



# THE AUSTRALASIAN CHRISTIAN STANDARD

Vol. IX—No. 2. MELBOURNE, FEBRUARY, 1894. Subscription 5/- per annum post free.

## Current Topics.

**THEOSOPIHY**—Occult science as a rule loves darkness rather than light. Theosophy, which reckons to be the highest development in this direction, is no exception to the rule. The *Christian Commonwealth* has been vainly striving to induce its professors to bring some substantial proof before the public, which will in any way establish the truth of the system which they advocate. The following extracts from the *Commonwealth* on this subject will be of interest to our readers.

**THEOSOPIHISTS ON THEIR DEFENCE.**—We print a letter this week from Mr. H. T. Edge, who, writing from the European headquarters of the Theosophical Society, of which he is an official, animadvert upon our recent remarks when noticing Mrs. Besant's autobiography. Mr. Edge suggests that "possibly" occultists do not explain the details of their practical teachings to all and sundry because of reverence for their teachers; and so on. He speaks of "scoffers" and "a scoffing public," and says that those who want to know more about mahatmas and their powers should approach the subject seriously. Now, we totally deny that

we are scoffers—if that is the implication—and emphatically affirm that we have approached and are prepared to approach this subject in as serious a spirit as any one could wish. Let us put some plain questions to Mr. Edge, and we ask him to reply with equal plainness. Does he believe in the existence of mahatmas? Has he ever seen one? Where? When? What are the peculiar characteristics of a mahatma? If these mysterious beings really exist on this earth, they are, according to the claims of Theosophists, greater marvels than anything known to Western science. Theosophists may find it convenient to forget some of their own extraordinary claims. We have no intention of letting them do anything of the kind. Those assertions are their only claim to attention. Take away the "wonder" element from Theosophy, and what is there left? Is there a single new true idea? Mrs. Besant told our representative that some Theosophists are as much in advance of the modern scientist in knowledge of the laws of nature as the scientist is in advance of the savage. She put the limit of a mahatma's age at from 150 to 200 years and asserted that she had actually seen one, though declining to say when and where. Is it unreasonable to expect persons making such astounding statements as these to

prove their assertions? If they are not prepared to do this, they ought not to make them. The object of making a statement is, presumably, that it shall be believed, and it would be preposterous, and contrary to all established precedent, for Theosophists' assertions to be accepted without question as facts when they are only supported by the mere *ipse dixit* of individuals. Theosophists claim authority for what they say on the ground that they are in communication with "the masters," and yet when asked to demonstrate the truth of their fundamental assertion—and it admits of demonstration, if true—they refuse.

## £100 FOR A MAHATMA.—

When the woman of Samatia, after her conversation with Jesus at the well, went and told her neighbors that she had seen a prophet, "which told me all things that ever I did," she did not add:—"But I decline to tell you where he is; you cannot see him; you must not expect him to explain the details of his teaching to all and sundry; you are scoffers, and to bring you to him would only be to gratify a vulgar curiosity." No; she said, "Come, see . . . Then they went out of the city and came unto him." And many of the Samaritans believed, saying to the woman: "Now we believe, not because of thy sayings, for we have heard

*Him ourselves.*" Is not that the best possible kind of proof? Theosophists say they have conversed with mahatmas now living on the earth who have told them, and still tell them, wonderful things. We say: Produce the mahatmas. Bring us one. We will go out of the city, or to any distance, to see a mahatma. It will not do for Mr. Edge, or any other Theosophical official, to talk about "reverence for the lofty science" and "cherished secrets" and a "scoffing public." It looks like evasion of a plain issue. We are not "scuffers." We are in dead earnest. We want to get to bottom facts. Our one object is—Truth. Will Mr. Edge show us a mahatma? If they really possess the abnormal powers claimed for them, there will be no need for us to go to the heart of India. The meeting could be arranged anywhere. For the present we confine ourselves to mahatmas, for the sake of definiteness, though we should value highly the production of a precipitated letter. If such things really happen, why should not a letter be precipitated from the ceiling of our office or our bedroom? We are not fooling. We are sincere and ready to be convinced. As a proof of our sincerity, we are prepared to give One Hundred Pounds to the Theosophical Society or any other institution it names, if Mr. Edge or any of his fellow officials will, following the example of the woman of Samaria, bring us into contact with a mahatma who possesses the abnormal powers claimed for "the masters" by Theosophists. This is not a vulgar bet, but an honest attempt to get at the truth. What has Mr. Edge to say?

### THE TRUTH ABOUT MADAME BLAVATSKY.

—We need not say that Christianity has nothing to fear from Theosophy.

Indeed, it has nothing to fear from any other religion. Whatever is good in other religions will be found better in Christianity; and whatever is false in these religions cannot stand long in the light which Christianity disseminates. We have already had occasion to say that all that is of any value in Theosophy is borrowed from the Christian religion; the rest of it is either transcendental nonsense, or else utterly false. Recently there has been a tendency to drop the miraculous pretensions which were a prominent feature in the advocacy of Theosophy when it was first propagated in this country. Even Madame Blavatsky, we are told; gave little attention to the miraculous during the latter part of her life, and no one has been able, so far as we can learn, to induce Mrs. Besant to manifest to any trustworthy witness her alleged miraculous powers. But the truth about the origin of Theosophy is at last coming out. Not a few have been aware of the main facts from the beginning. But the recent discussion in the Westminster Town Hall, at a meeting of the Psychological Research Society, will probably open the eyes of even those that are blind as to a fraud which has been practised on the public. The opening part of the meeting was devoted to hearing Mr. Frederick Myers' report upon a Psychological Research Congress, held at Chicago during the Exhibition, which aroused there an unexpected amount of interest. Though the papers read, such as the *Daily Graphic*, did not bring out much that was new in explanation of ghostly manifestations, yet Mr. Myers thought that the powers of a Mrs. Piper, as a medium for the communications of a young man lately dead to his friends, had been successfully established in accordance with the tests of the society. Then came the attack upon Madame

