

# THE AUSTRALASIAN CHRISTIAN STANDARD

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## Current Topics.



### SACERDOTALISM—

The following clipping from the *Christian Commonwealth* may be worth reading by any preachers of the gospel, who desire to be known as "the pastor," or who have ecclesiastical leanings in the matter of dress, or, indeed, in any direction:—"A new and alarming cry comes from the Church camp. It is said that everywhere Church attendance is tending to diminish. Popular preachers here and there crowd the churches. Ornate services are also a success in many quarters. It is said, and that by Churchmen who are telling the plain truth, that genial clergy who are not too scrupulous as to the blending of the world and religion, get together a large congregation, chiefly consisting of women and lady-like men; but thinking men, who influence and control elections, are in many districts being driven out of the Church by the sacerdotalism and the want of anything like spiritual power in preaching, which mark too many parishes. In spite of the increased vitality and the magnificent work which is being done by the Church of England, the vast majority of elections never enter

a church, are totally indifferent to their future, and in many cases keenly antagonistic. We are not the authors of these statements. We simply repeat what authoritative Church organs are declaring. They ought to know. Some clergymen have again been discussing the causes of diminishing attendance at church. They cannot agree, except as to the lamentable fact that "church attendance is very bad and is getting worse." Here is a terrible condition for the clergy to face. Yet many of them are blind to it, and are fretting away their earnest efforts in the cultivation of ceremonial or the discussion of sacerdotalism. Let us offer one little fact to the clergy. It is a serious item, which we can assure them is true. The masses of the people are not deliberate or avowed infidels. They know too much about sickness, pain, poverty, struggle and death. But they cherish a secret contempt for the astounding clerical pretensions of many professional ministers of religion, especially of those who air their priestcraft in their garb, their manners and their assumptions. A "priest" seems doomed to set himself upon a pretentious pedestal as a being apart. The people do not like all this. They seldom express any active dislike, but they quietly fall off in thousands. Of course the

clergy as a body are not likely to see the force of this. But here, all the same, is one of the worst causes of indifference. Priestcraft is the poison of piety, and the poison is actively at work.

### SENSATIONALISM IS THE

PULPIT.—A Boston paper thus rebukes the evil of sensationalism in the pulpit: "Newspaper reports recently described a strange scene at a Methodist church in a Massachusetts town in the Connecticut River Valley. On the previous Sunday, the pastor, as had been advertised, preached a sermon about the bicycle. A large company of wheelmen rode in from the neighboring towns, the band of a certain bicycle manufacturing firm played selections in the chapel and gave a free concert outside, and the other accompaniments of a picnic were not wanting. A ladies' wheel manufactured by the company above referred to and decorated with flowers was placed in front of the pulpit. The minister drew many lessons from the bicycle, being careful to mention the beauty of the one made by the particular firm whose band was present. The whole performance must have been about as appropriate as if some favorite trotting horse had been placed in front of the pulpit and an address had been made drawing religious lessons from

his fine points. Such a profanation of the house of God as we have described possibly may not have been intended as an advertisement of a cycling company, but, with the best possible construction, it is to be hoped that the ministers who approve of such a performance are few and far between."

### THE PASTEUR CRAZE.—

That appalling pathological mania, says the *Christian Commonwealth*, Pasteurism, has caused another tragedy. There is no bigotry like that of certain scientific men and their dupes, and therefore these will only burden their hearts when they are informed that the 263rd victim of Pasteur's method has met his doom. Lieutenant Malcolm Stevenson, of the 93rd Highlanders, has just met his death from a "peculiar form of hydrophobia," after treatment by Pasteur. Eminent medical men in France are rising up deliberately to accuse M. Pasteur of failure, and worse, for they are affirming that not only does he not cure hydrophobia but he gives it. But nothing seems to be of any avail to stop quackery in the in the name of science. The age of empirical quacks is in full blast. Only a few people seem to keep their heads. In England Dr. Dalinger has spoken out about the absurdities of Prof. Drummond's *Ascent of Man*, but he is like a voice crying in a wilderness, although a noted American has likened that work to a "sack of sawdust." But it is amazing how hastily the leaders of the people unite to serve out sawdust, pretending that it is sugar. Where is the great Koch with his consumptive cure? Consumption, alas! flourishes, but the great curer is not heard of! What has become of all the worshippers who about the same time built altars to Darwin and the writer of *Exit Homo*? Some

time ago anybody who had not just swallowed *Nature* and the *Supernatural*, would have been looked at with unutterable pity in any company, but anybody who should now venture to commend that booklet, would be voted a bore. So it will be tomorrow with Pasteurism, and some manias that absorb so much of the superficial intellectualism of the age.

### THE PROBLEM OF CHURCH MUSIC.—

Edward Dickinson, in *Music for August*, as quoted by the *Literary Digest*, under the above headline, discusses the subject with much ability. We quote (says the *Christian Leader*) a paragraph or two as showing that modern church music has had its golden day, and also as showing how utterly "scientific music," sustained by organ and choir, has failed in impressing the general public.

"When a society engages a number of solo singers . . . encourages the choir to perform pieces of a showy *ad captandum* character, graciously allowing a few moments for prayer and remarks by the minister, who is inspired by the consciousness that he is the least valued member of the troupe, for the time being, and all to advertise the church as a place of entertainment—what shall we say of it? . . . The irregular doings of many choirs, their ignorance of the proper limitations of artistic display in the house of God, or their frequent contemptuous indifference, can always, in the last resort, be laid at the door of the church authorities. It is not uncommon to find organists and choir-masters who are irreligious men, sometimes open scoffers at Christianity. The last thing that some churches would ask a candidate for such a position is, Are you a Christian believer? . . . How many a clergyman has come down from his desk, after a Sunday service, sad at heart because he felt that the serious impression he had hoped to make upon his people had been nullified by the exploits of the choir or organist! The intrigue and hargaining for showy singers which goes on just before the 1st of May in the churches of New York and other cities; the negligence that turns loose raw, unthinking boys and girls upon the organ bench, with no fatherly injunction in regard to the solemnity of the office; the absurd 'music committee' system which puts the election of singers and the whole

direction of musical methods into the hands of men who are utterly ignorant of music in general and of its adaptation to religious service—these are some of the contrivances which bring the music service into a state at which the irreverent scoff and the judicious grieve. It may be that at the bottom of all this lies a lack of real respect for music which still characterises us as a nation. At any rate it betokens a disregard of the meaning and office of music in divine worship. . . ."

The inference to be drawn from the above is that the path of safety lies in demanding that the church find authorisation for its worship in the New Testament, and not from any other source—not even from the Old Testament, and that it be borne in mind that all true worship is spiritual. God is Spirit, and these that worship Him must worship Him in spirit and in truth.

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## Christian Standard.

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### PUBLISHER'S NOTICES

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PURITY, PEACE, UNITY, LOVE, POWER.

### THE BIBLE AND THE CRITICS.

SECOND PAPER.



RECENTLY Lord Salisbury delivered a masterly address before the British Association. This Association is composed of men who form

the "advanced guard of modern thinkers." Nevertheless, his lordship did not hesitate to challenge the conclusions which many scientific men have reached regarding the origin of the organic and inorganic world. In the course of his address he asked his audience of physicists, "If the earth is a detached bit of the mass of the sun, as cosmogonists love to tell us, how comes it that in leaving the sun we cleaned him out so completely of his nitrogen and oxygen that not a trace of these gases remained behind to be discovered even by the sensitive vision of the spectroscopist?" Commenting on this the *Christian Commonwealth* says: "Now, this puzzle is interesting indeed. Any student who has read some of the most recent and fascinating treatises on the sun and the working of the solar system, is well aware that the most brilliant and popular astronomers of the day generally lay it down with no little dogmatism that this earth and our other planets are so many revolving detachments of the same nebulous mass which formed the sun. When this is dogmatically done, many students hasten to swallow every proposition thus offered." But it may be asked, "What has this to do with the Bible and the critics?" Simply this, that it conveys a most important and salutary lesson at the present time, and that lesson is, that there is no occasion to accept any theory dogmatically asserted by "the advanced guard of thinkers" if it is at variance with common sense. And as in the theories of the destructive critics as well as in those of the scientists, there are many things that do not commend themselves to the common sense of the ordinary student, he is under no obligation to swallow every proposition which is offered him. In the religious, as well as in the scientific world, the community has a right

to demand that every proposition which is put forward shall be abundantly substantiated before it is accepted as a basis on which to build.

The proposition regarding the non-Mosaic authorship and later date of the Pentateuch, so dogmatically affirmed as an assured result of modern criticism, is no more susceptible of proof than the scientific speculation which affirms the evolution of man from the lower animals. In regard to the critical affirmation and its reasonableness, Professor Harper, of Chicago University, may be allowed to speak. He says:—

"1. It fails to account for the work of the prophets—a work the basis of which is already in existence. 2. It takes away, practically, all literature from the very period which under ordinary circumstances would have been expected to produce literature. 3. It masses the literature of a nation in a period the activities and circumstances of which were not of a character to originate or produce. 4. It is opposed to an adequate conception of the personality of Moses and of the condition of Israel under his leadership. 5. On the ground of the theory of the development of history, it fails to account for the effects of Israelitish traditions and history. 6. The argument from silence is pressed too far. 7. It is easier to explain the contents of the priest code on the supposition of comparatively early origin, than the supposition of invention in the latest period. 8. The treatment of the Tabernacle is a most exaggerated one and without foundation. 9. The supposition that the priest code with its new laws and festivals, new order and modes of worship, was essentially new in the latest period and was introduced unsuccessfully in opposition to the code already in existence, is improbable. . . . The theory of Wellhausen is really a monstrosity and

intellectually untenable. It requires more of the miracle of faith to believe it than to believe the Pentateuch as it stands."

Now, Professor Harper has shown much sympathy with the "higher criticism," consequently the above coming from his pen must carry considerable weight. Certainly what he says will appeal to the common sense of our readers, at any rate with all those who are capable of independent thinking.

The existence of the Samaritan Pentateuch has not, in our opinion, received adequate consideration. It is true that Gensenius has dismissed it from consideration by proclaiming it to be a copy, more or less correctly taken from the Hebrew of the post-exilic period. It is admitted to be as ancient as 500 B.C., or about the time of Ezra and Nehemiah, but its existence prior to that period is denied. We do not know on what critical grounds it is rejected as evidence against the assumptions of the "higher critics," but we are very sceptical in regard to the declaration that it was copied from the Hebrew after the captivity. The bitter animosity existing at that time and onwards between Samaritans and Jews, makes such a suggestion highly improbable. The Samaritans assert that their Pentateuch is nearly as old as the days of Moses, and no adequate reason has yet been given for disputing the substantial correctness of their statement. It is not unreasonable to expect that the Samaritan Pentateuch may yet play an important part in the present critical controversy. It may be said just here that the most famous copy in existence is the Synagogue Roll at Nablous (the site of ancient Shechem), where the Samaritans, now but a few hundred in number, still cling to the ancient seat of their race. It is guarded with the most sacred care, and seldom exhibited

even to their own people, except on the Great Day of Atonement.

Conclusions of critics regarding ancient manuscripts cannot always be regarded as final. They have made mistakes before and will make them again. Considering how great a controversy can be raised on the question as to whether Shakespeare wrote the plays bearing his name—plays written in the 17th century—we are not surprised that critics can cause so much dust to fly over manuscripts whose age goes back thousands of years. A certain writer expresses the opinion that in the distant future the critics will have a lively time of it when they come to examine our present Bible. The introduction itself will give ample scope for critical controversy. "The Holy Bible, containing the Old and New Testaments (translations diligently compared and revised), by His Majesty's special command, appointed to be read in the churches." "The fiftieth century critic will be able to make out clearly by such passages as this that the whole of the Old Book appeared first in the days of King James of England. And they will have interesting times over the question whether the original compilers prepared the marginal readings and references and lesson helps as they appear in the Oxford edition. Ah! it will be something to be up in the 'higher criticism' in those days."

In our next issue we may have something to say about Christ and the critics.

## Editorial Notes.

"**Joyful Tidings.**"—Bro. Sydney Black's little paper puts in a regular appearance at our sanctum, and as a rule, as its name implies, brings "Joyful Tidings." Bro. Black is nothing if not enthusiastic, and his enthusiasm over runs into the paper. His mission in London seems to be taking root, and already good work is being done.

**The Almanac for 1895.**—This sheet, which has become an institution amongst us, will make its appearance about the beginning of December, in time to reach all the Australasian churches by the first of the year. We have not seen the proofs, but Bro. Maston assures us it will be up to the standard. Price 2d, post or carriage paid in any part of the world. Send your orders!

**Age 95 Years.**—The death of Dean McCartney at the venerable age named above is a notable event. For 70 years he was constantly engaged in preaching, nearly fifty years of that time having been spent in Melbourne. He was not a great preacher in the ordinary acceptance of that term, but by his faithfulness and uprightness of life he succeeded in impressing his individuality on the community. He preached the Sunday week before his death.

**A. C. Standard Co.**—The twenty-first half-yearly meeting of this company was held on Tuesday evening, 16th Oct. Bro. Thos. Smith, M.L.A., presided. The half-yearly financial statement and report were submitted and adopted. The following brethren were elected as a committee during the ensuing six months:—Thos. Smith, F. G. Dunn, J. E. Laing, W. C. Craigie, W. C. Thurgood, R. Lyall and A. H. Maston. The last named being appointed in place of Bro. A. Shaw, who has removed to Perth, W.A. Brethren W. J. Phillips and Bryden were re-elected as auditors, with thanks for past services. The committee desire us to bring under the notice of subscribers and agents the large number of outstanding accounts, amounting to £130. As we are largely in arrears to our printer it is expected that a hearty and immediate response will be given to this appeal for payment of subscriptions. In fact it is a source of serious embarrassment both to the Standard Committee and the printers. All agents who have cash in hand, as well as subscribers, should remit without delay.

**From Home.**—Anything from "Home," as the ordinary Colonial calls England, is always of interest. The "Churches of Christ Year Book," containing the report of the forty-ninth annual meeting of the churches in the Mother Country, is now before us. It came into our hands accidentally, however, as our good brethren in the Home land never do us the honour of sending us either a copy of their Year Book or Almanac. Of course this omission is an oversight, and will not occur again, at least we hope not. There are 168 churches in the co-operation, with a membership of 10,297, showing a net increase of 413. Our Victorian Committee sometimes gets frightened over its finances, but at one time during the year the English Committee was behind £600 and closed the year with a debit balance of £200. Out of the £700 con-

tributed, one brother gave £700, another £100, and two others gave £50 each. But there is one thing our English brethren know how to do, and that is how to make their papers pay. The Bible Advocate committee have a balance of £243 17s. 10d. Imagine one of our Australian editors in that happy position!!! The *Bible Advocate* has a circulation of 3,250, and this in a membership not larger than that in Australia. That's the secret of its paying!!!

**President's Address.**—The forty-ninth annual meeting was presided over by G. Collin. The address which he delivered was a masterly effort, and is reported in full in the Year Book. In his opening remarks he made kindly reference to the late David King and other warriors who have gone home. "David King has left us and joined the great majority. The first meeting I was ever at, James Wallis, of honoured memory, was in evidence. His was a guiding hand and a controlling spirit; sometimes impetuous and fiery, but ever earnest for the truth. He passed away at a ripe age, having served his generation. G. Y. Tickle, who was my beloved uncle, and 'my ideal' of a Christian gentleman, stands out next among the stalwart defenders of 'the faith open to all delivered to the saints.' He passed away full of days and full of honours. His memory is a sweet heritage. I mention also Alexander Brown, than whom none were more skillful in handling the sword of the Spirit, either in the way of exposition or in the arena of debate. His was a clear intellect and a brave heart. He overthought that intellect, and passed from us under a cloud, since last we met. There was left to us David King, like Saul among the prophets—head and shoulders above all the rest. Now he has passed away full of years and full of honours. It was my solemn but much-valued privilege to say a few words of fraternal admiration of him by the side of his open grave. Since then a brother has asked me the question, 'Did you forget that the subject of your remarks was human?' I will not mention that brother's name. He, too, loved David King much, but he has a wholesome dread of hero worship, which I also possess. I would not take my cue from any man, nor would I condescend to the meanness of man worship for untold gold. The query, however, may voice the feelings of others as well, so I will answer it here and now. My brethren, I did not forget that the subject of my remarks was human, nor will I forget it to-day. But if that brother (and the same may be said of many another I could name) should need that anybody speak for him under circumstances of a like kind, I presume I will try as nearly to forget the human in him as I tried to forget the human in David King."

