversion, and says:—"We hope and pray this may prove the beginning of a glorious time of reaping."

Dr. Durand proposes establishing a Leper Asylum at Hurda. There are more than six thousand lepers in the central provinces of India, and only one Leper Asylum, which is three hundred miles from Hurda. No one can doubt the great need of such an institution to care for those who are afflicted with the most terrible disease known to man.

**KANAKA MISSION.**—Bro. Thompson has much reason to be encouraged in his work. The Kanakas recently immersed at Marburg (some few hundred miles from Bro. Thompson's mission), were brought to a knowledge of the truth through the humble instrumentality of our Sister Houston, who is not, as we might suppose, a sister of "leisure" and "means," but one who has walked through the deep waters of affliction. Her husband has been an invalid for more than ten years. Some two years ago, when her eldest son had just reached the age that he could help support the family, he was thrown from a horse and instantly killed. May God bless our sister in her work, and

"Give ye faith to meet the temptation  
Which Thy love and wisdom in this life hide."

The Home Chinese Mission has increased from seven to 24 scholars. They not only meet three evenings a week to learn the English, but meet on Sunday to study the Bible. Chinese invitation cards are being distributed, which we hope will greatly increase the number. M. MAXTON.

## The Controversialist.

## BAPTISM.

FROM A PRESBYTERIAN MINISTER'S POINT OF VIEW.

## LAST REPLY ON FORM OF BAPTISM.

DEAR MR. EDITOR,—One week before starting this reply. No one can be held as guilty of mutilating a quotation from a dictionary who gives any meaning from it he chooses to select in support of any argument he has in hand. To bring our readers to a right understanding of the bearings at issue, let me state the case as it stands between my opponent and myself. It is simply (1) whether any other meaning than immerse can be obtained out of *luptis*, and (2) even supposing it has only one meaning, whether it must be taken in a strictly literal sense.

Now in the first place, though I have not turned up 24 Greek lexicons, but only three, I find in one of them—that of Contopoulos

—that the meanings are to baptise, also to wet, immerse, tinge. It ought to be very instructive to Mr. Moyses to notice that the first meaning after baptise is not "immerse," but simply "wet." After immerse comes tinge, or dye, pointing to marks on the forehead, and, when the meaning is extended, to pointing on walls, on canvas, and on vessels. Here, then, is not a steeping or dipping, but a superimposition of an aggregation of sprinkles consisting of various dyes, regulated to produce an intended effect. Mr. Moyses asks me to name one lexicon that omits the meaning of "immersion." As I never questioned or thought of questioning this meaning, I am very much surprised that I am asked to do such a thing.

Some of my readers, on noticing what came under section 3 of Mr. Moyses's last reply, might imagine that I took exception to the meaning of immerse, but if they refer back to my statement in the same issue they will see that what I objected to was the limitation of the meaning given to *luptis* by Mr. Moyses, and with very good reason, for he strongly affirms in his second paragraph of the March number that *luptis* means immerse and immerse only. Mr. Moyses would further have me say that because I hold *luptis* has more than one meaning, therefore all these meanings must be identical. Surely I can give two meanings to a word without an argument being built upon them to prove that I regard them as having exactly the same meaning. This, however, is what Mr. Moyses says, and then proceeds most vigorously, and to his own satisfaction, to knock his man of straw to pieces.

Another statement of mine Mr. Moyses says is quite incorrect. I shall repeat the words, and to save space here my readers can see the connection by referring to the last reply. They are: "This, according to the root meaning, constitutes a baptism." Putting it more fully, this will be manifest when we say that *luptis* is derived from *lupto*, and that the meaning of a Greek verb runs into the adjectives, nouns and adverbs formed from it. Therefore, as effect follows cause, one form of baptism is, when imparted, a *Liptoma Lintamata Sardianum*. On this Mr. Moyses to my surprise says: "This effect being the same as would result from dipping, is by a common figure of speech ascribed to that act." It will not do to get away from the true meaning by representing it as a partial or figurative immersion, for by that mode of reasoning every part covered with a sprinkle is immersed, and sprinkling after all is only a limited immersion. Mr. Moyses does not mean to make a concession like this, but it is where his reasoning lands him.

Two important passages I have quoted by reference. Mr. Moyses takes no notice of I shall now quote them in full, as they tell

very decisively under our first head. Mark 7: 4. "And when they come from the market-place, except they wash themselves (*luptantur*) they eat not, and many other things there be which they have received to hold, washing of cups (*luptantur*), &c." Some ancient authorities render *luptantur* sprinkle themselves, with which *luptantur* is given above as having the value or authority of a synonym. Again, Luke 11: 38 reads: "And when the Pharisee saw it, he marvelled that he had not first *luptis*, i.e., the hands (and feet) only, before dinner." Here wash is rendered *luptis*. I think the above is a sufficient answer to Mr. Moyses, and upholds fully my contention that more than one meaning can be obtained from *luptis*.

Mr. M. asks do I believe in his quotations from Barnes and Campbell. Undoubtedly, but in a different way from him. These authorities say what they believe the words denote. Well, they do denote all they say, and something more, and it is upon that something more the meaning chiefly turns. Though these divines draw one lesson from the passage, with which I fully agree, yet they in no way state there is no other lesson to be learnt.

My great admission as regards immersion being in vogue in Paul's day is one that nobody can deny, but here I must draw attention to Mr. Moyses's many undistributed middles, for "immersion," called water baptism by Mr. M., does not mean emersion, and far less burial. It is necessary to the idea of burial that there be a dead body—Christians do not bury the living. Paul makes use in the passages we have been discussing of more than one figure in which the idea of immersion is conspicuous, and tells its own tale regarding the customs of the day under that head, but logically and strictly it does no more. When Paul speaks of the race that is set before us in Heb. 12: 1, he does not demand that we must run literal races to be Christians, nor does Hanyan literally insist that we must pass through a slough of despond and a wicket gate to enter into the kingdom of heaven; nor does Paul insist upon an immersion of the body as necessary to Christianity. Emersion, and so-called burial, were accessories, called in large accidents, attending a form of baptism familiar to the mind of Paul (and this form, for all we know, might have been that of John the Baptist), accessories of baptism that struck Paul's fancy, as attending a beautiful opportunity of setting forth some comforting doctrinal truth, and he set it forth to give cheer and hope to the persecuted for baptism's sake.

Now, as regards the recent head of our subject, on which I must be brief, I find the language of the Church is in favor of sprinkling.

The first mode of immersion was that of river baptism, and what that must have been sometimes it is easy to imagine. It proved not to be for edification, and was changed for the baptistry, in the name of the Trinity, there being in John the Baptist's day but one immersion. In process of time there were three immersions, corresponding to the three persons of the Trinity. The effect of this arrangement was to work the conviction in the mind that there was not one God, but three. The practice was therefore abandoned by the churches, in the interests of sound doctrine. All this was done in the interests of broad truth. In these interests sprinkling has come down to the present era, from at least the commencement of the 12th century. It was practised by the Waldensian Church, the first Protestant Church we know of, and when the churches of the Reformation were under temptation to have everything as much as possible different from the Romish, which adopted sprinkling as the most judicious in form, they stuck to the old paths. I cannot say Baptists are wrong or without historical precedents for the stand they take, but by their rigid adherence to one way they seem to me sometimes inconsistent, and to go so far as to make it a *fad*, for immersion is only an alternative mode of baptism, but when exalted to the dignity of a non-alternative vital principle becomes a *fad*, attended with danger not very dissimilar to the mischief wrought by triple immersion. It imparts elements not belonging to baptism at all. The leading idea of baptism is that of initiation into the Christian Church, and whatever the form of initiation may be it is when a new thing—and it is still a new thing in some parts of the world—attended with persecution. It is this persecution that explains the much misunderstood text, "He that believeth and is baptized shall be saved," the idea being—he that believeth with an intensity that will endure, if necessary, persecution in vindication of his belief, shall be saved. During the early part of the first century there is no doubt in my mind that "immersion in the river" was the form of baptism practised. We do not read, as far as I can gather, about the use of baptistries till the beginning of the 4th century. What were the early Christians doing during this interval? This may be inferred from their abodes and an important notice taken of one of their practices by John in his Book of Revelation. Their abodes were in the catacombs, where of course river baptism could not be performed. Another rite of initiation was necessary, which consisted of dyeing or painting a mark on the forehead or right hand. To this John alludes in the following passages—Rev. 7: 3, 9, 13, 16, 17, 18, 20, 24, 25: 1. To keep these marks from repeated dyeing would be necessary, and as immer-

sion was at an early period a repeated ceremony, it is easy to understand why *tyfta* and not *tyfto* was the word used to express the idea contained in the initial rite. The catacombs inform us what this mark was. I extracted it from a book on the catacombs I obtained for the purpose of cutting information on the subject under discussion. I attach it here for your inspection. You will notice that in the centre of the double circle, the letters in Greek appear as follows:—I, for Jesus; X, for Christ; TI, for God; U, for Son; and S, for Saviour. Don't speak of this simply as ingenious, for John lived and wrote when the early Christians were in hiding in the catacombs. It was a form of baptism due to narrowed circumstances. It comes second in order in the dictionary, because it was second in point of time, but it was none the less an initial rite of baptism. It is also in the name of the Trinity, for the word *Icthus* denotes Jesus Christ the Son of God and Saviour. The function of the Holy Ghost alluded to under S. is to make Christ as Saviour known to the heart.

