

# THE AUSTRALASIAN CHRISTIAN STANDARD

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## Current Topics.



**ROME & THE DRINK TRAFFIC.**—"It is no secret," says the *Christian Evangelist*, "that nine-tenths of all the saloon-keepers in the

United States are foreign-born, and Roman Catholics. If the Catholic Church, therefore, would wield the power it possesses, against the liquor traffic, it could accomplish much towards the suppression of that iniquitous business. We hail with delight, therefore, any signs of such a crusade on its part, such as are to be found in the following paragraph taken from the Interior:—

By far the most important utterance in recent years on the liquor question is the strong stand the Roman Catholic Church has taken in the decision of Mgr. Satolli, Apostolic delegate, on the liquor traffic. Bishop J. A. Watterson, of Columbus, Ohio, during the last Lenten season, in a pastoral letter to his diocese, stated that he would withdraw his approbation from every Catholic society or branch in his diocese that had a liquor dealer or saloon-keeper at its head or among its officers, and would suspend every society from its rank and privilege as a Catholic society while it con-

tinued to be so officered. This decision was, of course, not satisfactory to many of these societies, and an appeal was taken from the Bishop to the Apostolic delegate, who sustained Bishop Watterson, and has thus placed the Catholic Church on record against the liquor traffic. The decision of Mgr. Satolli was in the following words:—

The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it. Therefore the Apostolic delegate sustains Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies.

The committee of Cardinals at Rome which has recently been considering certain matters in regard to the American Church, is understood to have reported favorably to Mgr. Satolli in regard to every point, and thus there is now reason for congratulation that in the war against the saloons the cause of temperance is to have an able ally in the Catholic Church."

† **THE UNITY OF THE BIBLE.**—The *Standard* (Baptist) thinks that to understand the Bible, it is necessary to study it as a unit, as well as analy-

tically, in its component parts, the method now so popular:

Biblical study taking critical directions appears to be chiefly analytical in method. Would results more satisfactory and more safe be gained if what may be termed the synthetic method were oftener in use than it seems to be? The analyst breaks the Scriptures up into parts. The Bible is taken to pieces, so to speak; not only book separated from book, but the individual books, chapters even, and verses, made into fragments, as a botanist might analyze a flower. Then the book is left with us, much as if the botanist were, with an air of triumph, to put into his pupil's hands the beautiful product of nature with unity gone, and colors decaying, each delicate part divorced from that which gave it life, and were to name *this* as the flower we are to admire.

It would seem to be time that more account should be made of that which gives to the Bible unity, and which may be found in the end to explain what seems perplexing in its parts by the meaning of the whole. Or if critical questions should still remain, as no doubt they would, these would at least no longer be all-important; or, as in the case of the analyzed flower of the botanist, the scientific experiments of human ingenuity divert attention from the perfect work of God himself.

It might be found that the unity of the Bible letter explains its diversity, than any study of mere diversities can. Let it be viewed, for example, as a product of divine revelation, begun in the earliest times, since the first man would need such a revelation, quite as much as the last man; progressing stage by stage, always with present adaptations, yet ever looking forward; always reaching the human being for whom it is intended through a human medium more or less imperfect, yet always made to answer the end immediately in view; with growing clearness of ultimate purpose, until the revelation should reach completeness after the divine ideal;—suppose there were more of this in critical study of the Bible, and more weight allowed to that which appears in the result. Might not some substantial good come of it all? Surely the botanist should allow his pupil at some times to see the flower as God made it, and not always as his prying analysis causes it to become for purposes of his own.



**THE CHURCH SORDID.**—One of the most terrible signs of how the spirit of sordidness has filled the world is the lamentable extent to which it has pervaded the Church. The Church is constantly found trusting in second causes, as if she knew of no First Cause. She elaborates her machineries as if the power lay in them. She goes, cap in hand, to rich men's doors and flatters them, and dare not tell them of their sins, because she wants their money. She lets her officers conduct her affairs with all the arts of a transaction on the street or an intrigue in politics; or only shows her difference of standards and freedom from responsibility by some advantage taken, which not even the conscience of the exchange or

of the caucus would allow. She degrades the dignity of her grand commission by puerile devices for raising money and frantic efforts to keep herself before the public, which would be fit only for the sordid ambitions of a circus troupe.—*Phillips Brooks*.

Commenting on the above, the *Christian Leader* says:—Phillips Brooks was a bishop in the Episcopal Church. Occupying the exalted position he did, he was a brave man to minister these words of merited rebuke. He was in a position to see and know whereof he affirmed. The paraphernalia of many of the so called Christian churches reminds one of a "circus troupe." These churches make the boast that they have caught the "spirit of the age," which, being interpreted, means the secularization of the churches—the effacing of the image of Christ, the absorption of all spirituality, the blunting of all moral perceptions, disrespect for all sacred things. In all church festivals, and in the "dedication" of chapels, where mountebanks are hired as auctioneers to appeal to the vulgar throng for money to wipe out church debts incurred by ambitious pastors and parlor-dancing church members, you see the performance of a "circus troupe."



**WOMAN'S QUARREL WITH CHRISTIANITY.**—There is a strong tendency at the present time, says the *Christian Guide*, among some of the advocates of woman's "enfranchisement," as it is called, to pick a quarrel with the Bible and Christianity. One can scarcely read a paper devoted to the advocacy of the woman's cause, or attend a convention in its interest without coming in contact with this unpleasant and absurd feature. Some of the more violent

fanatics go so far as to trace all of woman's "subjection" and "slavery" to the teachings of the Old Testament, and even find part of the "conspiracy" against woman in the New Testament. These go to the length of absolute infidelity, and would reject Christianity altogether. Others content themselves with disdainful and sneering treatment of those portions of the Scripture which seem to traverse their eager doctrines, representing them as outworn, out of date, and superseded by the evolution of new truth. A few without any systematic theory on the matter, while professedly Christian and devout, indulge in flippant style of reference to old Paul, &c., and from many a pen and mouth which it exceedingly misbecomes, do we hear the silly remark, "Oh, Paul was a bachelor and a woman hater."

From a Christian such expressions only prove shallowness and frivolity. They are incompatible with serious faith or genuine piety, and dictate a confusion of thought greatly discrediting the judgment of the speaker. An argument marred by such twaddle is not worthy of serious respect.

It is the mistake of the base and shallow minded, the intellectually feeble and morally weak, to forget past benefits and despise the ladder by which he climbed. No one can read the history of Christianity without seeing that it has been the most powerful of all agencies, human or divine, in uplifting woman, subserving her highest interests in every way, defending, redeeming, and honoring her. Its teaching of purity, gentleness, reverence, and truth, has provided for her the atmosphere in which alone, as woman, as mother, wife, and sister, she can live and breathe. Standing like Greatheart before her, it has stricken down her enemies and

cleared her path to honor and happiness. It has made marriage holy and the home secure. It has broken for her the frightful bars of the harem and the cruel fetters of heathenism. In Christian lands she is queen. In un-Christian lands she is slave. The truest friend of woman to-day is the Church. It is her ally against vice, her defender against outrage. In no literature or philosophy can there be found so high an ideal of womanhood as in the Bible.

Let not the woman forsake Christ the Elder Brother, who only has the words of eternal life, nor God, the Father, who is her strength and shield.

THE MASONS AND THE POPE.—Pope Leo XIII., says the *Christian Leader*, is sublimely terrific on the masonic order. Now just listen! He can not look upon this order with the least degree of allowance. As to the difference between the secret affairs of the Jesuits and the Masons, it is the difference of tweedledee and tweedledum. Here is the oracular manifesto:—

"Another grave peril to unity is the Masonic sect, a formidable power which has long oppressed nations, and particularly Catholic nations. Insolently proud of its power, its resources and its successes, it sets every agency at work to everywhere strengthen and extend its dominions, favoured by the troubled state of the times. From dark retreats, in which it lays its plots and snares, it comes out into the broad light of our cities, and, as if to hurl defiance at God, it is in this very city, the capital of the Catholic world, it has established its head quarters. What is most deplorable is that wherever it sets foot it makes its way into all classes and all institutions of the State, to become, if possible, sovereign arbiter of everything. This is the more deplorable, we say, for both the perversity of its opinions and the iniquity of its designs are flagrant. Under color of vindicating the rights of men and reforming society, it demoralizes Christian institutions, repudiates every revealed doctrine,

stigmatizes as superstitions religious duties, sacraments and everything sacred, strives to deprive of their Christian character marriage, the family, the education of youth, and everything relating to public or private life, as well as to abolish all human or divine power in the minds of the people. The worship it prescribes is the worship of nature; and it is the principles of nature it proposes as the sole means and standard of truth, honesty and justice. Thus obviously man is urged to the adoption of the manners and habits of an almost pagan life, if the increasing and subtle seductions should not cause him to descend lower."

We expect the Masons can treat very lightly the misrepresentations contained in the above extract from the Pope's Encyclical letter. It speaks volumes, however, for the power of the Masonic Order, and if that power is arrayed against the Papacy, then the Masons are filling a more important function than we gave them credit for.

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PUBLISHER'S NOTICES

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

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PACED, PURETY, UNITY, LOVE, POWER.

### THE BIBLE AND THE CRITICS.

IT is impossible for any lover of truth to regard with indifference the present critical warfare

which is being waged concerning the contents and structure of the Bible. Further, it is altogether unreasonable for those who regard themselves as experts to expect that any statement they choose to make will be received without question by those who are in any way interested in the subject. It will serve no good purpose for critics to assume an air of superiority, and deny the right of those who are not experts to form opinions as to the views advanced—views which in many cases are of a revolutionary character. It is at once conceded that Hebrew scholars are the best authorities in reference to the language in which the Old Testament was written, but it is not conceded that they are always reliable in generalizing from the data they have gathered together. It is a well known fact that experts—men whose lives are devoted to the pursuit of a single study—are generally the least qualified to deal with its philosophy. This may possibly account for the many mistaken theories they have put forward. At any rate it is an undoubted fact that the history of Biblical criticism is strewn with theoretical wreckage, and it is this fact that makes many men extremely cautious in accepting conclusions which sometimes are of a somewhat startling character. The hasty manner in which many religious guides have accepted wholesale the unproven theories of "advanced" critics is neither creditable to their penetration, nor respectful to the book they are supposed to honour. To very many, who are neither ignorant nor foolish, it is abundantly evident that the critics have been going altogether too fast. Professor Sayce, the eminent archaeologist, says:—"The arrogance of tone adopted at times by the 'higher criticism' has been productive of nothing but mischief; it has aroused distrust even

of its most assured results, and has betrayed the critic into a dogmatism as unwarranted as it is unscientific. Baseless assumption has been placed on a level with ascertained facts, hasty conclusions have been put forward as principles of science, and we have been called upon to accept the pre-possessions and fancies of the individual critic as the revelations of a new gospel." Again he says, "There are popes in the 'higher criticism' as well as in theology." As therefore the "higher critics" are very far from being infallible, there is no occasion for even ordinary Bible students to prostrate themselves before them. It may be said, just here, that what is called the "Higher Criticism" is a name given by Eichorn for the criticism of the *style and contents* of Holy Scripture, as distinguished from the criticism of the Biblical text, which is called "Textual" or "Lower Criticism." The *characteristic*, then, of the "higher criticism" is, that it deals almost entirely with "internal evidence," and this, though of the first importance, can never of itself be satisfactory or conclusive. No criticism that ignores "external evidence" can claim to have said the last word. The folly of ignoring this fact has been abundantly demonstrated in the experience of the new criticism. Archaeology, for instance, is a factor in Biblical criticism that can be no longer ignored. Says Professor Sayce: "We cannot fail to be struck with the fact that the evidence of Oriental Archaeology is on the whole distinctly unfavorable to the pretensions of the 'higher criticism.' The 'Apologist' may lose something, but the 'higher critic' loses much more." We are indebted to this branch of external evidence for placing in our hands material for check-mating some of the wild speculations of the "higher critics." To quote again from Pro-

fessor Sayce: "The critics had resolved the narratives of Genesis into a series of myths and idealistic fictions; the Assyriologist has rescued some at least of them for the historian of the past."

There are other checks beside Archaeology, which we need not now stop to enumerate, save to mention the possibility of the discovery of ancient documents, which, like the finding of Tatian's Diatesseron, may cause the critics to regret the publication of hasty and ill digested conclusions.

The attention of critics has of late been directed mainly to the study of the authorship and date of the Pentateuch. But it must not be supposed that they agree as to general results. On the contrary, there is much diversity of opinion, and much has been said that will have to be unsaid. The day is not far distant, perhaps, when a consensus of opinion will be arrived at, and when that day arrives we do not expect to have to handle a new Bible, but simply the old one, with considerable light cast upon it—a light which will enable us to see more clearly the unity that pervades God's revelation to man. In the meantime we desire our readers to understand the nature of the contest now going on in the Biblical world. In regard to the Pentateuch question, it may be said that there are in the field two rival theories of the authorship of the Books of the Law, viz., the Evolutionary theory and the Journal theory. The first of these is that propounded by the radical, and the second that propounded by the conservative section of critics. From an article written by Principal Cave we are able to give an outline of the evidence relied upon by the advocates of each theory, from a comparison of which our readers will be able to form an opinion as to which is the most reasonable.

#### THE EVOLUTIONARY THEORY.

1. According to the twofold evidence of style and contents, comparison of style and comparison of contents, there are three strata of laws in the Pentateuch—viz., the so-called Prophetic Code (Exod. 20-23, together with the repetition of parts of Exod. 23 in Exod. 34: 17-26), the so-called Priests' Code (viz., the elaborate and minutely differentiated legal system contained in the rest of Exodus, in Leviticus, and in numbers), and the Deuteronomist Code (contained in Deuteronomy). These three strata of laws are declared so to differ both in style and contents, as manifestly to belong to different authors and ages. Thus Dr. Kuenen has written:—"The position that all the laws of the Torah are from a single hand really does not merit refutation. The very form of these laws apart from their contents, reduces the supposition to an absurdity." Further, when the contents of these laws are considered, "comparison reveals," he says, "important, nay irreconcilable, contradictions."

2. But, it is further maintained, these three strata of laws are imbedded in narrative, which, also judged by the double test of style and contents, discloses three authors—the Jehovistic or Prophetic writer, who shows a preference for the name of Jehovah for God, the Elohist or Priestly writer, who shows a preference for Elohim for the Divine name, and the Deuteronomist.

3. Further, as the Evolutionary Theorists assert, not only do these three sections of the Law show different hands, but different ages. For, when these three sources are minutely examined, sundry anachronisms suggest that they belong to very different centuries of the Israelitish history, and, moreover, mutual comparison turns this suggestion into actual proof. For instance, a comparison of the Deuteronomist shows, it is said by the Wellhausen school, that the Deuteronomist preceded; although, according to the Dillmann school, comparison shows that the Elohist preceded. In short, the age and succession of these strata are stated by Dillmann to be Elohist (some century before 700 B.C.), Deuteronomist (circa 700 B.C.), Jehovist (some centuries after 700 B.C.); whereas the age and succession of the three strata are said by Wellhausen to be Jehovist (before 700 B.C.), Deuteronomist (circa 700 B.C.), Elohist (some centuries after 700 B.C.).

4. Further, the Evolutionary Theorists add, the unhistorical character of the contents of all these three sources shows them to be very far from contemporary with the events they record. To quote Kuenen again: "The exodus, the wandering, the passage of the Jordan and the settlement in Canaan, as they are described in the *Hexateuch* (Pentateuch and Joshua), simply could not have happened." And Canon Driver endeavors to show reason why the narrative in Genesis of the death of Isaac cannot be historical.

#### THE JOURNALISTIC THEORY.

1. The Journal Theorists allow that there are in the Pentateuch three strata of laws, although they regard these three strata as substantially belonging to the same early age of Israelitish history. The first stratum was, in their view, given, as it assumes to have been given, three months after the Exodus, as the general conditions of national obedience, in the new covenant relations between Jehovah and the ransomed people. If the phrase may be allowed, this first stratum of laws, Exodus 20-23, is the *tough sketch* of the coming theocratic government. The second stratum of laws, the remaining legal injunctions of Exodus, Leviticus, and Numbers, were given by Jehovah to the Hebrews, as the permanent code of the theocratic rule in the wilderness. The third stratum, Deuteronomy, was the popular presentation of this theocratic law made forty years after, and immediately prior to the entrance into Canaan; this Deuteronomy or second law showing, in many points, specific adaptations in view of the passage from nomad to agricultural life.

2. The Journal Theorists deny that three strata are visible in the narrative portions of the Pentateuch as a whole.

3. In Genesis, however, some of them see, both in style and contents, traces of a composite structure, which they explain by saying that its author used earlier materials of various kinds.

4. But in the narrative from almost the beginning of Exodus to the close of Deuteronomy they see, on comparing the style and contents throughout, only one hand; as testified by the singularity of style, by the unbroken but palpable maintenance throughout of the diary form, and by the matter-of-factness, the pragmatism, of the contents reflecting everywhere the desert life.

5. As for the anachronisms cited by the Evolutionary Theorists as necessitating a later date of composition, the Journal Theorists regard them very largely as exaggerated and partly as witnesses to a subsequent revision of those books with a view to making them intelligible to the Jews of a later and post-exilic age, such a revision having been certainly conducted by Ezra, if not by the successive prophetic schools.

6. Further, the Journal Theorists point out how strikingly the chronological order of events is maintained from the commencement of Exodus to the close of Deuteronomy.

7. And further, they call attention to the historicity of the whole contents of these Books of the Law, a character which receives accessions of evidence daily, so to speak, from scientific, archaeological, philological, and other branches of research.

8. Yet again, the Journal Theorists remark on the simplicity of their theory. Taking these books at their word, they do not find that they are doing an irrational thing. Difficulties many they meet with, as might be expected in a document of so ancient a date, but they find it quite as easy, to say the least, to explain these difficulties on the theory of the Mosaic authorship as on the elaborate Evolutionary Theory.

9. Still they quite see how, if the possibility of miracle is denied, and especially the possibility of that form of miracle which is seen in supernatural revelation, it is impracticable to regard these books as veracious, and how it is necessary in order to give them any practical value, to entirely reconstruct these books according to an evolutionary theory.

10. And yet again, they cannot but add that, in their view, these books (excluding Genesis) claim to have been contemporary with the events they describe, and suggest by express passages that they were written by Moses.

11. Further, the entire series of later books of the Old Testament seems to them to have as a background the very political, social and religious life which these books describe, while references innumerable are made therein to both facts in history and details in legislation which are recorded in these books.

12. Nor do the Journal Theorists see how they can do otherwise than emphasize the numberless adjustments which the Evolutionary Theory

has necessitated. The Levitical legislation, which at the earliest date given by the German critics was written seven centuries after Moses, and at the date now more commonly held by the Germans was written a thousand years after Moses, forms manifestly the background of the Book of Joshua. Therefore these critics relegate the Book of Joshua to a post-exilic date. Again, the Psalms, ascribed by their Hebrew headings in many cases to David, assume the same Levitical legislation as a background, as is also manifest; therefore these critics now deny the Davidic authorship of any of these Psalms. And these two conspicuous adjustments are typical of very wide-reaching changes that the Evolutionary Theory has been and is still necessitating. In fact, Canon Driver's article shows signs of another adjustment. The Levitical legislation is said, by the evolutionary critics, to be of a date subsequent to the exile; but unmistakable references occur in the earlier and later prophets to characteristic sections of the Levitical legislation; and this is not to be denied, Canon Driver says—although it is a recent position—but it is the law as a whole which is post-exilic.

13. Yet again, as the Journal Theorists cannot but point out, Jesus and His disciples manifestly regard these Books of the Law as Mosaic.

14. And yet again, the Jewish tradition has been almost unanimous as to the Mosaic authorship, and surely the Jews ought to have some knowledge of the matter.

15. And lastly, and possibly most important of all, the inter-relationships between the Law and the New Testament—inter-relationships beyond the power of man to devise—show that the revelations recorded in the Law have about them the signs of a Divine authorship; for being beyond the comprehension of any pre-Christian man, whether priest or prophet, they are also beyond the productive power of any pre-Christian man. The evidence is large; and this fact of specific revelation once patent, the Evolutionary Theory will have to adjust itself again, or—vanish.