"The Coming Struggle."—Bro. Collin

thinks there is war in the air, and did not forget to tell his audience that he thought so. Of the primary dangers he spoke as follows: "On the one hand material philosophy is weaving a subtle web of doubt around the ancient oracles regarding the origin of our race, and weakening the faith of some. On the other hand, men of light and leading in the religious world, are eagerly exhorting one another to lay aside the creeds and shibboleths of sectarianism and to seek organic and moral unity, on the basis of Holy Scripture. Of the first mentioned class we need have no fear, if we abide in the truth as we have been taught. From the unionists we may expect some involuntary assistance. Let us be as those who watch for the morning. There are incidental dangers all around us, and among us, against which we will need to guard."

"**Some New Thing.**"—The speaker declared that modern, so-called philologists and theologians are like the Athenians, always looking for something fresh, and in their efforts to find it have said some funny and foolish things. "If you quote Paul or Peter, James or John, these writers reply, 'Yes, oh, yes, that is Paul's view.' Pauline theology was good for *his time*, but we must have some more progressive ideas now." The modern jargonical way of putting it is, "That the red-dressed Christology of Christ is of a higher character and more sublime than the Christologies of Paul, Peter, James and John." What does all this tend to? It tends to the casting out of the Apostles of our Lord from the twelve thrones on which He established them, and from which they were to promulgate the laws of the new institution of grace, in order that those thrones may be occupied by principals of colleges. That professors of theology may assume their seats, and bring the minds of men under bondage to their changing creeds and their ever-multiplying whims and fancies. My brethren, better Popery, pure and simple, than the ever-changing fancies and the unchanging conceit of modern critics and theologians. Old and New Testament are alike defective. The reputed books of Moses are—some parts of them—found to have been written ages after Moses' day; because, forsooth, it has been discovered that there is a finer culture in one part than in the other, a culture that could not have been soenough to appear where it does. Indeed, it has come to be a question with such men whether ever there was a Moses at all."

"**The Creation Story.**"—The president of the yearly meeting has the old-fashioned faith in the Bible, accepting the old and well-tried statement that "Where the Bible speaks, we speak; where the Bible is silent, we are silent." I affirm that it holds the field against all comers. It must not, either, be allowed to mean "That when the

Bible is silent, *we are free.*" Once let that be admitted and we are lost, and our cause is lost through our own folly. To admit that there are some elements of the new institution as to which Christ has left us to our own freedom of choice, is to court strife, contention, and every evil work. It means every man his own theologian. Throughout the whole New Testament the claim of the apostles was that the message they carried was the **WORD OF THE LORD!** **THE WORD OF HIS GRACE!** **THE WORD OF SALVATION!** **THE WORD OF THE GOSPEL!** Again and again we find this claim made; that the message was the Lord's message. The messengers claimed to have *the word of Christ*. Things that had been hid from ages and generations had been revealed to them by the Spirit, &c., &c."

"**The Higher Critics.**"—These gentlemen occupy a very low place in the mind of our president. "For myself, I am sick with the futile and puerile controversies of our time, as to the quality, measure, and value of inspiration as illustrated in the teachings of Peter, Paul, James, and the rest." The Christology of these men and the Christology of Christ Himself are compared and contrasted and dented upon in the learned jargon of the theological seminaries of the day, and with such iteration, that even our well-trained brethren are sometimes almost led to think there must be something in it. Thousands of the less instructed, with empty hearts and gaping ears, listen to, and read these things and cry—"Wonderful, is it not?" "What an age this is for erudition!"—how much we owe to the critics! Yes, we do owe much to the critics—much sectarianism—much scepticism—much atheism. When all that they have given of real spiritual worth to our common faith is totalled up, and when we have gauged the glory given to them by the advantages gained, we may well say "much ado about nothing." We must accept the testimony of apostolic men or reject it altogether. They either taught the Word of the Lord, or they did not! Either they had their commission from the Lord or they had not. It was either the Lord's message or it was not! If they did not know how they came by the knowledge they imparted, nobody else knows, nor can any find out at this time of day. The faith of Christians must not be a matter of uncertainty, or of doubtful disputation. It must not consist of any theory of Paul's opinions. It must rest on God's word, Christ's word, the Holy Spirit's word. It must be a sincere trust on the person and mission of our Lord Jesus Christ. It must rest on matters of fact well authenticated and without dubiety."

We would like to give other extracts, but our space will not permit.

**The Australian Weekly.**—A new paper

with this title has come into existence, and been added to our list of exchanges. It deals with matters affecting religion and politics from an undenominational standpoint. From its list of prominent contributors it promises to be of a very cosmopolitan character. There is ample room for a new paper which can devote some attention to current topics, and especially to legislative matters as they affect the general good. We cordially welcome our new visitor, and although these are not very encouraging times to enter upon such an enterprise, still we wish it a well-deserved success.

**Mrs. E. W. Huntman.**—We regret to have to record the death of Mrs. Huntman, wife of our Bro. W. W. Huntman, preacher for the church at Cronulla, N.S.W. She died Oct. 15th, and on the afternoon of Oct. 17th, the remains were interred in the Melbourne General Cemetery in the presence of brethren from the most of the Melbourne and suburban churches. Bro. A. H. Bryant read appropriate scriptures, Bro. W. Forbey gave a short address, and the choir of the church at N. Fitzroy sang a few selections of suitable music. We extend to Bro. Huntman, and Bro. and Sister Cowley, the father and mother of Mrs. Huntman, and other friends our sympathy.

**R. A. Moore.**—This brother, well known to many of the Victorian brethren, died suddenly in Melbourne on Oct. 19. Bro. Moore was a State School teacher at Tatura, and had come to Melbourne for a few days rest and change. On the day of his death he went in company with Bros. Lee (of Colac) and Thurgood to Bro. Thurgood's farm at Ringwood, where he spent the day pleasantly about the place. In the evening he was returning in the train with the same two brethren when his head fell forward. All was done for him which could be done, but he never spoke. In ten minutes after his arrival in the city he was being treated in the Melbourne Hospital, but he died in less than 10 minutes after admission. The medical authorities in the hospital were very kind, and did all in their power, but he was beyond all hope when he reached the institution. Bro. Moore leaves a wife and a family of 13 children, who reside at Tatura. C. A. Moore, the well-known preacher, is a brother of the deceased, who himself was an acceptable preacher, and will be greatly missed by the few brethren in the Shepparton district. The remains were buried in Melbourne on October 20th.

**Endeavor Union.**—We have a flourishing S.S. Union of the Schools in Victoria, now there is just formed a "Christian Endeavor Union." The first meeting of the Union was held on Monday, 22nd Oct., in the Swanston-street Chapel, Bro. Lewis presiding. After an address by the president, and a number of "sustaining prayers," interspersed with suitable hymns, Bro. F.

M. Ludbrook gave an address on "The Pledge." He spoke under three heads—1st, The Endeavourer's Public Life; 2nd, Private Life; and 3rd, The Source of Life. The meeting was well attended and a very enjoyable one.

## Lord's Day Readings.

[The thoughts here presented are upon the lines 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.]

### NOVEMBER 4th.

OLD TESTAMENT.—1 Kings 18: 17-40.

NEW TESTAMENT.—Luke 3.  
CONNECTING LINK.

#### Repentance Involves Reformation.

In this chapter we read of John preaching the baptism of repentance unto the remission of sins, John was making straight the way of the Lord, and therefore taught in germ what Christ more freely revealed. Here he teaches the sterling doctrine that mere sorrow or profession of repentance is not sufficient, but that all persons must prove their repentance by a change of conduct. Thus He charges His disciples to be benevolent and just. They are to give apparel and food to those in distress. The publican is to exact no more than is due to him, his greedy appetite for gain is to be repressed. The soldier is to be satisfied with his wages, and not use his peculiar position to hurt any one. This change is evident in every true conversion. When Zacheus was moved by the presence of God he stated that he gave half his goods to the poor, and if he had wronged any man he would restore to him fourfold. When the Ephesian idolaters were converted they made a bonfire of their expensive books, by whose aid they had deluded so many. When the Philippian jailor was converted, he proved his repentance by washing the stripes of the men who had been wrongfully punished and imprisoned. Repentance therefore involves, as

John taught, reformation, and every true convert will deem it his or her duty to make restitution for the mistakes of the past.

### NOVEMBER 11th.

OLD TESTAMENT.—Deut. 8.

NEW TESTAMENT.—Luke 4.

CONNECTING LINK.

"Man shall not live by bread alone, but by every word of God."

Systems, like secularism which deal only with this worldism, are mere gospels of the stomach, and do not meet all the requirements of man. Man is a triune being, composed of body, soul, and spirit. Christianity provides for the fullest development of all three. It teaches us to nourish and strengthen our bodies, for they are the temples of the Holy Spirit. It was the custom among the Spartans at certain periods to call out their young men to stand in a state of nudity before the Ephors who examined them. If a young man was found to be well knit, strong in muscle, borne of healthy exercise, he was applauded. But if it were found that his body contained much adipose matter, and that his flabby and feeble conditions betokened laziness and neglect of discipline, he was straightway dealt with and severely punished. Christianity does not enforce the strict discipline of the Spartan, but it certainly calls for a periodical examination of the physical as well as the mental and moral man. Paul in many passages strongly denounces effeminacy among men, and therefore fosters physical manhood. In like manner Christianity prizes intellectual strength. Paul was a student, and valued his books. The books and parchments he left at Troas must be sent to him; they would cheer his lonely hours, and build up his great intellect. Timothy must study, for without it he could not be a workman, who needed not to be ashamed. Physical and intellectual development were, however, both subject to the higher object—spiritual growth. This could only be

accomplished by the acting up "to every word of God." Thus the theme of this morning's lesson brings before us the great object of human life, which as the catchism puts it, is to glorify God and to enjoy him forever.

### NOVEMBER 18th.

OLD TESTAMENT.—Psalm 147.

NEW TESTAMENT.—Luke 5.

CONNECTING LINK.

"He sendeth forth His commandment upon earth, and His word runneth very swiftly."

In our New Testament lesson we have the progress of the gospel compared to a great draught of fishers. The miracle here recorded becomes an object lesson of the mission of our Saviour. The fishes are the Disciples of Christ. This world is the sea in which they spread their nets. It is a deep sea, and if the net be that of the gospel, sooner or later a big draught rewards the efforts of the weary toilers. These disciples had toiled all night, yet were not dispirited by want of success. At the command of Christ they once more threw their nets into the sea. Let us not be discouraged by successive failures, but let us go forward, remembering that the millenium is in front of us, and that the gates of hell shall not prevail against the Church.

Hope on till the last;

Till the morning breaks,

And the storm is past,

And the sun shines o'er the sea.

### NOVEMBER 25th.

OLD TESTAMENT.—Lev. 24.

NEW TESTAMENT.—Luke 6: 1-20.

CONNECTING LINK.

"That the Son of Man is Lord also of the Sabbath."

Many thoughts crowd on the mind, as we contemplate the action of Christ justifying the conduct of his disciples in plucking the ears of corn on the Sabbath. One might on this and kindred passages write a chapter on mistakes of Seventh Day Adventism. To the Jew the most important events in history

were the finished work of creation and his liberation from Egyptian bondage. The Sabbath commemorated both these events, and therefore the Jew in all ages has carefully conserved this institution. Christ taught that it was subject to His Lordship and to the needs of man. We no longer keep it, for it no longer commemorates the most important events in our history. To us the finished work of redemption and the liberation of man from the penalty and sway of sin is vastly more momentous than either the work of Creation or the liberation of the Jew. Hence we assemble ourselves together to worship God on the first day of the week, for around that day cluster the hopes and aspirations of a redeemed world, on that day Christ arose triumphant over death, and on that day the Church of Christ was formally opened, and the apostles immersed in the Holy Spirit. Therefore if one day in the week should take pre-eminence over another it should be one hallowed by such sacred and beautiful associations. I.S.

## Hearth and Home.

By A. H. BRYANT.

### UNDERSTOOD.

I know I do not trust Thee, Lord, enough  
To merrrow, if the pathway grew too rough  
For my weak feet to travel, I should pause,  
And murmur that Thy face was hid because  
I cannot see Thee in a darkened place;  
I need the sunshine to behold Thy face.  
I do not trust Thee, Lord. Then patient,  
mild,  
He answered lovingly, "I know it child."  
My heart is cold against Thee, then I cried;  
If Thou to day wert walking by my side,  
If Thou and I were walking by the sea,  
And Thou shouldst whisper softly, "Follow  
Me,"  
Those words the centuries have found so  
sweet,  
I think that I should rise with lagging feet,  
My heart would feel no rapture quick and  
wild,  
Again he answered, "Yes, I know it, child."  
I am not content, Lord, I am not true,  
The things I could not are the things I do  
I am so weary, there are clouds between,

My words are harsher, wilder than I mean  
Not over pastures smooth, but rocks and  
stone.

I walked to day, and I have weary grown.  
More softly, tenderly than angel's call  
The Saviour answered, "Child, I know it  
all"

—N. Y. Obituar.

There is a quaint story told of a couple of Scotch ministers who were taking dinner together one summer day in a little parsonage in the highlands. It was the Sabbath day, the weather was beautiful, and the bubbling streams were full of trout and the woods full of summer birds. One turned to the other and said: "Mon, don't ye often feel tempted on these beautiful Sundays to go out fishing?" "Na, na," said the other, "I never feel tempted, I just gang." The old Scotchman unconsciously uttered a great truth. There are some people who do not need to be tempted. They go so quickly that the devil does not need to waste any strength or time upon them. It is when we resist we feel the strength of the current. It is when we are determined to do right that we are tempted to do wrong. It is the better nature that the enemy approaches, and the other goes after him of his own accord. Therefore the nearer we are to heaven the more closely we touch the confines of the world of evil.

### CARRY THEIR OWN BRIMSTONE.

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a canting voice, "Bishop do you believe in a hell?"

I said, "Are you anxious to know what I think of hell?"

"Yes," said he.  
"Well," said I, "the best answer I have ever heard came from a poor negro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this willful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room and said, 'Auntie, I am gwine to believe in a hell no more. If dat is any hell, I jest wants to know where dey gets all dere brimstone

for dat place; dat's zaftly what I would like to know.'"

"The old woman fixed her eyes on her, and, with a tear on her cheek, said: 'Ah, honey darlin', you look out you don't go dere, for you'll find dey all takes der brimstone with um.'"

I then said, "Is there any other question in theology you would like to ask?"

"No," said he.

And he went home, I hope, with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone" even in this world.—*Bishop Whipple.*

### NOT ALTOGETHER HARMONIOUS.

The choir was singing a new arrangement of the beautiful anthem, "Consider the Lilies." The pure, sweet voice of the soprano rose clearly and distinctly in the solo:

"They tol-ol oil not,  
They toil not,  
They toil not,  
Ny y-ther do they spin."

She paused, and the tenor took up the strain:

"Nee ee ee-ther do they spin,  
They tol-ol oil not,  
They toil not,  
They toil not,  
Nee ee ee-ther do they spin."

The tenor ceased, and the basso, a solemn, red-haired young man, with a somewhat worldly-looking eye, and a voice like a fog-horn, broke in:

"Nay-ay-ther do they spin,  
They tol-ol oil not,  
They toil not,  
They toil not,  
Nay-ay-ther do they spin."

Then the voices of the three were lifted up in semi-chorus:

"Ny-y-ther  
Nee-ee ee-ther  
Nay-ay-ther do they spin;  
They tol-ol oil not,  
They toil not,  
They toil not,  
Ny-y-ther  
Nee-ee ee-ther  
Nay-ay-ther do they spin."

"Brethren," said the grey-haired, old-fashioned pastor, when the choir had finished, "we will begin the services of the morning by singing the familiar hymn, 'And Am I Yet Alive?'"

## FIVE LITTLE BROTHERS.

Five little brothers set out together  
To journey the livelong day,  
In a curious carriage all made of leather  
They hurried away, away!—  
One big brother, and three quite small,  
And one wee fellow, no size at all.  
The carriage was dark, and none to roomy,  
And they could not move about.  
The five little brothers grew very gloomy,  
And the wee one began to pout,  
Till the biggest one whispered, "What do  
you say—  
Let's leave the carriage and run away!"  
So out they scampered, the five together,  
And off and away they sped!  
When somebody found that carriage of  
leather,  
Oh, my! how she shook her head  
"Twas her little boy's shoes as everyone knows,  
And the five little brothers were five little  
toes.—*Ella Wladie Wilton.*

## GOOD PRESCRIPTIONS FOR DAILY USE.

Don't worry—"Seek peace and pursue it."

Don't hurry—"Too swift arrives as tardily as too slow."

Sleep and rest abundantly—"The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman."

Spend less nervous energy each day than you make—"Work like a man, but don't be worked to death."

Be cheerful—"A light heart lives long."

"Think only healthful thoughts—  
"As a man thinketh in his his heart so is he."

Avoid passion and excitement—"A moment's anger may be fatal."

Associate with healthy people—"Health is contagious as well as disease."

Don't carry the whole world on your shoulders, far less the universe—"Trust in the good Lord."

Never despair—"Lost hope is a fatal disease."