In concluding, I thank you, Mr. Editor, for the very careful and correct way in which you have inserted my articles, and if it is your pleasure this discussion should continue by taking up "Infant Baptism," I beg to commence it thus—When Christ said "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven," I here declare that it does not matter what kingdom Christ refers to: whether it be a kingdom of honor, of grace, or of glory; a kingdom of heaven above, or on earth below; it is enough, when they are declared to be fit for any kingdom of his naming, for me to declare they are fit for baptism.

I am,

Yours most faithfully,  
ROBERT ASQUIS.

#### REPLY (A FEW LAST WORDS).

By G. B. MOYSEY.

1. *Re "mutilation."* If, when a person professes to give an "example," instead of this he gives the explanatory notes on the example—if it is not literal "mutilation," it is misleading, and just about as bad.

2. *The issue is not* "whether any other meaning than immerse can be obtained out of *tyfta*," but whether in its use in the law of baptism it is to be understood in its literal and usual, or in a figurative and extraordinary sense.

3. Mr. A. quotes an authority who gives "wet" as a meaning before "immerse." During 25 years' reading on the question I have not met with the name of Contopoulos before. Who he may be I do not know, but his definition itself stamps him as unworthy to stand in the second, or third, rank of

lexicographers. Notice: As quoted by Mr. A., he gives "baptize" as the *primary* meaning. Now "baptize" in English is a religious word, and popularly means, either to immerse, to sprinkle, or pour a suitable subject in the name of Father, Son, and Holy Spirit. In this sense it certainly did not exist till the days of Jesus Christ. But the word *tyfta* had been in current use among Greeks for many hundreds of years before this, and yet this author gives "baptize" as the *primary* meaning of the term! Exit Contopoulos.

4. The "man of straw." Mr. A. admits that the "man of straw" was knocked to pieces; but insinuates that I made him for the purpose. Hagster says: "*tyfta* may mean 'wash, cleanse'"; therefore, says Mr. A., substantially, *tyfta* may mean to "sprinkle." But how does this follow? Thus: We may wash by baptizing; we may wash by sprinkling; therefore we may baptize by sprinkling. That is the man of straw truly; but it is not my man: It is the Padoabaptist argument. Let the reader again refer to Sec. 3 in the June number.

5. My assertion that Mr. A.'s statement concerning the proverb to "step one in Sardian dye" (*tyftan tika lamva Sardianhor*), viz., "this, according to the root meaning constitutes baptism," was "quite incorrect," is perfectly true. Let the reader again refer to the June number, and he will see that the example is not given under the "root," but as an illustration under the *secondary* and *figurative* meanings. But secondary and figurative meaning, are not in court when we are determining the sense of *tyfta* in the great law of baptism.

6. Mark 7: 4 and Luke 11: 38. Mr. A. says I took no notice of the two passages referred to by him. True. My friend gave me so many good things, that had I fully attended to them all I might have been rather long! However, I hope to give him every satisfaction as to them now. I will let a few great scholars on their own side speak as to the meaning of the word *tyfta* in these two connections; and first, Dr. George Campbell, a distinguished light in his own Church. Speaking of the two words used in this connection, viz., *nyfo*, to wash the hands (v. 3), and *tyfta*, applied to "themselves" (v. 4), he says: "The first, *nyftanai*, is properly translated to wash; the second is *tyftantai*, which limits its meaning to a particular kind of washing; for *tyfta* means to plunge, to dip" (Four Gospels, pp. 414, 445). Now hear Meyer—one of the very greatest German theologians of this age: "In this case (v. 4) *nyftanai* (except they wash themselves) is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament denotes, i. e., in this case according to the context, to take a bath. . . . Having come from

market, where they may have contracted pollution through contact with the crowd, they (the Pharisees) eat not, without having first bathed. The statement proceeds by way of climax: Before eating they observe the washing of hands always, but the bathing when they come from market and wish to eat." Nothing could be clearer, more emphatic, or to the purpose than the testimony of this great divine of the Lutheran Church—a Church which practices sprinkling. Then as to the baptizing of cups, pots, brazen vessels, and couches or tables. First of all it is to be noticed that the "couches or tables" are omitted from the text of the revised version; but even if they were retained there is no difficulty in the matter. "An Oriental table," says John, "was a piece of round leather spread upon the floor, upon which is placed a stool. This supports nothing but a platter." The immersion of such a "table" would be easy enough. Then with reference to the couches, there was scarcely any more difficulty. Says Kitto: "Beds of feathers are altogether unknown, and the Orientals sleep exceedingly hard. Poor people have no certain home, and when on a journey, or employed at a distance from their dwelling, sleep on mats. . . . The more wealthy classes sleep on mattresses stuffed with wool or cotton, which often are no other than a quilt thickly padded." If, then, we retain the "tables or couches," which the most eminent critics reject, the argument for immersion is as strong as ever. Mr. A. is quite "mired" over the "ancient authorities" on this place. He says, "Some ancient authorities render *laptantia* sprinkle, with which *rhantantia* is given as having the value or authority of a synonym." Mr. A.'s authority for these statements is evidently the marginal note in the revised version, which runs as follows: "Some ancient authorities read *sprinkle themselves*." The meaning of this is simply that some of the ancient Greek manuscripts have the word for *sprinkle* (*rhantia*) instead of *laptantia* on this place. If that be the case, then the passage has no bearing on the question whatever. Mr. A.'s statement that these ancient authorities "render" *laptantia* by sprinkle, when they "render" nothing whatever, is surely very absurd, and his assertion that *rhantantia* (sprinkle) is given as having the value of a synonym with *laptantia* (immerse) is surely a wonderful effort of imagination.

7. The "burial in baptism." Says Mr. A., "Baptism does not mean immersion, far less burial." If baptism does not mean burial, then Paul could not have been telling the truth when he said of Colossians, "buried with Him in baptism." "Christians do not bury the living." True in one sense, false in another, they do not "bury" those who are living to, and in sin, but those who

are "dead" to it. Dead to sin by repentance, we are buried by baptism, from which burial we are raised to a new life. Mr. A. says: "When Paul speaks of the race that is set before us he does not demand that we must run literal races." True; the context plainly indicates the kind of race that is meant. And in the same way, when Paul says "we are buried by baptism," we know that he does not mean a common burial in the earth. The context indicates the kind of burial; it is a "burial by baptism"; the baptism is immersion, the baptism is in water, therefore *immersion in water is the "burial."* The context determines the nature of the burial.

8. Church history. "River baptism proved not to be for edification," says Mr. A. And yet this was the baptism of John, of Jesus, of the apostles, of the tens of thousands baptized under their hands or instructions. Did not God know that this would prove an unedifying spectacle, and yet did He not sanction it with all the marks of His highest approval? In process of time the "one immersion was changed into three immersions." One immersion was the divine original, then. Even Mr. A. cannot say one immersion or sprinkling or pouring. "In process of time there were three immersions." "In process of time"—immersion still, only three times as much of it. As yet Mr. A. has found only immersion. He now makes a tremendous leap over *one thousand years*, and in the 12th century finds "sprinkling"—"it has come down to the present era at least from the 12th century." And are we to receive as the truth what originated as a general custom in the 12th century—a century when the spiritual despotism of the Church of Rome hung like a nightmare over the whole so-called Christian world? If the "history of the Church" is in favor of it, why did not Mr. A. give first an undoubted apostolic example of it, commencing with Church history itself, then proceed to cite the practice of the most eminent of the Christian Fathers? The reason is that it is impossible for him or any other man to do it. CHURCH HISTORY IS AGAINST IT. The Church that imposed "sprinkling" as baptism upon the world was the Roman Catholic; and that, too, in the most corrupt period of her dark and dreadful history. It was the Pope of Rome with his coined at Ravenna, A.D. 1311, that stamped with the endorsement of ecclesiastical authority the human ordinance of sprinkling, and presumptuously made it the peer of the apostolic and divine ordinance of immersion. Mr. A. says that the Reformers, in preferring sprinkling to immersion, stuck to the "old path." One would think, in view of all Church history and the utterances of the great historians of all parties, that he was here speaking in a vein of brutal irony. Sprinkling is essentially

a *Papal rite*. It is, indeed, the POPE'S MARK. It is a simple matter of fact that the Protestant Churches that arose within the Pope's domain and came out directly from Popery, bear the family mark—sprinkling; while the Greek Church with its 70 millions of adherents, who never from the first owned the power of the Roman Pontiff, do not and never did sprinkle, but to this day practise the act of immersion, which Mr. A. admits is apostolic and divine.