It will be seen from the above statement of the rival theories, that the "radical" critics have not by any means the best of the position, and amply justify our refusing to accept their *theories* as proven facts. We may wait with patience until all the work in the various fields of

criticism is fairly matured, and competent hands, thankfully accepting *ascertained facts*, adjusting and dovetailing the several parts into a homogenous whole, give to us a criticism which is true, and therefore, inpregnable.

## Editorial Notes.

Before the Bar.—A. R. Edgar, a Wesleyan minister, was recently summoned before the bar of the House. In his haste, it seems, he had said some rather plain things about members of parliament in general, and some very near home in particular. Our righteous legislators took this to heart, so Mr. Edgar was summoned into the august presence of the house. The newspapers had slightly misunderstood Mr. Edgar, as instead of saying they were "black-legs and scoundrels," he simply said they were "rogues and vagabonds"—a lot of difference you see! The mind of the House was set at rest, and Mr. Edgar was allowed to go free.

Death of Henry Esley.—This venerable and beloved servant of God fell asleep in Christ on Sunday, July 29th, 1894, at Nanaimo, British Columbia, after having just passed his 70th birthday, "passing quietly away after much suffering, which he bore very patiently." In many respects Henry Esley was a great preacher. He was pre-eminently a Bible preacher, his sermons being crammed full of the very words of inspiration. In his time Bro. Esley was a great traveller, having visited repeatedly many parts of the British Empire and the United States, so that he was widely known in many parts of the world. Of him it may be truly said that he had fought a good fight and ended a long and useful life in triumph. The information concerning Bro. Esley's death comes from A. R. Esley, who states that "mother is quite well considering her years and the circumstances." We extend to the bereaved ones our love and sympathy.

"Prizes £2,000."—We rather expect that horse-racers and kindred ilk will gamble, and it does not surprise us much when we see them at it, but when the so-called Church sets up in the gambling business, it looks to us rather black. All over the city of Melbourne at the present time, there are glaring notice boards, setting forth that in November next a "Grand Prize" will be held, at which time prizes to the value of £4000 will be distributed by lot. Tickets, one shilling each. We frequently have occasion to pass through a narrow crooked street in the city about 12 o'clock noon on Saturday, and every time we go that way we are made to feel indignant by seeing

book-makers lounging about the doors of factories and work-rooms, watching for the boys, and even girls, as they come out with their week's wages, and making bets with them. But after all, what is the difference between the work of these lazy loafers, and the agents of St. Patrick's Cathedral in advertising their huge lottery in almost every public-house window of the city and selling their tickets on our streets? If there is a difference we should dearly love to see it. At the present time we believe both classes to be gamblers.

Five Miles of Petition.—Three million signatures have been appended to the address to the governments of the world which the W.C.T.U. has been preparing. The languages of the petition are fifty in number. The names have been taken on paper, the papers are being gathered and are to be pasted on cloth, the web of which will be about five miles long. It is estimated that £34,000 will be expended in presenting the petition. It is to be carried around the world by a committee of 100 women, with Miss Willard and Lady Henry Somerset at the head. President Cleveland was presented with the petition on August 15. The British Court will next be stormed, after which the delegation, in a specially chartered steamer, will go round the world. Such is our information. We will doubtless hear about the extravagance of spending so much money on such a foolish errand. Yes, £34,000 is quite a respectable sum, but a mere trifle compared with the untold millions expended for liquor in all the countries; which the deputation will visit. If a petition five miles long, with 3,000,000 names, carried by 100 women, headed by two such women as Miss Willard and Lady Somerset, don't accomplish something, it won't be the fault of the petition. As far as their direct influence is concerned petitions are a farce, but they serve to educate the people and make people think, and when you get people to think about the hellish drink business, the work is done. We shall be glad to welcome the feminine deputation to Melbourne.

Great Lights.—Sooner or later the most of the world's great lights—or queer lights, as you choose—drift to the land of the golden fleece, more on account, in most cases, of the golden fleece than for the good of the "dear people." At all events they come, and for a few days condescend to shine on us poor mortals of the southern hemisphere. Talmage came and drew immense crowds, and filled his own pockets and that of his agent with sovereigns, and now we have Mrs. Besant, the high priestess of Theosophy, in our midst. She comes to enlighten our darkness by showing us the superiority of Theosophy, which is Buddhism in another form. In the first instance Mrs. Besant was a sort of a Christian, but if

reports be true, she did not work very hard at it. She then left her husband's home to become the associate of Chas. Bradlaugh in his blind atheism. She continued in this till the death of Madam Blavatsky, when she stepped into her shoes, and now believes in the transmigration of the soul, and Mahatmas who dwell in Tibet, to say nothing of a lot of other equally ridiculous things. Mrs. Besant, who is such a great advocate of the rights of woman, should be the last person in the world to turn Theosophist, as every country in the world, where it has reached any proportions, woman-kind, is trodden under the foot of man. In Tibet, where the Mahatmas dwell, woman has reached the very lowest round of degradation. "By their fruits ye shall know them" did not originate in India, but it is true for all that, and when applied to the so-called "light of Asia," the said light becomes mighty dark. Mrs. Besant had better go on a mission to India and see what she can do to undo the terrible havoc which Theosophy has wrought there.

Universalism.—The following paragraph in regard to Universalism is taken from the *New York Observer*: A Universalist pastor in Michigan who has withdrawn from that denomination gives these reasons for this step: "First, I don't believe that the Bible teaches the salvation of all men; I have only held to it as a passing hope, not a dogma to be preached; second, philosophical salvation as taught by Universalists makes the sacrifice of Calvary unnecessary, if not a mistake; third, the Bible is not studied as an authority in the Universalist church; fourth, I have lost faith in the mission of the Universalist church organization, its main business being to point out errors of orthodoxy." In other words, he finds that the house which he has so-called home, has no roof, floors, foundation or sides. It is a great emptiness with nothing about it. That has always been our idea of Universalism.

The New Criticism.—That we do not stand alone in our opinion of some of the results of destructive criticism will be seen from the following extract from the *New York Observer*. It says: "It may seem out of place to classify such men as Voltaire, Rheim, Cheyne and others with Driver, Tom Paine and other blasphemers and infidels, but the teachings of the Christian scholars mentioned are to-day doing more to undermine the faith of the less learned, the little ones, as we may call them, than the works of Paine and Voltaire, for the latter have about had their day. The results of infidel and critic being of the same nature, it is not unjust to mention them together while recognizing the very great difference between the intention with which the critic and the infidel must be credited. But in the presence of a lifeless form of a friend, crude and careless surgery can hardly escape being called butchery though the association of surgeon and butcher are so different. Religious doubts have been sown by the teachings of the critics and Christian faith is sorely shaken in many instances. Paine or Voltaire could hardly do worse

## Biblical Criticism.

### CRITICISM AND THE SUPER-NATURAL.

J. J. HALEY IS REPLY.

THE June number of the STANDARD has come to hand, containing quite an elaborate deliverance on my *Quantity* article, which it has never seen. It goes without saying that I am fairly stunned at the overwhelming sense of fairness and impartiality which the STANDARD displays. It has earned my everlasting gratitude for fair play by setting forth my position from the testimony of witnesses whose *operti* dogmatism and theological bias would put them out of court in any tribunal on earth except the office of a religious newspaper devoted to the restoration of Primitive Christianity! An American darkey once declared in his sermon, "When God made de firs man his bredren, He made him out of eby, and set him up agin de fence to dry." "Hold on," said an old negro in the congregation, "I would like to ax you a question, *Wha make dat fence?*" "Dry up," shouted the irate preacher, "questions like dat would spoil any man's theology!" Your peculiar mode of controversy would not only spoil any man's theology and put his temper to a severe test, but it could be made easily to prove that Jesus of Nazareth was an arch heretic, and the Jews who persecuted Him paragons of the most perfect orthodoxy. If it would make no difference to you, it would suit me quite as well, if when you undertake to represent a position of mine to your readers, you would tell them what I have said about it, instead of citing the *operti* of certain American professors who are no more infallible than I am about anything, and who do not know half as much about my opinions as I do.

Your explanation of the statement that I had given up the great plea of our brotherhood is no improvement on the original offence. You quote one isolated sentence from me to this effect: "The facts of experience are absolutely sovereign in the realm of evidence," and comment, "Thus making the facts of experience superior to the authority of the Bible; and as our plea may be summed up in the words, that the New Testament is our sole and absolute authority in all matters of faith and practice," it follows that our statement was fully warranted by the facts in the case." Indeed! From whom did you learn that I made the facts of experience superior to the authority of the Bible? Not from me, I am sure. Instead of putting the only construction on the language which it will bear in the light of its context, you have taken at second

hand the *influence* of another American theological professor, evolved from his inner consciousness, and *cast into my statement*, and you have inferred from this inference that I have given up "the great fundamental plea of our brotherhood!" In the first place your statement of our cardinal position is not correct. Only with this important modification can it be accepted as the distinctive and characteristic truth of our religious movement: "That the Lord Jesus Christ is the sole and absolute authority in religion and morals, the supreme object of Christian faith, and the New Testament being the deposit of His will and revelation is an all-sufficient rule of faith and practice." Christ did not say "All authority in heaven and in earth is given to the New Testament," but "to Me." The inspired Scriptures of our dispensation are authoritative not because they contain a mass of infallible dicta, but because they conduct to Christ who is the real source of all divine authority and infallibility. The divine authority under which a Christian lives is therefore not *divine* but *personal*. Any statement of our fundamental plea that leaves out the name of Christ and puts the New Testament in His place, is not an adequate statement of the truth, and is apt to do what it has often done, lead into a wilderness of literalistic quibbling about the meaning of texts instead of supreme personal devotion to Jesus Christ the Son of God.

In the second place, the statement that the facts of experience are sovereign in the realm of evidence, is a truism. If I had said that facts are absolutely supreme in the realm of evidence would even an American professor or the *A. C. Standard* have denied it? I suppose not, and yet the statement I have made is far more obvious and indisputable, for it submits the axiomatic proposition that the facts of experience, that is to say, the facts which we know to be facts are absolutely sovereign in the realm of evidence. The facts of experience are the facts of consciousness, the facts of knowledge, the facts that are involved in the whole phenomena of spiritual life, and no manipulation or interpretation of texts to bolster intellectual theories, can drive men from what they know to be facts. In the article from which the sentence quoted was taken, I remarked that it was the glory of the Bible that it was in perfect harmony with the facts of experience, indeed, the Bible is a record of these universal facts of spiritual experience, and hence the folly of an effort to bring the two into conflict in support of a shallow theory of biblical authority. My point was that any interpretation of Scripture or theory based upon it that contradicted the well-known facts of spiritual life that we experience in ourselves and observe in others, is a false theory, and will sooner or later have to be modified or given up.

The theory must be changed to suit the fact, not the fact manipulated to suit the theory. I made an application of this principle to the sacramental dogma of baptismal remission, and showed that the theory in its bold literalism, maintained by some, could not be reconciled with the indisputable facts of spiritual life and spiritual character in the thousands we see around us every day who bear the fruits of the Spirit, but who do not agree with us on the meaning of the Greek word to baptize. Theological professors and religious editors got excited and shrieked, but they did not answer the argument. *It can not be answered.*

But I have taken up my pen not to write on this subject, but to speak a word on the logical relation of modern biblical criticism to the supernatural in the religion of Israel and in Christianity. The editors of the *Standard* persist in following implicitly their American authorities in the ultra conservative position, that the logical outcome of modern studies is the "surrender" of the great fundamentals of the religion of Christ. We are gravely told—"In our opinion, those who take up the position occupied by the 'Higher Critics' can not with any consistency retain a belief in the truthfulness or divinity of our Lord Jesus Christ." It is an aggravated instance of dogmatic proposition which precludes the impartial examination of evidence, that could dictate such language in view of the well-known fact that multitudes of the profoundest thinkers, ablest scholars, trained specialists, and devout evangelical believers, including many of the most spiritual and successful of ministers, who have accepted in the main the critical position, do believe in the truthfulness and divinity of our Lord Jesus Christ. Are the great scholars who have made a life-long critical study of these questions a pack of simpletons who do not know logic from a side of sole leather, while ordinary men with much prejudice and little learning, and destitute of the judicial sense and fairness of expert scholarship, who will not or can not study the questions involved, know all about it? Is genius a fool and mediocrity infallible? Are we to believe such men as Canon Driver, Prof. Sanday, Prof. Ryle, Dr. A. B. Davidson, W. T. Davidson, Geo. Adam Smith, A. B. Bruce, Marcus Dods, Prof. Bennett, Dr. Horton, Dr. Clarendon, and many others like them of the most brilliant and scholarly and evangelical men in England, are engaged in the fool's feat of sawing off the limb between themselves and the tree, while Messrs. Dunn, Maston and McGarvey alone possess the fundamental common sense to get next to the tree and saw off the limb on the outside? There are some things to which my credulity is not equal, and this is one of them. Last winter, Prof. Philander, of

Germany, delivered the Gifford lectures in Glasgow, in which he made the most powerful attack, from the standpoint of history and philosophy, upon the supernatural in the gospel, that has yet been made. A course of lectures was promptly organised to meet the attack, and the lecturers chosen were Principal Rainy, Prof. Marcus Dods, and Prof. Orr, all of them believers in the method and chief results of the Higher Criticism of the Old Testament. Did Meißner retort upon his critics by reminding them that they were inconsistent and logically upon his own ground, and in their efforts to vindicate the miraculous element in Christianity *was raising of the veil between themselves and the fact?* He had better sense. In arguing against the supernatural, he had not referred to the new criticism as being in his favor, for being an expert in criticism he knew that the application of the critical method to the literature of revelation changed the *fact* but not the *fact* of revelation, and left the inspiration and authority of the Scriptures absolutely untouched from the standpoint of a consistent supernaturalism. To treat the question upon its own merits and without reference to authorities, I may be permitted to ask, in what way do the assured results of the historical and literary criticism of the Old Testament demand the expulsion of the supernatural from the religion of Israel and that of Christ? One has only to state these results to demonstrate the groundlessness and expose the absurdity of the *Standard's* borrowed assertion. The critical conclusions on which there is now general unanimity are the compulsory structure of the historical books, the later origin and non-Mosaic composition of the Pentateuch, the Canaan origin of Second Isaiah, and the Maccabean date of Daniel. The most abundant and convincing proof exists for all these positions, but if a man has not investigated the question, has not examined the proof, or looks and refuses to see, it is nonexistent to him, and he ought for decency's sake to take up an agnostic position in relation to the whole question, and candidly say so. To plunge on grounds of a *frigid* assumption and dogmatism and denounce the critics, is to settle nothing but the man who takes the plunge. Will the editors of the *A. C. Standard* kindly tell us in what way may these critical positions affect injuriously the claims of Christianity to a supernatural origin? In what way do they affect the religious value of the books or their claims to be the depositories and literary media of a divine revelation? It is probable that these literary editors will perpetrate the oft-repeated trick of trying to stop investigation by hurling texts at the head of the investigator, or what is worse, turn our divine Lord into a roach to stop the wheels of progress. This list it has

already attempted to do in the editorial pronouncements under review, by quoting from an English Canon and an American Cook to the effect that the veracity and authority of our Lord are compromised if we do not accept *their* interpretation of His words concerning Moses and the Old Testament. The assumption that Christ in appealing to the Old Testament intended to pronounce a verdict upon its authorship and the dates of its several parts, and thus to foreclose all future inquiry into these subjects, is not only an assumption without proof, but to my mind is closely bordering upon blasphemy. It is clear enough that the Saviour regarded the Old Testament as containing the history and literature of a divine revelation, but this is not equivalent to His endorsement of its infallibility, for he criticised it Himself, and dealt with its contents in a spirit of the utmost freedom. It is entirely legitimate to refer to a book under the name of its popular title without any special reference to the personality of authorship, as men constantly do, and when our Lord spoke of the books of Moses, He did so for the practical purpose of identification, and not to fix the seal of His authority upon a theory of their date and authorship. This traditional "chestnut" has kept many souls from seeing and telling the truth about the Old Testament, but it can not much longer be made to serve that unworthy purpose.

There are two considerations that will help the reader to understand that there is no contradiction between the result of criticism and the facts of supernaturalism. The first is, that inspiration is co-extensive with revelation, it covers the same ground and no more. The subject of revelation is the character of God, the method of its revelation is inspiration. The man who reveals God, and the redemptive purpose of His manifestation must be inspired, and it is always within this sphere that we are to look for the supernatural. God reveals to man what man does not know, and can not find out for himself, and this requires a perception of the spiritual world and contact with the spirit of God that we have agreed to call inspiration. On the lower plane of the large human element in the Bible we can not predicate such illumination and elevation of human faculty, for the twofold reason that the facts do not show it, and the nature of the case does not require it. The monotheism of the Old Testament is manifestly a divine revelation which no historical or literary criticism can affect, but in such things as the compilation of genealogical tables, the description of battles, the composition and preservation of valuable archives, the annals of the reigns of kings, and plain historical narration drawn from contemporary records or pre-existing documentary sources, no such miraculous inspiration

is required or bestowed. If we can affirm inspiration at all in this lower element of the Scriptures, it is an inferior grade that does not always secure accuracy, to say nothing of infallibility. A very superficial knowledge of Old Testament history and prophecy, and the rudiments of intellectual honesty, will abundantly confirm the truth of this distinction.

The second point is the necessity of distinguishing between the historical trustworthiness of a narrative and revelation. The identification of revelation with the mere details of Old Testament history and tradition is a transparent absurdity on the face of it. As I pointed out in my controverted *Quantity* article, a narrative may be entirely historical and strictly accurate in all its details and not have one word of revelation in it. On the other hand it may be unhistorical and idealistic from beginning to end, and be studied with revelation as the night heavens are gemmed with stars. God has not confined Himself to the historical annals of Jewish literature as the media of His revelation to man. The parable of the prodigal son is certainly not historical, and yet it contains more pure revelation than ten times the space in any other part of the Bible. We know that God has revealed Himself in allegory, parable, poetry, fable, and in the symbolic imagery of glowing apocalypse, and why not in other forms of the constructive imagination, if need be? If all that Dr. Harper is falsely reported to have said about the early chapters of Genesis, should turn out to be true, it would not affect, in the least, the undoubted element of supernatural revelation that the book contains.

If these simple considerations were borne in mind they would remove a world of difficulty regarding the Old Testament, created by the traditional theory of its authorship and composition, and stop the hysterical shrieking of theological grandmotherliness that is splitting the drum of so many wounding ears and rendering them deaf to the truth. The monotheistic revelation of the Old Testament and the Messianic revelation of the New, the two great centers of the divine manifestation, are left untouched, even in form, as every one ought to be able to see, by the new criticism, which seeks to ascertain the date and authorship of books by the use of the ordinary canons of historical and literary criticism applied to other books. If scientific enquiry into the literature of revelation is going to overthrow or jeopardise the revelation itself, the sooner it is done the better. If, however, the Bible, as we believe it does, contains the will of God to man, investigation can only make that fact more apparent. If the mind can grasp this larger and more comprehensive view of revelation, such will be lifted away from the lower realm of

critical controversies about the letter and structure of the literature of the Bible and placed upon the immovable rock of eternal truth that changes not with changing time. That there is no logical connection between criticism and rationalism is shown by the fact that there is not an authentic instance on record of a man becoming a rationalist through the adoption of critical views, but thousands are being saved from skepticism by the more rational conception and explanation of the Bible that the critical theory offers; while the converse truth must be taken into the account, that the traditional view of the inspiration of the book never saved a solitary human soul from infidelity, but has, by creating difficulties that do not in reality exist, plunged thousands into its icy waters. Some of the brightest intellects, John Ruskin for example, who have been taught in childhood that God was responsible for every word in the Bible from Genesis to Revelations, have found when they grew to manhood and looked into the Book that this was not true, and have been plunged into a state of perplexity and doubt that ended in the rejection of the divine book instead of the human theory that caused the trouble. Much more might be written and ought to be written in correction of the *Standard's* misstatements, but I will not further trespass upon its space. I hope the brethren in Australia will calmly and dispassionately consider what I have written, for these are living issues and now to the front, and it belongs to our people by divine right to be in the van not in the rear of every advancing movement.