## PRESENCE OF MIND.

Some one has wittily said that a better thing than presence of mind in danger is "absence of body." But we cannot always be absent from danger, and fortunate, indeed, is any one whose friends are present in body when he is in danger and needs help. The writer once knew a lady who screamed and wrung her hands when a girl was burning to death before her eyes, and made no effort to put out the flames.

Here is an account of two boys, who, by presence of mind and rare good sense, saved the life of their father:—

In Maine, lately, these two boys went out to the woods with their father to see him cut down trees. Through a mistake in calculating how a tree he was cutting would fall the father was caught and pinned to the ground, the tree lying across his body.

At the fearful sight, the boys did not lose their presence of mind, but set to work with energy to save their father. Some boys would have exhausted their strength in vain efforts to remove the tree; others would have run and screamed for help, and meantime the father would have died. The boys did neither of these things. They commenced digging a hole immediately under their father, and in a very short time released him from his awful situation. Their coolness and wisdom were the means of saving his life.

## Original Poetry.

## THE ANGEL'S VISIT.

BY "SPERO BELIORA"

An angel sat restful one bright Lord's day morning,

In a chapel, whose aisles the bright sunlight adorning

Shed warmth and lustre, while each golden ray

Seemed glistening its brightest to honor the day.

In the pews sat the worshippers, sober and grave,

All met to remember the "mighty to save;"

Some wearied and tearful, some joyful and glad,

Both old men and women, the maid and the lad.

In prayer they united, together they sang,  
And loud were the anthems that fell from each tongue.

The angel looked on with a smile of delight;  
For in heaven he sang praises, in raiment of white.

He joyed as he witnessed the devotion so pure,

Nor dreamt aught of evil was present that hour;

But, alas! for the reverence that ought to be there:

When a brother arose to give thanks in a prayer,

The maidens and youths,—though not all he it said—

By their conduct showed plainly, their wisdom had fled

For they talked, oh! so lightly they chatted in glee,

And dreamt not an angel sat there and did

Their idle and thoughtless misconduct, ah rare

Were their thoughts of God's love, as they stood at the prayer.

The angel looked sad and his face wore a frown.

When he passed by the seats, as the aisle he walked down,

He stopped each few steps, and he listened with pain

As he heard the soft chatter of maidens again.

Some talked of their dresses, some whispered of love,

But none saw the eyes that looked down from above;

Those eyes, once so joyful, now grief filled and sad.

Ah, me! I thought he softly, 'tis wicked, 'tis bad.

Can these young folks, who lightly God's presence defy,

Whose sight to be revered, they are fain to deny?

Can they act thus so thoughtlessly? Oh, it is odd!

Such surely are not called children of God?  
The angel returned to his seat by the door,

And the salt tears fell down from his eye to the floor;

While he moaned in his spirit, and whispered, Beware

That the wrath fall not on those who mock God in prayer!

Remember that He is both jealous and great  
Though He loves fallen mankind. He dwells in great state;

And those who are privileged to worship His name,

Must show forth a reverence befitting His fame.

Be grave in His presence, and do not forget  
That such conduct some day you'll have cause to regret;

For the children who idly His honor do slight,

Will be punished as those who do ill in His sight.

The angel enwrapt him around in his wings,  
And grieved o'er the weakness of all human things.

In sadness he passed from the chapel that day

And sped him afar in his high homeward way;

What a message he bore to the courts of high heaven!—

Of the conduct of those to whom God had given

Both health and abundance of temporal joy.

That all in His service they might gladly employ.

But, alas, even in worship they think not of Him,

As they chatter so idly; ah, me, 'tis a sin,  
Ingratitude have, to the Father who gave

His own precious Son that their souls He might save.

The angel he wept as he sped out of view,  
But in silence and sadness I bade him adieu.

## The Central Literary Society.

### THE JUDGE'S SUMMING UP IN THE LATE "TRIAL BY JURY."

THE recent "Trial by Jury" held under the auspices of the above society did not terminate its proceedings in a strictly orthodox manner. This was owing to the

fact that one or two taking an important part in the proceedings were unable to attend further adjourned meetings. Mr. H. W. Sinclair, who acted as judge, was, therefore, prevented from delivering his charge to the Jury. At our request, he has written out what would have been his "summing up," and we now publish it for the benefit of our readers.

**GENTLEMEN OF THE JURY.**—The charge is: "That whereas the defendant, J. K. Henshelwood being a preacher of the gospel, did publicly teach that the sprinkling or pouring of water upon the face or head of a believing person constituted true scriptural and therefore valid Christian baptism, so contradicting, contravening and violating the divine law of baptism presented by Christ and practised by his apostles, and substituting therefore a tradition of man. That whereas the said teaching, together with the practice to which it tends, constitutes a breach of divine arrangement and conduces to the serious hurt of the Christian Church, the said J. K. Henshelwood is thereby guilty of a grave misdemeanor against the High Court of Heaven."

To this charge the defendant pleads guilty of the act, but not guilty of the intent and consequences.

The indictment comprises five counts: the first, the defendant admits and your verdict must be in accordance with that admission. Of the other four, probably for want of time, and owing to the trial being restricted to two nights, the counsel for the prosecution only addressed himself to one, consequently you will not be required to bring in any verdict upon those counts not discussed.

The issue placed before you is, therefore, restricted to the clause, "that sprinkling or pouring of water upon the face or head of a believing person, constituted true scriptural and therefore valid Christian baptism." This the prosecution affirms to be contrary to the Divine law, and the defendant joins issue thereon.

In order to determine this issue, it is requisite that you should be fully persuaded as to the true intent and purport of the law authorizing and enjoining the act designated as "Christian Baptism." To influence that persuasion the counsel on both sides

have directed their energies, and the whole of the evidence submitted to you is that of experts in Greek, the language in which the law was first promulgated.

Briefly stated, the intent and purport of any law is to be discovered by two processes taken in conjunction. The first, to find the true and correct meaning of the word or words used in the original, as ascertained from the highest authorities, or where these differ, by such a preponderance of testimony as to leave no room for doubt. The second, by the light thrown upon that meaning by the action of those who, at the time, or near to the time, when the law was first enacted, put into practice the precept of that law.

In this case, the main question is the meaning of the word "Baptizo." Associated with this is the meaning of the prepositions, *en, ex, et, apo, para* and *hupo*; and thirdly, the local circumstances surrounding the recorded cases where baptizo and its derivations are used. From a careful and intelligent examination of these you may, though not Greek scholars, be enabled to throw a strong chain of circumstantial evidence sufficient to carry the necessary weight of conviction to the unprejudiced mind. To this end, I think it my duty to impress upon you certain fixed laws, which you should keep in mind.

1st. In every language, every word has a first, primary, or strictly literal, as well as a figurative meaning, and in all the direct, figurative or derived meanings of a word, the original meaning is never violated.

2nd. In translating from one language to another, the rule is to take the primary meaning, except where the circumstances or the context clearly show that meaning could not have been intended. In such cases, a figurative or derived meaning must be selected as will meet the requirements of the surrounding, due regard being paid to the literal meaning of the word.

3rd. The Greek language was very rich in terms suited to express varied shades of meaning.

4th. Baptism is a positive precept, and it is to be expected that the will of the Sovereign—the Lord Jesus—would be expressed in an exact, well defined term.

5th. English Statute Law has laid down the precept, "That when an act is susceptible of two constructions, the one involving that which is legal, and the other that which is illegal, the parties will be presumed to have intended the former."

Before directing your attention to the evidence upon which your verdict is to be based, I think it right to cite to you a few important principles and laws in connection with the language in which the N.T. Scriptures were first written, taken from Prof. George Benedict Winer's Grammar of N.T. GREEK, an authority acknowledged by both of the expert witnesses.

Prof. Winer, of the University of Athens, the translator and editor of the work referred to, in his preface says: "The critical study of the Greek scriptures implies due attention to the means of arriving at accurate conclusions regarding the genuine text and its precise import." "Hellenist did not mean one who wrote or spoke Greek imperfectly." "It cannot be shown that the N.T. writers introduced any word or expression whatever peculiar to themselves."

I wish more particularly to direct your attention to Prof. Winer's remarks upon the prepositions, as to my mind, sufficient attention was not paid to this in the evidence, and in my position as judge I feel it my duty to see that the jury are made fully acquainted with all that throws light upon the law upon which their decision has to be based.

Prof. Winer says: "The import of a preposition must correspond to the import of the case with which it is construed, as their combined force conveys the notion intended."

"In treating of prepositions it is necessary to point out with precision the distinctive primary power of each, from which all its secondary significations emanate, as from a common centre."

"The proper and the metaphorical significations of each preposition must be accurately distinguished. The simple relations of place are two: that of rest, and that of motion (direction being more or less distinctly implied in motion). Local relations expressed by corresponding prepositions are: *en* of rest, *ex* in, *para* by, the side of; *eis* of (direction) motion towards a point, *eis* into, to, *helo* towards, *pros* to, *epi* upon, *para* near by, along side, *hupo* under, *ek* of (direction) motion from a point, *ek* out of, *apo* from, *hupo* from under, *para* from beside."

Illustrating this accuracy, Dr. Winer says: "It is impossible to believe that anyone in his senses could have intentionally said—he made a journey *into* Egypt, for, he made a journey *in* Egypt (or *en*). The attentive student will soon perceive with what propriety and precision the N.T. writers discriminate—even the most closely allied prepositions—by readily acknowledging an *inadmissible* evidence, the scrupulous accuracy that pervades the N.T. edition, we do honor both to the sacred writers and to ourselves."

"Beyond *doubt* *ek* denotes the closest connection, *en* has strict, *para*, and more especially *apo*, one still more distant. Accordingly, these prepositions, ranged in the following order, express respectively degrees of connection, from the most intimate to the most remote: *ek, hupo, para, apo*."

"The original signification of *en* is, remaining from within (the compass, sphere, of

something. It is antithetical to *eis*. In its local or literal signification it indicates a space within which anything is."

"*Eis*, in its local acceptation denotes not merely into, in among, as we say into the mountains. In Acts 19:3, the strict answer should have been, 'into that, into which John baptized.' It was once supposed that in the N.T. prepositions *en* and *eis* in particular were used indiscriminately as strictly equivalent to each other."

Taking the passages where *en* is said to have the meaning of *eis*, Dr. Winer shows the fallacy of this view, and follows with this remark: "The passages adduced in support of the assertion that *eis* is used for *en* can easily be shown to have been still more strangely misunderstood."

The first witness examined for the prosecution was Professor W. T. Whitley, Teacher of Theology, M.A. and LL.M., of Cambridge, England. The witness stated that he considered himself moderately qualified to determine the meaning of the word "Baptizo." Had concluded from an examination of lexicons that the word if translated should be by "immerse." 24 lexicons gave "immerse," or words of similar meaning, as translations of that word. Knew Cremer's work as one in constant use by scholars, and had never heard it challenged, he translated "Baptizo" "to immerse, immerge." Knew Grimm's Greek-English Lexicon of N.T. He translated it "to dip repeatedly, to immerse." Believed both Grimm and Cremer to be Pado-Baptists. Had seen one Greek lexicon which gave sprinkle as a meaning, this was by Robinson, who was not looked upon by scholars as an authority. Did not agree with Robinson, as the reasons given by him for his conclusion were absurd; the argument being that as "baptizo" and "baptizo" are mentioned alongside each other, they were interchangeable. Witness disagreed with that reasoning. Knew of other words being used in the lexicons referred to, as translations, viz. dye, wash. Reconciles wash as a translation by things being dipped in order to wash them. In classic usage the meaning is "Dip, soak, plunge, immerse, overwhelm." Had never met any exceptions to this rule. Had six exceptions shown him in a work by Dr. George Sutherland, but did not consider them as real exceptions, as in all the cases the idea of immerge underlies the meaning. Dr. Conant was not universally accepted as an authority. Had quotations from his work in support of his contention. Witness asserted that in classical Greek there were no exceptions to dip, plunge, or words of similar import as the meaning. It was only in N.T. Greek where exceptions are claimed, and only two lexicons had so asserted, both of which retracted their assertions in later editions. Dr. Philip Schaff

says: "Immerse" was the original meaning. With this he agreed. Knew of no lexicon which gave sprinkle or pour as a meaning. Cited a number of translations from the Greek, in all of which terms equivalent to immerse were used. Had heard of a translation into an American-Indian dialect which uses sprinkle, but knew of no other.

#### CROSS-EXAMINED—

Teacher of Theology, and of Greek in relation to Theology. Had heard of a Latin translation about A.D. 150, which uses "tingo and mergo." A number of translations did not translate this word but simply transferred it. English version of 1611 the word was transferred, so also in the revised version of 1884. Did not know of an English word that could be uniformly used to translate baptizo. Grimm gave wash as one of its meanings. Had heard of Dr. Carson, can't say if he was an acknowledged authority; should not agree with him if he stated that immerse was not the meaning. Considered Liddell and Scott's lexicon one of the best; read a number of examples of the meaning from L and S. Cremer did not say that "nipsontai" is a synonym for "baptizo," he said it compares with it, but did not say it is the same. "Nipsontai" is derived from "nipto" to wash. The reference is to a part of the body, generally the hand. Cremer said these washings were connected with the act in relation to purification from sin. Cremer did say that "baptizo" is a synonym for "nipto" in Mark 7:3, but he was mistaken. Cremer gave as a meaning "to wash in order to purification." Read some authorities who gave wash and cleanse as meanings for "baptizo." "Baptizo" is both a generic and a specific term according to its use. Suetas might give moisten as a meaning. The hellenic was a much simpler form of Greek than the classic. A word might be used in a very different sense in hellenic to classic. The difference was more in grammar than in meaning. The N.T. was mostly written in Hellenic Greek. If Dr. C. Hodge said that out of 80 occurrences of the word it was only translated immerse or its equivalents 24 times, witness would say it was false. If he said that no passage necessarily implied immerse, he would disagree with him. Witness declined to agree with Dean Alford and Dr. Pye Smith in their opinions on the word. Did not assert that in the majority of instances the word means to wholly submerge. The meaning was qualified by the context, but the idea of immersion was always present. Considered the baptism of Judith recorded in the Apocrypha as immersion. "Baptized in a fountain" was the correct rendering. The preposition could not be rendered *at*, it was the Greek *en*. She did not necessarily disrobe, might have been immersed with her clothing on.

Fountain did not suggest or deny facilities for immersion. Knew of a case of immersion in a fountain, in the E. Riding of Yorkshire. In the reference in Ecclesiasticus to baptism from a dead body, the purpose was ritualistic purification. The law required bathing in pure water. Considered this one of the divers baptisms referred to in Hebrews. Never heard of sprinkling as an act of purification. In the case of Naaman, he was told to go and wash. The word "himself" was not in the original. The leprosy was probably local. Might have only dipped the part affected. The Hebrew word "tal-val" means dip, it is possible that the first meaning is wet, and lastly dip. Thought that "tal-val" and "rah-gatz" were not interchangeable. Was not very familiar with the ancient mode of Greek and Hebrew bathing. It might have been by leaving out of a vessel. Knew that the Hebrews immersed at the temple bathings. The Talmud leads to a view that there were baptisteries in the temple. These Talmudic writings were in A.D. Thought it was not customary for people to use the same water. Had no knowledge as to whether the same water was used frequently. The Pharisees might have objections. They differed in most things from the rest of the people. It was not the custom to effect washing by pouring.

#### RE-EXAMINATION.

If Schelster made the statement that "baptizo" was never used in the sense of immerse in the N.T., but was so used in Greek classics, he should deem his statement incorrect. Knew C. Hodge as a writer; he was a Pado-Baptist and a theologian, and would not be likely to give evidence contrary to his own practice. Baxter and Davidson contradicted Hodge. Thought it a mistake to call theologians on this question, as the practices of their churches would tend to wrap their opinions.

The next witness, D. A. Evers, admitted on cross-examination that he was no authority on Greek. I have, therefore, omitted his evidence as having no value upon the point.