As to the bearing of church history upon the question, let me bring the discussion to a close by a quotation from Prof. L. L. Paine, D. D., of Bangor Theological Seminary. Says he: "It may be honestly asked by some, was immersion the primitive form of baptism, and if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of Church history is clearer. The evidence is all one way, and all Church historians agree in accepting it. We cannot even claim originality in teaching it in a Congregational seminary, and we feel guilty of a kind of an anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for the unanimity is that the statements of the early Fathers are so clear, and the light shed upon their statements from the early customs of the Church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early Church on which the most learned writers disagree—for example, the question of infant baptism; but on this one, the early practice of immersion, the most distinguished antiquarians, such as Hingham, Augusti, Coleman, Smith, and such historians as Mosheim, Giesler, Hase, Milman, Schaff, Alzog (Catholic), hold a common language."

And yet Mr. A. can conscientiously assert "the history of the Church is in favor of sprinkling"!

Some of Mr. A.'s statements are curiously incoherent with each other and his own conduct, e.g. he says, "I cannot say Baptists are wrong in the stand they take." Now the "stand" that Baptists take is that immersion alone is Christian baptism. Mr. A. knows this perfectly, and yet, though he "cannot say they are wrong in the stand they have taken," he immediately proceeds to call it a "fad," attended with "danger," and to prove it "wrong" he has been spending his strength through this whole controversy! "The leading idea," says Mr. A., "of baptism is that of initiation." This may be true as to the *purpose* or design, but this fact has no bearing, whatever upon

the action of the ordinance, and the leading and only idea of that, as we have abundantly shown, is *immersion*. Our friend gives us "the idea" of Mark 16: 16, and we cordially believe that so far as he at least is concerned it is indeed a "much misunderstood text." The "idea," according to him, of "He that believes and is baptised shall be saved," is, "He that believes with an intensity that will endure persecution shall be saved." As an explanation of that famous passage it is about the most original gem ever fished up from the "dark unfathomed caves of the theological mind." This wonderful "idea" will admit of anything whatever that the caprice or perversity of man may fix upon as expressing this "Intensity of faith," as the (so-called) ordinance of baptism! If water were scarce and no "paint" or "dye" at hand, then since a *public confession* with the mouth would express the necessary intensity of faith, and would expose to persecution, it would admirably meet the requirements of the "baptism." In China, the Celestial method of taking an oath would suit the purpose admirably, and the candidate for "baptism" could most conveniently and comfortably express his faith and be initiated ("baptised") by the blowing out of a lighted match! Surely this is "down grade" theology with a vengeance, and would make void every statute and ordinance in the Book of God. After admitting that during the early part of the first century immersion in the river was practiced, he proceeds to tell us what the early Christians were doing in the interval down to the 4th century, and gives us to understand that during this 250 years the Christians at large were dwelling in the Catacombs. This is the meaning of our friend's language beyond doubt, and as a statement of fact nothing could be more unguarded or incorrect. Mr. A.'s words leave the impression on the mind that Christians universally, during the whole of this period, were born and bred, lived and died in the catacombs or underground tombs. As a matter of fact it was only at times—during seasons of severe persecution—and then in comparatively small numbers, that Christians fled for refuge to the catacombs. On the supposition that these Christians spent their time always in the catacombs, Mr. A. says: "Of course river baptism could not be performed." Of course not—not in the catacombs. But as these people could not find food in the sepulchres, they must have gone out for it, and they who were willing to risk their lives for food would not hesitate to seek the river in the darkness of night if they deemed it necessary. But a "river" is not needed for an immersion, but only sufficient to cover the human body. And wherever Christians could live in great numbers year after year, as Mr. A. seems to think they

did, they could find or procure enough water for an immersion. But as "river baptism" in our friend's idea was impossible, and as he does not appear to think that the useful water could be found anywhere else (except in a "baptistry"), he says: "Another rite of initiation was necessary, which consisted of dyeing or painting a mark, &c." Yes! "ANOTHER RITE of initiation" truly! Mr. A. does not give an atom of proof that the Christians of the first century ever painted their foreheads as a rite of initiation, but if they did, then, as he most happily says, "it was another rite"; it was not the rite of baptism, and for such a performance neither Mr. A. nor anyone else can give an atom of authority from the Word of God! But if it was "another" rite, as Mr. A. says, what in the name of reason is the use of adducing it to determine the nature of the rite of baptism? But Mr. A. thinks "John alludes" to this in certain passages of the book of Revelation. I doubt exceedingly whether such a rite existed in the days of John, but if it did I can quite believe that certain of the passages named by Mr. A. referred to it. In two of the passages he mentions (13: 16; 20: 4) the rite referred to is the *mark of the beast*! Neither of these passages is complimentary to the wearers of this mark. In Rev. 20: 4 certain persons are said to reign with Christ a thousand years, and the reason given for this distinction is that "they had not worshipped the beast, neither had received his mark in their foreheads, nor upon their hands." None of these, therefore, could have been catacomb Christians. The other passages (7: 3; 9: 4; 14: 1) speak of the "seal of God," and the "name of the Father" written on their foreheads. Now it is plain that if the "seal" of the latter passages refers to the alleged rite of the catacomb Christians, the former cannot, and *vice versa*. How Mr. A. could refer us to the Seal of God and the Mark of the Beast as "alluding" to one and the same rite is utterly beyond comprehension. And since the so-called "allusion" of John is the only attempt he makes to prove that the rite of painting certain letters upon the forehead is the baptism of the catacomb Christians, the "allusion" being wholly a *delusion*, his last attempt to establish the divine claims of sprinkling utterly fails. We can only regard Mr. A.'s attempt to argue sprinkling from Revelation and the catacombs as a remarkable example of exuberant and unbridled imagination in the case of a good man doing his best to establish a bad cause.

In closing this discussion, permit me to say, Messrs. Editors, that I have much appreciated the courteous style of my opponent, and if his arguments had only been as cogent as his spirit is kindly, my task would have been a difficult one.

FOOTNOTE.—It may be noticed that in Mr. Moysey's reply a point or two is criticised that does not appear in Mr. A.'s article. This arises from the fact that Mr. Moysey's criticism was made upon the matter of Mr. A.'s original manuscript, and that Mr. A. in revising his proof-sheets, omitted or altered these particulars.

## Sunday School Union OF THE CHURCHES OF CHRIST IN VICTORIA.

BY R. J. DICK,  
1171 Giff St., Allettsford.

The Sunday School Union of the Churches of Christ in Victoria has entered into a new year, and we trust that this session may not be an exception to the rule of advancement that has characterised previous years. The loss of the services of recent officers is much regretted, but we feel the confidence that co-operation gives already, and commence the work of the year with hopefulness.

At the committee meeting held late in June, visitors for the ensuing year were elected: Bros. W. Dickens, B. J. Kemp, C. G. Lawson, M. Me Lellan and the secretary. This branch of the work has proved to be of great service in stimulating the schools and their teachers, words of encouragement and suggestions being left—where needed—for their help and guidance in the future.

The committee had the pleasure of admitting a new school—Corowa—into the Union. Country schools would do well to follow the example that the schools at Minyip and Corowa have set in this matter, and we would be glad to hear from other schools desirous of so doing. Books suitable for libraries, and old periodicals lying idle would be valued by our country schools. Kindly send them along through any of the delegates or direct to the secretary.

A United Praise and Prayer Meeting will be held in the Swanston-st. Chapel on Monday August 14. A gathering where we may unitedly approach the "throne of grace," and together hymn our praises to the Almighty Benefactor, will be the means whereby we may gather strength for our labors. A good programme has been arranged: Songs of praise by representative singers of several of the schools. Short addresses will be delivered by

brethren G. B. Moyssey and Jos. Pittman on the subject of "Praise" and "Prayer" respectively, and the meeting will be interspersed with Scripture reading and prayers. We would urge our schools to put forth their best efforts, so that this meeting may be productive of much good. An earnest invitation is extended to all.