J. J. HALEY.

#### REPLY.

We have given the above production space in our columns in the interests of fair play, but warn Bro. Haley that any further communications from him will have to be written with some approach to courtesy, or otherwise they will find a resting place in our waste paper basket. It would be profitable to our brother if for a short time he gave the study of Higher Criticism a rest, and, taking the advice of an old friend, turned his attention to the study of "higher courtesy."

We regret very much that Bro. Haley should find it necessary to sneer at "religious newspapers devoted to the restoration of primitive Christianity." Such a course will not help the cause he advocates, nor will it assist in proving that any position advanced by him is correct. If Bro. Haley has wisdom and truth on his side he can afford to use great courtesy, even with the most ignorant of those who have the misfortune to disagree with him. As to whether we should have printed more of what Bro. Haley said in his articles on the Design of

Baptism and the Supernatural in Christianity is a matter of taste and judgment, and if in either of these respects we have erred, we can only express our sorrow. This, however, is a small matter, and does not call for an expenditure of ink vituperation. The main point is, have we quoted extracts from his writings, which either from incorrectness or want of fullness misrepresent his position? To both these queries, we answer, NO. As a matter of fact he now reiterates and amplifies all that we have quoted, although he denies our inferences therefrom.

The "darkey" anecdote, which he gives with very questionable taste, so far from striking home to the editorial board, recoils with great force upon the narrator. The "darkey" preacher and Bro. Haley object to inconvenient questioning. The first by elegantly telling the objector to "dry up," and the second by imputing profound ignorance on the part of those who venture to disagree with him.

That Bro. Haley does not agree with our definition of "our cardinal position" is a matter for regret, the more so, as we are quite unable to understand in what sense he would have it modified. What he means by saying, "The divine authority under which a Christian lives is therefore not literary but *practical*," we do not know. We should say it was both. All that we know about Christ comes to us in a *literary* form. True, "Christ did not say, all authority in heaven and earth is given to the New Testament," but "to Me"; but we have always been under the impression that His authority, as far as His church is concerned was to be found only in the New Testament, unless indeed Bro. Haley wishes us to infer that he has been favored with additional revelations. Those who acknowledge the New Testament as their sole and absolute authority on all matters of faith and practice cannot do so without recognizing the sole and absolute authority of their Lord, indeed the first is the only method we have of proving the latter. When we quite know what Bro. Haley does mean we will be in a better position to understand his drift.

Bro. Haley denies that we learnt from him that he regarded "the facts of experience as superior to the authority of the New Testament," and pleasantly suggests that we got the idea "at second hand." It may surprise him to learn, however, that we "evolved" the notion from his own words and not from the "inner consciousness of another American professor." He does not dispute having said that "the facts of experience are absolutely sovereign in the realm of evidence," on the contrary, he now affirms the statement to be a "truism." This being so, it does not require any great mental effort to reach the logical conclu-

sion, that that which is "absolutely sovereign" in any given sphere must be superior to anything else in the same domain. Now while we are prepared to admit "facts" as evidence, we are not always prepared to accept as facts, things which are regarded as such in the religious experience of mankind. What particular "fact of experience" does Bro. Haley refer to? Simply stated it is the "testimony of religious consciousness to the experience of God's redeeming grace," and as this consciousness is enjoyed by the immersed and unimmersed equally, it follows, according to Bro. Haley, that we must modify our conception of New Testament teaching and declare that baptism is not for the remission of sins; but the unfortunate part of the matter is that we can not stop there, for if consciousness of redeeming grace is a fact of experience, and "facts of experience" are "absolutely sovereign in the realm of evidence," we will have to modify quite a number of things. Under this new principle baptism itself disappears, for is it not a fact that Quakers and Salvationists ignore this ordinance, and yet who more than they enjoy a "consciousness of redeeming grace"? Consequently, if we admit that the principle laid down by Bro. Haley is valid, we nullify the New Testament as an authority in the spiritual life. If Bro. Haley had not entangled himself in a mass of Johnsonian words, he might have been able to see the error into which he was drifting. In reference to Bro. Haley's attitude in regard to baptism for the remission of sins, we will allow Professor Grubbs to speak. True, he is an American, but that is rather his misfortune than his fault. Bro. Grubbs says,

"Yet such is the method of reasoning, or rather of dogmatic declamation, that characterizes the article under consideration. Through belief in the divine appointment of immersion as 'a condition precedent to the remission of sins,' says our brother, 'you unchurch, unchristianise, and bring under the condemnation of the unforgiven and un-cured the whole Christian world outside of the immersion-baptist family. It is no use to say this does not follow, for it does follow.' Yes, he says, 'It logically and inevitably follows.' Let us test this matter. Would any one who understands the principles of logic assert that the premises necessitate the conclusion in the following syllogism? All who are naturalized are inspired by the laws of the United States receive the blessings of political freedom. John Jones and many other lovers of liberty have not been naturalized as required by these laws. Therefore, they have not received the blessings of political freedom. It is clear that we have here what logicians call an 'illicit process of the major term.' Now this is just the form that the argument under review will take when regularly stated. It

stands thus: All who are immersed as required by the great remission receive the remission of sins. Henry Martyn and many other lovers of righteousness have not been immersed as required by the great commission. Therefore they have not received the remission of sins. Strange that any one of Bro. Haley's ability and culture should positively affirm that this conclusion logically and inevitably follows! The truth is, the question of the premises and that of the conclusion are two distinct questions to be determined on different grounds. Whether God has established "a law of pardon," a method of salvation, may be *fictitiously and definitely assumed* in the clear light of His infallible Word. Whether His infinite mercy ever overflows this boundary under the guidance of infinite wisdom need be decided inferentially from the known character of God and the nature of His dealings with men.

But, Bro. Haley tells us that his main purpose in writing was to speak a word on the logical relation of modern Biblical criticism to the Supernatural. We have no objection to his doing so, and only crave the privilege of expressing our views on what he has to say, and trust that our dissent from him will not stamp us forever as ignoramuses. It is quite possible, however, that our acquaintance with the literature of "Higher Criticism" is as extensive as that of Bro. Haley's, and our capacity for judging the *results* of its researches, equal to that of his. At any rate we can assure him that many years have elapsed since we gave attention to the subject, and that much as we respect "American authorities," our judgment on the main points of the controversy were fully matured without their assistance. It may probably soothe Bro. Haley's feelings when we answer his question, "Is genius a fool?" in the negative. Some of the eminent men mentioned by him would probably claim to be geniuses, nor do we think they are so regarded in the literary world. Some of them are experts, all are educated and able men, but all without exception make mistakes now and then. Prof. Sanday, for instance, proves to his own satisfaction the existence of the Episcopate in New Testament times, but for all that he is not a "simplicton." Nor does Bro. Haley possess "much prejudice and little learning" because he does not agree with the professor's conclusions. Again, Dr. Horton, another name mentioned by Bro. Haley, has written a book "Inspiration and the Bible," which in our opinion contains many blunders; for instance, he says, speaking of James 2:21 and Rom. 4:23, "The writer of the Jewish epistle did not grasp the truth of Christ quite as Paul did," a statement that does not say much for his ability as an expounder, and certainly touches very seriously the question of inspiration.

It would be well, moreover, if the "higher critics" were agreed among themselves before they or their disciples asked others to accept their theories. For instance, Canon Driver holds with Wellhausen "that Deuteronomy was composed in the same age as it was discovered, and that it was made the rule of Josiah's reformation, which took place about a generation before the destruction of Jerusalem by the Chaldeans," but Dr. Davidson (another of the galaxy mentioned by Bro. Haley) demurs to this, and says, "The author conjures as usual with Deuteronomy. We know that given Deuteronomy and Ezekiel, all mysteries are explained. But for ourselves the real mystery is Deuteronomy and Ezekiel themselves. Did they rise up suddenly without hand like a volcanic island in the midst of the sea? Was the chasm between Israel's early period and her late period of thought absolutely unbridged?" You see, Bro. Haley, the experts differ among themselves, and therefore men like Dunn, Maston, and McGarvey, and we might add, even Haley, can well "wait until the 'chasm' is bridged."

Bro. Haley speaks about the "assured results of historical and literary criticism," and cites as one of these "the later origin and non-Mosaic composition of the Pentateuch." We would like to know, in the first place, who informed Bro. Haley that this was an "assured result." That it is very far from being an "assured result," will be easily seen from the following utterance by Principal Cave:—"For my part," he says, "I cannot forget that he who sides with the conclusions of this generation of German scholars (higher critics) takes sides against the many Biblical scholars of Great Britain and America, who either controvert these German views or declare them unproven. Nor am I prepared to say that these English-speaking critics are less scientific, or are less lovers of truth, or are less balanced in judgment, or are less competent to form an opinion, or are less characterised by that peculiarly scientific attribute of caution which refuses to announce an hypothesis as proven theory without many-sided verification. It is because I believe in the possibility of an international criticism, and for all that I believe that this international criticism—one, impregnable, universal, true—is on the way that I urge our 'religious scholars' who are not themselves experts, to wait awhile. It is wiser to suspend judgment than to say hastily what it may be speedily necessary to unsay. Great men may have poor opinions, nor, I believe, does the greatness of the critic make his poor opinions more precious." As a matter of fact, two rival theories on the authorship of the Books of the Law occupy the field of Higher Criticism, viz., the Journal Theory and the Evolutionary Theory. According to the former, the homogeneity of the Books

of the Law is due to their contemporaneousness with the events described, while according to the latter, the parts of the Pentateuch do not all date from the age of Moses. Without claiming to be experts or prophets, we venture to predict that the first of these will come out of the conflict victorious. It is to the latter of these that Bro. Haley pins his faith. In his *Journal*, article he says:—"The book (Deuteronomy) itself plainly testifies that the Deuteronomic law was of Mosaic origin, and the time and place of its promulgation correspond to the claims of the traditional theory on these points, but the writer does not say that Moses wrote the book, or that it was written in Moab. On the contrary, from the standpoint of the critical view, the Book of Deuteronomy, in accordance with the literary fashion of the age in which it was produced, is a free composition in which the writer impersonates the great law-giver." This is equivalent to saying that some unknown person committed a pious fraud, passing off as a book written by Moses one that was not. This also applies to the Pentateuch generally, as Bro. Haley declares that an assured result of Higher Criticism is its "later origin and non-Mosaic composition." The whole of it, therefore, is a literary fraud, and if the foundation of which our Bible is built is a fraud, what interest of the rest of the structure? In our opinion the structure must collapse, and all the "higher critics" in the world will never build it up again.

It is rather strange that Bro. Haley, who objects so strongly to dogmatism in others, should afford so striking an example of it in himself, for he is nothing if not dogmatic. For boldness in mere assertion he is unrivalled. "The most abundant and convincing proofs exist for these positions," he tells us, and if we decline to accept what he says, then we have "not investigated the proofs," or if we have, we have "refused to see them," and ought for "deceit's sake" to keep quiet. Really this is most refreshing, although we have heard something like it before. It is not very long ago since some of Bro. Haley's friends told us, with an amplitude of dogmatism that left nothing to be desired, of the later date and non-Jehovah authorship of the Fourth Gospel. Their proofs for their assertions were on similar lines and just as convincing as those of the latter date and non-Mosaic authorship of the Pentateuch, but we refused to believe what they said, and the respectably justified our conservative attitude. Notice the similarity between Dr. S. Davidson's dogmatic assertions and those of Bro. Haley's:—"Whatever may be said," says Dr. Davidson, "about Justin's acquaintance with John's Gospel, its existence before 140 A. D. is incapable either of decisive or probable showing. The Johannine authorship

has receded before the tide of Modern Criticism, and though this tide is arbitrary at times, it is *not* inevitable. *Apostles shall obtain from strong assertions, &c.* ("Canon of the Bible"). We are very happy to say that the *reading* part of the business has been the fate of the critics and *not* of the Johannine authorship. Had it not been for a fortunate discovery we should still have been under the lash of modern critics, and their disciples would have been able to taunt us with "plunging on grounds of *apriori* assumption and dogmatism." This fortunate discovery was the finding of Tatian's Diatesseron or Harmony of the Gospels, which afforded ample proof of the Johannine authorship.

Did Bro. Haley ever read the story of the critics in regard to Homer and their eventual overthrow? Did they not say that Homer did not write the books that bear his name? Did they not talk just as "higher critics" are now talking about the Books of the Law? And are they not *now*, by the force of recent discoveries, as dumb as Julius Cæsar? Reflect upon these things, Bro. Haley, and if you are wise, learn the lesson they are so well calculated to convey.

But, says Bro. Haley, "That there is no logical connection between criticism and rationalism is shown by the fact that there is not an authentic instance on record of a man becoming a rationalist through the adoption of critical views." Well, Bro. Haley requires informing on the subject. It is a matter of fact that the prominent German critics who have *made* the present phase of Pentateuch criticism have not been in warm sympathy with Supernatural Christianity. Wellhausen's own statement is "that he left the theological faculty at Greifswald of his own accord, in the consciousness of no longer standing quite on the basis of the Evangelical Church and of Protestantism." Kuenen in his "Religion of Israel" frankly states that his desire is to show "a *natural* development both of the Israelitish religion itself and of the belief in its heavenly origin." To these names may be added those of Graf, of Vanke, of Kähler, and of Celsus. Professor Ives Cattell says:—"According to the critics of the modern school the religion of Israel is a *natural* development, based on the principles set forth by Tyler, Herbert Spencer, and others." Professor Whitehouse says:—"The reader is presented by Wellhausen in his sketch of the "History of Israel," contributed to the Encyclopædia Britannica, are absolutely subversive of Biblical authority, and when we come to the history recently published by Stade, a disciple of the same school, we find the early periods of Old Testament history reduced to a heap of ruins, and the records hereby combined with wholesale historical inventions designed to

support a prescribed religious system and ritual." "True," says Principal Cave, "some of the upholders of this latest phase of the Pentateuch question are conspicuous adherents of the Catholic Christian faith (the issue of opinions is not always seen at once), but the fact remains that the leaders in this momentous change of view upon the law and the prophets are, for the most part, advocates of naturalistic evolution of Christian and Hebrew Scriptures." Thus is indicated the connection between "criticism and rationalism," and at the same time additional proof afforded of how "the critical positions affect injuriously the claims of Christianity to a Supernatural origin."

But we must bring our reply to a close, even though some points have to be passed over. Sufficient, however, has been said to justify our attitude in regard to the destructive criticism of some theological professors. Scientific criticism we do not object to, but dogmatic assertion and wild speculation, which too often passes for it, will not be received by us, no matter how great the name may be with which it is associated. Whatever difficulties may be associated with the "traditional theory" they are as nothing compared with those connected with the "critical hypothesis." Bro. Haley evidently does not appreciate the gravity of the situation, or else he would be more chary in giving credence to theories which cannot be said, with any approach to truthfulness, to have received the general endorsement of Biblical scholarship. We say, and in saying it, are prepared to furnish ample proof, that many of the difficulties put forth by modern critics, are easy of solution without interfering in the slightest with the traditional theory. Indeed, according to Professor Green, many of these difficulties are created by the critics themselves. He says:—"Be it observed these contradictions are not in the Pentateuch itself, but result from the mangling and the misinterpretations to which it has been subjected by the critics."

By all means let "the brethren in Australia calmly and dispassionately consider" what Bro. Haley has written, not because anything belongs to them more than others by "divine right," but because it is fair and right to do so. To be in the van of every "advancing movement" may be good or evil, just according to the nature of the movement. It may be our duty, instead of going with so-called "advancing movements" to steadfastly resist their onward progress. It rather seems to us to be the duty of the people of God in these days, to stand by the "old land marks," and defend them against the attacks of this logical foe-brother.

## Original Poetry.

—:—:—

### APOSTROPHE OF JUDAS ISCARIOT TO THE THIRTY PIECES OF SILVER

(Written for the "A. C. Standard.")

J. INGLIS WRITES.

Aha! I hate thy glitter  
And thy glittering sheen  
That sparkles in the moonlight  
Like the cold moon herself  
For thirty pieces, Father Abraham:  
For thirty damnd silver coins  
Have I betrayed the Nazarene  
Clink! ah, so softly, sweetly,  
E'en like the tinkling of the High Priest's  
bells  
Nay, nay, 'tis harsh thy jingling;  
I dare not touch thee, sordid pile,  
For art thou not the price of Heaven?  
To me, indeed; in very deed,  
Thou art the world to me, and all I own  
Let the dim memory of my birth  
Be curd, and curd let it be  
Thrice o'er, that spirit which once within  
my breast,  
Didst from the thought of gain,  
That I for ought should sell  
Into the Rabbi's clutches, fierce and vile,  
Jesus the Nazarene.  
Oh, God! that I should sell  
The Jesus prophet, that dear one,  
Whose soft and gentle words have stilled,  
Not once, but oft, the fevered strife  
Which fought within my stricken soul  
That I should sell the Healer—  
The kindly heart that even to me  
Didst not condescend to love and care.

Let the great curse of God  
Upon the head of Rabbin, synagogue,  
High Priest, and all the throng  
Of old Jerusalem, rest  
With all the sin-vengeance of a Prophet's blood  
For had I e'er been tempted  
With those bright coins—full thirty, too—  
But what of that? I hate thee!  
I hate thy round, white face, I see  
Why scorn ye thus, and cry to me a mockery  
And scorn, "We are the price of blood!"  
Aha! for that thy piercing physics in our  
Come now thy torture. And thou,  
The ransom only of a slave,  
And even for that, have I betrayed  
The Nazarene.

Didst not I think, that He  
Who with a word could quell  
The wildest storm that ever rose  
On thy fair bosom, Galilee;  
Who with a touch could raise anew  
To life and being the lifeless dead;  
Couldst form from naught our daily food,

Couldst eyesight give with one soft touch,  
Oh! Jesus, Nazarene. Why didst Thou not  
In holy might, supreme,  
With all Thy guisance and power  
Stretch forth Thy hand 'gainst him  
Who dared Thy sacred person take;  
That Thou might'st strike him to the earth  
Who first would lead Thee 'gainst Thy will.  
Could I have then but known,  
The truth of Thy prophetic words,  
Not all the gold of Jewery would buy  
Isaerit's son for traitor.

Enough! I have betrayed the innocent.  
The youth of future ages with their lips,  
Anointed with scorn and hate,  
Will hiss therefrom the very name  
Of Judas, traitor, and false friend.

And so thou'rt mine, fair ransom:  
Then let thyself be damned. And so thou art,  
Even now, for quickly I shall cut apart  
The cord that holds this wretched self to life.  
Then let the High Priest and his tribe  
Take back the bloody silver.

Thou'rt mine! I hate thee! Hear'st thou?  
List! Hast thou ears to hear?  
The hiss of hate, accurs't be thou,  
Both now and ever, through eternity.

A slave's small ransom, and for that  
Have I betrayed the Nazarene!  
Let me be gone, and hang myself,  
Then shalt thou in true deed be once  
The value of a slave's cheap life  
And let the curse of Abraham  
Be with thee, where'er thou go'st.

Gold cannot blot out shame,  
Nor will the beautiful silver, with its sheen,  
Do ought to shadow o'er a tarnished name,  
Or cast a light of loveliness  
Upon a ruined life.

May thy fair forms which now have wrought  
The final ruin of vile Judas' soul,  
Be damned to Hades, and into the keep  
Of any soul more pure than mine.  
Aha! 'tis vain, thou'rt mine for aye;  
Accurs't be thou! Here now I fling thee  
To the dogs, where they may nose  
Thy glittering sides in glee,  
While I shall choke with feverish haste,  
And step the vile existence of the soul  
That didst betray for filthy coin,  
The spotless, loving Nazarene.

Adieu! and let the curse of Judas  
Rest, with a murderer's blood, upon thy  
thirty forms

I hate thee!—fondly once, ah! yes.  
So fondly, exceeding far a mother's love  
Was that which filled my heart for thee,  
And every other of thy kind; but now I—  
Isaerit, he will know aright and true  
The value of his wretched son.  
'Tis thirty pieces! Who is he will keep  
Me from the hideous embrace of death?  
Not one. I now defy thy own keen thrall,

Oh, damned silver coins. Seduced by thee  
I leave thee. Hear Thou! sweet Nazarene,  
Have mercy on Thy traitorous friend  
Who sat and supped with Thee.  
Have mercy, pity, on him at the last,  
E'en when Thou sittest on King David's  
throne  
Triumphant and supreme.