#### WITNESS FOR THE DEFENCE.

Dr. Rentoul, M.A., D.D., 1st Honorary 1st Prize in Hebrew and Biblical Greek. Had studied in the University of Leipzig under the most eminent professors in Greek, Hebrew and Theology. Had made much study of the subject of baptism. Was not a theologian. Did not think it true that a man's opinion was any worse for his being a theologian. Was interested in the question from a historic point. His reasons for holding his views were based upon: 1st. The Linguistic use; 2nd. Usage of the O.T. church in purification; 3rd. History; 4th. That the spirit of Christianity sets no store

on ritualistic forms. 1st. The force of the meaning of "baptizo" was "to separate by purifying," water being the element. There were great differences between Hellenic and Classic Greek, both in grammar and in the vocabulary. Hellenic Greek had new words, and old words with new significations. It is Hellenic, not Classical Greek, that has to determine this question. The authorities he relied upon were Liddell and Scott, Cremer, Grimm, Winer's Grammar, also the best Hebrew Lexicons and Hebraists. Liddell and Scott group "bapto" under four heads, and "baptizo" under three. Baptizo: 1st. To dip, to temper as of iron, to thrust, to poison; 2nd. To dye, as of hair; 3rd. To draw water by dipping; 4th. Intransitive, as a ship dipping into the sea. It would be impossible to translate by dip in all cases. The same distinctions were applied to baptizo. Cremer states that in Hellenic Greek baptizo means to separate and purify, water being the sign. It was a technical term for washings. That nipto and baptizo were co-relatives. That baptism with the Holy Ghost and fire does not refer to immersion. He affirmed that baptizo had reference to the ritualistic purifications under the O.T. dispensation. He was opposed to the statement that immersion was necessary to baptism. It was opposed to the spirit of Christianity. The witness stated that Davidson, the greatest Hebrew scholar, affirmed that baptizo in Heb. 6 referred to the purifications of the Priests and Levites. Witness was examined as to Grimm's lexicon. He knew the work, and knew personally the editor of the latest edition, Prof. Theyer, of Harvard, U.S.A. Theyer had made additions to Grimm's word. Theyer stated that "bapto" meant "to dip, dip in, immerse, and when followed by a genitive of the theme, only part is dipped, to dye, to tinge, to pour, to sprinkle." In reference to Mark 7:4, the oldest authorities gave sprinkle as an alternative rendering. Theyer gave an example in a passage where people crossing a river were said to be baptized although only wet to their ankles or knees. To immerse, to moisten, to wet, came under the meaning of "baptizo." To baptize with the Holy Ghost was to "imbroe." He contended that the washing of Aaron and his sons under the law was by washing the hands and feet only. Witness stated that Christ was a Levite, and therefore would conform to the Mosaic law respecting their consecration. Witness stated that the preposition "en" does not always mean "in." It was used in an instrumental sense, agency or locality "en" Jordan means in the locality of Jordan. Gesenius Hebrew Lexicographer stated that the Hebrew "bata" was the synonym of "en." In a river meant the space between the banks of a river. "En" did not necessarily mean "in," it indicated a motion

towards. "En" was not out of, but through or by. "Ap" was not always *from out*, but motion away from. Witness stated that the earliest evidence of the mode was to be found on paintings found in the catacombs of Rome, which were of an undoubted early date. They threw great light upon this question. Of the three earliest paintings of baptisms, two showed aspersion as the mode, and one by sprinkling from a bunch of hyssop. These are the very oldest. Witness considered priestly superstition and a desire for ceremonious ritualistic practices to be the origin where immersion was first mentioned. In the Greek Church, where priestly domination and ritualism are very strong, they insist upon trine baptism, to be followed by exorcism and other ritualistic practices. They also insist upon the absolute nudity of the candidates, as they hold that the garments prevented the proper completion of the ordinance. Witness was examined upon the Didache, or the "Teaching of the Twelve." Said that the best scholars placed the date of that document at about 80 or 90 A.D. In chap. 6, 1st. section was clearly recognized, it also taught that living water was necessary. Witness had enquired into the practices of churches descended from Apostolic Churches. The Syrian practice "pouring on." The Greek Church in Greece, stand the child in the laver and the water is poured on the head. The first Baptists, i.e. Ana-Baptists, were not immersionists; the Mennonites, their descendants, do not immerse. Dr Smith, in his Biblical Antiquities, stated that the ancient mode of washing was by aspersion. That was how the Priests performed their ceremonial washing. Witness could not give the size of the Temple laver, but the Septuagint stated that the sanctuary laver was to be wrapped in cloth and carried from place to place. He understood the divers baptisms mentioned in Hebrews as referring to all the Jewish washings. The term "buried with Christ in baptism," to his mind had only a spiritual signification, there was no analogy, except in a spiritual sense. The ancients did not bury; they embalmed and placed the body on a shell in a sepulchre. There was no burial in the sense of dipping or immersing. "Baptism unto Moses in the cloud and in the sea" was purely a metaphor, and it simply meant "separated unto Moses."

#### CROSS-EXAMINATION—

Considered himself a much better authority than many who have written books. Considered good lexicons as reliable authorities on the question. Had met a Standard Greek Lexicon which gave *abluo*, wet, moisten, as translations of baptizo. Was not aware of *pour* being given as a meaning, but had met equivalents to *pour*. Asserted that baptizo did mean an equivalent to *pour, imbue, moisten, wet*. Admitted

that Grimm (Theyer's edition) gave the view that immersion in water was the meaning. It was the opinion of many Pado-Baptists that John's baptism was immersion, but not necessarily total immersion. Witness affirmed that aspersion was the original mode, because in the case of Paul he was told to "Arise and be baptized," and in the temple washings aspersion was the practice, and the word baptizo was used in these cases. As to the writing known as the "Teaching of the Twelve," scholars differed as to its date by to 20 years, not by 100 years; the latest date ascribed by any critic was 105. Some had put it to the end of the 2nd century, but would not agree with that date, as all the evidence was in favor of an earlier one, and the writer who advocated the late date, was the critic who placed John's gospel at 180 A.D. In his opinion baptizo meant "to separate by purification." The word had become English, Latin, French, etc., by long usage, and because it was not capable of being translated. Admitted that German and other lexicons translate the word, but they never attempted to translate it in the Bible. It would not make sense if noun and verb were translated in every instance by immerse. The term was not translatable, and therefore it had to be transferred. His opinion was that the early R.C. Church did not trouble itself about the mode. Would not accept Dean Stanley's statement that Baptism was not only a bath but a plunge. Harnack stated that immersion was the original way, but the Didache shows that aspersion was the early practice. Did not believe that in Modern Greek baptizo meant only to immerse. Was prepared to admit that immersion was valid baptism, but claimed that other modes were equally so, as it was not so much the form ceremony, the thing signified was the main object—a union to Christ.

#### JUDGE'S ADDRESS.

I have endeavored to place before you the main features of the evidence given by the expert witnesses for the prosecution and the defence. It is, however, but right to remind you that the cross-examination of the witness for the defence was cut short owing to the lateness of the hour, and to this may be attributed the fact that the question as to the primary signification of the words involved in the enquiry, was not gone into at any great length, nor did the subject of the force that those literal meanings should have in the passages quoted occupy the prominence it was entitled to claim; still less was the necessary attention given to the qualifying effect of the various prepositions employed; all of which items, as I have already pointed out to you, were of considerable importance. The line of

distinction between the canon of interpretation requiring figurative meanings where literal ones are manifestly inapplicable, and the claim for literal meanings where the circumstance allow of their use was not discussed. The court, so far as this enquiry is concerned, is entirely in the dark as to what extent a translator is at liberty to discard the distinctive primary meaning of a word in favor of a figurative meaning, and under what laws such a course is permissible.

I think it is to be regretted that both the prosecution and the defence principally used terms as translations of the word "baptism" that were not good Anglo-Saxon, viz., immerse and affuse, both being Latin words slightly altered, and which are very little better than the Greek *baptize*, save that there is not so much confusion as to their meaning.

Finally, gentlemen, in face of the facts, that all the evidence that could have been produced upon the subject, has not been submitted to the court, and that important points have not been satisfactorily determined, I would recommend you to consider as to the advisability of declining to pronounce a verdict for want of sufficient evidence, and, if such be your decision I shall, under the circumstances, accept it, and dismiss the case, leaving the prosecution at liberty to move for a new trial.

## South Australian Conference.

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### THIRD REPORT OF THE SOUTH AUSTRALIAN FOREIGN MISSIONARY COMMITTEE.

DEAR BROTHEREN,—Owing to the date of conference having been changed this report will extend over a period of eighteen months. This committee consists of ten brethren elected at last conference, and two sisters from each of the mission bands of Grote-straat, Hindmarsh, and Unley. Out of these four were afterwards chosen to be members of the Federal Foreign Missionary Committee, but we find it is much easier for the whole of our committee to consider all matters pertaining to the foreign missionary work. Six meetings have been held since last conference, although a good deal of local work has been done by the several groups of laborers belonging to each mission band.

During my enforced absence in New South Wales, our Sis R. I. Tonkin kindly acted as correspondent and secretary, and we all feel greatly obliged for her valuable aid. She also took in hand the hearing of a number of missionary boxes with encouraging results.

The committee set apart 3rd September, 1891, as Foreign Missionary Sunday, with the result that sixteen churches sent in donations towards the F.M. Fund, and 12 sent theirs for the Kanaka Mission Fund.

The Unley brethren sent in £9 towards the maintenance of a native Indian teacher, named Natho Lal, but afterwards agreed that the money should be sent to Bro. Wharton for him to use as he deemed best, and was sent and acknowledged since.

While the secretary was visiting the South-east in 1891 a missionary social was held near Carew, and those present forwarded their first collection of 83 to our funds.

The committee arranged to raise one-third of Miss Thompson's salary, as our first Australian Missionary in India, and £40 was forwarded to the federal committee in Victoria on that account. A considerable sum has also been forwarded to Bro. John Thompson to assist him in the Queensland Kanaka Mission, the particulars of which will be given in our treasurer's report. From a summary Bro. Thompson gave of his work before the Queensland Conference, we learn that 49 Kanakas have professed Christ and been immersed, and 48 have been added from other missions. The losses have been considerable, leaving 58 as the membership at the end of last March. A Sunday School with 32 scholars has been formed. The abstinence pledge has been signed by 170 Kanakas. Some 417 meetings had been held during the year. A chapel had been planned, and was in course of erection at Childers. We also notice that two sisters have been working for the well-being of the Kanakas.

Our committee has corresponded with the brethren in Victoria on various matters connected with mission work. Among these have been the wisdom of Queensland taking a definite place among the federated colonies. So far, South Australia, Victoria, and New South Wales, are really federated, although contributions from churches and individuals in New Zealand, Tasmania, and Queensland appear in the last statement of the Foreign Missionary Fund presented to the Victorian Conference. Some serious and well arranged methods for uniting the Australasian colonies in F.M. work requires the attention of the whole brotherhood.

The Federal Committee of Victoria has forwarded us copies of applications made to them for the position of an extra male missionary to India, and they think it will be best to consider about sending a married man. This will cost say £100 per year, and they ask if we can contribute £20 a year towards this. Our position is, that we feel the churches now assembling should instruct us on this matter, for unless a definite sum beyond our present income is assured we are not in a position to under-

take the work. With instructions and assurance from you in favor, we will gladly represent and forward aid in this matter.

I am privileged to include in this report the deeply interesting information that in addition to the monies received and delivered through your committee, a brother who desires to be unnamed, has sent during the past year £52 to aid Bro. Wharton in India, and another £50 has been given on behalf of Bro. Middleton, who has gone from one of the Adelaide churches to labor with the Chinese Inland Mission. We pray the Lord to enable our brother to continue this.

The Grote-straat Mission Band has the young man, Yakub Masih, still under their care. They send the money required for perfecting his education on to India—£5 at least every half-year. Besides this they handed in £10 recently for the general funds, a proof that the band works hard, and means to do all it can to further the gospel in other lands.

The Unley Home and F.M. Society writes to say they have held several meetings, and their members are supplied with collecting cards to wait on brethren for assistance. During the year they have gathered £13 9s. 8d., most of which has passed through the committee's hands. We consider this gives evidence of continued interest in our united work.

The Hindmarsh Missionary Society continues its steady work of collecting funds, and sent in £20 for the Kanaka Mission. Their receipts from all sources have been £18 14s. 9d., and they still have about £10 in hand. They report increasing interest among the brethren, and mention one sister who labors hard in gathering and selling bones, the entire proceeds of which she puts into her missionary box. At the last quarterly meeting it was opened, and the sum of £1 13s. was given by that means to the Mission Fund.

The Grote-straat Endeavor Society has decided to gather and forward funds to Dr. Durand, to assist him in his noble medical and hospital work, and both are richly deserving of our hearty support.

The Hindmarsh Endeavor Society is raising funds to educate and maintain an Indian lad on similar lines to that taken by the Grote-straat Mission Band, and several pounds are in hand towards that prospective missionary's support.

We are greatly indebted to the Grote-straat young ladies, and their active correspondents, Sis. R. Tonkin, for gathering information concerning the entire work our brethren have in hand in India. I here present a summary, to give you some idea of what has been done there to date:—

There are five separate mission stations occupied by our missionary brethren in the Central Provinces of India.

The first of these was formed in Hurda by Bro and Sis. Wharton in 1853. It is a town of 15,000 inhabitants, with some 600 villages in the district around.

The next stations are at places called Bilaspur, Mungeli, and Kawardha, all of which are in the district of Bilaspur, which has a crowded population of one and a half million of natives of all ranks.

The chief town in that district has 11,000 inhabitants. Mungeli and Kawardha are 30 and 60 miles each from a railway. Another station is called Bina, and there are two out-stations called Charwa and Bahagaton. There are 7 missionaries in Hurda, 8 in Bilaspur, 5 in Mungeli, 1 in Kawardha, and 4 in Bina. 7 of these arrived in India during the past 12 months. Of the 25 missionaries, 9 are men, of whom 2 are from England, 1 from Australia, 1 from Germany, 1 from Scotland, 2 of India, and 2 from America. 2 of the men and 3 women are physicians. There are 400 children in the Hurda Sunday Schools, and 1000 altogether in such schools, in all the stations. Of these 250 boys and girls are also in the day schools. There are hospitals and dispensaries connected with the medical work. Only 3 per cent. of the people can read and write. Seven had been added to the church at Hurda during the past month (February). There are 611 lepers in the district of Hurda, where the leper hospital has been commenced. None of our missionaries smoke or use tobacco in any way. There are good book shops in Hurda and Bilaspur, but they require enlarging and replenishing. Fevers and small-pox tax the time and attention of the medical missionary. 11 students are enrolled in the Bible School at Hurda. Gakshi the blind young man stands first, Yakub Masih is second. They both preach daily in the bazaar. Yakub ut conducts the prayer meetings, and sometimes the Sunday meetings, and does both very well. He is also a first class S.S. teacher. There are 30 boys and girls in the orphanage at Bilaspur. They are much in need of a bungalow and a girls' school building in Hurda.

Mrs Thompson writes to say how she and other lady workers are compelled to leave the plains in summer and retire a while to the hills. She describes the flower-banks near Mizsoon, and the snowy mountains beyond, and tells of sweet fellowship with missionaries who are compelled to recruit awhile, after continuous labor for months, on the plains. The drudgery of the schools, and the depressing influences of the sick houses tell a good deal on their health, but they are richly compensated by receiving assurances even from the dying that Jesus is trusted as Saviour and Lord.

Dr. Durand in one letter gave testimony of God's answer to specific prayer. Among other things he had asked for in prayer was

the way to secure land for a hospital to treat lepers in. He prayed much and continuously; he went about and even offered high prices for land, but no, none seemed disposed to sell. One Saturday, after a wearying search, he returned home light-hearted from the conviction that he had both labored and prayed. He thought the Lord might not wish him to erect an hospital, or he intends it to be done some other way. He prayed over it again that day and night, and again on Sunday; but during Sunday a man called to see him. He came to offer a piece of land free of cost for the hospital to be reared on, and said he could take more, even than he desired. That was God's way of providing the land on which a hospital has since been built. The Leper Asylum has not yet assumed large proportions, but Dr. Durand hopes it will become an accomplished organization in another year or so. The following paragraph is intensely interesting: "I am supporting eight persons now, but they are not all lepers, two are wives of lepers, and one is a blind child, daughter of a leper. The best thing about the work is that two have confessed the Saviour in baptism, with prospects of others following soon, and the next best thing is, these two are apparently cured of their disease. A cure for leprosy, the incurable disease of the ages! I am using a remedy which has not to my knowledge been heretofore tried in leprosy, and from the nature of the disease and the action of the remedy, as given in the medical works, I thought this must be the true specific. The result in these two cases, the only cases in which I have yet tried it, abundantly confirms my hopes. I am waiting to give it a very thorough trial in a great many cases, and if it gives as good results as in these two cases I shall publish it, and then leprosy will have lost nineteen-tenths of its terrors. I wish your special prayers for work among the sick and among the lepers."

Our treasurer's statement will presently show that our income during the last 18 months has not been quite as much as in the year preceding. However, good work to a much larger degree has been done by the province in the indirect way, when we add the large amount given for the noble objects already named.

We have met all our obligations, and more, for the balance in treasurer's hands and in some of our helping mission bands gives proof that means will not be wanting to do something more.

As a committee, we cannot think of standing still where we are, and you decide to adopt the Victorian recommendation, and permit to send a married man—and such an one is ready—then give us your wishes, and we gladly attempt more.

Sincerely, brethren, this report shows large

work is being done, and much room remains all over the world to do much more.