## Missionary Page.

### FOREIGN.

F. M. LUDBROOK.

#### THE CHINA CLASS.

REPORT AND TEA MEETING.—The F. M. Committee, convinced of the utility and economy of converting Chinese in Victoria, who almost for a certainty will return to their own land and tell of the love of Jesus, have for some time past carried on a mission work in the home of one of the brethren at Carlton. In April last a school was started with five Chinese scholars and five teachers (one teacher to each scholar being almost a necessity), and numbers and interest have gone on increasing until at the time of writing we had no less than 34 scholars, and 27 teachers, among the latter being our esteemed Bro. and Sister Pittman. North Melbourne has recently sent us a contingent of five teachers, and we are earnestly looking for other churches to send us help in the same way.

Surely there is a splendid field at our very doors for Christian enterprise, and shall not many who have given their time, talents, money and everything to the service of Jesus be found ready to enter into the field and labor for their Master?

It has been urged that the Chinese are such a low, degraded race that they are not fit to be associated with. We reply in the words of Jesus, "that they that are whole need not a Physician, but they that are sick." But we do not admit that Chinese are the stretched specimens of humanity that many for the want of better information judge them to be. It is not fair to hold up the lowest of the Chinese and say this is a fair specimen of the race, any more than it would be to select a Larkin who beats his mother, and under the influence of drink commits other acts of indecency and immorality that makes one blush to call him such a brother man, and judge him a fair sample of the English-speaking race. Our contact with the Chinese for the past year leads us to believe that they are patterns that Europeans would do well to imitate, and without particularising very much we say (after thinking well before speaking) that we are prepared to equal anything that can be produced among Europeans in gentleness, industry, courtesy, gratitude, and attention to duty. And on the other hand bring out your worst specimen of a Chinese, and we care not in what particulars you choose, we will produce his equal among Europeans.

In connection with the school, a tea and social meeting was held at the Lygon-street Christian chapel lecture hall, on the evening of Wednesday, July 14th. About 20 Chinese

and 40 English friends were present. The F. M. Committee, together with the elders of Lygon-street Church, were well represented. The hall was attractively decorated. A large archway of green stuff with a sign bearing the inscription, "China for Christ" attracted attention on entering the building. A rather unique programme was rendered, the Chinese contributing a number of pieces. Some displayed their ability by reading in English from their school books; others recited brief pieces of poetry, and one read in broken English the Lord's prayer. The attempt illustrated somewhat the struggling nature of the work of winning the scholars to the light of God's Holy Word.

One piece, the singing of a hymn by two Chinese in English, and the singing of the same piece in Chinese by two of the teachers, was much appreciated.

After the rendering of the programme, a number of pleasant games were indulged in, which was evidently much enjoyed by both teachers and scholars.

A very pleasant and profitable evening was spent, and the spirit of "the brotherhood of man" fostered by the gathering. Asking for further help to our teaching staff.

Your fraternally,

126 Lygon-street, F. McCLELLAN, Supt. Carlton.

LETTERS FROM BURMA, No. 2

Yeh, Amberst District, Lower Burma.

Friday, 19th May, 1893.

DEAR BRO. LUDBROOK.—The contents of your paper I have observed us when we could not had the loving sympathy and prayers of many brethren in the Britain of the Southern Hemisphere. We feel greatly drawn towards you, and are prepared to do all within our power to help to excite and increase an interest in Burma and foreign mission work. We will not put any barriers in your way, if the brethren of Australia will send missionaries to the Talangs. Personally Bro. Halliday and I would be delighted should there be such a thing happen, and we would welcome any of our brethren heartily, for the harvest truly is plentiful, but the laborers few. There are no English speaking people among the Talangs practically speaking, but there is a tendency towards Burmanising the Talangs, because the Burmese language is the one used in all the courts and places of importance in Burma. However, there are many thousands of Talangs who can only speak their mother tongue, and will continue to for several generations to come as far as we can see.

There is a Talang Baptist Church of about 20 members in the village of Kamma, which lies some 27 miles south-west of Maulmain. We had the pleasure of visiting these brethren before we left that district, and thoroughly enjoyed hearing the sweet songs of Zion and the name of Jesus exalted by the voices of these Talang men and women. The Apostolic and Divine method of building up the Church by mutual teaching is needed here, as many other foreign missions where the one-man ministry confables and stunts the growth of the Church of Christ.

They have one Talang pastor, a native, but there are no English speaking teachers preaching the Gospel among the Talangs at present, except your brethren Halliday and Hudson, located about 200 miles from the coast at Yeh. You will see by our Home magazines that our pioneer, Bro. Crook, with us, courteously avoided entering upon a field of work occupied by our

much esteemed American Baptist brethren, who have had such noble, devoted men and women in their ranks, hazarding their lives for the name of the Lord Jesus, such as the famous and much honored Dr. Judson and Dr. Mason and their devoted wives, whose history you must have read. Their names and works will never be forgotten in Burma.

Brethren of Australia and New Zealand, we are but common working men, unworthy of the great honor conferred upon us by the Churches of Christ in Great Britain and Ireland, but we feel the Lord Jesus died for these Talangs as well as for the British, and to the best of our ability we shall present the gospel to have no uncertain sound in the best enlightened regions, where there is no hope beyond the grave, and where we have seen bitter tears and wallings of despair breathed over the forms of their loved ones when committed to the dust. The barrier which restrains us for a little while is the acquisition of their mother tongue. Meantime we are using this obstacle daily becoming less formidable, and by diligent application we expect to unveil the Christ, the Sun of Righteousness, the Deliverer, to this long chained captive people.

I conclude with fervent love from Bro. Halliday and myself to all our brethren, the Churches of God in Christ Jesus throughout Australasia, and to yourself, dear Bro. Ludbrook, from

Your Brother in Christ,

ALFRED E. HUBBER.

KANAKA AND HOME MISSION PAND, MALVERE.

It is with pleasure we send in our second report. We have now 45 names on the roll with an average attendance of 30. Our collectors for the last four months, by the single sisters of a week, have amounted to 21 1/2. We have not done much Home work yet, but hope to do more in the future, for we trust in the Lord and take courage.

J. E. HUNTERMAN, Sec.

#### HOME.

(M. McCLELLAN.)

The reports from the general field are this month very encouraging. It is quite evident that good work is being done. The following abbreviated reports will no doubt be read with interest.

W. T. CLARKE.—At Combergate the brethren are steadfast. Sister W. Howard and daughter doing good work by making up clothing for the poor to the poor, through the medium of our Society's Executive. At West Chilton regular Lord's day meetings are held at the house of Bro. Montgomery.

At Corowa some aggressive work has been done. Band of ten tract distributors has been organised, a considerable time is spent in visitation. There has been six additions during the month by faith and obedience. Bro. and Sis. Clapham have visited Albury, the result being that a church has been organised there, with 6 or 7 members. Bro. A. G. Toop has been appointed secretary and superintendent of Sunday school. Bro. Wright, with the assistance of the others, will do what speaking is required. At the first preaching service held 20 were present.

W. D. LITTLE.—Has continued the circuit which was commenced after last conference. The weather has been bad, and the roads have never been worse, and yet all appointments have been kept, and the

attendance good. June 18th was spent at Yarravalla. The next stay was at Fernhurst, where after breaking bread in the morning, he gave a bible class lesson in the Wesleyan S.S., and in the evening preached in the Wesleyan Chapel to about 50 people. Wedderburn was then visited, the meetings were well attended, and two additions to the church by faith and obedience. Echuca was the next point. Bro. Marsh, of Wambolona, N.S.W., has promised to assist some time in future at this place. Kyabram was to be the next part visited.

W. W. TOMLINSON reports a continuance of wet weather and bad roads, but has not yet been hindered from keeping his appointments. Every third Lord's day is spent at N. Yanco, a distance of 30 miles from Kaniva. Once every month a week-night service is held at Lawloit, 12 miles distant. Lullimar, Hinyarrack and Bordertown still hold their own, and perhaps a little more, for there is a wave of inquiry everywhere. Two baptisms at South Leror, close to Bro. Farrow's residence. A small Sunday school has been started there, which will be carried on by Bro. and Mrs. Farrow, and Bro. and Mrs. Merritt.