## Temperance Column.

### NEW ZEALAND NOTES.

A NEW Licensing Bill for consolidating and amending the law relating to the drink traffic has been introduced by the Government, and read the first time by Parliament. It has since been a leading topic of discussion throughout the colony. It seems, on the whole, to have given fairly general satisfaction. Our readers will gather from the following some of the more important changes and amendments proposed.

The questions submitted to electors under the Bill are much simplified, and are only two in number. A poll is to be taken on the day of every general election, and in the same manner. Every elector will be given, along with the voting paper for the election of members to Parliament, another colored paper on which to record his vote on the following two questions: "Do you vote for a reduction in the number of licenses?" "Do you vote for granting any licenses?" A separate ballot box will be provided for these papers. If a majority of votes are for a reduction, then the Licensing Committee are instructed to reduce licenses by a number not exceeding one-fourth in the district. If three-fifths in a district are for prohibition, then prohibition is carried. If three-fifths of the total votes cast in the colony are for prohibition, then no more liquor will be manufactured or imported. It will be seen by this that provision is made for national prohibition, a distinct step in advance. The poll for district prohibition is to be void if less than one-fourth of the electors on the roll record their votes, but under such a provision none of the recent local option polls would have been voided. All expenses of election are to be borne by the colony, only the administration of the Act being borne by local bodies.

A welcome change suggested in the Bill is the better control of the club system. It has been said that "the Englishman's house is his castle," and hitherto the club has been regarded in pretty much the same light. Hence, when the public-house was closed, the so-called club was still in full blast. Under this Bill no liquor is to be sold in clubs within the hours during which hotels are forbidden to dispense it. No new charters to clubs are to be granted, and previous licenses are to be taken away in districts where reduction or prohibition is carried.

The abolition of the bottle and N.Z. wine licenses, too, is one of the pleasant features of the measure, and, in a social sense, one of the most important. Domestic drinking is but little better than guzzling at a bar, and the grocer's license has been greatly conducive of this phase of the drink evil. Railway refreshment room licenses, also, are to be abolished after the termination of existing contracts.

*Prohibited persons* are to be photographed for purposes of identification. What an interesting and instructive object lesson it would afford—the Drunkard's Portrait Gallery! The selling of adulterated liquors is added to the list of offences, and committees are directed to recognise this as a ground for taking away licenses.

The specially elected Licensing Committees are to be substituted by bodies composed of the chairmen of certain existing local bodies appointed for various purposes. This is a change of doubtful expediency, for it is intended that the committees shall have a discretionary power in regard to the extent of a reduction of licenses where reduction has been voted for. They ought therefore, it seems to me, to be elected with sole reference to the liquor traffic and to be representative of the whole people in the various localities.

The Bill is not to come into operation till 1897. The object of this provision is, doubtless, to give due notice to those interested in the liquor trade so that they may not say they were taken at a disadvantage. Altogether, as will be gathered from the above, the measure is of a most sweeping character. We grant that wherein it is defective it may be amended, and that the

present struggle on behalf of good and right and truth may be brought to a triumphant issue!

Of the Radical proclivities of N.Z. legislators, the following leaderette from an Oamaru paper affords additional suggestion:—

"The report of the proceedings in Committee on the Shops and Shop Assistants Bill, which we give to-day, is interesting. It was made evident that during the weekly half-holiday the whizz of machinery and the clatter of trade are to be hushed into profound silence. Even the trotter man may not ply his trade, for all hawkers are to be barred. One will only be able to get a bun, an apple, a cigar or a 'hair-cut'—nothing stronger. One must wait for even a powder till his chemist opens between the hours of 7 and 9 in the evening, unless he urgently requires it; and people, we know, do indulge in such luxuries sometimes without necessity. We have already used the words 'nothing stronger.' These words imply a very great deal. They imply that the hotels are to be closed. This was not provided by the original Bill but was carried on the casting vote of the Chairman of Committees, and confirmed when the clause, as amended, was afterwards submitted. This fact shows that in the present House the publican is at a discount. A holiday without a drink—a holiday without several drinks? In the language of the Tory journalist, 'The idea is outrageous'—it is 'deliberate perversion' of the principles of liberty—it is 'atrocious'—it is—it is 'an insult to the intelligence of the community.' 'Off with his head! What are we coming to? Fancy, a half-holiday without a glass of beer or a brandy and soda to wash it down. Besides, where is this interference with the legitimate trade of the unoffending drinkseller to stop? Presently he will not be allowed to open at all, except to sell pies and coffee and beds. This is a degenerate Parliament, indeed."

To the women of this colony (now in more senses than one "the wonder land of the world") is to be attributed in a very large measure the present advanced position of the Temperance cause. Nearly 50,000 female voters availed themselves at the late licensing elections of their recently-won privilege, being about two-fifths of the total number of

electors presenting themselves at the polling booth. And never were elections conducted with less intemperance or discourtesy. Sir John Hall, ex-Premier of N.Z., at a meeting in London recently, related the story of how the Women's Franchise was fought for and won after a struggle of 14 years. Sir John (to whom Miss Willard afterwards referred as "that beautiful man from N.Z., whom it had taken 2,000 years of Christian home life to produce") bore strong testimony to the fact that the women's vote has not had much influence upon purely party politics, while it has been a magnificent force in the cause of Temperance and morality. "And so say all of us." And what it has been in this colony it would be elsewhere.

A.M.L.

## Hearth and Home.

By A. H. BRYANT.

### HIS PEACE.

It is so hard to walk earth's tailsome way,  
Ever while slow moons wane, or slow increase,  
So hard to follow Duty day by day,  
Leading us to God's peace!

O weary crows the heart and worn the feet  
In the dull round of uneventful care;  
Yet there's a thought might make our service sweet,  
For God our toil prepares.

Lift up thy tired eye! No cloud is spread  
Betwixt thee and His Heaven serene and pure.  
He holds his hand above thy humble head,  
Thy happiness is sure.

Then keep the courage of thy morning rime,  
And bravely bear the cross He lays on thee,  
'Tis but a little space of troubled time  
In His eternity.

Remember, only in this pathway lies  
Thy safety—once beyond its sheltering bound,  
What choking mists, what bitter tempests rise,  
Where never rest is found!

Hard may be Duty's hand, but lo, it leads  
Out into perfect joy, where pain shall cease,  
God sees thy striving, and thy patience bears,  
And thou shalt find His peace.

—Chas. Travers.

## HOW JACK SCARED THE ROBBERS.

In a little vine-covered church in one of the suburbs of a flourishing Virginia town there stands a big bronze figure known as Jack-the-Smiter. The figure was brought from England many years ago, and

was placed in the little church as an ornament and a relic of the old days when the church clock struck with with leaden clang to call the people to church.

Jack-the-Smiter is idle now, but he once saved the church in which he stands, and it is about that which you shall hear.

It was a sultry, heavy day in that part of the country; and the clouds had crept up almost unobserved, until they were just ready to break and fall in great big drops.

No one was more surprised to see the rain than the three little boys—George, Donald and Frank—who were playing when the first drops came splashing down in their faces.

"Let us go into the church," said George, who was the oldest of the three, and their acknowledged leader. "See! This window is open, and old Jack-the-Smiter stands by it all alone, keeping guard. Let us climb in and keep him company."

"Why not get inside of Jack?" said Donald.

"Just the thing," assented both boys. And then, laughing, they lifted old Jack apart and helped George in his armour.

"Now take your places," came the hollow voice from the internal regions of Jack, "and listen to—"

George paused, for outside of the church there had arisen a commotion. There was a tearing of vines, rough voices, and a scrambling as though others were coming up the wall.

"Get under the seat, quick!" whispered George from his bronze hiding-place. "I will stay in Jack. There is no time to be lost."

Before he had finished speaking, two rough heads appeared at the window, and the boys had only just time to slip down out of sight.

"We came just at the right time," said the first of the men, as he jumped down from the window-sill, "for there ain't nobody now in this here old place, unless it is this feller," laying his hand on Jack's shoulder.

But the worse was to come. "You go down an' git that there silver of the pulpit," said one of the awful voices, "while I look for all the other vallybles I kin find—an' be quick about it."

The men had gathered up all the treasured things of the little church, and had them at the window chest by Jack's elbow ready to drop them out on the ground beneath.

"Now I'll go ahead, an' you drop 'em," said one of the men. "Here

goes out the win—"

Clang, clang, clang! broke upon the air. Clang, clang, clang! and Clang, clang, clang! again. The iron figure had come to life, and was beating the hell with outstretched stick, as though it were a demon or an avenging angel. Clang, clang! it went, and Clang, clang, clang!

With a wild cry of fright the men tumbled out of the window, leaving all behind them. One of them fell heavily, and was found there when the villagers came running in a fright to find the cause of the pealing bell.

And the boys! Of course they were the heroes of the hour, though they would have enjoyed their triumph more if they had not been so badly frightened.—*Ev.*

### WAITING FOR DE ANGEL GABRIEL.

It was when winter was just closing in, and the frost was making the planks crack and snap, that I met Uncle Sandy. He was of old red African stock, with a smile always covering his face, and he laughed heartily as he stopped me and said: "I was just a-finkin' dat if I should meet de angel Gabriel, an' he should ax me to walk wid him, an' dese yer butes were to frow me down, how 'shamed de ole man would be of hisself—yah! ha! ha!"

He held up one foot and then the other. I could see his black toes peeping through the holes. I gave him some money to get repairs made, and it was three months before I ran across him again. Then I met him one biting cold day. He remembered me, and he burst out laughing as he said:

"Got dem butes all fixed, but Gabriel didn't cum cum along yet."

"You couldn't walk far with him without an overcoat."

"Dat's so, mas'r. If Gabriel should cum I'd hev to take him in whar 'dar' was a fish—yah! ha! ha!"

Between Uncle Sandy and myself and a second-hand dealer the old fellow got an overcoat—the first he ever had. If you give to charity you like to give to those who neither demand it or seem to expect it. That gives you a chance to surprise them, and a word or two of gratitude is ample recompense.

When spring came I met Uncle Sandy for the third time. It was slushy and stoppy, and the old boots were rent and torn. There is an end even to an old boot. You may peg and patch the cobbler, but the

day comes when the leather loses its life.

"Looking for Gabriel?" I asked as he was about to pass by.

"Oh, dat's you, is it? Yah! ha! ha! No, I isn't lookin'. I'm jist hopin' he won't cum. Dese yer ole butes have gone at last. Doan' want to make Gabriel 'shamed of me, you know!"

He was fixed up for boots, and one day, two months later, a boy came after me and I went with him to find Uncle Sandy on his dying bed.

"Gabriel ar' a cummin' purty soon!" he asked as he gripped my hand.

"And are the boots out of repair?" I asked.

"Taint de butes dis time, mas'r. It ar' de soul! Ise ready to see him ar' to walk wid him long de dark road. Kneel down yer; Ise ole, an' pore, an' dyin', an' dar's only one way I kin pay ye for what ye ha' dun for me."

And he put his black hand on my head and prayed:

"Oh, Gabriel, dese yer white man shod me an' clothed me, an' fixed me up, dat I might walk wid ye if ye happened dis yer way. 'Scuse his faults, forgive his sins, an' when de ho'n blows an' he cum up to walk in at de gate, doan't stop him. I'll be dar to guide him in, an' I'll tell de Lord all about it, an' please doan' make no mistake—amen!"

### Sisters' Page.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

*Communications for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Adelaide, not later than the 12th of each month.*

#### EXECUTIVE.

Mrs. Maston called the meeting to order for devotional exercises. Amongst the correspondence was a letter from the Conference Secy, stating that it is not possible to give correct estimate of the self denial effort, but at least £50 has been the result. The sisters have collected and contributed £72 as since conference. Total additions by faith and obedience reported by general evangelists, 40. It is hoped that the penny per member per week contributions will increase. North Fitzroy Sisters' Prayer Meeting had been visited during the month. Verbal reports of Endeavor and Hospital visitation were given. Next meeting, Oct. 5.

#### Mrs. THURGOOD'S LETTER.

"Follow with reverent steps the great example  
Of Him whose holy work was, 'doing good.'  
So shall the wide world seem our Father's temple,  
Each loving life a palm of gratitude."

DEAR EXECUTIVE SISTERS.—Well beloved in the Lord!  
The hot July weather is upon us in full force, and we pause awhile to think exte the goodness and mercy of the Lord, who has been with us through the winter's cold and summer's heat, and yet we are spared to His loving service. I was thinking of you all the other Sunday morning, when the subject for the discourse was "God's Blessings." Phil. 1:6: "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."

Touched by His hand the wayward weed of our lives blooms out into flowers of love, joy, peace—"patient continuance" and so forth—"a good work"—a benediction, as the good deeds of Dorcas, that sprang from God's beginning in her, have increased. I could not help thinking of the "good work" of our Executive effort, how from the tiny seed sown so many years ago—a beginning from God—it has grown and increased, strengthened and broadened out in loving sympathy and affectionate endeavor. "Will perform it" will perfect, complete, accomplish it; yes, our work still going on towards perfection, and will continue "until the day of Jesus Christ." With this heavenly benediction upon us we should take courage and go FORWARD.

This has been a busy three weeks with us. Our Industrial School and Free Kindergarten closed the last of June with a surprise treat of ice cream and cake, the little saints enjoying it so heartily. We dared not tell them beforehand, fearing we would be swarmed with new comers, and the treat was for the faithful ones; so I asked: "We are going to close our kindergarten, children, until September, and we want to give you a treat. What would you like best? All that they at once, *lemons!*" I said, Lemons are very refreshing! A dead silence. Well, we will go through all the exercises, even to "Jack and Jill" (a great favorite), if you can't us off, then we'll see about it." As Mr. T. was leading the last march, winding them through and through the chairs and tables, I said, Follow your leader to the basement, and there was the spread—ice cream in abundance for all. Such delight! they had to hold their little checks, it was so cold. They had a few games, and good-bye to the kindergarten's out, and we are going home.

Good-bye! Good-bye!  
He always kind and good.  
Good-bye! Good-bye!  
With a graceful wave first of the right, then of the left hand.

Then our S. School picnic at Albury Grove came next, and this week all our workers were invited to an all day boat excursion, which was very pleasant, indeed. Now we are down to the regular work again.

On account of the Pullman railway strike our eagerly looked for letters are detained at Frisco, and we are very sorry not to have them, for a month is all too long to wait the tidings from our dear work and workers.

We send loving greetings to the dear workers in Gresham, Ballarat, Mt. Clear and South Melbourne. We have you all in every affectionate remembrance, and ever pray it may be God's will to meet you another again. Your affectionate sister is the loving service,

ANTONETTE K. THURGOOD.

#### FOOTBA.

### WOMAN'S DEBT TO CHRIST

WOMAN'S DEBT TO CHRIST.  
What sweet that thy Lord? Then she  
sarcne,

Enthroned in heart and home, dost reign, a queen,  
Joy in thy face!

Sorrow and shame thy portion once, and long!

Thine only right, the right to suffer wrong  
In lowly place.

Not of thyself didst thou thy kingdom gain;  
Not thine the hand that broke thy heavy chain.

Thy Lord came down;  
For thine uplifting, stooped to pain and loss;  
With pierced hand, He gave thee, from His cross,  
Thy blood bought crown.

Some loyal tribute would'st thou pay, as He  
Who broke the precious bars at Bethany  
For His dear feet?

The lengthening years in all their courses  
Hear,  
Like breath of withered roses on the air,  
That perfume sweet

What can'st thou render; since He now no more  
Judean highway walks, nor rests by shore  
Of Galilee?

Thy heart's desire He knows. He gives  
reply:

"In want and woe, My weary children cry  
Ever to Me.

"If but a cup of water in My name  
Thou givest them, I count it all the same  
As Mine own good."

Thou, serving these in high or lowly ways,  
Shalt win, like Mary, from His lips the  
praise.

"She hath done what she could,"  
— *Schuld.*

#### MISNONARY LETTER

HURDA, August 23rd, 1894

Perhaps you will be surprised to hear that any of the women go out with their husbands. I had no idea that a man would allow his wife to do so until I came here. Some of them will go with their wives to a neighbor's house after dark, but they will walk behind her and master, as the wife who comes to learn from me had to say.

The poor woman are out of doors working most of the year. They bring in wood and grass from the jungles, as well as work in the fields. Their hire is very hard, working from six in the morning till 12, then from 2 till 6 p.m. The majority have to cook for their families, as well.

Just lately a woman came to us wanting some medicine and a poultice, she was suffering very much, so we persuaded her to see Dr. Durand. She soon was able to do her work again, but her husband (who has been a cook) let her cook their food as well as go out to work. He does not seem to think he ought to help her in any way.

I have been surprised to see how regularly fair boys, who live quite a distance from the school, have attended during the rains. I thought one of them deserved a new umbrella; you should have seen how grateful he was. We gave him a copy of Matthew's gospel some time ago, and said when he committed some of it to memory, he should have a hymn book. He is very anxious to get it.

Dr. Durand will have written that a native gave him a piece of ground to build the hospital on. It will be a nice substantial building, and will accommodate sixteen patients. There is also a Zenana ward. Dr. Durand had a marble tablet placed in it, telling to what use it was to be put, and who gave the ground. We had a service today, when the tablet was unveiled.

Several of the principal men in Hurda made speeches on the occasion. The man who gave the ground is very thankful. He looked quite solemn during the proceedings.

The highest official in Hurda (the Assistant Deputy Commissioner) insisted on the donor telling the people how pleased he was to give the land, but he had to tell him word for word what to say. The headmaster of the Government School was also present. He has created quite a sensation by marrying a widow. He has said for sometime he would not marry a young girl, but we have not heard how he would have course to keep his word. He has been attracted by his friends, and his son (a boy of 12 years) would not eat any food his new mother cooked for days, and even feels bad about it after two months.

The girls have all been put to sleep for four months. As a good many of the people have more leisure during the rains, there have been special services held in the temple near us. Their worship consists in singing praises to the god. They keep on the whole night, a certain number playing their instruments for some hours, when they are tired out another set take their place, and so the noise goes on. Many of the people have lost faith in the gods, but they do not come and confess Christ. A woman whom I visited week before last, had just returned from a visit to some relatives. She said she taught her nephew to read, left her testament with him. She wanted another, and said she took the name of Jesus before she went to sleep.

With love to all the dear home workers from your sister in Christ,

MAKY THOMSON.

#### SUNDAY SCHOOL REPORT.

WILLIAMSTON.—Scholars on roll, 95; average attendance 39; officers, 2 teachers, 7. They had held their seventh anniversary on April 20th. The Sunday services were well attended. Bro Ludbrook gave an interesting address to the scholars in the afternoon, and in the evening Bro T. Hazzar addressed the church. The singing was under the leadership of Bro H. Walker.

NEWMARKET.—Scholars on roll, 161; average attendance, 74; officers, 2 teachers, 11. Held their tenth anniversary on June 24th.

TAHARASALE (Johnston's).—This continues to be a nice orderly school, Bro C. Mitchell being the energetic superintendent. The school has suffered greatly through removals. Average attendance scholars, 22; teachers, 11. Three have been added to the church lately. They all meet in the centre of chapel for opening and closing exercises. A good Bible class is conducted by Bro J. McGregor. In connection with this school they have a monthly prayer meeting, a lending library, and also a gymnasium for boys, which is much appreciated. There is a morning school and a young Christians' class at a.m. Number about 34.

M. HALL.

#### TEMPERANCE.

Drumwick Band of Hope held a service of song last month, which was well rendered to a large audience.

Swanston Band of Hope celebrated their anniversary on the 31st. A fair attendance and good programme.

The Temperance Committee delegates from Sydney Executive, Parish of Hope and Sunday School, Cassino, have travelled to form a Band of Hope Union. A sub-committee was appointed to draw up con-

stitution and prepare suggestions for future work.

M. PAINE.

Handled in by chairman of Temperance Committee, Mrs. W. C. Thurgood. Address of an American lady.—

"We are indebted to Neal Dow not simply for a grand theory, but for a grander demonstration. Control the liquor traffic rather than let it control you, has been the teaching of the temperance cause for half a century. He has shown that it can be done, and described the modus operandi. He does not claim that it is easy, but it is possible. We all know that eternal vigilance is the price of liberty." Laws however good will not execute themselves, and public sentiment will not keep up the enforcement much unless agitation and education are continuous.