May it ever be ours to share in the work of filling the dark places of the earth with the light of the glorious gospel of God, and to rejoice that we have opportunities of communicating with friends who toil in heathen lands and who gladden us with news of conversions effected from time to time. Let the children of India have our interest, and the wretched lepers our aid, so that the Lord may say to us, "It is as much as ye did it unto these least of my brethren, ye did it unto me." Yours in Christ,

H. V. D. SMITH, Sec.

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#### THE RELATIONSHIP OF THE CHURCH TO THE SUNDAY SCHOOL.

JOHN ANDERSON.

The subject we have before us is a most important one, and one that I think has not received hitherto that consideration by the Churches of Christ in this colony that it deserves. According to the view we have of the matter will be our interest and sympathy, or our apathy and indifference in regard to the work carried on in our various Sunday Schools. It is a hopeful sign, I take it, that the discussion of this subject has been deemed of sufficient importance by the brotherhood to be given a prominent place in the consideration of church work by the conference of the different churches now being held. I would remind you that at the conference of 1892 a paper was read on "Sunday School Work." I agree with the position therein taken up, and hence much that I have to say may seem but a repetition of what has already been said. I trust that in the discussion of this matter the brethren will endeavor to take a broad and comprehensive view of the whole subject, inasmuch as, on the occasion to which I have referred, it is recorded on the minutes, that while a lengthy discussion ensued, it centered itself principally upon the money question as it affected Sunday School practices. This is one phase of the question, and a not unimportant one, but there are others, which it would be well for us to consider. I agree thoroughly with the way in which the subject is put in the title at the head of this paper—The Relationship of the Church to the Sunday School,—not, as we have generally heard it expressed—the relationship of the Sunday School to the church. I will be my aim to show that Sunday school work is really church work; it is the church itself proclaiming the gospel to the children. Let us ask:

First—What is the aim and object which the church has before it in the work that it is now trying to do?

This is a matter that was very clearly defined by Christ Himself before He

ascended to His Father—"Go and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19-20); or as we have it in Mark 16: 15-16: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." From this it is clear that the work of the church is of a twofold character: to preach the gospel and to teach those who believe it and yield themselves unreservedly to Christ, all things whatsoever He has commanded. *Preaching and teaching.*—*Preaching* that men may become Christians, and *teaching* that having become Christians they may be edified, built up in the faith, may grow in the spiritual life. There is one other matter included in the words of Christ to His apostles, which we must not overlook, and that is the *universality* of the gospel message. We glory in the gospel of Jesus Christ, because it is a message of good news for all—rich and poor, bond and free, learned and ignorant, *old and young*. One most important part of the work of the Church of Christ, if we are to be obedient to the words of the Master, must of necessity be to see that in the carrying out of Christ's command, the *young* are not neglected. Among the last recorded words of the Saviour we find the command given to Peter "Feed my lambs," and this I understand to refer, not only to those who are young in grace, but also to those who are young in years. The responsibility thus laid upon the church in regard to the religious education of the young has always, more or less, been recognised, and increasingly so in our own day. Hence we find that as soon as a church is formed one of the first institutions to be established in connection with the work of the church is the Sunday School. A church without a Sunday School would be regarded as an anomaly.

Second—What is the aim and object of the Sunday School?

The chief aim of all Sunday School teaching is the salvation of the children, to bring them to Christ, to develop in them the life of Christ, and to insure for them a place with Christ at the right hand of the Father. One Sunday School writer speaking on this point, says: "The chief aim and object of a Sunday School is not to teach the children to read, not to implant good habits, not to instruct them in the truth of Christianity in the hope that they may be converted in after life. The Sunday School does effect all these and much more; but, useful as is the art of reading, valuable the formation of right habits, all important the basis of the Christian education, rather is

the object we would aim to attain. They are necessary adjuncts; the means to the end, and not the end itself, which is only arrived at by the conversion of the children to Christ." Would that all our Sunday School teachers kept this constantly before them, that the motto of every teacher might be "My Class for Jesus."

From what has been said in regard to the work of the church and the work of the Sunday School, it is not clear that the aim and object of both is identically the same—proclaiming the gospel of the Lord Jesus Christ. In the Sunday School the Church of Christ is caring for the children on the Lord's day, putting forth its most legitimate effort in its most inviting field of action. It is the regular systematic working department of the Christian Church, not an *outside* auxiliary, but an *inside*—the church itself in action, and as such let it be carefully guarded and cherished. And just here I feel I cannot do better than remind you of the following words in the essay to which I have referred:—"Now it is plain how identical is the Sunday School work among the young, with the work carried on by the church in other ways for those older in years. There is the same preaching of the gospel to the unsaved, the same teaching of apostolic doctrine to the saved, the same endeavor to convert the sinner and confirm the saint. It is but the application to the young of the Saviour's command, 'Go and make disciples, etc.'" With this I cordially agree. We now come to ask:

Thirdly—What relationship ought to exist between the church and the Sunday School?

I say *ought* to exist, for it seems to me the mere fact of the officers and teachers connected with our Sunday School Union, suggesting the subject we are now considering as a matter for discussion at this conference of the Churches of Christ, points in this direction: that there was a feeling on the part of many that the relationship now existing between the various churches and the Sunday Schools connected with them is not all it might be—not all it ought to be. Is it not a fact, that in some of our churches the only time when the claims of the Sunday School are brought prominently before the church, is, when a notice is placed in the hands of the presiding brother some Lord's day morning, intimating that next Sunday the anniversary services of the Sunday School will be held, and a tea and public meeting on the following Tuesday. Special meetings are arranged, reports are read and addresses given—and then, matters resume their normal condition until the anniversary comes round again. In what I have just said I do not think the position is exaggerated, but at the same time I am glad to know that by other of our churches the members are kept well informed as to the

work and progress of the school. The reason that such a state of things exists in any church is due, I think, very largely to the failure of the church to realize that the work of the Sunday School is really the work of the church. It may, perhaps, be thought by some that I have insisted too strongly upon this point, but I have done so because I believe that until the church regards the work of the Sunday School as its own special work, we cannot expect that close and intimate relationship to exist between the church and the school which ought to exist, nor that interest manifested, and oversight exercised, which, I believe, to be both the duty and the privilege of the Church of Christ in regard to this particular department of the Lord's work. The church is the founder of the school, which is but part of the apparatus it sets in motion in the discharge of its trust. In the Sunday School, rightly regarded, we see the church working out its best thoughts, its most Christlike feelings and wisest purposes in regard to the young, and therefore it is responsible for the *agency* employed, the *plans* adopted and the *results* attained; or, in other words, "Because it is church work it should be conducted on exactly the same principles as the rest of our church work."

Let us now look a little more particularly at what would be the best outcome of such a relationship existing between the church and the school, as I have endeavored to indicate.

1. The agency employed.

(A) Every teacher and officer of the school should be a member of the Church of Christ. Before our Lord gave Peter the command, "Feed my lambs," he first asked him a question: "Lovest thou Me?" Does not this show us that only those who can speak to others about the love of Jesus, who themselves are able to answer this question put to Peter in the affirmative. In these days, too, we want teachers full of love to the Lord Jesus Christ. I do not think it necessary to dwell upon this at length, because so far as my own knowledge and experience go, I believe that this matter receives careful consideration, and that only those are placed in the position of teachers who have given themselves to the Lord Jesus Christ in His own appointed way.

(B) But beyond this the church should know something of the actual working of the school. I am afraid that except from anniversary reports the majority of the members of our churches know very little about the work that is carried on in our Sunday Schools. The church ought to know not only who the superintendents are, but who the teachers are, and whether those engaged in carrying on the work are in the positions for which they are best qualified. The churches exercise supervision of the

order over other departments of Christian work, &c., in regard to those who are sent out to proclaim the gospel in places where the church is largely dependent on outside help. An oversight of this sort on the part of the church, in regard to Sunday School work, would, I venture to think, be of mutual advantage, and would result in the work being carried on even more efficiently than it is at the present time.

(C) Coming now to the financial support of the school, I am strongly of opinion that this should be borne by the church. This would certainly be more in harmony with our principles than the system that obtains in nearly all our schools of the funds necessary being collected by the school itself. The result is that the teachers and officers have often an undue amount of worry in obtaining the money needed to carry on the work. We do not have collections as our gospel services, nor should we, I think, in our Sunday Schools. When the anniversary services come round we often hear it announced, after an intimation of the meetings on Sunday afternoon and evening and Tuesday—"a collection will be taken up at these meetings in aid of the funds of the school." I always feel that it would be much better if this were left out, so that in this direction also our school might be brought into harmony with our church work. I know of only one school where the church acts up to its responsibility in this matter, and that is the brethren at Kermode-st., and in this respect I think the brethren at North Adelaide are well worthy of imitation. With some of our churches the school seems to be regarded as a separate institution, instead of, as I have endeavored to show, an essential part of church work. Were it so regarded the church would feel that it belonged the responsibility of seeing the necessary funds were provided.

(D) In all our Sunday Schools the Bible is our text book. This is the foundation of all our teaching, and as a people we plead for the Bible and the Bible only, and we aim at a return to apostolic teaching and practice as we find them recorded in the word of God. What a grand field is here opened up for earnest and living Christian teachers in our Sunday Schools! But if our work as teachers is to be effective, we ourselves must be diligent students of the word, and see to it that we teach only that which is in accordance therewith. In our elder classes especially it should be our aim to show why we exist as a Church of Christ, wherein we differ from those about us, and why. Opportunities for discussing subjects of this kind often occur in our lessons, and the wise teacher will take full advantage of them. In the class these matters can be discussed and talked about in a way that they cannot be in other meetings, and the

discussion of them, wisely conducted, must be productive of good.

#### 2. The plans adopted.

(A) The uniform lesson. I think this is a decided advantage, and it is now adopted more generally by our schools than it used to be, more especially since the establishment of our own S.S. Union. It concentrates the teaching, and enables the teacher to take full advantage of all the valuable helps that are yearly issued in connection with the International series of lessons. Another advantage is that it affords opportunity for establishing preparation classes for mutual study of the lesson by the teachers. I should like to see such a class formed in connection with all our schools, and where a church has an evangelist, and he could spare the time, he would be able in such a class, to direct profitably the thoughts of the teachers in regard to the lesson.

(B) Appropriate hymns. In our churches we use a hymn book compiled by the brotherhood, and one that on the whole, I think, is appreciated by the brethren. I think there is room in this direction also, in regard to our Sunday Schools. Why should we not have a S.S. hymn book of our own? In the hymn books used by the majority of our schools there are a great many hymns that cannot be regarded as appropriate, some of them contain teaching which the children do not, but which we as teachers would not teach, and therefore I think that the church as a whole might consider this subject of a children's hymn book with a view of eventually having one of our own.

(C) Regular meetings for prayer. In all departments of Christian work we recognize the necessity of united prayer to God for His help in and blessings upon all our efforts; and by no band of Christian workers is this need more realized than by our teachers in the Sunday School. In most of our schools, I believe it is the practice to have regular prayer meetings of the teachers. In this matter of prayer, I think there is opportunity for the church to show its sympathy with the Sunday School. In our church prayer meetings we have, now and then, an evening set apart for prayer for special objects, such as for example, missionary work. Could we not also have, say once a quarter, special prayer by the whole church for the blessing of God upon the work that is being carried on in our Sunday Schools. Let it be understood that it is to be a Sunday School evening—the address to be upon some phase of S.S. work, and the special subject of petition that evening to be for the blessing of God upon the efforts of the teachers. I think this would encourage the teachers and officers of the school, and cause them to feel more than they do at present that they have the sympathy and support of the

church in their work. While speaking upon this subject, I would like to say that I think more attention ought to be paid, both in churches and Sunday Schools, to *attitude* in prayer. In this matter the churches should set a good example to the children in our Sunday Schools. I have noticed that in some of our larger churches only a small proportion of the congregation stand during prayer. I think we are all agreed that this is the most appropriate attitude during public worship, and the children should be trained to adopt it, but the church should set the example.

(D) A good library. I regard this as indispensable to the proper carrying on of Sunday School work; and when I say "library," I mean really two—one for the teachers and one for the scholars. This is a matter that demands more attention at the hands of the church than it has hitherto received. The church should feel that upon it rests the responsibility of providing suitable helps for the teacher in his study of the Word, and instructive literature for the perusal of the scholars. And in this direction there is need for careful supervision. We have all met with books in our S.S. libraries that we felt ought not to be there, and hence, I think, there should be a Library Committee, whose duty it should be to see that all books placed in the library are such as the church as a whole can commend. This committee might consist of an equal number of S.S. teachers, and some of the more experienced brethren as representing the church. Many of our teachers cannot afford to have very extensive libraries of their own, and would, I am sure, greatly appreciate all helps in this direction that the church would place within their reach.

(E) Regular and systematic visitation of all absentee reborders. Here is a field of work for some of the elder sisters in the church, who have the time at their disposal, and who feel themselves qualified more for this kind of work than for actual teaching. Such sisters, during the week, would be able to call at the homes of all absentees. It would be the duty of the secretary of the school to furnish the appointed visitors with a list of all scholars absent for a certain number of Sundays. This plan has been adopted at Park-st., and has proved very successful in retaining scholars, who otherwise might have drifted away.

#### 3. The results attained.

(A) A greater bond of union between the church and the school. This is greatly to be desired, and I think that if the church acted up to its responsibility somewhat on the line that I have endeavored to indicate, the hands of the teachers and officers of the school would be strengthened, and more and better work be done for the Master in

this all-important field.

(B) The best teaching talent in the church would be available. One of the great difficulties of superintendents is the lack of teachers. Vacancies are constantly occurring and are not easily filled. Let the church realise that it has a responsibility in this direction also, and then the superintendent will be able to come to the elders of the church and make known to them that such and such a class is without a teacher, and they from their knowledge of the individual members of the church would be able to fill up the vacancy with the one most suitable for it.

(C) An increase in knowledge of the Word and of our position as a Church of Christ. Speaking from experience I can say that in some of our churches there are members who simply do not realise as they should do our position as a people, or their own individual position as members of the Church of Christ. This, in most cases, I think, would be found to be the result of early training. Hence if those now passing through our Sunday Schools are carefully instructed in the Word of God, the next generation who are to take our places will be able to stand firmly for the truth, and to plead more earnestly and more unitedly for a return to apostolic teaching and practice.

(D) A greater increase in the speaking power available. There is a great lack of speakers in our churches. Our young men do not seem to be taking their share of this portion of church work as we should like them to do. I think the Young Men's Bible Class ought to be looked to not only for teachers in the school, but for those who are able to take their places on the platform and give a word of exhortation or proclaim the gospel of Christ.

4. Some practical suggestions.

In most matters that we have to do with the difficult part is the practical. We may agree that a certain course is desirable, but the question comes, "Is it practicable?" In bringing this paper to a close allow me to offer the following suggestions for your consideration:

(A) Election of officers and teachers. If the church is to occupy that close and intimate relationship to the school, and to exercise that supervision, of which I have been speaking, then I think it should have a voice in the election of both officers and teachers. With regard to the former, it is usual to elect them at the annual teachers' meeting. This meeting should be not simply a meeting of teachers, but of the church; and the president, superintendent, and other officers of the school should be elected by the church at this meeting. With regard to teachers it is somewhat different, as the vacancies occur more frequently and need to be filled as speedily as possible, or the classes will suffer. New teachers could be appointed by the school, but always with the under-

standing that such appointments shall be confirmed by the church at its next general meeting.

(B) At every church meeting a report of the general work of the school to be read. By this means the church would know how the work was progressing, and would be likely to take a more thorough interest in the welfare of the school. And here let me say that I do not wish to be understood as advocating the abolition of all teachers' meetings. These could be held just as they are now, otherwise it would be impossible to carry on the work. All I wish to suggest is, that the church shall be made acquainted with the needs and with the progress of the school, and thus be in a position to show its sympathy with the teachers, and to exercise supervision in the direction I have pointed out.

(C) Occasional conferences of the church to discuss S. S. matters. To-day we have met as a conference of all the churches, to discuss one question bearing upon Sunday School work; and just so, I think it would be a good thing if individual churches met now and then, to discuss some phase of the work carried on by their own school. The church would thus be brought into touch with the school, and by full and free discussion, better methods might be devised for rendering their work in this direction more efficient in their own immediate neighbourhood.

Just a word in conclusion in regard to our Sunday School Union. I am sure we all rejoice that this has become an accomplished fact. It supplies a long-felt want, and has had the effect of drawing the different schools together in bonds of brotherly sympathy and love. In other directions, too, into which I need not enter, it is doing a good work. Let all our schools loyally support this union, and do what they can to make it a success. It has been my aim in this paper to show that what our Sunday School Union has done in bringing our different schools into a closer union and sympathy with each other, might, and ought also to be done in regard to the different churches, and the schools established by them. Praying that the result of the discussion to-day may do something towards bringing this much desired result about, I now leave the subject for the consideration of the brethren here assembled.