G. J. BROWNE.—Since last report had spent one Lord's day between Warracknabeal and Murtoa. July and was spent at Galahali, where the meetings are good, considering the weather. The morning of the 9th drove to Bangerang; afternoon and evening was spent at Galahali. One decided for Christ, who was baptised in the Murtoa chapel, between 30 and 40 present. The prospects at Murtoa are much better now than for some time back.

The Warrack brethren think that before any real good can be done there it would be necessary to have an evangelist located for at least three months. They are going to try and accomplish this if possible.

M. McLELLAN has during the month been at South Melbourne, Brighton, Traralgon, and Toongabbie. Bro. McLELLAN took the opportunity of writing to the *Standard* a reply to some remarks previously reported in some papers as having been made by the Christadelphians (who at this place have, we regret to say, captured a few of the members and entangled them in their yoke of bondage), offering to discuss the points at issue between us. Some anti-Christadelphian literature has also been circulated, which it is to be hoped will prove an antidote to the pernicious doctrines taught by these people.

Lord's day, July 9th, was spent at Toongabbie, distant about 10 miles from Traralgon. It has been arranged that for the future the churches at these two places will amalgamate their membership. Bro. Thos. Jones, of Toongabbie, acting as secretary. The joint membership will be about 21.

Brothers are again reminded of the backward state of the Home Mission Funds. An empty treasury sadly wants replenishing. Bro. Thurgood, treasurer, 357 Swanston-st., or the secretary, M. McLELLAN, 117 Swanston-st., will be very pleased to receive and acknowledge any contributions forwarded to them.

## NEW ZEALAND DEPARTMENT.

### NORTHERN DIVISION.

I have been instructed to forward for insertion in the A. C. STANDARD, the name of our Bro. Martin McDermot, Victoria-st. East, Auckland, as the city agent of the

church meeting in Cook-street and Williamson's Avenue, Auckland.

Yours fraternally,  
RICHARD DUNSEY, Sec.

### SOUTHERN DIVISION.

Bro. J. ISGLIS WRIGHT, *Cargill-st., Dunedin.*

### NOTES.

Bro. Dull begins work at Christchurch in a few days.

Week-night prayer meetings have been commenced at South Dunedin.

The church at Stanley Inhook have resolved to erect a meeting house.

The church at Kaitangata propose beginning building operations very shortly.

The Missionary Committee are looking about for an able, earnest, and sincere brother to go into the field.

Bro. Lewis's labors with the Dunedin church are much appreciated. He is unquestionably a most indefatigable worker, and his efforts cannot but be productive of very great good to the brethren. We understand he remains in Dunedin until Christmas.

INVERCARGILL.—We have not had any new members since our last report to this paper. Our Lord's day evening meetings are fairly well attended, there being always some strangers present.

We have been cheered by a visit from Bro. Evans, of Auckland, who, with his wife and daughter, have been on a visit to Australia. He arrived at the Bluff on his way back to Auckland, and we persuaded him to remain a short time and help on our little church. Our brother remained with us for three weeks, and addressed our meetings four times. He first addressed our Thursday evening prayer meeting, and three Sundays addressed our morning meetings. Last Lord's day Bro. Evans spoke on "Love." He was listened to with great interest, and we are sure the effects of that address will not soon be forgotten. Bro. Evans and family left for Dunedin on 4th July. He intends visiting several of the churches in the South Island on his way home.

We may say that the Brethren here in Invercargill would be glad if any of the brethren travelling these colonies and calling at Bluff, would try and spend a Sunday with the church. We feel sure that visits of this kind do much good to the brethren.

The young sisters of the church have started a sewing class, their object being to make useful articles for to distribute to those who are in need, or to dispose of these things, and use the money for benevolent purposes.

July 4th, 1893.

J. C. TOWN, Sec.

DUNEDIN.—Unfortunately we have neglected to report a most successful tea meeting held on May 31st, for the purpose of welcoming Bro. Lewis to Dunedin.

The tea meeting was well attended, and the feeling of peace, harmony and brotherly kindness which pervaded the whole of the proceedings, rendered the most successful and enjoyable gathering we have had for some time past. Bro. John Hislop occupied the chair, and addresses were delivered by Bro. John Elburn, T. H. Ris, Inglis Wright, and also by Bro. Lewis, who was much gratified at the cordial reception given him. Dunedin evening the chair sang some beautiful selections.

In view of the troublous times we have passed through the good effect of such a meeting cannot well be over estimated.

The South Dunedin Sunday school held their anniversary tea meeting on July 5th. There was a crowded attendance, and altogether a most enjoyable evening was spent. Bro. Lewis occupied the chair. The programme was varied, being interspersed with recitations and dialogues by the scholars. Bro. Ris also gave a short address. The tabernacle choir rendered valuable assistance under the leadership of Bro. Inglis Wright.

We are also pleased to report that two (husband and wife), have been restored to the fellowship of the church.

J. W. STOKES, Church Sec.

## NEW SOUTH WALES DEPARTMENT.

By ASTHUR HARRIS,  
44 Elizabeth-street, Paddington.

ALBURY.—A church has been organised at this place, and I would like you to report it in your next issue of the STANDARD. There are a few brethren and sisters resident here, who have been meeting for the past seven weeks in the house of Sister Cozom, and on the 2nd inst. we engaged the theatre for Bro. Clapham, who came from Corowa and preached for us. He cheered us all up, and on the evening of July 3rd we all arranged a meeting at Bro. Toop's house, when the church was properly organised by the appointment of officers, etc. We have a population of about 7,000, and no meeting of baptised believers, so we think we shall be successful. With much prayer and energy we are going forward with the work, our only obstacle being seats for a hall, which we can get very reasonably. Any help to get over this difficulty would indeed be welcome. We earnestly hope that a successful, thriving church will be established here, and ask for the prayers of the brethren (especially at the dear old home—church at Lygon-street) for strength and encouragement from on high.

ALFRED GEO. TOWN,  
Albury, N.S.W. 4/7/93. Secretary.

ENMORE.—Bro. Watt is still holding the lance, and from time to time our hearts are cheered by seeing men and women obeying the gospel.

During the month *we* have made the good confession and united with the church.

On Friday, July 1st, a tea and public meeting, under the auspices of the preachers, was held in the old forewell to Bro. T. Bagly, who by this time is en route to Lexington. Bro. Watt at the meeting presented him with a silver watch and purse of money as a mark of esteem from the churches of Enmore and Woolballah. Our brethren were anxious to do something to help in the Master's work, will be greatly pleased May his going result in much good to himself and the churches in which he may be called to labor.

By the same steamer our well known Bro. Kingsbury, wife and family, left Sydney for the purpose of paying a visit to the World's Fair. Over one hundred persons were present to see them off. C. A. R.

SYDNEY.—We have just held our annual church business meeting, at which a voluminous report was presented by the secretary, reviewing the work done during the past 12 months, not only work directly connected with the church, but all the various branches of auxiliary work received

attention and was considered by the members to be of a satisfactory character, with the exception of the annual balance sheet, which shows a small deficiency. The actual working expenses of the church amounted to £339 4s. 3d. and the amount received to meet our liabilities amounted to £345 4s. 10d. The church, however, has been liberal in raising funds for special objects of charity, &c., the sum realised in this manner amounting to £82 6s. 9d. 57 members have been added to the church by obedience and letters of commendation, including two restored, while we have lost 17 by letter and 4 by death, leaving a net gain of 36. No doubt the year would have been productive of greater results if every member had fulfilled their obligations. It is a lamentable fact that some members do as little as possible for Christ, instead of making the most of their opportunities.

**SUNDAY NIGHTS.**—Since writing the above report we have had the pleasure of seeing two more confess Christ before many witnesses. A. H.

**WOOLLAHRA.**—The meetings are well sustained, and the interest still increasing, 5 having submitted to the will of Christ since I last wrote. This church may truly be characterised as a working, zealous people, and they are frequently cheered by the visible results of their labour. May peace and prosperity unitedly accompany them throughout their sojourn.

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VESCO,  
North Adelaide.

### NOTES.

**PERSONAL.**—Bro M. W. Green has arranged for six months work with the church at York. Bro Gilbert Collin and Sis Janet Brown from Prahran gave us a call on their way to the old country.

On June 22nd a meeting of the Christian Workers Association was held in Grote-st., when Bro. Gore gave an analysis of a discourse on Matt. 7: 21-23; J. P. Jones a recitation entitled "fallen"; A. Fischer an essay, and Bro. Harris a reading. We would urge all our young brethren especially to strain a point and come to these gatherings which are as profitable as they are pleasant. They afford a splendid opportunity too for secretaries of churches to fill up their quarter's plans and to arrange interchanges of speakers.