Even Christianity, the most vital of all reforms, needs the constant application of spiritual power to make it a living force. Much more, then, must we expect to continually renew the law of temperance interest if we would keep the fire burning. It was the star of a new hope glimmered in the sky when the dream of an outlawed liquor traffic became a reality.

Moral suasion lost most of its value when it was supplanted by legal sanction for the freer right. There was no less to be done in the training of children in temperance than in the training of adults, and the importance of abstinence from the use of everything which injures a body, mind or soul, as becoming of responsibility toward those in mature life to show that voluntary abstinence for the sake of others is the Christian rule of conduct, so that every effort to save the wretched victims of appetite and help them to a better life, because the law banished the dram shop and made it easier to do right as well as hard to do wrong. The veteran whom we honor to-day must have been something of a prophet as well as a temperance apostle, else the children of his state emerging from a sober future, that would not have passed before him at that early day, and inspired him in all his heroic work in securing the passage and enforcement of the Maine Law. Little did he think he was solving problems for other states and for other nations, that he was inaugurating such a sublime future, that manufacturers and dealers dread his reputation elsewhere, and tremble lest the same fate which befell Maine's brewers and distillers should overtake them. So closely are the interests of the human family interwoven in these recent times that both good and evil influences reach far and wide, and it is more than ever true that "no man liveth unto himself." Every noble life adds something to the world's wealth, and to a legacy in which we all share.

Humly conscious of the precious heritage received from this source, it is fitting that we who have gathered from near and far for this international temperance congress should pause this morning to bring tributes to him from whom we learned our earliest lessons in regard to the prohibition of the liquor traffic, and as an advanced step in the line of good government and a reliable guarantee of good citizenship. God bless Neal Dow, guiding his footsteps and crown his days, with peace. May we all emulate his virtues, which are many, and avoid his mistakes, which are few.

HUGHESDILL EIDER, READING.

John Andrews was a "Prohibitionist of 1840," and dreser of temperance by 1870. He was

called of God to the prophetic office, though he had not graduated in the school of the prophets. He prophesied two years before the great earthquake which took place in the reign of Uzziah in Judah and Jeroboam in Israel. (See Zech. 1: 1-5) The book is connected throughout, and is divisible into four parts. Chap. 1 to 2: 3 contain a denunciation of the sins of the nations adjacent to Judah and Israel. These nations had harassed the people of God and tempted them to idolatry; and the anger of heaven was kindled but against them. Chap. 2: 4-6, 14 the sins of Israel exposed, their captivity and overthrow threatened. One of the chief sins of which Israel was guilty was that they had oppressed the poor and crushed the needy. Always a grievous sin in the eyes of Him who is so true a friend of the destitute. Chap. 7: 1 to 9: 10 Amos declares his visions; which indicate famine and sword against Israel. Invited by Amaziah, the priest, Jeroboam, king of Israel, requests Amos to prophesy against Judah and not against Israel, but Amos remains steadfast in his prophetic duty. He predicts the downfall of the house of Israel, but declares that not one righteous man shall perish, a promise which is equally true in its highest and best sense to-day. Chap. 9: 11-15 restoration promised.

**Obadiah.**—This book consists of one chapter only, and contains a denunciation against Edom. The Edomites were the descendants of Esau, and dwell in the mountainous district beyond the southeast border of Palestine. The prophecy of the Lord originally referred concerning Esau was literally fulfilled in the history of his descendants, and justified the divine choice of Jacob instead of Esau as the progenitor of his people.

**Jonah.**—The name Jonah signifies dove, and suggests a comparison between the dove fleeing from Noah and the ark, seeking rest, but finding none till she returned to the ark, and Jonah's flight from the Lord and subsequent return. Jonah was among the earliest of the prophets; and his eventful history related in his book probably dates to the latter part of his life. Hosea seems to regard Jonah's experience in the fish and his return to the light of day as a type of Israel's revival from spiritual death. Our Lord uses Jonah's experience as a type or "sign" of his own death and resurrection. The narrative is full of the liveliest interest; but as the facts are so familiar we need not dwell upon them. Jonah's anger against God for not destroying Nineveh is only to be accounted for on the supposition that the prophet thought that it would have acted as a solemn warning to backsliding Israel, and roused them from their lethargy, but God designed to teach rather a lesson of Divine clemency in sparing the wicked nation, although he knew they would again lapse into sin and idolatry, and ultimately be overthrown.

**1 Thessalonians.**—1st. *Its Authenticity.*—Ignatius, Polycarp, Irenaeus, Clement of Alexandria, Tertullian, Origen in his debate with Celsus the infidel, all quote from these epistles. Tertullian quotes from it 20 times.

**2nd. Time and Place of Writing.**—Probably in the winter of 52, sent from Corinth, Paul having there at the hands of Timothy an account of the Thessalonian church. Chap. 1: 6, 7.

**3rd. Style.**—Calm, practical and uncontroversial, for he takes for granted the

doctrinal truths which were not yet controverted. (Faussett.)

**4th. Distinctions.**—Chap. 1 is taken up with salutations and unstinted commendation. Paul is never slow to recognise a good worker or to speak of it to the praise of the doer. Some who are afraid of the spiritual pride of the faithful worker might learn a lesson here. Chap. 2 and 3 speaks chiefly of the love and solicitation which Paul and his co-workers had for the church. Chap. 4: 1-2, exhortation to a fuller exercise of Christian virtues. Chap. 4: 13 to chap. 5: 3, a vivid prophecy of the Lord's second coming and its attendant circumstances. Chap. 5: 4-28, exhortations touching many particular phases of Christian character.

**2 Thessalonians.**—The Pauline authorship of this epistle is placed beyond dispute by Polycarp, Justin Martyr, Irenaeus, Clement of Alexandria and Tertullian. It was written not long after the first epistle, its chief object being to correct the false idea which had been gathered from the first epistle, that the coming of the Lord was immediately at hand. Some seem to have gone so far as to neglect their daily avocations under this impression, and so brought discredit on the name of Christ. The spirit of prophecy unfolds important and awful events, which were to become signs of the latter days. The coming and development of the anti-christ are foretold in marked clearness. It is a blessing to the church that God has so clearly warned her of these things; for if no such predictions had been given, the church would probably have lost heart and concluded that the victory was on the side of evil.

**1 Timothy.**—Timothy was the constant companion and minister of Paul during many of his travels. He was left at Ephesus to do the work of an evangelist there, and complete the work which Paul had begun. It was there that he received the two epistles that bear his name. The first was dated thus: Chap. 1, *Doctrinal*—warnings against false teachers; proper use of the law, power of the gospel to save. Chap. 2, *Exhortatory*—prayer for all men enjoined; duties of Christian women. Chap. 3, Appointment and qualifications of officers in the church. Chap. 4: 5, *Prophetic*. The errors of Romanism and spiritualism. Chap. 4: 6 to 6: 18, Paul's charge to Timothy which is worthy of the closest study of every servant of Christ. The epistle is especially helpful to preachers and teachers in the church.

**2 Timothy.**—This epistle was written in Paul's prison at Rome, not long before his martyrdom. He had stood his first trial, but had escaped death (chap. 4: 16, 17), but was again to be tried on another charge, on which he fully expected to be condemned to death (chap. 4: 6). All his friends forsook him in fear, as the disciples forsook their Master before him. He prays that it might not be laid to their charge, thus imitating the forgiving gentle spirit of Jesus.

The object of the letter seems to be to induce Timothy to go to Rome to render comfort and help to his aged and infirm father in his last great trial, before laying down his life as a sacrifice for the truth. Paul at the same time takes the opportunity (fearing, perhaps, his Timothy) coming might be delayed too late to see him in the flesh) to counsel his son in the faith as to detecting and correcting errors which were creeping into the church.

## Lord's Day Readings.

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

### OCTOBER 7TH.

OLD TESTAMENT.—Jer. 23: 1-8.

NEW TESTAMENT.—Luke 1: 1-38.

#### CONNECTING LINK.

"The infantile King."—Jer. 23: 5; Luke 1: 32.

Of Luke, the writer of the third gospel and the Acts, we know nothing whatever apart from the few references to him by Paul. He was evidently a very modest man; he does not, neither in the gospel, nor yet in Acts, mention himself by name; indeed, on only three occasions in all does his name occur, always used by Paul. And from those references (Col. 4: 14; 2 Tim. 4: 11; Philemon 24) we learn that Luke was not of the circumcision; he was not a Jew, but a Gentile; he was a fellow-laborer with Paul, a physician beloved, and a faithful companion and friend of such an one as Paul the aged, and that is all we know about him. It is the opinion of many commentators that "the brother whose praise in the gospel is spread through all the churches" (2 Cor. 8: 18) who accompanied Titus to Corinth, was Luke, and it may have been so. From the fact that only Luke gives the account of the mission of the seventy disciples, and alone fills in the details of that walk of the two disciples to Emmaus referred to by Mark (16: 12), some have rather hastily concluded that probably Luke was one of the seventy, and that he was the unnamed companion of Cleopas; this assumption is discredited by Luke's own admission of his dependence for the materials of his gospel on those who "from the beginning were eye-witnesses and ministers of the word." In his gospel Luke emphasises the humanity of Jesus, putting Him before us as the Son of Man whose

mission it is to seek and to save the lost. Luke begins with the angelic visitation to Zacharias and hymns of thanksgiving, which are still used in the Church of England, and embodied in the prayer book under the names Ave Maria (Luke 1: 28-33), Gloria in Excelsis (2: 14), The Benedictus (1: 68-77), The Magnificat (1: 46-55), and Nunc Dimittis (2: 29-32). Beginning thus, it ends with the apostles praising and blessing God.

#### OCTOBER 14th.

OLD TESTAMENT.—1 SAM. 2: 1-11

NEW TESTAMENT.—LUKE 1: 39-80

#### CONNECTING LINK.

Outbursts of Praise.—1 Samuel 2: 1, 6, 7; Luke 1: 46, 47, 54, 55.

Our New Testament reading this morning has to do with the birth, circumcision, and retirement to the deserts of John, together with the song of Mary, and the prophecy of Zacharias. As were Abraham and Sarah when they received the promise of a son, so were Zacharias and Elizabeth old beyond the probability of such a blessing when the angel of the Lord, standing at the south side of the altar of incense in the Temple, announced that a son was to be born unto them, whom they were to name John, and whose work and mission was then outlined (1: 11-17). Zacharias, officiating priest as he was, came short in his faith and wished for evidence, and he got it, but not as he expected. Ezekiel, after a view of the "Glory of the Lord," became dumb under Divine influence (Ezek. 3: 22-26), so to punish his unbelief and give him the evidence he had desired, Zacharias was struck dumb and remained so till the circumcising of the child at that time promised through the angel Gabriel. As Bible readers are aware, the names of Bible characters are frequently of significance, and they appear to here. The closing word in the last book of the Old Testament is "curse." The first word of the New Testament *written* was when the dumb Zacharias wrote on a

writing-tablet "His name is John," the meaning of "John" being "Jehovah is gracious," so that the second division of God's great Book begins with an announcement of grace. In like manner, as judged by his prophecy, the names of Zacharias and his wife become significant, and in brief the whole of that prophecy. Zacharias in its Hebrew form Zachariah means "Jehovah hath remembered," and Elizabeth "The oath of God," and the prophecy is the Lord (i.e., Jehovah) hath remembered His holy covenant, the oath of which He swore to our Father Abraham (1: 72-73). The man who thus spoke "was filled with the Holy Spirit" (verse 67).

#### OCTOBER 21st.

OLD TESTAMENT.—ISA. 9: 1-7.

NEW TESTAMENT.—LUKE 2: 1-24.

#### CONNECTING LINK.

Born of a Woman.—Isa. 9: 6; Luke 2: 11-24.

This morning's New Testament lesson is a most important one. It was in the days of the enrollment or registration of the subjects of Rome, when before the completion of the registration, but a few years after this, Judas, the Galilean, taking advantage of Jewish indignation at such a degree, which indicated that the sceptre was indeed departing from Judah, with a large following, he attempted to throw off the Roman yoke (Gen. 48: 8-10; Acts 5: 37), and perished, that Jesus was born. He was borne in a manger. Think of it; Weep o'er it! The King of kings, the King of Glory—God's incarnate born in a manger. He was rich, yet for our sakes—ah yes, Jehovah is gracious for our sakes!—He became poor that we might become rich in "Christ Jesus, who being originally in the form of God, counted it not a prize—a thing to be grasped—to be on an equality with God, but emptied Himself, taking the form of a servant" (Phil. 2: 6-7, R.V. and margin). At that time there were some shepherds keeping watch over their flock by night, and lo—the glory of Jehovah shone

round about them." The Glory of Jehovah—the shechinah, the cloud of glory, not for centuries had it been seen. From the destruction of Solomon's temple (u.c. 588) there had been no public manifestation of the Glory of God; from the time of Ezekiel and Daniel there had been but few private manifestations, but from the time of Malachi there had probably been no manifestation whatever of the Glory of God till that vouchsafed to those shepherds in their night watch in the fields of Bethlehem. Then followed the song of the "heavenly host"—"Glory to God in the highest, and on earth peace among men in whom He is well pleased." "Thou shalt call His name Jesus" (Matt. 1: 21); "His name was called Jesus" (Luke 2: 21). Jesus, "Jehovah the Saviour," how significant that name, and He was so named to designate his mission. "Thou shalt call His name, Jehovah the Saviour, for He Himself shall save the people from their sins."

#### OCTOBER 28th.

OLD TESTAMENT.—1 SAM. 1.

NEW TESTAMENT.—LUKE 2: 25-52

#### CONNECTING LINK.

Child Ministers.—1 Sam. 1; Luke 2: 49, 46, 49.

Women occupy a very prominent position in "Luke," more so than in any other New Testament book. presentation of Jesus to the Lord (v. 22) is an example which might well be imitated by parents of to-day, and would give the Christian a "position" which ought to be theirs, but which they do not possess, and which "infant baptism" is an attempt to supply. Simeon having had it revealed to him that he should not see death till he had seen the "Lord's Christ," was led by the Spirit into the temple, when Jesus was being presented, at once recognised in the "child Jesus" the "consolation of Israel," for which he had been waiting. His prophecy was followed by the thanksgiving of the aged Anna.

Between verses 38 and 39 in this lesson we ought to read Matt. 2, containing the account of the visit

of the wise men, the flight into Egypt of Joseph's family, the massacre of the infants in Bethlehem, and the return to Nazareth, Mary's own city (Luke 1; 26). "When He (Jesus) was 12 years old they went up to Jerusalem." This is the only incident in the life of our Lord from His presentation as an infant till His baptism when aged about 30, which breaks the silence of those years. The incident is interesting because it contains the first recorded words spoken by Jesus, and young as He was they sounded the keynote of His life's principle: Devotion to duty; "I must be in the things of My Father" (see also John 4: 34). His first preserved utterance is emphasised by that "I must." Although years were to pass before He properly began His life work, He did not pass those years in idleness, but as "the carpenter, the Son of Mary" (Mark 6: 3). He labored with His hands, till in "due season" He went forth from Nazareth "to seek and to save." Connected with the finding of Jesus in the temple we have the last mention of Joseph—of the place, time or manner of His death no mention is made. From the next chapter Jesus fills the book. D. M.

## South Australian Conference.

THE Tenth Annual Conference of "The Evangelistic Union of Churches of Christ in South Australia" was held on Sept. 12th, 13th, and 14th, at Grote-street, Adelaide. A new feature in connection with the conference was a sermon, preached by A. C. Rankine on the 11th Sept. at 7:30 p.m. in Grote-street Chapel. The speaker's text was 2 Cor. 5: 14, 15, and his subject matter a consideration of the secret of success in the life of the Apostle Paul, deducing practical lessons therefrom for the advantage of the brotherhood.

From start to finish the attendances at all the meetings was eminently satisfactory, from 60 to 120 being present during the hours of routine business, and time was scarcely sufficient to admit of a full expression from the many brethren present desirous of expressing their views upon the topics discussed. Great harmony and concord prevailed throughout the whole of the

proceedings, and brethren parted with the fullest expressions of benefits derived from this brief interval of communion.

A new departure was also experimentally ventured upon with unqualified success, in the department of catering for the temporal needs of the assembled brethren and sisters, luncheon and tea being provided at the moderate rate of 6d. per meal. A hearty vote of thanks accorded by the conference to the ladies undertaking this good work testified to its success.

The Sunday School Union, in keeping with its growing importance, was accorded a special session, and attracted an attendance of 450, who manifested a lively interest in its enjoyable proceedings.

The unanimous verdict is that the present conference has capped the climax of S.A. meetings.

### FIRST DAY.—SEPTEMBER 12TH.

#### MORNING SESSION.

At 10 a.m. Bro. J. C. Dickson led an hour of devotional service.

Bro. H. D. Smith, the President, punctually took the chair at 11 a.m.

A letter of congratulation was read from the New South Wales Conference. The North Island of New Zealand Conferences conveyed their greetings personally through Bro. F. W. Greenwood, who himself, as a visitor, was accorded a very warm reception, together with his worthy wife, who accompanies him. Bros. Archibald Smith and J. P. Seymour, both recent acquisitions to our evangelistic ranks, the former laboring at Glenelg and the latter at Lochiel and Nantawarra, were both warmly welcomed.

#### ROLL CALL OF DELEGATES.

ADLAIDE (Grote-st.)—Wm. Matthews, Jas. Manning.  
ALMA—J. McLachlan, J. Howard, R. Harries.  
BARAKLAVA—W. Smith.  
BOWMILLA—None.  
CAMERON—A. L. Greenfields, R. Hancock.  
CARLUW—None.  
DARLEY—T. M. Hall, D. Finlayson.  
GLENELG—H. W. Wright, D. Eason, A. Smith, Wm. Harford.  
HUTCHINSON—F. D. Day, T. Harkness, H. D. Smith, Jas. Weeks.  
HUSLEY BEACH—A. Lawrie, G. Hurcombe, T. B. Verco.  
LANSBORNE BEACH—A. C. Rankine.  
LONG PLAINS—None.  
MEANS—H. Overall, R. J. Blackwell.  
MILLIGANT—R. Campbell.  
MULLALA—None.  
NORTH—A. West, A. Taylor, A. Green-sheld.  
NORTH ADLAIDE—P. Morrison, A. Fletcher, T. Feughly, J. C. Dickson.  
NANTAWARRA—J. P. Seymour, J. G. Cogh.  
POINT STURT—A. W. Pearce.

PORT PHIRIE—K. W. Duncan.  
QUEENSTOWNS—Jas. Dunning, C. Marquadt, J. Verco.  
SEATHRILL—E. Lawton, A. C. Rankine.  
STIRLING—EAST—A. T. McGarey, T. H. Spotswood.  
UNLEY—G. D. Nesi, Gen. McGowan.  
WILD HOUSE PLAINS—None.  
WILLUNGA—None.  
WILLIAMSTOWN—W. G. Pappin.  
YORK—M. Wood Green, G. Cosh, W. Brooker.

APPOINTMENT OF SPECIAL COMMITTEES.  
*Refugee Committee*—J. McLachlan, T. Feughly, H. D. Smith, D. Finlayson, W. Brooker, W. Manning.  
*Eviction Committee*—A. Fischer, W. Manning, W. J. Gore, A. C. Rankine, J. Colebatch, J. Manning.  
*Accommodation Committee*—T. J. Gore, J. Manning, W. Matthews.  
*Oratory Committee*—T. J. Gore.  
*Conference Secretaries*—G. D. Nesi, J. Manning.  
*Reporting Secretary*—J. C. Dickson.

### EVANGELIST COMMITTEE'S REPORT.

DEAR BROTHERS.—The report we have to offer you today will not, we regret to say, equal its predecessors as a record of interesting events.

This is largely owing to the fact that some matters heretofore within the scope of our operations, are now eliminated therefrom, and have separate existences of their own, which will be duly brought under your notice in fuller reports, emanating from their own organisations. Our more peculiar province of general evangelisation is destitute of interest, except that which attaches to the consideration of the problem, as to how best to revive it.