## 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 Albinah-street, Dalatara, not later than the 15th of each month.

### BIBLE READINGS.

November.

MICAH tells how the Jews would be taken to Babylon, and also how God would bring them back again.

NABUCC tells of the destruction of Nineveh, capital of Assyria.

HABAKUK tells of the downfall of Chaldaea.

ZEPHANIAH told the Jews of the judgment of God upon many nations, and taught them to repent and escape a like judgment.

HAGGAI came back with the Jews from Babylon. He urged them to rebuild the temple, and told them it would be greater than Solomon's.

ZACHARIAH returned with the Jews from Babylon. Prophesied of the time when even the Jews would believe on Jesus.

TITUS.—A letter of advice.

PHELEMON.—Paul writes to reconcile Philemon to his once faithful slave.

HEBREWS.—Written to persuade the Hebrew Christians to persevere to the end, notwithstanding the continuance of the temple riots.

### MINUTES OF EXECUTIVE MEETING, OCT. 27th.

The acting president, Sister Mrs. Huntsman, presided. Devotional exercises having been engaged in, the minutes and correspondence were dealt with. The account of the English sisters' conference was listened to with much interest.

After discussion, it was resolved not to issue "Bible Reading Cards" for 1892. Foreign Mission report told us that Dr. Durand had treated 3,000 cases during the year. The Chinese missionaries have just held their conference, and report 20 additions for the year. The Chinese school shows an increased attendance of teachers and scholars. A class for tuition in grammar has been started by Miss M. McCoughy on Friday evenings. Bro. Thompson has eight preaching stations in Queensland.

Verbal reports of South Melbourne Endeavour and Malvern sisters' prayer meetings were given.

Additions to church from Sunday School reported: Collingwood, 5; N. Melbourne, 8.

It was resolved to donate £1 to V. M. F. from the Executive Fund.

Verbal reports of girls' class at Brunswick which is increasing in numbers, and Hospital visitation were given. Next meeting, November 2nd.

### REPORT OF SISTERS' MEETING, GAMBUR, N.Z.

Our meetings are held every Wednesday from 2.30 till 5 p.m. at the house of Mrs. Hepburn, sister of Mrs. Bryden of N. Carlton, ten being our average number present.

We receive orders for all kinds of needlework. Canvas tray cloths embroidered with coarse white creosote cotton, and aprons with pretty devices in scarlet, cross stitch are the leading line just now. Soon after our arrival here, the church asked the Sewing Class to cater for a public tea. They collected around for funds, sold tickets and, afterwards, surplus food, realizing a profit of £9 10s. for the church.

Last month the Sunday School held a social, asking the Sewing Class to co-operate. They provided a first-class tea, free to the children, the teachers and those who assisted with money or food, and then made a profit of £1 5s. 6d. for the school funds.

We have elected three new officers, and hope soon to possess a code of rules. Some of the secretaries in Australia might encourage their sisters here in Oamaru by sending us a copy of suitable rules.

We all send loving greetings to each dear sister who may hear or read this, and pray "God be with you till we meet again."

Yours in Christ Jesus,

P. LAMBECK.

### NAME LITERATURE REPORT.

Children's Hospital—25 Child's papers, 30 Children's Companions, 20 Children's Friends, Women's Hospital—30 Heralds, 30 Silver Links, Asylum (Herald) = 30 Progress, 30 Standards.

L. DEWAR.

## SUNDAY SCHOOL REPORT.

This month visited Swanston-st. Sunday School. Was much pleased with the order and regularity and evident interest in the school. There are not many infants here, but several large classes of young people. They have a library, and periodicals are distributed every month. No organ is used, but the singing is very good. The secretary's books are beautifully kept. Average attendance of scholars, 59; teachers, 8.

M. HALL.

## POETRY.

## THE SAVIOUR CALLS FOR SERVICE.

O, woman hearts that keep the days of old

In living memory, can you stand back

When Christ calls? Shall the heavenly

Master lack

The serving love which is your life's fine

gold?

Do you forget the hand which placed the crown

Of happy freedom upon woman's head,

And took her from the dying and the dead,

Lifting the wounded soul, long-treaden

down?

Do you forget who made the morning break,

And snatched the fetters of the iron years?

The Saviour calls for service; from your

fears,

Rise, girl, with faith, and work for his dear

sake.

And he will touch the trembling lip; with

fire:

(Oh! let us hasten lest we come too late

For all to work; if some "must stand and

wait."

Be theirs that wrestling prayer that will

not tire! —*The Presbyterian.*

## MRS. THURGOOD'S LETTER.

Lakeside Cottage, Pt. Chataqua,  
New York, Aug 6th, 1891

## DEAR ELECTIVE SISTERS,—

Well beloved in the Lord. Who has not heard of Chataqua? That inspiring centre of the fresche college for thousands! Not only the young, but the aged enjoys its benefits. It has its home reading circle in all parts of the world; even the interior of Australia is said to have its devoted Chataquaists. The Central Church, of Baysboro, kindly gave us a fortnight's holiday, and we hastened to our getting to the Assembly Grounds proper, as we needed the rest and refreshment of Point Chataqua—a lovely spot three miles from the Assembly Grounds—ten minutes' ride by the steamers that pass and re-pass every hour. We have enjoyed every bit of our stay here at Lakeside Cottage, and we go over to the Assembly when we desire it. To-day from 8 a.m. to 6 p.m. has been spent there. First we attended "An Ideal Missionary Society," conducted Mrs. Emily Huntington Miller, a well-known authoress; then "The Average Missionary Society," the cause of its defects brought out by many speakers. One of the points was: "Enthusiasm plus Information, minus Self, multiplied by Activity, divided by Individual Energy, equals a successful Missionary Meeting." If I live, I hope to reproduce something of this kind for our dear Australia sisters some day. After this

we made a pleasant call on Sis. Graybill, and paid our respects to her aged mother. They have a beautiful cottage on the Grounds, and the old lady said it was of great benefit to her to spend her summers here. Sis. Mary Graybill leaves for India on the 31st October, and will take our love and greeting to Sis. Mary Thompson, our dear dear Australian Missionary. Mother Graybill is 84 years of age, and when she was 27 she finished her four years' Chataqua reading course, and says it added ten years of pleasure to her life.

Leaving their cottage we happened to pass the Museum, and heard part of a lecture on the life and works of Michael Angelo. Mr. T. was very much interested, as it recalled all the fine statuary and paintings we had seen in Rome and Florence, and was so well delivered. We enjoyed it exceedingly. Then we crossed the Grounds to the Hall of Philosophy, a large, white pillared roof open on all sides. The lecture given there was on "Charles Dickens," and delivered to a packed audience by Mr. Leon Vincent, nephew to the great leader and founder of all this machinery, Bishop J. H. Vincent.

The very prettiest part of all the day to me was our visit to Mrs. Alden's "Pansy" cottage. She was so pleased to be so well remembered, and when we told her how much her books were admired and enjoyed in Australia, she was highly gratified. We were sorry to find her lying on a couch, suffering from a heat, or sunstroke, received while at the Cleveland Convention. She told us she had written 85 notes for primary teachers for 25 years, but for the last two years she had given it up to younger minds. She is still writing Her Last Book, "Wanted," I hope will soon be in Australia. We told her of our sunny land of health and beauty, and urged her to make a visit there. The last lecture of the day was by Bishop Thoburn—that prince of missionaries, 30 years in the field, and not an inch less. On our way to the pier we walked through a gravel moulded model of Palestine, showing the configuration of the land. Lake Chataqua was its Mediterranean. The principal cities and towns were represented by cast-iron blocks with the name and resemblance of the houses thereon. We climbed Mt. Hermon, and then wandered along from Dan even to Beersheba, before our boat wharf called us to go to the Point, where friends and supper awaited us.

I must tell you of another beautiful day spent at Niagara Falls. Although we were going over the same old ground that we visited years ago, it has all come to much improved and places remodelled, in this progressive America, that its wonderful beauty was even more magnificent than ever. We wished for a *chateau* to enjoy it, seven hours were all too short. From the Canada side it is enchanting, and as you gaze upon it, a beautiful rainbow, spanning both falls, adds to its splendour, and your heart is filled with admiration for the great Creator of it all.

On Friday we expect to return to the dear work in Central, strengthened in mind and body. But it will be too late then to send the mail, so we are writing again before the dear Australian letter reach us, we hope to find them at "557," when we get back. Please accept this letter in token of loving remembrance even when we are holidaying.

With sincere attention for all the dear workers. Your sister, in the loving service,

ANNE M. K. THURGOOD.

## Temperance Column.

## PROHIBITION IN KANSAS.

SOME months ago the Wellington Post published an article on the financial aspect of Prohibition, in which it was urged that prohibition would seriously affect the revenue. Whereupon a leading temperance advocate in "the Empire City" forwarded a copy of the paper to Mr. John P. St. John, ex-Governor of Kansas, asking him what the financial effects of prohibition had been there. He received the following reply:—

Olathe, Kansas, May 16, 1891.

George M. Yercx, Esq.,

Wellington, N.Z.

DEAR SIR,—Yours of the 17th ult., with a copy of the *Evening Post*, just to hand. The liquor traffic for beverage purposes is either right or wrong. If right, it should be treated as we treat every other rightful business. If it is wrong, no amount of license money can ever make it right. But, independent of all moral considerations, and considering the business wholly from a money standpoint, the liquor traffic is a legalized robber of the people.

This town (Olathe), where I have resided two years, closed its liquor houses on Jan. 1st, 1879. Since that time we have not had a dramshop.

Under the license system, we received 2,000 dols. per year revenue from the liquor traffic. We had only a population 1,700 then, and we paid 2,000 dols. for policemen. Now we have 3,600 population, no liquor houses, and we pay but 600 dols. for police. Thus prohibition saves us 1,400 dols. annually in police expenses alone. When we closed the liquor houses, we had but one school-house, now we have four; we had but five churches then, we have 13 now; we had but five preachers then, we have thirteen now, and every one of them is a *Christian*—so much so, that not one of the number would be guilty of favouring the sale of the peace, prosperity and happiness of the people, through the licensing of the liquor traffic to obtain revenue.

In 1879 our Town Strip sold at 75 cents on the dollar; now it sells at par. Under the license system we paid 1,000 dollars to build a calaboose to keep drunkards in. Three months ago we sold the calaboose, and it was moved away to be used as a stable.

In 1880, at our state election, this country (Johnston) gave 235 majority against our state prohibitory amendment to the Constitution. In 1892 this same county gave a majority of 1970 against a re-submission of the question, by which an attempt would have been made, had it not been overwhelmingly defeated, to go back to the license system. Every violator of law, gambler, and disreputable character of the state, with many cowardly politicians, voted to go back to the saloon, but the great body of the sober decent people stood solid for our prohibitory law.

We support our town government by levying a tax on *property*, and not by deriving a revenue from *vice*. The liquor traffic subsists on the bone, blood, brain, manhood, and souls of the people. We have nobody, not even the most worthless among us, to dispose of for any such purposes. The liquor traffic is an unmix'd evil, socially, morally, politically, and financially, and ought to be prohibited.

Yours very truly,  
JOHN P. ST. JOHN,  
ex-Governor of Kansas.

## Correspondence.

LATE BRO. G. DAY.

To the Editors of the A. C. STANDARD.

I am requested by Sister Day, the widow of our late and highly esteemed Bro. George Day, to tender through your columns her keen appreciation and sincere gratitude to the numerous brethren in this and the adjacent colonies, who have written her words of warm sympathy for herself, and loving esteem and profound respect for the dear one who has "stepped aside" from the conflict here, to the quiet, the peace and the glory there. I may tell those dear brethren that Bro. Day's heart beat strongly and tenderly for all those he had met with and laboured with in the gospel in the various colonies. To the last he stuck to the ancient landmarks with a fidelity sadly rare just now, and to a clear perception of the "faith once delivered to the saints" he added a masterly and heroic espousal of its claims. Whatever was somewhat rugged and stern in him when the sun of his life was at its meridian, softened and mellowed as that sun reached its western horizon. We

all, who knew him to the end, noticed the strange sweetness that came into his life, as if already the light of eternal day dawned upon him; to his ears had already floated faint echoes of the harmonies, and his eyes beheld the goodly land afar off.

Oct. 12. R. VERCO, Sydney.

### A WARNING.

To the Editors of the A. C. Standard.

I feel it my duty to my brethren and their friends to warn them against coming to Coolgardie, W.A., at the present time, as it is painful to see so many able and willing men to work, but cannot find remunerative work enough to keep them from hunger and thirst. I could give many reasons why it is wrong for men to come here unless they have money to spare to prospect the country, which is very expensive at present. If you think it wise to publish this in your valuable paper, you will set my heart at rest, and I shall feel satisfied that I have done my duty on this question, whether you think wise to publish it or not.

Yours in the love of Christ Jesus,  
JOHN SILVESTER,  
Bailey's Reward Mine,  
Coolgardie,  
Western Australia.

### A CORRECTION.

DEAR EDITORS,—Will you kindly contradict the statement appearing from "A Brother in Perth" to the effect that the brethren here would not be able to continue their help to some of the poorer brethren in Melbourne. We have not ceased, and have no intention of ceasing to have fellowship in this matter, and we are at a loss to know how the report could arise. Yours fraternally,  
Hay Street. ALBANY BELL.

BRO. D. MACALLISTER.

To the Editors of the A. C. STANDARD.

Will you kindly insert the following in the November number:—

A friend sent to Bro. Macallister a professional fee with the request that he would undergo an examination by a local medical man, and that R. J. Somerville and W. H. Bardwell should be present to report upon same. Arrangements were made with Dr. McMullen, of Burwood road, Hawthorn, to examine

him in our presence, with the following results:—Bro. Macallister's condition is one of extreme debilitation: he has wasted away, that he is now simply a skeleton covered with skin, there not being a pound of flesh on his body. The doctor says his one lung has gone altogether, and the other has so far gone that it is of but little use to him. Owing to the condition of his body he is so weak that it is physically impossible for him to do anything. Writing a letter exhausts him, and the doctor says that he ought not to engage in ordinary conversation, which is too great a tax on his strength. His present condition is therefore one of extreme weakness and prostration. With respect to the question as to there being any prospect of his recovery, the doctor says emphatically that there is no such prospect. Bro. M. will never recover his health; will never regain his lost strength; will never again be fit to speak in public; nor will he ever have sufficient strength to enable him to do anything for a living. His case is hopeless. In effect the opinion of the doctor may be thus expressed: Owing to his bodily weakness, Bro. M.'s life is never of more value than 48 hours, that is he may at any time die within a period of 48 hours; but should hemorrhage of the lung come on unexpectedly he may die in a few minutes. But for all that, given freedom from anxiety and excitement, with care and constant attention, and residence in a suitable climate, say, north of the Dividing Range, it is just possible that he may linger on for a few years, but his hold on life is by a very slender thread, and it may snap at any moment. Such, brethren, is the condition and prospect of Bro. Macallister. By your generosity only can be obtained the necessities of life, so we therefore appeal to you on his behalf, and would here make the suggestion, that if 20 churches would undertake to contribute 1/- per week each, and 40 individuals 6d. per week each toward "The Macallister Relief Fund," then all cause for anxiety in our brother's mind and difficulty in the way of the fund would be at an end. Will those churches or those brethren who will undertake to contribute the above, or other sums, regularly, please notify their intention of so doing to Bro. W. C. Craigie, of 259 Little Collins-st., Melbourne, that he may enrol their names.

N.H.—Since Dr. McMullen ex-

ained Bro. Macallister the disease has so affected his throat that his voice has lost its power, and he can now only speak in broken whispers

Hawthorn. R. J. SOMERVILLE,  
W. H. BARDWELL.

### HIGHER CRITICISM.

To the Editors of the A. C. STANDARD.

DEAR SIRS,—As one who has followed your comments in the controversy with Mr. Haley, perhaps you will permit me a few lines of your space.

It is rather refreshing, in a journal so little given to the discussion of the difficult problems dealt with—under the designation of "Higher Criticism"—to find, when occasion demands, the STANDARD can be equal to a flight into that "reserved plane of polemics."

I well remember hearing J. J. Haley 12 or 14 years ago in Melbourne. He appeared to be a bright and shining light amongst the little brotherhood. He was drawing large audiences and vigorously pleading the cause of Christ, his Master. At that time, I should say, he was not much troubled about the higher criticism. A gifted speaker, a "talking man," one calculated to make many friends and do no end of good. No wonder that he does not want to lose the good graces of Australian people! for those who knew him thought much of him.

What's the matter with him now? Has much wisdom pulled him up or driven him off the narrow track?