On June 29th, our dear Bro Alfred Ewers was laid to rest in the Walkerville Cemetery. Bro T. J. Gore, of Grote-st., and Mr. Hinfayson, of Zion Chapel, conducted the service at the grave. Doubtless some other hand will pen a full obituary notice. He had been ill for about eighteen months. He was incapacitated for all work just after our Annual Conference of 1892, and was in great straits for nearly a whole year, but rallied beyond all expectation just before our annual meeting in Feb., 1893. And who that was present does not remember the instant and spontaneous outburst of pleasure and welcome accorded him by the whole meeting as he came in at the door, and the readiness with which he undertook the labor of love, of writing to isolated brethren as something which would be possible and congenial to him, while ailing and much at home. But the Lord has willed otherwise, and he is gone. But the savor

of a kindly and spiritual life has been left behind, and the memory of our brother gone before will be a blessing and a pleasure to many.

On July 10th the S. S. Union committee met at Grote-street, when it was decided to have future meetings regularly on the second Monday in every month, and the quarterly ones in September, December, March, and June. It was resolved to hold a Scripture examination for scholars in November, the subject to be the life of Paul, as given in the Acts, from his first entry into Europe till his arrival in Rome. This embraces the International lessons for the quarter. Different classes, according to age—from 8 to 10, and so on up to 18 and over—have been arranged. So let the schools set to work at once, and vie with each other in their resolve to be first in the knowledge of the Word of God.

**YORK.**—We cannot report any additions, but our meetings are well attended, and as we have just decided to accept the offer of the Green to labor with us for six months longer, we hope to see fruits for the labor put forth. W. H.

**STIRLING EAST AND ALDGATE VALLEY.**—Only report that I can give is that we are holding our own—many thoroughly convinced of the soundness of our position and agree (with the head), but there is no heart in it. One young girl (15) at Aldgate ready to make the good confession, but prevented by her mother from Lord's-day school doing well, but something should be done to prevent them leaving when they grow up. There is need of great faith and renewed earnestness up this way. *Yours' Yours'* G. D'NEST.  
July 11.

**STIRLING EAST AND ALDGATE VALLEY.**—Nothing special to report. Weather very severe. Conunual rain having it appears a very depressing effect. Sisters Union Tea Meeting held on May 10th. Torrents of rain almost ruined it. Have tendered my resignation as evangelist here, and owing to financial depression the officers have "accepted with regret." Any working church requiring a working evangelist, please address G. D'NEST.

**GROTE-STREET, ADELAIDE.**—One brother was received into our fellowship on 2nd July, who had recently been baptised by Bro. Gore.

Bro. Gore is giving a series of addresses on "Prayer meetings in the early church," at the Wednesday night meetings. These meetings are being well attended and a more than usual earnest and enthusiastic spirit is prevailing with the brethren which we trust will be perpetually maintained.

Those interested in the work at the Girls' Mission, are going to meet on Thursday night to discuss about the work there with a view to creating a greater interest in the work and making it a greater success.

**L. H. V.**  
**GLENELG.**—I had the pleasure of preaching at the Town Hall on July 16th. There was a very good, intelligent looking and attentive audience. Bro Kemp says the meetings are well sustained, and the interest of the brethren has been as ever, and the prospects are bright. Since Bro. Gore has gone to Grote-st., supplies have been obtained for morning and evening, and we trust will be continued and that the church will grow in numbers and in power to the glory of Christ Jesus. J. C. V.

**DALKEY.**—Considering the number of removals our morning meetings keep up well, the speaking being carried on by the local brethren. Evening meetings are fairly well attended, two brethren speak for about 10 minutes each evening in the hope of some good being accomplished. Our Sunday School meets in the Dalkey District Council Chamber. The numbers attending are increasing, and a good interest appears to prevail. The good seed is now being sown, and we hope that ere long some precious fruit may be gathered in. D. F.

**NOELWOOD.**—The past month has been one of joy to us, yet mingled with sorrow. The Lord has blessed our efforts in the preaching of the gospel, and souls have been saved. During the month *four* have confessed the Saviour, *not* has been restored and *four* have been received by commendation. The meetings continue to be well attended. All these spiritual blessings received from God cause us to rejoice. But death has entered our ranks, and two brothers have been removed from our midst. One, an old brother in the person of Mr. Dix, who was four score years of age, the other, a young brother in the person of Mr. Howard Weir of 23 years. Their obituary notices will appear in another column, so we will not make any further remarks here, suffice it to say that we have suffered a severe loss, especially in our young Bro. Weir's departure, as he was so useful in the church. We sorrow indeed, but it is a sorrow that is not apart from hope.

**JULY 16.** A. C. RASKINE.  
**HINDMARSH.**—The social tea and business meeting was held on Wednesday, 16th inst. There were about 100 at the tea, which was of a plain but substantial character. About double that number were present at the after-gathering. Bro Smith was voted to the chair. A good deal of business was gone through in a most cordial spirit. We are glad these meetings are very improved in every particular. The various reports were altogether encouraging. The students' class on Friday evenings seems to meet a longed-for desire on the part of young men to acquire some fitness for service in speaking, and for the better understanding of the Scriptures. A band of workers goes out open-air preaching. One has confessed Christ as the result. The Christian Endeavour is working hard and doing good in many ways. Thus in various ways the Church is putting forth her strength, and is arising to her privileges and her mission. So, has made a confession of their faith in the Saviour. The Rev. and publically expressed a desire to be reunited to the Saviour and His Church. The financial position of the Church is not so flourishing as one could wish, but the present depression seems a sufficient reason. May it speedily pass away. A grand noble thankfulness was manifested by the Church regarding the increased accommodation obtained during the year for Church and School. For the liquidation of the debt thus incurred a commendable method has been adopted and put into operation during the quarter. A paper was read by Bro. T. H. Brooker, entitled "The Fruit from the Church of Albion." It with the discussion that followed, suggested many useful lessons, which we hope may lead to an increased devotedness in the Master's service. Much distress, together with sickness prevails just now, requiring much devotedness of heart, life and purse service from those whose hearts are aglow with the love

and sympathy of Jesus. Let these remember that he that is worth others shall himself be also watered. A. G.

**NORTH ADELAIDE.**—Yesterday, July 16, two sisters were received into our fellowship. Elizabeth Jackson, immersed at Moonta many years ago, and Lydia Pappin, of Lyndoch just about the same time. Both have been in association with the Baptists formerly; but have now decided to identify themselves with a Church of Christ, pleading for a complete restoration of the faith and practice of Bible times. The Lord help them to plead for it, and bless their words and their lives.

**NORTH ADELAIDE.**—The Lord is still blessing the preaching of his word, and the teaching of his doctrine here. On June 18th Miss Agatha Sturm, and Miss Ellen Usher confessed their faith in Christ, and have since been immersed into Him, and welcomed into the church. And a young brother, who had for some time been united with one of the Churches of Christ, but had wandered from the right path, signified publicly his desire and determination to come back again to his Father's House. May the Lord strengthen them all, and "fulfil every desire of goodness and every work of faith with power." On June 2nd our Bro and Sister Wendham laid in the grave their little son Ida. She had been ailing several weeks with disease of the heart. Bro A. Fischer officiated at the grave. How powerful for comfort are the gracious words of our loving Saviour, when properly applied, in respect to the little children, "for of such is the Kingdom of heaven."

On June 25th at our S. S. business meeting Bro Lyle was elected a teacher in place of Bro Broadbridge, who had resigned through ill health, and Sis. Jane Verco in place of Martha Forsyth, who is presented by distance from carrying on her labor of love in the large class of infants. Our young men's Bible class and the women's Bible class in Archer-st. are increasing in interest, the former averaging nearly 20 and the latter 40 each Sunday. The peace and half-pence contributed by the children during the year have been distributed. A guinea each to the Industrial School for the Blind, the Sick Children's Hospital, and the Home for Incurables. The Lord who went about doing good bless the kindly hearts of the little children!

On June 28th our young brother Robert Eys left us on his voyage to England by the steamer "Cureo." He expects to be away about six months. Many prayers go with him, as down also the good providence of God.

On July 4th eleven out of thirteen of our sister visitors had tea with the officers in the vestry, and spent three very pleasant and profitable hours together. The church roll was gone through from A to Z, and the difficult cases talked over, and the lists all rearranged. We have no reserved rights in this plan, but commend the plan of visiting church sisters to our sister churches. On July 9th Sister Sando, from the church at Glenelg, and Sister McGowan, from Park United, were received into our communion. Dr. Verco has given two more of the Wednesday evening lectures, upon the Union of Believers in Christ. One will be given in August, on the 23rd. Will all members make an effort to come, and bring plenty of their friends.