Here also, your Committee would suggest extending circumstances, by stating that some churches heretofore liberally subscribing to the General Evangelist Fund, have, either singly or in groups, acted independently of the Union; and we are satisfied from this, and from the great activity that has been displayed by an increasing number of our young preaching brethren, that as much, if not more, evangelistic work has been carried on since last conference than formerly (immediately) after last conference an appeal was made on behalf of our brethren suffering from the Queensland flood. This appeal was promptly responded to by the churches, and the sum of £30 18s. 11d. raised within 14 days. We duly communicated with the Reference Committees in the other colonies relative to holding a Federal Conference during the year, but the answers received being unsatisfactory it was decided not to take further steps in the matter.

We have to record the fact that Bro. George Day, soon after last conference, left his field of labor in this province to reside in Sydney. We feel that our brother is entitled to an expression of the highest esteem of the brotherhood of S.A. for his work of faith and labor of love which connected with us.

[Since penning the foregoing clause we learn with deep regret of the death of Bro. Day at his home in Sydney.]

Whilst we regret that we are not in a position to give an account of our stewardship of a more glowing character, yet we rejoice that the time of conference has again returned, knowing from past experience, that it is a season of joyous reunion of the brotherhood; a time when hearts are more inflamed with enthusiasm for the

## SUMMARY OF STATISTICS.

NAME.	Immersion Since Last Conference.	Received from Sister Churches.	Received having family members.	Disid.	Withdrawn From.	Transferred to Sister Churches.	Remained in where Not Church.	Present Number on the Roll.	Number of Sunday School Teachers.	Sunday School Scholars.	Number of Scholars in the Church.	Seating Accommodation of Place of Meeting.	Amounts Collected for All Purposes.
1. Adelaide—Grote-street ..	26	33	2	5		27		477	16	291	15	450	£600 0 0
2. Alma .. .. .	2			2			2	54				180	50 0 0
3. Balaklava .. .. .	20	9	3			4	2	75	6	53	9	60	58 0 0
4. Bowilla .. .. .												120	
5. Cameron .. .. .	2			1	1	3	2	59				120	43 15 0
6. Carew .. .. .								29				90	
7. Dalkey .. .. .	1	3	4	1		5	36	81	4	34	1	150	40 0 0
8. Glenelg .. .. .	18	8				7		57	5	59		280	23 0 0
9. Hindmarsh .. .. .	46	9	4	11	8	5		359	28	693	39	500	635 2 0
10. Henley Beach .. .. .	5							22	4	31		130	133 7 6
11. Langhorne's Bridge .. .. .				1	2		3	14				150	10 0 0
12. Long Plains .. .. .		2	2	2			3	17	6	48		70	10 0 0
13. Millang .. .. .	2	2	2	2			2	26				80	21 14 11
14. Millicent .. .. .	1			1				27				100	23 8 9
15. Mallala .. .. .						10	18	50				100	10 0 0
16. Norwood .. .. .	72	32	16	4	10	21	4	310	15	229	14	400	675 0 0
17. North Adelaide .. .. .	21	17	6					266	13	144	4	140	350 0 0
18. Nontawarra .. .. .	4						4	20				200	60 0 0
19. Point Sturt .. .. .	2						4	38	4	34	1	80	34 14 7
20. Port Pirie .. .. .	4			1			3	23	4	18		200	63 13 8
21. Queenstown .. .. .	5	2	4		1	4	3	43	7	72	2	130	94 15 10
22. Strathalbyn .. .. .	1			1		2		20				140	20 0 0
23. Stirling East .. .. .	3				3	2		68	14	66		350	123 14 10
24. Unley .. .. .	19	1	2	2	6	17	21	200	20	216	7	450	247 2 5
25. Wild Horse Plains .. .. .		1				1	1	13	4	41		100	20 0 0
26. Willunga .. .. .	1						1	28	2	12		150	10 0 0
27. Williamstown .. .. .	1	1						11				50	10 0 0
28. York .. .. .	27	7	1	2	9	11	3	130	16	163	18	200	191 0 0
Totals .. .. .	282	124	46	41	49	129	99	2507	168	1942	110	3170	£360 10 1
Last Conference .. .. .	183	88	23	23	60	123	84	2344	154	1768	72	4815	3225 7 0
Increase .. .. .	99							163	14	174	38	325	£65 3 1
Decrease .. .. .					20								

cause we love; when we are each one fresh inquired to "control earnestly for the faith which was once for all delivered unto the saints."

May the Great Head of the Church demonstrate His presence in our midst during this conference of His disciples.

## AFTERNOON SESSION.

After devotional service led by D. Enlayson, the conference paper, entitled "Mistakes about the Bible," was read by Dr. Verco to a large and appreciative audience.

Dr. Verco held the intense attention of his audience while he spent an hour demolishing in a masterly manner the ignorant assumptions of the opponents of the Good Old Book. A delightful afternoon was spent listening to the many eloquent addresses inspired by the doctor's paper.

## EVENING SESSION.

At 7:30 p.m. Bro. M. Wood Green took the platform and elaborated the subject of "Evangelisation," showing its authority and importance.

A. T. Magarey followed and amplified the same theme, dealing more particularly with the various methods for better carrying out the church's mission in this connection. H. D. Smith, being conscientious, abstained from delivering the usual presidential address.

## SECOND DAY.

Our venerable Bro Geo. Pearce opened the proceedings by leading devotional service.

The elections were next proceeded with, and resulted as follows:

President, J. C. Hickson, B.A.; vice-president, James McLaughlin; treasurer, Dr. Verco; secretary, John Verco; assistant-secretary, Jane Manning.

Committee—H. D. Smith, W. Brooker, G. D'Neil, W. Burford, T. J. Gore, T. Colebatch, A. T. Magarey, T. Anderson, W. T. Manning.

F. M. Committee—R. Forsyth, G. Noble, C. Lawton, W. C. Brooker, G. D'Neil, W. Burford, A. C. Reakins, H. D. Smith, A. T. Magarey, T. J. Gore, and two sisters from every existing missionary band.

William T. Manning was appointed correspondent to isolated brethren.

It was decided to hold the next conference in the Grote-street Chapel during the September show, 1895. The appointment of essayist was left with the committee. The reports as read were adopted.

## REPORTS OF SPECIAL COMMITTEES.

The Obituary Committee presented in detail a list of brethren and sisters who had died since last conference, and many interesting incidents were brought under the consider-

ation of the conference. Special allusion was made to the death of our esteemed Bro. Geo. Day, and the secretary was instructed to write a letter expressive of the deep sympathy of the brotherhood to Bro. Day, in this great trial. The death of that valiant soldier of the cross, David King of Great Britain, was feelingly alluded to, and similar instructions were given as regards Sis. King.

## AFTERNOON SESSION.

Devotional service led by Bro D. Eason. The Committee of Ways and Means suggested that more practical methods for the collection of funds for general evangelisation be forthwith instituted, and a lengthy discussion ensued upon the alternative propositions of a *pro rata* levy to be voluntarily consented to by the churches, or a usual general application; resulting in the decision that the Evangelist Committee should exercise its discretion in carrying out its duty in this particular.

A digest letter was next read by T. J. Gore, and its varied suggestions merged into a long and animated discussion as to the best manner of carrying on evangelistic labor in the province; the claims and peculiarities of both town and country work were fully and strenuously advocated, and as a result it was decided that the committee be requested forthwith to secure

evangelistic aid, and to depend upon the assurance that the churches in the Union would provide the necessary funds.

EVENING SESSION.  
SUNDAY SCHOOL UNION  
MEETING.

The President of the S.S.U., Dr. Verco, took the chair.

Dr. Forsyth read the following report:—In presenting to you our third report for the past 18 months we do so with feelings of pleasure and thankfulness to the giver of every good and perfect gift. At our last monthly meeting we had the pleasure of welcoming among us the Henley Beach S.S., so that now we are in the proud position of presenting to this conference a union with all the town and suburban schools affiliated. This unbroken front did not attain in our two previous reports, and we are sincerely hoping more schools, such as York, Henley Beach, Glenelg, and Alberton may be opened up during the coming year, and that we will stand shoulder to shoulder in this the worthiest of all causes—the advancement of the kingdom of our Lord and Saviour.

Much we could say of the work being faithfully and well carried on amongst the other schools if time would permit us to detail all we desire to lay before you, but we must leave the statistics collected from various schools to speak for themselves, by comparing them with those of the previous year.

SCHOOLS.	S. S. UNION STATISTICS FOR 18 MONTHS, ENDING JUNE 30, 1894.					
	Numbers.	Average Attendance.	Immersed.	Members of Churches.	Excesses.	Number of Teachers and Officers.
Alberton .. .. .	72	57	14	1	6	6
Christ Church .. .. .	27	110	15	60	13	11
Kermadec-street .. .. .	153	110	45	70	30	6
Glenelg .. .. .	60	45	10	4	0	6
York .. .. .	263	113	17	51	16	14
Park-street .. .. .	209	140	9	35	20	16
Henley Beach .. .. .	34	22	3	2	4	4
North Adelaide .. .. .	191	156	31	7	50	16
Grote-street .. .. .	394	258	14	80	16	15
Robert-street .. .. .	403	258	39	7	26	25
Totals .. .. .	1797	1117	97	193	164	129

SUMMARY.

Schools .. .. .	to previous year, 9
Scholars .. .. .	1797, " 1310
Immersed .. .. .	97, " 69
Members of Church, 593, " 349	
Teachers and Officers, 129, " 122	

From these few figures you will discern not only a fair increase all round, but in some of the younger schools an improvement that demands of the older ones perhaps a little more activity, or else they will soon be outwitted.

There has been a net increase to the Union of 107 scholars, including the new school at the Beach, and 97 teachers and officers, which is no less than 97 have been added to the church during this period, which again seems to prove the all important fact that the larger proportion to those added to the church came directly from the ranks of our scholars.

The finances of the Union are in a satisfactory condition. There was a credit balance of £2 February, 1893, of £4 18s. Since then the school's have remained in annual subscriptions the sum of £115 6d., which, with 1/6 surplus from the picnic on Jan. 1st, made a total of £12 11s. The expenses during the same period have been £3 10s. 8d. for stamps and stationery, and £5 2s. 1d. for prizes and certificates in connection with the annual examination. There remains a credit balance of £5 17s. 5d. This will be insufficient to meet our prospective expenditure for the year. The committee, therefore, decided at its last meeting to return to the original year subscription, instead of continuing the one-half subscription, which has been in force during the year.

Quarterly conferences have been held (as reported through the STANDARD) at Grote-street, Norwood, North Adelaide, and Alberton respectively, all of which were assured were thoroughly appreciated by them. The essayists who treated S.S. work in its various phases were accorded abundant thanks at the close of each meeting for their most interesting and instructing papers, and we are sure those who fail to attend the meetings miss a great deal of information so necessary to successful teaching. The monthly meetings have been fairly well attended by the delegates appointed by the several schools, and the routine of work has gone along smoothly and well, under the guidance of our worthy chairman of this evening, and also the Vice-President, Bro. DeNest.

In November last the first scholars' examination took place, Bro. T. J. Gore, H. D. Smith, and Dr. Verco, were appointed to examine them from the subject of Paul's life and travels. 72 competed, whilst 33 failed to gain the required number of marks. The prizes were distributed before a large public meeting held in Grote-street school-room. Six certificates were awarded to those gaining not less than 65% being classified first class, and nine second class for not less than 50 per cent. Prizes to the value of £2 9s. 6d. were obtained as follows:—First, York, the proud possessors of the highest—three 1st and two 2nd; Grote-st., one 1st and two 2nd; Alberton, one 1st, Park-st., one 2nd. Each successful competitor received an order to obtain books from any of the stationers, subject to the approval of the union, and we are pleased to state that this confidence was in no wise betrayed.

The last Lord's day afternoons ending the half-years, Dec. 1893 and June 1894, were set apart by most of the schools to hear addresses from other teachers delegated by the Union. The interchange has so far proved to be a most desirable and appreciated arrangement, and we trust it will be the means of spreading amongst these schools an influence for good. On New Year's Day last the united picnic was held at the National Park. The heat no doubt prevented many from attending, but we should have liked to see a hundred with us, but next year we hope many more, both scholars and teachers, will avail themselves of so easy an oppor-

tunity of making the acquaintance of their brethren. In behalf of the Union we would here beg to tender to the Benevolent Committee our sincere gratitude in that they so willingly granted us the evening, whereby we might bring before the brotherhood more prominently the all important position our schools occupy in relation to our church life and progress. May we all through the coming year be earnestly seeking to sow beside all waters, knowing that God will give us an increase if we sincerely follow wherever He may lead us, and to Him will we ascribe all the praise for the fair amount of prosperity vouchsafed to our schools in the past, and go forward watching thereunto with all perseverance until the great day of the Lord. Then, and then only, shall be seen how great is the multitude which has through the instrumentality of holy words taught in the Sunday school, been drawn into the eternal city, where we with them shall better sing the praises of our glorified Redeemer throughout the endless ages.

Part songs were beautifully rendered during the evening by the choirs of Hindmarsh and Norwood Sunday Schools, and a solo was contributed by Miss Godall. Amongst other remarks from the chairman it was interesting to note that the percentage of S.S. scholars in proportion to membership is the highest of any denomination in S.A.

THIRD DAY.—SEPTEMBER 14TH.  
POSTPONED & MISCELLANEOUS  
BUSINESS.

G. D. Neal led the devotional service at 10 a.m.

*Foreign Missions*.—Resolved: "That while not expressing any judgment as to sending a married missionary to India, this conference agrees to assist by a *pro rata* amount towards sending such a missionary, provided certain missionary matters are placed on a satisfactory basis for the future.

*Temperance Work*.—Resolved: "That this Conference of Associated Churches of Christ in S.A. hereby expresses its fullest sympathy with the Temperance Movement, and is rejoiced to hear of the success of the movement throughout the world."

Votes of thanks were recorded to the officers of the Grote-street church for the accommodation afforded and to the committee of ladies for their generous services in catering.

A public tea was held at 6 p.m., followed by a public meeting at 7.30. J. C. Dickson, B.A., president-elect, occupied the chair. Speeches were delivered by Archibald Smith, of Glenelg; Fred W. Greenwood, of Auckland; and G. D. Neal, of Unley.

Missionary Page.

HOME.

(M. McLELLAN.)

W. D. LITTLE.—During the month, and at time of writing, it is impossible to travel for any distance in this district without passing through flood waters. Still, many have been well attended, and it has pleased the Lord to give us fruit for our labors. At Wadderton wet weather spoilt one meeting, but one came forward and was baptized. Returning home, spent only the Lord's day

at Echuca, and hurried on to Kyabram, at which place much interest was evinced in consequence of the Presbyterian minister's attack upon us. On arrival sent him the following letter:—Dear Sir,—Being a preacher in connection with the Church of Christ in this district, as you have in my absence made certain charges against the character and doctrines of the members of that body, it is my intention (i.e.) to repel those charges, point out my mistakes, and defend what we consider to be the truth, in the Mechanics' Hall this evening and on Thursday. I therefore request your attendance, as I will be able to speak more freely in your presence than in your absence. Trusting you will feel it your duty to comply with this request, I am, yours, etc." To which the following reply was received:—"My dear Sir,—I received your letter of yesterday's date at 9 o'clock last night—too late, of course, for reply. I have already, however, through the kindness of my friends, to enter into any controversy on this subject, and I there gave my reasons for so declining. I have also offered to withdraw and apologise for anything I may have unwittingly said which is not strictly true." There were very good attendances at the meetings, to whom we read the foregoing letters, and pointed out the unfairness of making such charges, and then refusing to appear in person either to sustain or withdraw them. Then from copious notes provided by Bro. Bishop we proceeded to review his address, and to show the utter absurdity of the majority of the statements made. At the first meeting, after a two hours address, we expressed our willingness to answer any questions upon the subject, and were especially pleased with the number and nature of the questions asked. On the Thursday evening, however, no inquiries of any description were made. On Friday evening a young man went into Echuca, and was immersed at our meeting there. On returning to Kyabram next day found that a lady who lives in the same manse as the township, and with whom we had talked previously, had been inquiring whether she could be baptised at once. With Sister Bishop, walked down to where she lived; after some talk with her husband, he, too, decided, and was baptised the same hour of the night. Next day, Sunday, spoke in the hall in the afternoon, and at the close a young man, son of Bro. Morgan, came forward and confessed his faith. He was baptised the same night at his father's residence, together with his sister, a married lady residing near. On the following day went down to Merrimung, where three brethren are now breaking bread, and where the Presbyterian had also represented us. Had a good hearing in the hall there, and trust that the seed sown will bear fruit. We have been expecting the "forward movement" in Kyabram for some time, and hope it will continue. At Kerang, East, the flooded roads hindered; but at Fish Point we have a good audience, and from some conversation after our meeting at Mystic Park anticipate additions there in a short time. From a letter received last night learn that my family have been flooded out. The Campaspe rose in the night until there was six ft. of water in the house, and the police went into it a boat. In Kerang the flood is still rising at the rate of writing, and may interfere with my reaching Fernambay.

W. W. THOMPSON.—During the last month I have again visited North Yau. We notified a gospel service at the Balla-

rack school house (referred to in my last), but owing to a terrible storm on Saturday evening the roads were almost untravellable, consequently, although we kept our appointment, no one ventured out, and we held no meeting, but at night we had a nice meeting.

Bro. McCallum's residence. We held the weekly meeting at Bro. Hall's, during which one more was immersed into the names of Father, Son and Holy Spirit—our Sister Hight, who was on a visit from Mt. Barker, South Australia. The meetings at Kaniva and Lillimur have not been well attended of late, owing very much to the state of the roads. We have already realized the wisdom of opening Yearning as a preaching station; last evening (16th) Bro. Lyvance and self were there. I preached on the "Broad and Narrow Ways" in a full house, and at the close one more decided to obey the Lord, and enter the "straight gate" and "narrow way." Not a few questions were asked after the service, and very lively interest manifested. The last evening (Bro. Abbott and his family and Bro. Arthur Merrett) are throwing their energies into the work, inducing their relatives and friends to come and hear the "wonderful word of life." Cheers by these manifestations of the "power of the gospel," we intend to receive our guests, looking to the loving Father for His divine blessing on our humble presentations of His truth.

G. H. BARNES.—The Monday following my last report I baptised one precious soul, and on the 26th visited Warracknabeal, where we had a very enjoyable, and I trust profitable time on the Sunday morning, after which I drove to Brim and had a preaching service and the breaking of bread. The meeting was fairly well attended, consistent and zealous in the evening, we had our usual service at Galajul. On the following Sunday, Sept. 2nd, I paid a visit to Mallowale, 10 miles beyond Hopetoun, where I found six brethren. We broke the memorial loaf together and hid two services (morning and evening). We had the pleasure of baptising one on the Monday. Bro. W. Smith in the future will continue to remember Jesus in the breaking of the bread with the faithful few in that place, and I trust their numbers will increase. On the 9th we held our anniversary services at Galajul, Bro. Moysey being with us through the generosity and self-sacrificing spirit of our brethren at Cloddenham, for whom I desire to thank them very much, for we have greatly enjoyed his company and practical scriptural addresses, which we trust will leave behind an influence not soon forgotten. He has sown the seed; probably others will reap the harvest. We broke bread in the morning, and afternoon and evening services were held in the marquee, and the purpose, notwithstanding the bad roads and weather at least 150 gathered there to hear the go-pel proclaimed by Bro. Moysey.

On the 11th (our great feast day) we had the pleasure of seeing a large gathering, some coming 20, some 17, and one (Bro. Goudy) 30 miles over very bad roads. In the evening a heavy rain set in, still our work was full. The first speaker was Mr. Lee, Wesleyan, who was well received. Then our esteemed Bro. Goudy from Birchip addressed the meeting. Following Bro. Goudy was the Wesleyan minister from Beulah, Mr. Brockhouse, and last but not least, Bro. Moysey, who gave us a real live address which I believe was appreciated by the present. Our Baptist friends led the singing for us, and Bro. Moysey (who

understands this branch) pronounced it real good. Sept. 14.