I do not blame the editors of the STANDARD for pulling Mr. Haley up, if he has got off the track, more especially if he harbors the idea that he has grown wiser than to cling to the old-fashioned idea that the Old Testament is not quite the book that we believe it to be, and that the New Testament is "not all gospel,"—that, at all events, it must play second fiddle to the "sovereign doctrine of the survival of the fittest," which in this particular case has resolved into an acceptance of 16th century experience in Christian life, and that the facts therein witnessed, must take precedence of the gospel doctrines of Matthew, Mark, Luke and John.

Mr. Haley is certainly drifting, like many more of us who have left behind the simple faith of childhood, or that later period of sober conviction which led us down into the waters of Jordan that we might rise to newness of life.

What would Alex Campbell say, could he meet him on his own soil? Would he not give it to Mr. Haley straight on a departure from first principles? Did the "higher criticism" ever shift Campbell?—and Campbell was philosophical enough to swallow up a Haley thrice magnified.

I honor you editors of the A.C.S. for being jealous of the faith once delivered to the saints, and you did well not to be snuffed out by the first outpourings of the indignant Haley, besides which you have shown that, unassuming and simple as the STANDARD usually is in its average essays and articles, it can grasp the obtuse and tangled web of difficulties made by the attacks of "high criticism."

The whole trouble, as it appears to me, is found in the fact that Mr. Haley says there is a *large human element in the Bible*. That is the dangerous ground on which he stands; not in that the Pentateuch was not written by Moses, or that there are several books in the Bible which are romances, in that they may be allegories, such as the book of Job—which might mean that no real Job ever existed—and yet be inspired. I do not know; I have not an opinion; am not competent to give an opinion, as to whether the five books of Moses were written by Moses' own hand. In that respect I am content to take up the position of agnosticism counselled by Mr. Haley. When we remember that so competent a man as Bishop Colenso, after struggling against the acceptance of the anti-Mosaic authorship of the Pentateuch, did actually so reject, yet did not consider it necessary to give up the Christian religion (by any manner of means). I think perhaps you go too far in your italicized sentences, when you indicate the idea that the *foundations of the Bible* must crumble into dust.

But again I say that the real trouble of Mr. Haley's higher criticism is that he finds there is much in the Bible which is simply and solely *human*, and, as such, has no more authority than any other book or treatise of human origin. Why has he not told us the book, or the parts of the book that we must relegate to the rubbish heap. Rather remarkable, is it not, that Christ did not tell us which of the Jewish manuscripts usually read in the synagogues of his people, were true gospel and which were not. The "higher criticism" did not trou-

ble Him. He was content to accept them as authorities. Does Mr. Haley really want us to believe that the five books of Moses, the records of the Jewish kings, peoples, battles, &c., are nearly, if not altogether, *human* inventions without the stamp of divine authority? If that is so, then you are not far wide of the mark. That would mean that the Bible (the Old Testament, that is) is not an inspired book and has no claim to the sacred name. We have no record worth a cent, as to how God called man into existence, or how he dealt with His people from Adam down to the end of the first dispensation.

Yours very faithfully,  
ED. C. L. E. DOUGLASS.

## Missionary Page.

HOME.

(M. McLELLAN.)

The following is an epitome of reports received—

W. D. LITTLE—During the month the weather has been more favorable to the itinerant preacher, but flood waters have been abroad far and wide. Near Kerang on one day had to pass through quite ten miles of them. Where they have washed away the road formation there it always an element of danger, but in God's gracious providence we have come safely into this present. The flood in Echuca caused considerable financial loss.

Met with Bro. Lawson at Yarraville, and pleased to find him in fair health. At Wedderburn saw a number of people near us at the gospel meetings, and things are moving along in a satisfactory manner. Bro. Greenhill has started a mutual improvement society here which will doubtless be useful in developing the talents of some brethren. Our Lord's day in Echuca was very wet indeed, and the meetings consequently very small. Bro. G. Taylor not present in this locality, and has met with the brethren there for two Lord's days.

We commenced preaching in South Wharfedale State School, 12 miles from the town, where Bro. Freeman resides, and where the people evince a desire to hear. At Kyabram a good interest still continues, and others are enquiring and searching the scriptures to find the right way. At the close of yesterday afternoon's meeting two came out and confessed their faith in Christ and their desire to obey the Lord. We had the privilege of baptizing them straightway in Bro. Morgan's dam. A very fair audience was present in the hall at night although the weather was threatening, and after the meeting we were told of another couple who have decided for Christ.

W. W. THORNTON—Our part of the colony has since last report done well spring attire, and things temporal have been, and are a little more lively looking. Shire and parliamentary elections, the opening of a

butter factory in Lillimur, agricultural shows, &c., have all tended to create a little agitation for the time being, and people generally are hoping for a better state of things in the near future.

During my visit to North Yanco we held a gospel service at the residence of a Mr. Colwill, a settler some 6 miles on the Nhill side of Bro. McCallum's. The meeting was well attended, great attention was paid, and the desire was expressed by those present that I should preach there again on my next visit.

Bro. Carr still takes a Lord's day every month at Kaniva, and reports fair meetings.

To-morrow I start for Border Town, where I shall spend the coming Lord's day. No additions to report this month.

Lillimur, Oct. 12.

G. H. BROWNE.—I spent the 16th of Sept. at Pokemmett, where we had very good meetings. On the Monday morning baptised a young man who had heard the gospel five months before at Vests at our first meeting there. The following Sunday I visited Warracknabeal; not a very large meeting for the breaking of bread, but one young man at this place decided to obey Jesus. Afternoon we had our usual service at Brim, about 40 present. Monday 24th baptised the young man from Warracknabeal at Galaxil.

10th, Galaxil in the morning and afternoon. Evening I preached for the first time at Galaxil East. Several from this place had invited me to come, otherwise I should not have gone, as the Baptists have been there for about two years. Now I have arranged to preach there every other Sunday evening. The place was full.

October 1st, Monday, I baptised another young man, who was brought to a knowledge of the truth by our much esteemed Bro. Quire, of Croymellon.

October 7th, morning and evening at Galaxil. We started a Bible Class last Wednesday with 11, but soon hope to increase our number.

October 14th, just a few of us walked up to Galaxil, as the flood water was too high to drive. We walked along the line, even this was covered with water. However, we had a nice little meeting at Galaxil in the morning. In the afternoon 10 of us met at Bro. Howard's to remember Jesus. In the evening we had quite a full house at Galaxil East, where the seed we hope will take root in due time.

Brim, 15/10/91

JAS. PARK.—Since last report I have visited Newcastle, Elphinstone, Taradale, Fernhurst, Bridgewater on Loddon where Bro and Sis Jennen, formerly of Ascot Vale, and Sis Miligan, of Wellerbarbin, live, also Korong Vale, where there are six members. They don't meet every Lord's day as they are some distance from each other. We met yesterday but meeting was small. In the evening we had quite a place for preaching, but the trouble is to get a place to preach in. No doubt good would result if once tried. I also attended Bhorst show, where I had the opportunity of giving some tracts and showing my scriptural cards and notices. It was new to many to see a Bible Carriage at the show ground. I hope to bring it more to the front yet. There has been one addition by faith and obedience to Christ since last report.

FINANCIAL.—Sorry to have to report that there is still an empty treasury, and we are £140 in arrears. Under these depressing circumstances, the missionary committee at

the last meeting felt compelled, with much regret, to discontinue the subsidy to Bro. Park's Bible Wagon (giving Bro. P. two month's notice of same), and to further reduce the evangelists' salaries by 75 per cent. week each. It is earnestly hoped that with these retrenchments we may be able to make both ends meet. Will brethren do what they can to aid us?

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr J. C. VESCO,

Adelaide.

NORTH ADELAIDE.—We have been called upon to part with Mrs. Eickmann, an "old Disciple," but it is only for a season. Mr. Dickson has written an advisory notice, which will be found elsewhere. One young man has been added to the church after public confession of faith and baptism. Our annual collection realised, for the foreign mission, £3 9s. 3d., and for the Kanaka work £13 4s. Of the latter the young men's Improvement Class contributed £1 10s. Receipts from absentees, £1 and 7/6. Oct 16.

HINDMARSH.—The work here is going on quietly. There have been three immersions and the same number of admissions during the month. The anniversary was commenced yesterday. Bro. M. Wood Green addressed the church in the morning and Bro. A. Smith from Glenelg preached in the evening. The rain which fell continuously during the afternoon and evening prevented many attending, although, considering the drawback, the attendance was fairly good. Our tea will be held on Wednesday, and public meeting afterwards, when we hope to have a good time.

Oct 15.

A. G.

POINT STURT.—Sickness is very prevalent in this district, hence the meetings both at the Lords table and the gospel services have suffered in attendance, but as the warmer weather comes we trust health will be given, and the work will resume its usual activity in this part of the vineyard. Since last report Bro. W. Pickett has withdrawn his membership from here and united with the sister church at Norwood.

Oct 10.

A. W. P.

On Sept 29th Bro Wm. Manning drove me out to McLaren Vale, about 20 miles. Here a few met to break bread on Lord's day morning at the house of our aged Sis. Seammans. In the afternoon I preached in the district hall to about 70. We had a fine meeting. The gospel was the subject. In the evening I spoke at Willunga, four miles further on. I baptised one in the evening. Bro. Henry Hudd, who lives at McLaren Vale. On Monday and Tuesday evenings I spoke at McLaren Vale, and on Wednesday at Willunga where we have a good chapel. The brethren feel encouraged and would be pleased to have evangelistic help. Some good men are thinking of obeying the gospel. Bro. and Sis. Wheaton entertained us most hospitably. Bro. Manning took charge of the singing. T. J. GOUR.

QUEENSTOWNS.—We are pleased to report since our last two have confessed Christ and followed him in baptism. This makes five already for the new year. The attendances at the meetings are good, 50 to 70 morning, about 120 evening. We pray that the truth may bare fruit. We

have had several laid aside by sickness, our aged Sis. Lee, Bro. J. Verco, and others but we are thankful that our Father has spared them and they are getting better rapidly. Sickness seems to be general. We have something new in the shape of a sisters sewing class. They are going to one another's houses alternately for prayer, sewing, and general communion with each other. We are glad of this, as it will bring the sisters out of themselves more, and be a means of blessing to them.

Oct 14.

R. H.

NORWOOD.—Our anniversary services were commenced on Lord's Day, Oct. 27th. Bro. Gore addressed a large number of members and friends in the morning, and Bro. H. D. Smith preached to a crowded congregation in the evening. On Oct. 11th the annual tea and public meeting were held, and success attended them. The chapel was tastefully decorated with flowers and mottoes. Bro. Gore, in the absence of Bro. A. T. Magarey, who was unable to be present, presided at the public meeting. Apologies were received from Bros. A. Smith, J. C. Dickson and J. Verco. Interesting addresses were delivered by Messrs. M. Wood Green, Fieldwick and D'Nest. Bro. Smith led the meeting in prayer. The secretary of the church (Bro. Harnd) read the church report for the year, which showed good work had been done in connection with the various departments, 58 were received into church fellowship, viz: 32 by faith and obedience, 17 by letter, 6 restored, 3 from Baptists; 6 have been transferred to sister churches. Nett increase, 52; the membership, 514. A. W. P. 17th, the Lord's Day School, Bro. A. W. P. superintendent, has made good progress; 73 having joined the school during the year, there being 112 now on roll. 5 scholars have united with the church. The Dorcas Society and Band of Hope are doing well, and the Endeavor Society is doing a splendid work also. During the evening the choir, under Bro. H. D. Smith, rendered three beautiful anthems, and the thanks of the church were given to them for adding to make the service so enjoyable. We thank God for all encouragement given, and begin the new year's work with bright hopes. Since our last report 5 have been received by letter, and 2 by faith and obedience.

Oct 15.

A. C. HARKIN.

UNLEY.—Since last report four have been added, 3 by faith and obedience and 1 by letter from a Steppes. Meetings keep up well. The Endeavorers are having good meetings, and showing the fruits of the Spirit. May God's blessing rest upon our work.

Oct 14.

T. J. STORIE, Sec.

BALAKLAVA.—The Conference of churches held at Balaklava on 10th last was an unqualified success, the whole of the meetings being well attended notwithstanding the weather all day. The morning and afternoon sessions were held in the chapel under the presidency of Bro. Wm. Smith and D. Finlayson respectively. Luncheon and tea were partaken of in the Institute Hall, as was the public meeting under the presidency of Bro. R. Harkness, who was very largely attended, the hall being crowded. Bro. M. Wood Green was present at the morning and afternoon sessions, and Brethren Gore, Smith and D'Nest attended the whole of the meetings, and assisted in the discussions. During the day very interesting papers were read by



vouchsafed to us during the first year of the union.

Brethren coming this way from the east will, we trust, make themselves known, even if they are only passing through Perth for other parts of the colony. The secretary is always accessible, and can be found at the offices of the National Mutual Life Association, St. George's Terrace, Perth.

Sept. 25

H. WRIGHT, Sec.

## QUEENSLAND DEPARTMENT.

By A. CORBAN, *Melrose House, Ipswich, Queensland.*

### NOTES.

Now that Bro. Selby has left us and returned to his home in Melbourne, and Bro. Dickson having returned to Brisbane from his holiday trip, matters are resuming their old running. At Brisbane Bro. F. Pittman, who is now stationed at Zillmere, occupied the platform on the Lord's day evening after Bro. Selby left, and a fair audience assembled, although Mr. McNeill, a celebrated London Divine, "as he humorously described himself in one of his lectures, was in Brisbane at the time.

The Brisbane church held a business meeting recently to discuss their financial position, which has recently become very embarrassing. A motion favoring the resorting to collections at the gospel services on Sunday evenings was proposed as a means of getting over the shortage in funds, but it was rejected. The resolutions of five of the seven were handed in and read, disapproved, and the financial difficulties, it is hoped, will under their efforts be overcome.

## VICTORIAN DEPARTMENT.

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

### NOTES.

The reported number of our additions for the month are:—North Yarrac, 1; Berwick, 3; Cheltenham, 1; N. Fitzroy, 1; Bendigo, 1; Ballumar, 1; Falkenmead, 1; Donnelly, 1; Brighton, 1; Coleridge, 7; N. Melbourne, 5; Warracknabeal, 1; Lygon-st., 2; Brim, 1; Birchlip, 1. Total, 35.

A cloud hung over us at our last Home Missionary meeting. With a deficit of about £740, and a probability of going still further behind, retrenchment was found to be absolutely necessary; the particulars of which will no doubt appear in the "Missionary Department."

We deeply regret that so many of our brethren are leaving the colony. It is a doubt against their wills, as it is against ours. One of our latest losses is in the person of Bro. A. Shaw and family. Bro. S. has been so closely identified with our churches in Victoria from the first, and has rendered such valuable aid, that his departure will make a gap not easy to be filled.

We have now a fully formed Christian Endeavour Union of our own. The first Annual Convention was held for Monday, Oct. 22nd. So long as such societies are under the control of, and working in perfect harmony with, the churches, they may be

the means of spiritual power and active co-operation among the young members of the church. Our prayer is that the spirit of the "pledge," (which after all is what every Christian took, whether he understood it or not, when he declared for Christ), may be ever followed vigorously.

We deeply regret to have to note the death of Mr. Geo. Day, and thank God that, when at the annual meeting in South Australia last year, we had the opportunity of coming into touch with his loving, gentle spirit.

One of our boys, F. Pittman, will, we expect, soon be in Melbourne again. He has enjoyed his sojourn in Queensland, and has, by God's grace, been used in bringing many to the Saviour. He would like however to stay here, when he comes, and we say, Amen.

At the last preachers' meeting, Bro. Macenzon read an extract on Elders. In the course of the discussion which followed, Bro. M. contended for rather startling departures on ministerial lines, and to give him an opportunity to make himself perfectly understood, it was resolved that at our next meeting, to be held in the ladies' room, Lygon-st. chapel, on Monday Nov. 4th at 3.30 pm., he is to read a paper of his own on the terms "pastor" and "minister." This is a question of universal interest, we give an invitation to all who desire to come.

Bro. Selby is among us again. He has been to Queensland on the war-path, cudgel in hand, has slain one giant, and made others tremble. He is still in the same humor, judging from his advertised subjects.

Bro. Jennings, with lion voice, a determined advocate for the "old paths," has left us for the Richmond River District, N.S.W. If the brethren there like expository preaching, and plenty of it, our brother will please them. Anyway we trust the brethren will rally round and support him.

The Lygon-st. Choral Society recently gave their first concert. In point of numbers and general efficiency, it was a marked success. We regret that owing to their expenditure, though the collection was over £7, it was thus far a failure.

It is a source of sorrow to many that Bro. Macmillan still continues so weak and low, and that all hope of his ever being able to resume work is forever gone. He needs the prayers and practical support of the brethren.

Bro. Hayden has accepted an engagement with the church at North Caston as evangelist.

SUNDAY SCHOOL UNION.—The annual picnic will be held as usual on Nov. 6th, near Surrey Hills station. A pleasant spot has been chosen, and it is hoped that a large number of brethren will assemble, as it is one of the few opportunities we have of mutual intercourse among sister churches.