## VICTORIAN DEPARTMENT.

By J. PITTMAN, *Airle Avenue, Armadale.*

### NOTES.

Our summary of baptisms for the month is as follows:—Males 4, 1; Females 5. Fitzroy 2, Swanston-st. 1, Derwick 1, Lygon-st. 5, Avoca Vale, 4, St. Kilda 2, Corowa 3, Wedderburn 2, Lillimur 2. Total, 28.

At the preachers' meeting held on the 3rd July the pressing needs of the Rescue Home were discussed, and though no resolution was tabled it was the general feeling that it would be advisable for all the churches of the colonies to take up an evening collection on a fixed Lord's day in the year.

Those interested will please note that Bro. J. H. Barnard, Albert-street East, Brunswick, is now secretary of the Brunswick church; and Bro. R. Drummond, 121 Chapel-street, Windsor, is secretary for the Prahran church.

**VICTORIAN BIBLEICAL INSTITUTE.**—Under the auspices of the V.B.I., Bro. G. H. Moysiey has delivered two lectures in the Lygon-street chapel, Lecture Hall. The subject being the "Atonement." These lectures are part of a series that has been inaugurated on "Central Truths of Christianity." All Christian workers are invited to these lectures.

At the preachers' meeting there were 16 brethren present. 20 additions were reported for the month. Bro Park, from Queensland, received a hearty welcome. He laid before the meeting his Bible carriage scheme which was heartily approved. An interesting report was the fact that the Foreign Mission Board lately started at Doncaster had determined to raise a fund of one year's part of a Native male preacher in India. Very good. Five short papers were read in explanation of Gal. 3: 20. It was resolved that the subject of "Effective Preaching" shall be brought before next meeting, to be held on the 1st Monday in August (Lygon-street, 30), in four papers, on one page of leaflets each, by brethren Ewers, Davidson, Jennings and Maston. We hope to have a large meeting. J. PITTMAN, Sec.

**GEEELONG.**—On Sunday, the 2nd July, after a very able and interesting discourse by Bro. Lochhead, two young sisters came forward and made the good confession before the brethren, and on the Wednesday evening were immersed into the ever-blessed name of Jesus. May they continue steadfast unto the end, that they may obtain the crown of life which fadeth not away.

W.B.

**BERWICK.**—Two additions for the month, one by faith and immersion and one by letter, bringing up the century for the roll for the first time in the history of the church here. Bro Pittman has been delivering a series of interesting lectures on the Tabernacle in the Wilderness, illustrated by Bro Maston's diagrams, and notwithstanding the inclemency of the weather the attendances have been good.

H.P.

**WEDDERBURN.**—Since last report we have had another visit from Bro Little, who finished his lectures on the Mystery of Godliness, on Lord's day, July 2nd, and Tuesday and Thursday following. I am pleased to say his labors were not in vain, for on Tuesday evening two believers put on the Lord in his own appointed way.

We thank our heavenly father and take courage. J. TREBLE, Sec.

**SWANSTON-ST.**—On Tuesday evening, 27th June, the Swanston-st. S. School celebrated its 25th anniversary by tea (for school) and public meeting where a splendid programme of hymns, songs, recitations, and dialogues were rendered by the scholars.

On July 13th, the same programme was repeated at the Benevolent Asylum, North Melbourne, which was very much enjoyed by the inmates. G. LAWSON, Sec.

**TOMBULLUP.**—When I was down at Easter time I told you that I had started a preaching meeting here. Although the weather has been very cold and wet, the attendance has been very good, and a good interest maintained. Last Lord's day, after a discourse on the Resurrection of Christ, I for the first time invited any who were decided to follow Christ, to come forward and confess their faith in him. In response four came forward and made the confession, and I know there are many more already persuaded. Next Lord's day we will have a baptismal service in the creek, not far from the creek where the police were shot by the Kellys some years ago. As it was the first baptism in this district, I expect a large gathering. A. L. AUSTIN.

**CROYDON.**—The annual tea, concert and distribution of prizes to the scholars of the Croydon school took place on Monday, July 3rd, and was a great success. Special preaching services were held on Sunday the 2nd, conducted by Bro Patterson, and were well attended. Considerable preparations had been made for the Monday's meeting. All the catering for the tea had been done by the sisters of the Church, and we have been told by some who ought to know that it was excellent. The chapel was nicely decorated by the scholars of the school, and looked very nice indeed.

Bro. W. C. Thurgood occupied the chair at the concert, and introduced to a crowded house the Lygon-street choir, who had kindly consented to provide the programme, which was of a very high class character, and was very much appreciated. Solo were nicely rendered by Mrs. McClelland and the Misses Benson and Dale, while the reciting of Miss J. Benson and Messrs. D. McColl and A. Lyall was greatly admired. The choir, under the leadership of Mr. E. Tippet, sang two anthems. A dialogue by the choir was very well received and caused much amusement. The Misses Benson and Dickens acted as accompanists with their usual ability.

Bro I. Selby was present, and delivered a splendid address, which will not soon be forgotten. The most interesting part of the meeting, as far as the scholars were concerned, was the presentation of prizes, which was done by the chairman.

The secretary's report showed the school to be in a very good condition, the number on the roll being 99, with average attendance of 43; the minor class alone having an average of 10. Votes of thanks being accorded to all friends who had assisted, the meeting closed in the usual way.

**COLLINGWOOD.**—A brief history of the church at Collingwood at a time when it has come to the front in relation to a financial scheme now before the colonial Brotherhood may not be altogether out of place.

The year 1868, when H. S. Earl in Melbourne and Carlton and subsequently G. L. Surler in Carlton found it necessary on

account of the large influx into the church there to make inroads into new districts, the choice made was Collingwood. Under the auspices of the church in Carlton, the brethren met for the first time in the Forester's Hall, Smith-st., on the 4th Oct., 1868, the number being about 80.

The presence just then of G. A. Carr amongst its members made the undertaking comparatively easy. After a time the idea was suggested as to the advisability of making the cause an independent one, which was harmoniously assented to. Officers were appointed, and so matters went on unitedly and well.

In the course of events the idea of making an effort to procure a building of our own was taken up and a site procured.

Bro. Carr's health not being first class he desired a change and went to Hobart. The brethren energetically pursued the building undertaking, having to face great difficulties. These, however were surmounted, and the chapel was erected in Langridge-st., Collingwood, and opened on Dec. 15, 1872.

T. H. Bates and the late J. R. Wright then for a few months each, ably filled the gap pending the arrival of W. H. Martin from America.

The church for some time was without a preacher, the platform being filled by kind brethren who rendered valuable help at this period.

Arrangements were then made with M. W. Green to take up the work. He continued his work with energy and also turned his attention to the reduction of the liabilities of the church, and by his efforts succeeded in liquidating a debt in connection with the building of £200. Bro. Green paid a visit to England at this time, and shortly after his return he went to Adelaide.

The next evangelist was Thos. Perrett, who continued the work for some time with satisfactory results.

Next in order came T. H. Bates (after his New Zealand campaign), remaining about three years.

E. T. C. Bennett next accepted an engagement with the church, continuing his labors for the space of two years, at the close of which he returned to America.

He was followed by J. H. Edwards who arrived from America before Bro. Bennett left. His stay was a brief one being for about one year only when he returned also to America. The decease of this kind hearted and sympathetic brother was chronicled some time ago.

Just about this time T. Porter had returned to Melbourne from America after an absence of some years. His services were secured. For a long time the officers of the church and others had been impressed with the idea that our building in Langridge street was not in the best position, a nearly the entire membership resided in the central part of the town, while the chapel was near the Fitzroy border. There existed a difficulty in procuring a hearing, hence the advisability of it was possible to change our position. As the town hall building was hearing completion, it was decided to take the hall for evening preaching.

The venture proved an entire success. The hall, seating 1,200, was frequently packed. From these results the idea of removing to this centre was very much strengthened. The property was purchased, plans to erect a new and better building would not permit to go into particulars here, suffice it to say that the building was erected. No doubt many will say they could not so expensively a structure. We are

fully cognisant of the fact that an error was made in this respect, but it was realised too late to retract.

The question now is, can we retain the property? We think that we can with the assistance of the brotherhood. The scheme for effecting this has been approved of by the united judgment of the officers of the Melbourne and suburban churches.

To finish up the history of the church at Collingwood, we may say, that when Bro. Porter left, H. M. Black carried on the work before and after his visit to England satisfactory and well, and lately Bro. Bryant has efficiently labored for about six months.