J. PEEK.—Bad weather and sickness have done much to hinder my progress in the past month. I held one meeting from 7.45 to 10.45 among the settlers at Woodend, which was very well attended. Hour and half was spent preaching, and hour and half (a lively time) replying to questions as to the necessity of obedience to Christ. It was the opinion of some that it was a grand time, for my part I felt quite at home, and glad that I was a disciple of Christ with no creed but the Bible. It is likely that before this our Bro. Thomas has left this place and moved to Drummond, where he will commence work as a shakemaker, and be useful to the church. I was at Drummond one Lord's day. They are getting along well. Also preached at Bet Let last Lord's day, and exhorted in the morning. I trust these meetings may prove a blessing to them. Doubtly is doing well living in peace and harmony. Satan has been trying his hardest in an underhand way to hinder them, but I hope they will allow nothing to stop them on their forward movement. A young man who can be useful in the cause of the Master, was added to their number by faith and obedience two weeks ago. I express my sincere thanks to our Sister Headhead and family, also Bro. Alford, of Bet Let, for their great kindness to me in my sickness. (See next, Sept. 14.)

#### FINANCES.

It is with very great regret indeed that we have to report that the finances are again in a most embarrassing state. The sums received from the recent self-denying efforts gave us some help, but it would seem as if a reaction has set in. The total receipts (at time of writing) for the month have been not quite £7. The consequence is that we are now £103 in arrears. The sum required monthly to carry on the Home Mission Work (after all our retrenchments) is £47. The receipt of only £7 therefore throws us back £10 for the month. The Home Missionary Committee, at their last meeting, felt very keenly the position they are placed in, viz. that they are quite unable to pay the evangelists their salaries, and hope that funds will soon be forthcoming.

#### FOREIGN.

F. M. LUDBROOK.

A SMS BOX FOR INDIA.

Will all the Mission Bands, Dorcas and Endeavor Societies, Sunday School scholars and teachers, together with every friend of Foreign Mission work throughout the colonies, remember that our box for Miss Thompson and her dusky pupils must be sent away early in November. This leaves us a comparatively short time to pack Good warm clothing, dress stuff, and toys of every variety are bound to make the eyes of the Hindus sparkle. Friends in England following our example, sent a box to their missionaries in Burma, in whose report we read as follows:—

"We might here tell about the box of

toys sent by the Sunday School at Rodney Street, Wigan. We had quite a lousy time of it when the things were given away. We gave an invitation to the children of a few houses where we were best known, but the news soon got wind and we had far more children than we had presents for. We reckoned on having something for about 150 children. Fathers as well as mothers came with their children in the forenoon, but we had to tell them they were too late. They are all wondering when we shall have another. Dolls, mouth organs, and balls were in great demand.

LETTER FROM MISS THOMPSON.

HURD, C. P., Aug. 15, 1894.

"Bro. Wharton is at Musorie with Mrs. Wharton and family at present, and we are in his house. We hope to get one near this very soon. We have so many feasts here during the rains. My pundit told me some of the learned men say that the Brahmins established these feasts their own long ago, but as they did not care to wander about so much during the wet season and they knew when the people observed the feast they would bring an offering to the Brahmins. Yesterday was the day on which the people made vows to the snakes and prayed for blessings on their children. Numbers of women dressed in their best clothing went into the jungles and left offerings of milk and sweetmeats for the snakes, thinking that by doing so they will not be bitten by a snake this year. In the afternoon and all through the night the men marched through the streets and wrestled with each other, and I think by the sounds I hear now they are at the work to-night. We saw a man this evening who could not move his arms. He had held them up (or had some one to hold them up) until the power to move them was lost. His nails were several inches long, and he walked along looking very self-satisfied, thinking he had done something for which he will receive a great reward."

I have not been able to go out much this week, as I had a queer turn in school Monday morning. I expect to be well again very soon. Have managed to have prayers with the people on the compound as usual every evening. I felt so thankful to be able to do so as they seem to enjoy it, and I trust by expelling a little of the Word to them every day it will eventually bring forth fruit. There are quite a number who come in and one evening last week one of Mr. Wharton's servants was explaining the way of salvation quite forcibly to some of his acquaintances. Dr. Durand has had an attack of lumbago, and does not get over it very quickly. The rest of us are pretty well, but there is some a good bit of sickness during August and September, and I think as a whole the Europeans here have as good health as the natives. One reason is, no doubt, they take better care of themselves.

Dr. Hitt, who came here last December, has been so ill at Musorie that Mr. Wharton wrote some days ago it was very doubtful if he would recover, but a letter received later says he's getting better. But the doctor's advice to him is that he must not go to live in a rice-growing district. It seems such a pity, as his work in and around Mungeli was much appreciated.

Miss Kinsey from Hina is with us at present. She came here to have doctor attend to her eyes. Although Hina is only about 75 miles from here there is a great difference in the land there. They had very bad crops there last year, and the people are in

great distress in consequence. I do not feel able to write any more at present.

Your Sister in Christ,

MARY THOMPSON.

Dr. Durand writes:—"I hope you will be able to send us another missionary soon. The harvest is overwhelming, and the laborers are so few, that from the human standpoint the work would never succeed. But the Lord of Hosts is with us, which insures us the victory. What the church needs now is more faith. I scarcely ever, on any score, take a missionary enterprise to fail if you are in the right spirit. People who undertake such work are always surprised the Lord keeps His promises. Even when we have not sufficient faith to ask for large things nor to expect them, the Lord opens the windows of heaven and pours us such a blessing that we are not able to receive it. The Lord's arm is not shortened by financial pains. Some Missionary Societies, among them our own, are having larger receipts than ever before. Others are being blessed in other ways. Sincerely yours in His service, C. S. DURAND."

## NEW SOUTH WALES DEPARTMENT.

By J. COLBOURNE,

31 Dilworth Street, Strawberry Hills, Sydney.

During the month church work in Elizabeth-st. has been moving along quietly. Quite a number of the brethren have been kept from the meetings through relative and personal affliction.

Our esteemed Bro. Leek, a little more than a fortnight ago, was the subject of a severe accident. Early in the morning, when preparing to go to business, on going downstairs, his foot slipped and he fell, breaking two of his ribs. He has since been confined to his bed, but we are so thankful that he is now improving, and we hope ere long to see him and Sir Leek at the meetings of the church again. As they were always in attendance they are much missed. We have also missed Sir Elliot, who has been kept from our midst through the illness of her little boy. We are pleased, however, to learn that he is now recovering.

Our hearts go out in deepest sympathy for Bro. and Sir J. Simson and family, who last week were called upon to part with their darling boy, Stanley. He was a bright, intelligent little fellow of six years and five months. May the Lord comfort the bereaved.

The weather in Sydney has been exceedingly changeable. Some, as a result, are suffering from bad colds, while others are still suffering with influenza.

During the month we have had a social in connection with our Mutual Improvement Society, which was fairly well attended, and the exercises were well rendered and highly appreciated.

During the month one young man came boldly out on the Lord's side and has united with the church. Our preaching services at Crofton are progressing, and we hope soon to see results.

N. S. W. CONFERENCE NOTES.—Bro. Clapham has been kept busily engaged since his engagement, and we have no doubt that by this time he realises that there is plenty to do in sunny N. S. Wales. The committee up to date have placed our brother on circuit embracing several of the suburban churches. He reports the following additions, Petersham, 1; Woolahra, 2; Marrickville, 3.

As intimated last month, our beloved vice-president, Bro. Day, has entered into his rest. We shall miss his kindly counsel and his presence, but we realise that he has only gone on before.

Bro. G. W. Logan has been elected vice-president, and Bro. S. P. Jones a member of the committee.

The committee thankfully note that, notwithstanding the continued depression, the brethren are nobly standing by the committee and so far the contributions have kept up to the average. While stating this, however, we would impress upon the brotherhood the urgent need of another evangelist. Appeals for help continue to reach us. Shall we turn a deaf ear to them, or shall we deny ourselves some pleasure or luxury in order that the Lord's work may prosper? Truly, the harvest is great and the laborers are few.

It will interest the Melbourne committee to note that, mainly through the liberality of two brethren, our committee will be able to render some assistance to the Corowa brethren. C. A. R.

ENMORE.—Bro. Watt has put in two weeks' solid work at Merewether, which, we have no doubt, will be productive of good. During his absence Bro. Hindle has occupied the platform at the tabernacle.

Bro. Watt has also been doing good service by showing the distinction between the Sabbath and the Lord's day, both by a lecture and through the press. We have had since last report two baptisms, two by letter and one baptised believer.

WAGGA.—Having been laid aside for some weeks with a severe illness, the public proclamation of the gospel has not been attended to for about two months, but as I am now fast recovering my strength I hope to be in harness again very soon. Indiana has been so very prevalent here, and the attendance at the worship meetings has suffered in consequence.

Sept. 10.

F. G.

## WEST AUSTRALIAN DEPARTMENT.

PERTH.—Just a line to let you know the meetings have become united. We had the first united meeting Sunday, and go in merged believers were present. We met in the City Temperance League Hall. The delegates attempted to take steps to bring about the union act as a Committee of Management until officers are appointed. The committee are Messrs. Osborne, Fealy, Tucker, Bell, Redman, Thomas, Bates and self. I was appointed secretary to the committee.

Sept. 3.

H. W. WRIGHT.

## TASMANIAN DEPARTMENT.

By A. W. ADAMS, Runnymede Street, Hobart.

NEW GROUND.—The church here has got rather low in numbers; what with removals and deaths, our morning meetings are not so good as they used to be. We have no more services, so we do not have many brought in. However, I am pleased to report that one young man made the good confession on Lord's day, August 13th, and was baptised into the ever-living name the same day. May he fight the good fight of faith and lay hold on eternal life. August 22. JOSEPH RAWSON.

**LONGFORD TABERNACLE.**—We (Tasmanian Baptist periodical) understand that the Rev. F. F. McAllister, M.A., has accepted the pastorate of the Longford church. Until recently Mr. McAllister was a Presbyterian minister, but, desiring to follow his Lord in the ordinance of believers' baptism, he was immersed by the Rev. H. Coombs, of Williamstown. He then desired to join the Baptist ranks, and last April he was commended by the Executive of the Victorian Baptist Union to the confidence of the associated churches. The pastor-elect of Longford is one of several ministers in Victoria who have recently left their respective denominations to unite with the Baptists. Within a short period of time Rev. J. East Harrison has left the Congregationalists, Rev. E. Clemens the Methodists, and the Rev. J. Carson, as well as Rev. M. Allister, the Presbyterians, and all of them are now pastors of Baptist churches.

## NEW ZEALAND DEPARTMENT.

### NORTHERN DIVISION.

**WELLINGTON.**—On the 25th ult. we had our Sunday school midwinter entertainment. About one hundred and forty scholars met with their teachers in the school-room at 7 pm.

Fruit was handed round, of which one and all partook lustily. Subsequently, an after meeting was held in the chapel, Bro. Gray, the superintendent, presiding.

A large number of brethren, sisters and friends attended to hear the scholars in a large and well-arranged programme of thirty-five items, consisting of recitations, songs, and dialogues.

The meeting was a great success, and a very enjoyable evening was spent by old and young.

The committee and teachers were also gratified with their labours in this part of our Lord's vineyard, training up the young in the nurture and admonition of the Lord, remembering as they cast their bread upon the waters they shall find it after many days.

Sept. 1

J. H. KEAR, Sec.

### SOUTHERN DIVISION.

**BRO. J. INGLE WRIGHT, Chaplain, Dunedin.**

**GREYMOUTH.**—This a personal rather than a new one. Since conference I have spent seven Lord's days at Kaitangata, six ditto at Hampden, and one each at Dunedin and Christchurch, prior to coming to the West Coast. Passing through Dunedin on different occasions, we have been the recipients of the kind hospitality of Bro. and Sis. A. Thompson, Bro. and Sis. Wilson, Bro. and Sis. Rut, Bro. and Sis. Heburn and Bro. and Sis. Jno. Cunningham of Oamaru. At Christchurch we received a like favor from our esteemed Bro. Mansfield and family. We have been here about a month and have begun regular Sunday evening services in the Public Hall. Every alternate Tuesday evening and Sunday afternoon I conduct a gospel service in the Taylorite schoolhouse. Dr. Drayner, about eight miles from Greymouth. Will all correspondents kindly note change of address to Albert-st., Greymouth, N.Z.

Aug. 13.

T. J. PELL.

**DUNEDIN.**—Since the date of our last report we have had the pleasure of adding six to our number—(1) were named,

1 restored and 1 received from a sister church, and we are looking forward to further additions.

Bro. Way, our earnest and energetic evangelist, will spend the month of September with us at the little church at Kaitangata, his services being the gift of the Dunedin Church, in order that at a little self-sacrifice we may be enabled to lend a helping hand to those who are endeavoring to make known primitive Christianity in this rising coal mining centre. During Bro. Way's absence Bro. Elborn will occupy the platform on Lord's day evenings.

Last week the Sunday school teachers held their annual social meeting. An interesting paper was read by Miss McLeod on "The Work of the Sunday-school Teacher," and Bro. Little gave a short address in which he suggested one or two methods by which the attendance at our school might be increased and the teaching more efficiently carried on. The discussion which ensued, together with music, in the shape of songs, duets, and quartets, with further more substantial considerations, combined to make an enjoyable meeting.

On Friday evening the annual tea meeting of the Sunday-school conducted by the brethren at South Dunedin took place. Bro. McLaughlin occupied the chair, and after partaking of a nicely prepared tea, the children went through a programme of recitations, readings, and musical selections in a most satisfactory manner. During the evening Mrs. C. J. Watson sang a song very sweetly, and the choir of the Tabernacle contributed several pieces. We were gratified to hear that the Sunday-school in South Dunedin is growing and flourishing.

The meetings of the Mutual Improvement Class are being well attended. A few weeks ago we had a debate on the subject of "Christ's personal reign on earth during the Millennium," and I wrote a paper for the president on "Egypt during the Floodage."

It must not be thought that though we do not keep ourselves always in evidence in your columns, that the Dunedin church is asleep. Not so. We are working quietly and steadily, and living peacefully and harmoniously.

The Mercat Society comprises a few hard working sisters, from whose labor, the poor and needy deserve a good deal of help.

The Women's Prayer Meeting and the Sister's Work Society also meet regularly, and we doubt not but that the church benefit, perhaps more than is generally thought by these meetings, though in the case of the Work Society the direct amount received is not by any means inconsiderable.

[Just too late for our last.—E.S.]

**OAMARU.**—Four months have now elapsed since my arrival in the White Stone City, so a brief report up to date may not be amiss.

The brethren here have, in times past, had special difficulties to contend with. Fala's friends have dragged the church through the mire, and, unfortunately, some of the mud still sticks. Bro. Eddy's long illness, too, further handicapped the cause for a while. Some of the members, however, did yeoman service, and, mercifully, in the case of the sister church, generously supplied me with an excellent helper. (S. I. N. I. met in August, 1890, and only included contributions sent via Oamaru, some other churches and brethren forwarded direct.) The plucky spirit of the brethren, evoking one's admiration, and the truth through which the church had passed, arousing

one's sympathy, largely influenced me to accept their invitation. So here we came for a few months' stay, at any rate. At once 2000 cards were printed, with which I made a house-to-house canvass of the whole neighborhood. We have had capital Lord's day evening meetings ever since. From obligations in all, 200 for six, eight by faith and baptism, four by letter, and one restored. With a membership of about 85, our average attendance at the Lord's tables during the past month has been 51. It would be larger but that 12 or 14 members live from 7 to 20 miles away. The calling of some of them, however, may be judged from the fact that recently Bro. Hope, formerly of the church at St. Helens, England, drove to meeting and back, 700 miles, 200 times within 700 weeks, 200 miles in all, an average of eight miles daily for 35 days. If any brother can cap that record let me hear of it!

A saving class meets weekly, and some of the sisters are very earnest and active in the work generally. Before concluding, just a word with intending tourist brethren. Don't overlook this beautiful little city by the sea. Round trip tickets annual here, trans-shipping at Lyttelton or Dunedin, or Oamaru may be had for 10s. from either of the latter. I delight to see you and to hear brethren from sister churches.

Sept 7

A. M. LEBROOK

## QUEENSLAND DEPARTMENT.

By A. CORRAN, *Minister, Home, Agricultural and Insular.*

### NOTES.

The past month has been of a kind seldom experienced by brethren here. It has been, owing principally to the advent of Bro. Isaac Selby amongst us. His holiday time here has been spent with an amount of activity, best described by the term "hard work." Congregational work, no doubt, it has been to him, judging by the way he has undertaken it and carried it out, and his visit on this occasion has been appreciated to such an extent, that it will take a long time to efface the remembrance of it. Since his arrival in the beginning of August he has addressed between forty and fifty assemblies, the most important of which, perhaps, were those on the occasion of his debate with Mr. Wallace Nelson, the local "freethought" and "separatist" lecturer, when some nine or ten hundred people attended on each of the two nights occupied in the dispute. And the meeting alone in Brisbane has not been too large for the audience on Sunday evenings. Zilliette and Gymbel's brethren have also been served. His debate with Mr. Nelson created much interest, and the subjects were treated apparenly with every desire to promote that which was good and true; but while the adherents of both sides were evidently satisfied, with the utterances of their respective champions, there cannot be any doubt felt as to the good effect on the subjects of discussion by the two gentlemen.

Several additions to the Brisbane church have to be reported. Mr. Selby's addresses have, on each occasion of preaching the gospel, been concluded with powerful appeals, and not without effect.

The Brisbane church gave a farewell social to Bro. Selby on Thursday evening, Sept. 13th, and a pleasant evening was

spent. At the after-tea meeting addresses were given by the chairman (Mr. Doody) and Messrs. C. Fisher and Denham, and Bro. Selby gave his farewell address.

The platform in Brisbane will be occupied next Sunday evening, Sept. 23, by Bro. Pittman, who has, as mentioned last month, taken up his quarters at Zillmere, to remain for some little time there. P. A. Dickson is expected to be in Brisbane for the following Lord's day.

**CHILDREN**.—On Lord's Day morning, Aug. 19th, six Kanakas were baptised at Horton, afterwards meeting with the church at Boocilla. There are now eight places where meetings are held for the Kanakas in different parts of the district, all of which I visit once a week. The Kanaka brethren hold some twelve meetings on the different plantations, where they work. Bro. Freeman, the white brother who I baptised last year, has been a great assistance to me, holding regularly two week night meetings, meeting with the Kanaka brethren on Lord's Days; teaching Sunday School in the afternoon, also a meeting in the evening. I continue to hold the nine meetings every week, weather permitting. Dr. Jos. Veron has again shown his usual practical sympathy towards the Kanaka Mission by paying for the erection of a two-roomed weather-board cottage on the Apple Tree Creek road for the Kanaka Missionary to live in.

14th Sept. JOHN THOMPSON.

## VICTORIAN DEPARTMENT.

By J. PITTMAN, *Asst. Atcnr., Arrivals*

### HOME MISSION FUND

Attention is drawn to the state of the funds. See Home Mission page: £103 in arrears.

The reported additions to the Churches of Christ in Victoria for the month are:—North Fitzroy, 5; North Melbourne, 25; Minyip, 4; Galsgill, 1; Malvern, 1; East Brunswick Melbourne, 2; Horsham, 1; Kyabram, 5; Swanston, 1; Mitcham, 6; Lygon-street, 2; Collingwood, 8; Johnston-street Tabernacle, 3. Total.

### NOTES.

Bro. Alfred Shaw called for Perth, West Australia, on Saturday, 15th September. He expects to remain here for a considerable time. The brethren at Swanston-street, and the Home Missionary Committee (of which he was a member) will miss him very much. The Swanston-street brethren gave him a farewell social on Thursday evening, the 13th ult.

A well attended meeting in connection with the S.U. for praise and prayer was held on Sept. 10th. The President, Bro. A. E. Illingworth, opened the meeting with a brief, pithy, pointed and thoughtful address, which every one present must have thoroughly enjoyed. Motions were given and by means sung by the representatives of several of our churches. Brethren Ewers and Kemp gave excellent addresses, and altogether the meeting was a decided success.

W. S. Houshins has commenced work at Bendigo, where he has received an enthusiastic welcome, and is likely to do good service.

Bro. Maston resumes work at Collingwood. We have seen his programme for the next two months, which gives promise of entertainment and instruction combined.

North Melbourne has had a series of special services, lasting over some eight days, and resulting in renewed life and activity in the church, and many additions—quite a number from the Sunday School, which once more emphasizes the importance of that work.

On Lord's day, Sept. 16th, we had the pleasure of addressing the anniversary gathering in connection with the South Melbourne S. S., and also of distributing the prizes. There was a nice gathering, and the attention was good throughout. Bro. M. W. Green conducted the singing, the execution of which did both him and the church credit.