NEW CHAPEL AT BENVINGO.—On Friday evening last the new chapel in Learmonth street (Disciples of Christ) was opened, the occasion being a tea and public meeting, both of which were a great success. The church which has been pulled down and recreated, is now in the centre of the block of land owned by the body; it has been considerably altered and made more convenient in every way, and is beautifully finished throughout. The first class (since which has also been placed around the land) is a decided improvement to Learmonth-street. About 150 persons sat down to tea. The

tables were presided over by Messrs Scourrah and Heap and Misses Porter, Lippitt, Heap (3), House and Price. At the after meeting the church was packed, many having had to be contented with standing. Mr. C. Morris, of Ballarat, occupied the chair, and in his opening speech gave a short history of the forming of the church and the work done, both in America and Australia. Addresses were also delivered by the Rev. J. A. Burns and Messrs D. D. Long and Martin. During the evening some excellent singing was rendered by the Dawson-street (Ballarat) choir, under the leadership of Mr. Lillburn; Miss Marin presiding at the organ. Miss Franklin gave a recitation in excellent style. The meeting terminated the meeting.—*Dunsmuir's Telegraph of Sept. 25th, 1894.*

NORTH FITZROY.—As the result of an announcement last Sunday week that Bro. Bryant, who is doing good work in our midst, was to deliver a sermon on the subject of "Baptism," assenting and admitting that it meant, and could not possibly be performed otherwise than by immersion, and the preacher was encouraged by seeing such a large number in attendance to his exposition.

Bro. Bryant dealt with the subject at length, quoting from the scriptures, and also from quite a large number of the most learned lexicographers, adduced irrefragable and conclusive evidence that "Baptism" meant immersion, and immersion only, and that attention was totally drawn to this word and the teaching and practices of the apostles, so that no scriptural word arguments and the evidence adduced, that only partisan blindness could have prevented a conviction that baptism could be administered by immersion, and that attention is quite out of the question.

If we had the above in order to remove any doubt that may exist in the minds of some, as owing to Bro. Bryant occupying such a prominent and important position in the recent "Trial by Jury" case, his Counsel for the Defendant, may have actually run away with the 12th juror. He is really a supporter and advocate of baptism by affusion. Such, however, is not the case, as will be seen from the above, and the manner in which Bro. Bryant elucidated the subject, removes all doubt and makes the point quite clear.

We are also pleased to record eight immersions from the Sunday School during past three months. This is really encouraging to the teachers, and also to Bro. Bryant.

Sept. 17. Jos. COLLINGS, S.S. Sec.

CHELTHAM.—The Sunday School anniversary has once more come and gone, and God has again answered our prayers, and given us much success and a most pleasant and profitable time. On the Lord's day we held five meetings, at all of which Bro. F. Pittman, of Berwick, was present, and cheered us with much encouraging counsel and exhortation, for which we desire to thank him most heartily. On the Thursday we had a wonderful gathering of children and adults, who sat down to a substantial tea given by the members, after which a public meeting was held, when we went through a programme of all things, listened to by a most attentive audience. Our superintendent (Bro. A. V. Penny), in the course of a neat speech, remarked that though the times were hard it had been a boom year in our school. To God be all the glory. R.W.T.

Death has been busy among us of late. Our aged Sister Bird (one of the old pioneers in Lygon-st.) has passed away. Then to show that death is respectful of persons, our esteemed young Sister Huntsman, wife of B. W. Huntsman, evangelist at Corowa, has fallen asleep in Christ. She died at her parents' residence, North Fitzroy. We have also been deeply grieved at the sudden death of Bro. Robt. A. Moore, of the church at Toolamba. He was on a visit to Melbourne, arriving Thursday, 18th Oct. He attended Lygon-st. chapel on Thursday night, and with Bro. Lee, of Colac, and Bro. Thurgood, visited the farm of the latter at Kingswood on Friday. On coming back in the evening Bro. Moore took a fit in the train, from which he never recovered. Brethren Thurgood and Lee were fortunately with him, and took him to the Melbourne Hospital, but he never rallied, dying shortly after his admission. Sister Moore and some members of the family at once came to Melbourne. He was buried in the Melbourne Cemetery on Monday 22nd. He was a brother of C. A. Moore, evangelist, now in America. We deeply sympathize with the bereaved ones.

**NORTH RICHMOND.**—Bro. P. C. Neilson, 37 Cromorne-st., Richmond, is now secretary of the church at that place.

**BERWICK.**—On Cup Day, Tuesday, Nov. 6th, the annual tea and public meeting will be held in the Rechabite Hall, Berwick. Teat at 5.30. Meeting at 8 o'clock. Tickets for tea, adults 1/3, children 1/6. All are welcome.

**COLAC.**—We are pleased to hear of the progress of the cause at this place. Bro. and Sister Lee have been residing here for some time, and have been cheered by seeing some additions recently. There are now 14 or 15 members altogether, who meet to break bread every Lord's day. We received an interesting letter from Bro. Kim at that place, which we regret we have not space to insert. Bro. and Sister Lee are at present on a holiday, visiting Melbourne, Sydney and Widdellburn.

**KYABRAM.**—We have had Bro. Little with us again. He rode from Echuca last Lord's day morning, distance 31 miles. Addressed us at Bro. Morgan's, Kyabram East, morning and afternoon. Two came forward at the close of his gospel address, and were immersed straightaway. Preached again in the evening in the Mechanics' Hall. We have started a Christian Endeavour Class, which meets in Bro. Bishop's Hall, Tuesday nights, and we propose holding a Bible Class (Sunday evening), and a Sunday School shortly.

**Oct. 17. GEMMILL, Sec.**

**SOUTH YARRA.**—No additions to report, but the meetings are keeping up well, and we are looking for further results. The preaching during the last three months has been done by Brethren P. Brown, Clary, McLellan and W. J. Evans (late of Tara-st.). We have started a Lord's day afternoon Bible Class, with the object in view, of bringing young men and women under the influence of the truth. So far, however, we have not met with success in this line, but are anticipating better things soon.

Arrangements have been made to hold a picnic on Nov. 6th (Cup Day), and we hope to celebrate our first anniversary during the first week in December. Three of our number (Bro. and Sister Renouf, and their daughter, Sister Short), who are living in isolation at Rosedale, have commenced to

break bread on the first day of the week in their home, to commemorate the dying love of Christ.

Oct. 18.

TH

## Foreign Missions.

LETTER FROM DR. DURAND.

The words of Jesus to John when the latter was in prison occur to me at this moment as particularly appropriate to our work to-day. (See Matt. 11, 5.) If any man doubts whether this work is from God, whether it is such work as Christ commended and sanctioned, let him know that

THE SICK ARE HEALED.

During the past three months upwards of 200 patients have been treated at the dispensary, besides many others at the bungalow and in their own homes.

"THE BLIND RECEIVE THEIR SIGHT." Many cases of partial and even total blindness are relieved sometimes by an operation on the eye, sometimes by medicines, as each case requires.

"THE LAME WALK."

In such a country as this where people are so reckless and so ignorant, many accidents happen—broken legs, dislocated joints, and sprains and bruises without number, to say nothing of the prevailing rheumatism at this season. These are all cured for, and although not miraculously, nevertheless in as true a sense as in the Saviour's time we can say the lame are healed.

"THE DEAF HEAR."

Deafness is not so prevalent as blindness, yet many foul cases of ear disease prevent themselves, all of which receive the most careful attention.

"THE LEPROUS ARE CLEANSED."

Leprosy, the scourge of the ages, the terror of the Orient, the one disease of antiquity considered incurable and absolutely fatal—yields to scientific treatment. It has pleased the Lord to bless my researches in this dread disease, in the discovery of what promises to prove the true curative specific. Several cases have recovered and are still well. The remedy will be published as soon as I have completed my experiments. It will be, by means of this remedy, that it will be possible to reduce the number of lepers in all the world one half in the next twenty years. To God give the glory.

I cannot say that the dead are raised, but hundreds of lives are saved that would otherwise be lost. Best of all,

THE LOOK HAVE THE GOSPEL PREACHED TO THEM.

The Lord did not say that the poor all received and obeyed the gospel. The same is true to-day. Much of the seed falls by the wayside, on stony ground, and amongst thorns but some also falls on good ground. There have been five conversions through the medical work in the last five months.

The leper asylum about which I wrote you just over a year ago, is an accomplished fact. Land is secured for buildings and most of the necessary preliminary arranged. Building will be begun immediately after the rainy season closes. Meanwhile I am caring for the lepers as best I can, quartering them in a rented house for the present. The new mission hospital is rapidly near-

ing completion. It will cost about four thousand rupees, and is being paid for from fees which I have received for professional work. I feel that my work has been specially blessed, in that during the financial crisis and panics at present the world over, I have never known any difficulty in securing all the money demanded by the requirements of my work. This experience has been a lesson in faith to me. I wish that every church and every member in our brotherhood might profit by it. Let us lengthen our cords and strengthen our stakes; plan greater and greater things, going on from one achievement to another, looking to God for strength and mercy, and not tempt the Lord when we ask for a blessing in not believing we shall receive it.

Sincerely,

C. S. DURAND.

REPORT FROM JOHN THOMPSON.

Children, Sept. 14, 1891.

DEAR BROTHERS,—I am pleased to report that our work here is progressing. On Lord's day morning, Aug. 26th, more were added to the church at Bosbil by faith and obedience. There are now eight meeting places in different parts of the district, all of which I visit once a week. The Kanaka brethren hold some twelve meetings during the week on the different plantations. Bro. Traman, the white brother whom I baptized last year, is still assisting me in the work, holding two week night meetings, rising with Kanaka brethren on Lord's day morning, teaching in the afternoon, all a meeting on Sunday evening. I still hold the nine meetings every week, weather permitting. Dr. Jos C. Verco has kindly paid for the erection of a two roomed cottage on the Apple Tree Creek road on the piece of land where the mission chapel is built.

Yours fraternally,

JOHN THOMPSON.

## Loved Ones Come Before

**VINCENT.**—Our Sister Vincent was one of the truest and kindest Christians I have ever known. Everyone loved her, and she loved very much indeed in the church at North Adelaide. Sister Vincent left S. Australia with her daughter, intending to make her future home at Fremantle, W.A., where she has a married daughter, Mrs. Glasdale, who, with her husband, are members of the church there. "Sis" was the parting from one so loved as our Sister Vincent, and doubly sad the fact that, leaving S.A. on Thursday, August 30th, and arriving at Fremantle on Sept. 6th, the message came from above, and our sister peacefully fell asleep in Jesus on the 13th, just two weeks to the day from leaving Adelaide. While all knew that Sister Vincent could not live many years more, having reached 73 years, yet no one thought the end so near when we said farewell. She parted from two daughters and was reunited to the one in W.A., but only for one brief week. Her last words were, "Peace, perfect peace," and everyone who knew her could say that

such language was very true. Sis. Vincent had always a kindly word and an encouragement for everyone. Regular at all the meetings, and actively engaged in our Devotee meetings, yet she found time to interest herself in the Revue de l'Home, and was our collector for that splendid work. Many will be the souls that will arise to call her blessed, and I am sure that her crown will be bright when we see her in glory. May the Lord prepare us all to be prepared for His coming. Those who are left rejoice that their mother was such an unselfish, devoted Christian as well as mother.

Oct 10. J. C. DICKSON.

**EISEMANN.**—The Church of Christ has lost one of its oldest and most faithful members in our Sis. Eiseemann. She was identified with the work of the reformation in the colonies from the first, and was always loyal to the commands of Christ. For the last five years our Sis. Eiseemann has been failing in health, but the diseases were not so marked until within the last two years. It was a complication of diseases from which our sister passed away. Whenever she was able our sister was always found in the meeting, and enjoying the services. She, with her daughter, was one of the faithful ones with us in the mission at Trepet. At 2 a.m. on Sunday morning, Sept. 24th, our sister passed away to be with her Lord, whom, not having seen, she had loved and served for so many years. She had reached the age of 63 years, and leaves three daughters and one son. Two of the daughters are married and live in the country. Many were the friends who followed the remains to West Terrace Cemetery, showing the last mark of respect to the memory of the departed. Sister Eiseemann was much beloved by all in the church at Keremote-st., as she was also by those who knew her. We miss her from our meetings, but we know that she has departed to be with Christ, where no pain and suffering are. Our sister was sought out by her neighbors as well as the members, and was applied to in cases of sickness and wherever advice was needed. May the Lord comfort all the bereaved ones and keep them until the meeting on the other shore.

Oct. 10. J. C. DICKSON.

**HUNTSMAN.**—Sister Huntsman, the wife of our Bro. B. W. Huntsman, was called to rest on the 14th October, after a period of suffering and weakness. Our sister was last year attacked with influenza, followed by an affection of the lungs. Bro. Huntsman having been engaged to labor as evangelist with the church at Corowa, removed there a few months back, and shortly after Sister Huntsman followed, and the hope was expressed by her friends that the change would restore her to health and strength again. But this hope was not realised, as the complaint made steady progress and our sister daily growing weaker. It was decided to bring her back to the home of her beloved parents. A few days after her return she appeared to be sinking fast, but recovered somewhat and lingered until last Monday, when her earthly pilgrimage ceased. Although only 27 years of age, Sister Huntsman had been a follower of the Saviour for about 14 years. She was naturally inclined to a religious life, and was blessed with congenial surroundings. She had a gentle, lovable disposition, and ever willing to help and serve others. She was a devoted daughter and helpful and kindly sister. Her affectionate solicitude

for her mother during a dangerous illness, and consequent and prolonged state of weakness commending her to those friends who knew of her unwearied attention to her suffering parent. The duties of life were the first consideration with our sister, and these she endeavored to discharge with cheerfulness and fidelity. Sister Huntsman having passed from the ranks of scholar to that of a teacher in the Sunday School displayed the same quiet earnestness and attention to the duties of the office as she did in other positions. She took pleasure in the work of the church.

In her last illness our sister gave evidence of unwavering faith and love in God and the Saviour. She showed her trust by repeating the glorious words, "Though I walk through the valley of the shadow of death, I fear no evil," in such a manner as to leave no doubt in the minds of those who heard us to the strength of her faith and trust. Ever a lover of singing, she enjoyed the hymns of Zion to the last. One of her favorite hymns being, "Blessed assurance, Jesus is mine." When the final summons came we believe she exchanged pain and suffering for glory and joy.

Our sympathies are with our young Bro. Huntsman, who has thus early been deprived of her whom he has loved from his early youth. He alone who gave and hath taken away can give the full measure of consolation and comfort to our brother on this his deep and trying affliction.

Bro. and Sister Coakley, whom to know is to love and esteem, have received the condolences and sympathetic expressions of a great number of their brethren and friends on the loss they have sustained on the departure of their daughter.

A largely attended memorial service was conducted by Bro. Bryant on Lord's day evening, October 21, when kindly and appreciative reference was made by the preacher to the gentle and loving disposition of our sister.

North Fitzroy, Oct. 21. W. F.

## Acknowledgments.

### RESCUE HOME.

Gratefully received—Col. card, Miss Thompson, 10; Mrs. J. Collings, Taradale, 15; Miss Wheat, Prahran, 15; Ballarat £. 20; Collection at special meeting of Branches, Headquarters, W.C.T.U., £210; Col. card, Mr. J. Low, Mordialloc, 5; Mr. J. Russell, Buranong, 15; Mrs. Hart, Lygon-street, 5; Geo. Duncan, Invercargill, N.Z., £1; Col. card, Mr. P. M. Gurden, Point Sturt, S.A., £2; A Sister, Newmarket, £1; Mrs. W. Howard, Gombargana, N.S.W., 15; Col. box, Miss Walker, Williamstown, 13; Church, Dawson-street, Ballarat, £149; A thank offering, per Mrs. Lee, Colac, 5; Mrs. Lee, Colac, 25; Sale of Portraits, 5; Pittman, 8; Col. card, Mr. Phillips, Queensland, 13; Mr. and Mrs. Cust, Surrey Hills, 10; A Sister, Malvern, £1. W.C.T.U. Hamilton Branch, 10; Dr. J. C. Verco, N. Adelaide, S.A., £10; Col. card, Mrs. H. Kent, Nalang Station, Bordenstown, £14; Col. card, S. Corbett, Dunedin, N.Z., 12; Truck of Wood, Mr. Whiting, Cudjoe, Ham, Mrs. Canning, Assot Vale.

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Mr. Church, per Miss Hella McCallum, 10; Church, South Yarra, £1; Sister Hart, 10; Edward Witter, £1; Robert Smyth, 10; R. J. Somerville (weekly contribution, 2 weeks), 1; (weekly contribution), 1.

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A Friend, 5; Bro. Crouch (Doncaster), 5; Church, Warracknabeal, 13; North Fitzroy, £1. W.C.T. Treas.

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