The summary of memberships as follows:—The church commenced with about 80 25 years ago, highest number since then 371; present membership 262. Sunday school flourishing, 330 on the roll, average attendance 250. Bro. W. Wettenhall superintendent, with a staff of efficient teachers. The next few months will be an anxious time for the church in Collingwood, watching the results of the prospectus now in the hands of the brethren. R. D.

## Loved Ones Gone Before

We speak, we speak of the loved and lost  
Who have gone to the land above,  
And the mists of the river of death are  
Crossed.

By the rainbow of their love  
Sad hearts are yearning in hall and cot  
To pillow some dreamless head,  
But we know the beautiful changes not,  
And our darlings are not dead.

The voice of their melody wanders free  
Through the wail of our broken song,  
And the gleam of their snowy robes we see  
When the earth grows dark with wrong  
We feel the touch of a vanished hand  
That thrilled in the days of yore,  
And leads us on to the Summer land  
Where they live forevermore.

We speak when the work of day is done,  
Of the dawning by and by,  
And number our treasures, one by one,  
In our Father's house on high,  
And oft we think when our rest shall come  
Of the meeting there will be  
When the good and beautiful all go home  
To the city beyond the sea.

**DIX.**—On June 27th our aged Bro Dix fell asleep in Jesus. He left his home in apparently good health to go and see a friend some two or three miles away, and while proceeding on his journey he fell to the ground and expired. His death was owing to heart disease. Our brother was at the ripe age of 80 years, but appeared to enjoy excellent health, and always had a smile upon his face. Although living nearly two miles from the chapel at Newmarket, he would always come on Lord's day morning with the brethren to remember the Saviour. Our brother did not take an active part in the work of the church, but he proved by his life that he had been with Jesus and had heard of him. A faithful brother has left the church militant to join the church triumphant. His labors have been many, but few have reaped from them all. He leaves six children, three sons and three daughters, and a large circle of friends. May God

comfort them all in this their hour of need.  
A. C. HASKINE.

**EWERS.**—Our Bro. Alfred Ewers passed away on the morning of June 25th, after many months of suffering. He was 51 years of age. He had endured his sufferings with great patience and resignation. He was truly an earnest and faithful Christian. He was much beloved by all who knew him. In the church at Alma where he resided, he was very useful, and will be much missed. Bro. Ewers had very much of the spirit of Christ. He did much good among those with whom he came in contact, and many, will no doubt, remember him as the means, through the grace of God, of their conversion to Christ. Truly he has gone to be with the Lord whom he so loved and served. He was a good speaker, and for many years, has done what he could to bring the gospel before the minds and hearts of the people. He rests from his labors, and his work follows him. Our sympathies are with Sister Ewers and all the family. Bro. R. C. Finlayson and myself had him to rest in the Wallbridge Cemetery, where his labor and mother are buried. Bro. Finlayson, who has been for years a very intimate friend, spoke very feelingly and appreciatively of Bro. Ewers' character and work. Truly can we say "Blessed are the dead who die in the Lord." T. J. GORDON.

**HAWKESFORD.**—Bro. William Hawkesford, aged 53, after a short illness, passed away at his residence Lygon-st., on Sunday evening, March 26th. He bore his sufferings with patience and resignation to the will of God. He was buried at Trevelyan where most of his friends and relatives were. Our brother was a member of Lygon-st., having been immersed some two years and a half ago, during this time he was always in his accustomed place at the Lord's table. This notice has been unavoidably held over for the past two months. E. S.

**STRAHL.**—Our Bro. Strahl passed away suddenly on the 4th of this month. He had been ailing for a considerable time, but latterly he was able to get about, and attended regularly to the Lord's day and week night meetings of the church. He was a deacon of the church at Newmarket, being at the meetings on the 2nd inst, attending that duty. He offered up a prayer in the morning with his usual eloquence and mental vigor. Nothing unusual happened till about noon on Tuesday, when he awoke, after taking his usual appearance, went to sleep—but to make inutility—he peacefully breathed his last in a few minutes. He suffered from something in connection with the heart, which his medical advisers were unable to treat successfully. For many years Bro. Strahl was in the employ of Mr. Hensley, and then met with a severe stroke on Tuesday. Since his death he has met at Newmarket. He was highly esteemed for his exhibition of Christian character. He will be remembered and missed more for those quiet, meek, unassuming characteristics which impressed one—whilst in his presence—that we had in him a living example of what a disciple of Christ ought to be. Bro. Strahl was 59 years of age, was about 20 years in the church, and leaves a widow, two daughters and a son, to mourn his loss. They are members with us here, and we are endeavoring to console them in their sad bereavement, though "they sorrow not as those that have no hope." Bro. Morris

and C. G. Lawson attended to the service at the grave, and members of the choir sang that impressive piece, "The Christian's Good-night." Bro Huntsman made a touching allusion to our brother's departure in the service on Lord's day evening whilst discoursing on "Some are fallen asleep" July 10.

**WEIR.**—We deeply regret to have to record the death of our Bro. Howard Weir. By his departure the Church of Christ at Norwood has suffered a severe loss. He was a very active member, and was secretary of the church, Sunday school, choir, and Band of Hope. Bro Weir was the first person who united with the church after I went to Norwood, and for nearly four years and a half he worked shoulder to shoulder with me in the work. He was beloved by all; both old and young, seemed to gather around him. He was in his accustomed place yesterday week as active as usual, but on Sunday evening he began to complain of feeling unwell, and on Friday morning, June 30th, he passed away, having suffered from inflammation of the lungs. Our young Bro, though only 23 years of age, held a good position in the Government service, and by the officials and his comrades he was paid a high tribute of praise for his manly Christian virtues. As we laid him away to rest hundreds of people were in attendance at the grave. The choir sang the hymn, "For ever with the Lord." The elder scholars of the school followed the remains of our dear brother to the grave. A life of promise has been nipped in the bud, but God has taken him to a higher sphere. Earth has lost a treasure, but heaven has found the jewel. He is gone, but not forgotten. The memory of such a devoted follower of Jesus will linger long in our hearts. We had him good night, assured by the grace of God we will meet him in the morning. May the dear Saviour, who is able to comfort and bless, bind the broken hearts of the sorrowing parents, and brothers and sisters, nearly all of whom are associated with us in fellowship. They, with us all, sorrow, yet not as those who have no hope.

A. C. KASKINE.

**GOODIER.**—We regret to record the death of Sister Miss Nellie Goodier on 18th at Brighton, Melbourne. Miss Goodier had been in membership with the church at Swanston, Melbourne since April 1889, but for two or three years past was prevented from attending the meetings through the illness which has caused her passing away. We sympathise with her friends in their bereavement. R. LYALL, Sec.  
Melbourne, 20th July, 1893.

**WILSON.**—It is my painful duty to record the death of another of our members. Sister Ada Wilson was a dear and cherished scholar in the Lord's day school, Elizabeth-street, Sydney, and member of Bro Troy, 9/785. For the last 15 months she was afflicted with paralysis, and quite unable to do anything for herself, nevertheless, her faith wavered not, and the testimony of Bro Colbourne (who was assisting in his ministrations) went to the effect that she was perfectly resigned, and passed away in the full assurance of faith and hope.

#### VACANCY

**TO PARENTS AND GUARDIANS.**  
Mr F. Ludbrook, Dentist, has now a VACANCY for a YOUTH as Pupil. Applications will be received from any Colony until end of August. 121 Collins-street, Melbourne.

## Book Notice.

**Tom Croly's Word.** Standard Publishing Co. Cincinnati, Ohio. 238 pp., price 2/6. This is a splendid story, or rather the influence of which can not be put for good. It is distinctly a Christian story, the sole object being either to bring the reader to Christ, or to build up a Christian character of foundation of which has already been laid.

**Turning Points:** or GREAT QUESTIONS FOR YOUNG MEN AND WOMEN; OR How to Choose, introduced by F. D. Power, Glasgow, 1893. 43 pp. Standard Publishing Co. Cincinnati. Price 6d.

This book is made up of short chatty articles suitable for young men and women just starting in life. The following are the subjects of a few of the chapters: "Associates and How to Choose Them," "Home and How to Adorn It," "Money and How to Use It," "Time, and How to Improve It," "What and What to Use," "Jesus Christ, and What to Do With Him." We can most heartily recommend this book as being one of the best things we have seen in this direction. It is so bright and hopeful, and as a result must be helpful. Either of the above books may be ordered direct from the publishers, or through the Austral Publish. Eng Co.

## Acknowledgments.

### FOREIGN MISSION FUND.

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