The Malvern S. S. anniversary was held in the Shire Hall on the 26th and 27th ult. The Sunday gathering was not large, owing to the very wet weather, but the tea and public meeting on the Tuesday following was a success in every way. Mr. Huntman, superintendent, presided, and Mr. H. F. Ludbrook gave a pithy address and distributed the prizes. Mr. S. Pittman led the singing, the pieces being well rendered.

At the last monthly meeting of the Sunday School Union some good resolutions were passed. Henceforth, when practicable, a paper is to be read at each monthly meeting, bearing upon Sunday School work. (At the next meeting, held Monday evening following, at Swanston-street Chapel, Bro. A. E. Illingworth read a paper on "The Superintendent.") A praise and prayer meeting was also arranged for. The cantata for the musical festival was fixed upon, viz. "Clouds and Sunshine." A notice of motion was given and will be considered at next meeting, to the effect that it is suggested that a Lord's day for a general inter-church speakers be set apart to address the schools with a view to leading the scholars to decide for Christ.

Doncaster has again held its church anniversary, this being the 31st. The church is in a flourishing condition, under the leadership of Bro. Ewers. All departments of work doing well. The report showed, among other things, an increased attendance at the Lord's table, enlarged Sunday School, a Foreign Mission Band with 27 members, who support a native preacher in India, and a "Christian Endeavor Society" with 31 members, and prospects of great usefulness.

Representatives of our own Christian Endeavor Societies met in Swanston-street Lecture Hall on Monday evening, Sept. 3, when it was resolved that a union of societies be formed in our own churches. Miss Hill was appointed acting secretary, and Bro. Ewers president.

A great and enthusiastic series of meetings was held in Melbourne in connection with the Annual Convention of the Christian Endeavor Movement of Victoria. The reports showed a wonderful growth of the movement during the past four years. The convention during the past four years was a great affair. Our people, about 500, occupied the entire space allotted to them. It was a sight not soon to be forgotten. What some ideas of "consecration" may have been conceived in the minds of the members of young people present, it was certainly a good thing to see such a vast assembly meet to solemnly renew their vows of faithfulness to Christ.

To those uninformed on the baptismal controversy the arguments for the defence in the late "Trial by Jury" would doubtless have appeared forcible. The chief point urged was, that while admitting *baptizo* meant to immerse, this was not its only meaning. It also meant to wash, to dye, to moisten, &c. This is no argument at all, for the latter meanings only refer to the effects of an action, but do not specify the act itself. That act is immersion, and until it can be proved that *baptizo* means to pour or to immerse, baptism will remain as the only act in baptism.

Bro. Jas. McGregor, of Fitzroy Tabernacle, has gone on a visit to W.A.

**SOCIAL AT LYGON-STREET**.—A meeting was held on Friday evening, Sept. 21st, to bid good-bye to Bro. Dickson, and welcome Bro. Selby back from Queensland. Bro. Craigie presided. Misses Dickens and Beason gave a piano duet. Addresses were delivered by Brethren Dunn, Greenwood, Dickson and Selby. Songs were given by Sisters H. Dale and J. McClelland, Brethren H. Haines and Geo. Dickens, and Cecilia by Sister Edmond and I. McCall. A. A. Wickens brought a very interesting meeting to a close.

**BENDIGO**.—We have much pleasure in stating that the opening services in connection with Bro. Houshins' engagement with the church, have been a pronounced success. The Masonic Hall, the largest in the city, being engaged for the purpose was filled on each Lord's day evening, nearly to its utmost capacity, seating 1000 persons. The afternoon meetings, however, were not quite so well attended. Yesterday's meetings were considered especially good, on account of some many counter attractions in the shape of anniversary gatherings, &c. Bro. Houshins, we believe, created quite a favorable impression, from what we can gather from many of those who attended the meetings. Some of them are inviting their friends to come to his aid, and that from those who were known near to be church attendants, which is the more encouraging, they being the class which we most desire to get hold of. Bro. H. himself being pleased with his reception took occasion, at the close of the meeting last evening, to thank the audience for their kind attendance, and also for the marked attention they paid to his discourses. We are exceedingly well pleased with the success of the meetings, so far as numbers are concerned, being almost beyond the expectations of the most sanguine. We have no results to chronicle as yet, which may be expected, but we sincerely believe that the efforts being put forth will bring forth fruit to the honour and glory of our Lord and Master. The brethren and sisters are taking an active interest and show an earnest desire to work with Bro. H., which, if continued, will be the spirit of unity and love, cannot fail to meet with the blessing desired.

**G. HINTON, Sec.**  
We ought also to mention that our much esteemed Bro. and Sis. W. W. Davey, who have lately returned to Bendigo, have commenced a good work by holding Gospel meetings on Lord's day evenings at their home in street, about a distance from town. They meet with us in the morning, but it is far far always to come in the evening. So they commenced the above, so far with satisfaction results, having had one confession of faith and obedience by baptism.

audience of limited, consisting of those who have been in the habit of attending numbers.

**BRO. MACALLISTER'S CATALOGUE.**—It was our intention to list, some last month, a supplement containing a catalogue of Bro. Macallister's library, but for some mysterious reason, which is quite beyond our comprehension, the post-office authorities objected to it going as a supplement. Hence we had to let the papers go without them. A list of those still un sold will be found on another page.

**KYABRAM.**—We have had Bro. Little with us. He reviewed the sermon and replied to the charges made against it by the Presbyterian minister at Kyabram and Merrigum, and also gave us a good address on Lord's day at our morning meeting, and an excellent discourse on the penitent thief in the afternoon in the Mechanics' Hall at Kyabram. At the close of the meeting a young man, a son of Bro. Morgan's, made the good confession. We are pleased to report additions by faith and baptism (Gal. 3: 26-27).

W. GEMMELL.

**CHELTHENHAM.**—Although we have no additions to report lately, there is a good interest maintained in all departments of the work. A special feature since last report is a prayer meeting the first Lord's day in each month for Sunday school teachers and workers, and so far they have proved very interesting. We are very busy at present preparing for our Lord's day school anniversary, to be held Oct. 7 and 11, which promises to be a great success. To brethren and sisters everywhere we extend a most cordial invitation. R.W.T.

**BERWICK.**—We have been cheered by the addition of two to our number, who made the good confession before many witnesses and were immersed the same hour of the night. Good audiences at all our meetings. Church dwelling in peace and unity. Sept. 20. H.P.

**MILDURA.**—I am happy to report that we have had two additions by faith and baptism here. One last month. The dear brother was buried with his Lord and Master last Lord's day evening. Self-preaching to about 150 to 200 persons in the Institute Hall. All glory to our Father in heaven, for the drops of the coming showers. We are praying for others, and am sure he will answer, for his promise is, "Ask whatsoever ye will in My name, I will do it." J. SELWOOD.

**SEPTEMBER.**  
**FITZROY TABERNACLE.**—Additions last quarter. By faith and obedience three, one from school. Finances satisfactory. Sept. 2. T. H. PARKS, Sec.

**SWANSON STREET BAND OF HOPE.**—Report read by secretary at the anniversary held on Sept. 5. "We have now arrived at the age of three years. I am pleased to state that during the past year our meetings have been interesting, instructive, and regular, also an increase in numbers since last anniversary from 48 to 60 members, showing an increase of 10 members, with an average attendance of about 80. At the beginning of this year we had a change of president, Mr. A. M. Ludbrook having left for New Zealand. Mr. J. A. Davies was elected to the position, and under his able superintendence the Band of Hope has improved greatly. During the past 12 months we have had addresses from Messrs. Haggart, Lang, Thomson, B. J. Kemp, F. M. Ludbrook, and others. We have received visits from the North Carlton, Lygon-street, and West Melbourne Baptist Bands of Hope, who gave us splendid pro-

grammes, while we have visited the North Fitzroy Band of Hope, who were very pleased with the programme we gave them. Our evenings have been filled up with songs, recitations, addresses, dialogues, &c.

"REV." J. STRANG.—The following clipping is from the *Prudential Monthly*: "The Rev. J. Strang has been ordained and inducted into the charge of Woodburn, New South Wales."

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. Vreco.

*Attitude*

Our conference is over. It was numerically the most successful one yet held. One new departure was the inauguration of the proceedings by a conference sermon. Elsewhere details will be found.

Mr. F. W. Greenwood of Auckland, has been preaching a month with us. We are pleased to make his acquaintance, and wish him a complete restoration to health.

**NTB. ADELAIDE.**—During the month one has been added by confession and immersion. We are sorry to report the death of Mrs. Vincent. We received news from Western Australia about a week after her arrival here.

**NORWOOD.**—The month of August was quite a reaping time with us in this part of the harvest field. Seven were received into the church by faith and obedience. Sister Enderby from the church at Nth. Adelaide was also received by letter, and on Sept. 2 a sister who has been isolated for some time was received from the church at Alma. Am pleased to state that our sisters have formed a Dorcas Society, which will immediately be the means of proving a blessing to many. Last Lord's day evening, Bro. F. Greenwood, from New Zealand, preached the gospel to a good audience, who appreciated his instructive address. A spirit of prayer prevails in the church, for which we thank God. Sept. 15.

A. C. RANKINE.

**LOCHIEL.**—Since last report our hearts have been made by six coming out on the Lord's side, all of which have been added to His church in His own appointed way. Two more have since decided. To God we ascribe all the praise.

A. L. GREENSHIELD.

**UNLEY.**—Since last report we have had six additions by faith and obedience. Meetings are keeping up splendidly, and interest is being awakened by the attendance. The young people are showing excellent signs of great promise of usefulness under Bro. D'Nei's care. Several have spoken at the Home for Incurables, and the inmates are overjoyed with them. Aug. 20.

T. G. SIMON.

**UNLEY.**—Anniversary services were held Sept. 1 and 2 when Bro. T. G. Simon, A. C. Rankine and H. D. Smith conducted the Lord's day services. Special singing by the choir. All meetings were well attended, and the tea was held on Monday, which brought a very successful anniversary to a close. The secretary read an encouraging report for the year, showing an increase to 19 by faith and obedience. Meetings well attended. Addresses were delivered by M. W. Green, T. J. Gore, A. Rankine, and Dr. Vreco. W. Barford, chairman. Bro. D'Nei moved a vote of thanks to the ladies, and all who took part in the service. Sept. 14.

T. G. SIMON.

**GLENELG.**—The meetings keep up well in interest, and numbers. Since last report no have been added by faith and baptism, one a fine strong able-bodied man, through receiving an invitation to the cottage prayer meeting; another from the same cause made the good confession last Wednesday evening. God bless cottage prayer meetings! Sept. 1. W.H.

**ALBERTON.**—Report that one has followed Christ in baptism on Tuesday, June 24th, when the hail was fall, and also the following Lord's day a brother and sister from the Baptists was received into fellowship. We are having splendid meetings, many strangers coming from different places to hear the gospel. We pray that it may continue, and that they may not only be hearers of the word, but those that our Master may be glorified in their salvation. R.H.

**YORK.**—Once more we are able to record that the gospel has not lost its power, for after years of listening the mother of four of our members has received the Saviour in his own appointed way, and has been added to the church here. We are hoping that others will soon follow her example. Sept. 11. W.H.

**HINDMARSH.**—During the past month nothing of importance has occurred, save the death of one of our members. Bro. Smith's reception by letter from the Unity church of St. England. Sis. Ricketts had arrived at an advanced age and had been living in the South-east for some time prior to her decease. Her remains were brought to Hindmarsh for interment. Bro. Smith officiated at the grave service, and his address was:

The work is progressing steadily. There are good meetings for the proclamation of the gospel, and we trust as the seed is continually sown reaping will surely come.

Sept. 14. A.G.

**QUEENSTOWN.**—We are, indeed, happy to report that our labor for the year has been blessed at the very start of a new year in the history of this church. We had Bro. J. Anderson with us Lord's day morning, and his remarks were enjoyed very much, a good number being present, also in the evening, when Bro. Wilson spoke, over 70 being present, when at the close of the evening service, 10 were added, and 14 years ago came out and confessed that she loved Jesus and wished to serve Him. She is one of our scholars, and also a daughter of one of our brethren. We heartily congratulate them in their new found joy. May she prove a blessing to all in our prayer for the year. It is indeed a joy to all that had helped to make the past year a success. Sept. 14. R. HARRIS.

To the Editor of the A. C. STANDARD.

DEAR SIR,—I am continually receiving letters from country brethren in your colony requesting information regarding crown lands available for selection in this district. Lately these letters have become very numerous.

Heretofore, I have cheerfully given the information asked for, without any reward, but finding it declining to answer any further communications, as the time, labor and expense are more than I am able to bear.

I know of no other means of reaching the brethren referred to except through your columns.

Yours, etc.,  
District Survey Officer, F. GORRIE,  
Wagga, N.S.W. Sept. 10.

## Loved Ones Gone Before

**FAULKNER**.—At Dunedin, on June 11th, Bro Faulkner died. Our brother was an inmate of the Benevolent Institution, and was deprived of his sight. His character was that of a good man, an earnest Christian, and a willing worker—as far as he was able, for Christ. He sees now, having departed into the presence of the slight-giver.

**BRENNER**.—About the middle of July, Bro Brenner, a warm hearted German brother, fell asleep in Jesus at Mornington, Dunedin.

**KROON**.—On Monday, July 23, Sister Kroon passed away, softly and calmly, into the haven of eternal rest. Sister Kroon was a very old member, having broken bread in Melbourne forty years ago. She was the widow of Bro Kroon, who kept a pastry cook's shop many years since in Dunedin, and for a time she continued the business. Many a brother and sister now scattered throughout the Colonies, have reason to remember the open handed kindness extended to them in Bro Kroon's shop. Our sister died of cancer, but throughout her illness she manifested the quietude and faith of a child in his loving Father. She murmured not, and in the firmness of her belief in God's love, she did much to strengthen the faith of those who visited her, showing how a Christian can die. She has gone, but she has left works which will follow her.

J. I. W.

**PIKE**.—Our dearly beloved Sister Matilda Fanny, daughter of Sister Pike, fell asleep in Jesus early on the morning of Thursday, September 13th. She attended our Sunday School, and eventually gave herself to the Lord, being immersed on Nov. 27th, 1887. She has since been a devoted follower of our Lord. She has always taken a deep interest in the Sunday School, and although for three years past she has not been able to take an active part, still she has always had a deep interest in the Master's work, and the extension of His kingdom. Our dear sister suffered much, but bore it with patience, and was not heard to complain.

Through many long and lonely hours  
We watched thy fading form;  
Gently it melted from our gaze,  
Like snow of winter storm.

But one who loved her more than we  
Has called her soul above;  
Full well He knew what best would be,  
And did it all in love.

Petersham. **F. HALLIDAY**,  
Sep. 14th Secretary.

**HALLIDAY**.—It is with the deepest regret that we receive the following sad intelligence from Bro A. E. Hudson: We sympathise most profoundly with Bro

Halliday and the little band of missionaries in Burma. [Eus.]

Rangoon, Burma,  
17th August, 1894.

Editors A.C. STANDARD.

Brethren,—Thanks for receipt of another number of A. C. STANDARD. Since I last wrote we have been in deep waters of trial. Mrs. Halliday, after a few week's illness, has been taken from our midst to be with Christ, aged 28 years. Within six months of landing in Burma, so glad to rejoice her dear husband and share the toils and vicissitudes of mission work in the jungles among heathens, to be so quickly removed is indeed a sad, sad event to us. Yet a kind Providence doeth all things well and we resign ourselves to His loving kindness and tender mercy even in this separation from our infant mission. Bro Halliday is being sustained, and keeps wonderfully well under the trial. Mrs. Hudson and I are in Rangoon, with our little one, who is very ill in the doctor's hands. There is prospect, however, of my return to Yeh by first week in September. Our work among the Talaings gains strength. With much love,

Yours in Jesus,

ALFRED E. HUDSON.

**KELLY**.—It is with sorrow that we have to record that the hand of death has been busy amongst us again. Our Sister Kelly, who was for sometime a member of the church in Swanston-st. and afterwards of Malvern, passed away yesterday morning the 15th inst., after a lingering illness of some months, borne with Christian fortitude. Was duly interred by Bro. Cameron in the St. Kilda Cemetery this afternoon in the presence of a number of brethren and friends. She has left a husband and six children to mourn her loss, but they have the blessed assurance that their mother is with the Lord, whom she served and loved.

One less on earth.

Its pain, its sorrow, and its toils to share,  
One less the pilgrim's daily cross to bear,  
One more the crown of ransomed souls to wear.

Malvern, Sept. 16. **B. HUNTSMAN**.

**SHIPP**.—On the 25th July, 1894, our dear sister passed into that rest that remaineth for the people of God. Her call was sudden, but she was ready to meet her Lord, whom she loved. We deeply sympathise with those she leaves behind, but we trust they will all follow in her footsteps, then they will meet again in that land where parting is no more. Our sister was a member of the church at Hindmarsh for over 20 years, and a most cheerful Christian. To know her was to love and esteem her. She was also a great peace maker. Our sister had had her full share of the trials of this life, and now she is gone to

receive her crown, which is given to those who love God.

On that happy Easter morning,  
All the graves their dead restore,  
Father, sister, child and mother  
Meet once more.

## Acknowledgments.

### RESCUE HOME.

Gratefully Received: Mrs. Hart, Lygon st. 5/-; Mrs. Halsy, W.C.T.U., 5/-; W.M., Berwick, 1/6; Col. card, Three Friends, 3/-; Col. card, Mrs. Lucas, Ballarat, 9/6; Mr. W. R. Rowles, Warren, N.S.W., £1 17s; Mr. T. Richards, Ybarabum, 5/-; Mr. Clerch, London, 10/-; Col. card, Miss Gordon, Brisbane, Q., 16/11; Mr. Hatchman, Zeeburg, Q., 2/-; Mrs. J. A. Davies, Hawthorn, £3; Southland, N.Z., 10/-; Promise, 2/-; Col. bag, Mrs. Vincent, Adelaide, £1 10s; Col. bag, Mrs. Henshaw's Bible Class, Adelaide, S.A., £1 4s.

NOTE.—£5.45 are needed to balance our ledger.

**J. PITTMAN**, Aisle Avenue,  
Armadale, Victoria.

### VICTORIAN MISSION FUND.

#### RECEIPTS TO 23RD SEPT.

Bro. W. Baird, £1; Sis. A. E. Ellingworth, £2; Bro and Sis. Lee, Colac, £1 10s; Bro Mann, Warragul, 3/-; Church, Bet Bet, 13/3; Church, Malvern, £1 4s. 6d; Doncaster, per Sis. E. Gill, £1; Croydon, per Sis. Bishop, 10/-; Lancefield, 6/0. Total, £6 11s. 3d.

**W. C. THURGOOD**, Treas.  
357 Swanston-street, Melbourne.

### FOREIGN MISSION FUND.

Church, Mataura, N.Z., £2 2s. 6d.; Church, Papakura, N.Z., £1 13s; Doncaster Sunday School, £1 9s. 4d.; "S", Toowoomba, Q., £2. **W.C.T., Treas.**

### BRO. D. MACALLISTER FUND.

A Friend, per F. G. Dunn, 15/6; Church at Hawthorn, per Bro. Brice, 2s; North Fitzroy, per J. M., 10/-; T. Potter, 10/-; M. Lawrie, 20/-; H. J. K. H., 5/-; W. C. Hooper per A. B. Maston, 20/-; H. W. Crouch, £3. The Brethren at Elphinstone, £3. **W. C. CHALLEN**, Treas.  
259 Lit. Collins-st., Melb.

### SUBSCRIPTIONS RECEIVED.

With Thanks—Rodgers, 25/-; J. Thurgood, 11/6; Froggatt, 10/-; W. Baird, 5/6; Mrs. Bullivant, Mrs. Eastwood, R. Lawrie, Mrs. James, Pollard, McPhee, Mrs. F. Santo, Faa, Mrs. J. Taylor, Mrs. McGuire, Jas. Wilson, J. M. Goldsworthy, Haum, 5/-; Higgins, 4/-; Massey, 3/-; Kinnear, 3/-; F. G. Smith, 2/6.

**M. McLELLAN**, Manager  
251 Swanston-st., Melbourne.

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