Blavatsky, which was developed by Dr. Leaf. It consisted of a series of letters written by her during her life in New York, from 1873 to 1875, to a Russian professor whose good opinion and goodwill she wished to obtain and keep. At that time she was hand in glove with the American spiritualists. She felt that she was cut off from her Russian home and kindred. She became a leading spiritualistic writer in the American press, and apparently had some notion of gaining influence in Russia in the same way. The spirits were to be her father and mother, sister and brother, and the greatest proofs of her capability as a medium were the war medal and clasp of her father, which she claimed to have been brought to her by a spirit relative from the far distant grave of her father in Russia, at a séance at which 40 witnesses were present, among them "a sceptical reporter and many distinguished men like Olcott." The severe blow to spiritualism which followed Robert Dale Owen's public confession of being duped by Katie King, seems from the references in Madame Blavatsky's letters to her Russian correspondent to have seriously affected her material prosperity. Things went from bad to worse. There was a split in the spiritualist camp, the public had become indifferent, and Madame Blavatsky complained in very low spirits, in May, 1875, that she "could not even get into a quarrel." She, however, found some comfort in her communication with the spirit of John King. The inference which was evidently intended to be drawn from the letters was that at this time, owing to the need of starting something new, Madame Blavatsky organised the Theosophical Society. The Masters of Tibet were an afterthought in the mind of the foundress of the new religion, and the chief mahatma was no other than John King. These imputations were in the discussion at once hotly resented

by Mr. Meade, who produced a statement from the diary of Madame Blavatsky, for August, 1857, in which she stated that she had "met the Master of her dreams" and fore-shadowed the mahatmas. A spirited appeal "not to throw dirt on the grave of a dead woman" met with some response, which was answered subsequently by Mr. Myers, who protested that they were justified in investigating minutely the personal characters of founders of new religions, and must decline to prop up a fraud.

**THE CREDULITY OF SCEPTICISM.**—We have for a long time had in our possession some special knowledge as regards the origin and growth of Spiritualism in the United States, and it is beyond all question that Madam Blavatsky figured prominently in spiritualistic circles about the time of the Katie King exposure. And now what concerns us is the curious psychological evolution which has brought about a Theosophical Society. And most of the members of that Society reject Christianity, and especially whatever is miraculous in connection with it, but they do not hesitate to swallow down wholesale the marvels of Theosophy as expounded by the late Madam Blavatsky. Could anything be more credulous than the blind acceptance of the story of mahatmas, the doctrine of precipitation, and the nonsense of reincarnation? When the Christian religion is presented to these sceptics they tell us that they cannot believe in it on the evidence presented of its truthfulness, notwithstanding its first witnesses sealed their testimony with their blood. But they have no difficulty in believing in the story of a woman whose chief recommendation was that it afforded her an opportunity to replenish her exchequer, and feed a notoriety which her whole career demonstrated was next in importance to her bread and cheese. It is all very well to talk about "throwing dirt on the grave of a dead

woman," but in our judgment the time has come when the truth about Madame Blavatsky ought to be plainly spoken. We owe something to posterity as well as to the times in which we live. In saying this we do not wish to reflect in the slightest degree upon the sincerity of those who have been deluded by the devices of the wily Russian woman, though at the same time we cannot help saying that their credulity is almost as great a miracle as any that is claimed for Theosophy.

THE AUSTRALASIAN

## Christian Standard.

MELBOURNE, JANUARY, 1891.

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## PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston," and should be to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 11th, and Victoria, by the 10th of each month. The addresses of these brethren will be found in their various departments at the end.

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

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PEACE, PURITY, UNITY, LOVE, POWER.

### THE SUBSTANCE AND THE SHADOW.



ATTENTION having been called to the alleged increase of crime in Victoria, it seems a pity to allow the subject to end in a mere controversy as to the truth or otherwise of the allegation. If it is true that crime is on the increase, there is all the greater need for the adoption of those remedial measures which Christian experience suggests as

best suited for the accomplishment of the desired end; and if on the other hand it be true, as maintained by Mr. Hayer, the government statist, that a proper analysis of the crime record demonstrates that Victoria is on the "up-grade" rather than on the "down-grade," there is still, alas! a sufficient residuum of crime demanding the serious attention of the enlightened Christian philanthropist. There need not then be any discussion as to the fact that crime exists—that sin abounds on every hand; the evidence before us is too palpable to admit of any doubt on that point. The practical question before us is how shall we best promote righteousness, and thereby diminish crime? To some this problem is solved very easily, and resolves itself into the passing of resolutions which would impose upon the state the responsibility of imparting to the young the necessary religious instruction. Others again, equally desirous of achieving the same object, strenuously object to the State—a merely secular body—becoming the spiritual preceptor of the young of our land. In the first place they object to this course because it would violate a principle which they hold to be of the first importance, viz., the non-interference of the State in matters relating to religion, and in the second place they question whether such a course would be efficacious in securing the desired end. Thus the Christian camp is divided into opposing factions, and while the discussion rages, very little of a practical nature is being done. The one side is clamant for State interference and is satisfied to make a noise in this direction, while the other side is equally assertive in the defence of a principle, and also, we are afraid, equally content to let the matter rest there, and as the latter have the advantage of having their views recognized by law without any prospect of change, it seems reasonable and eminently desirable that both parties should join hands in working together on

lines upon which there is mutual agreement.

The lines of agreement are well defined and are easily stated. They are, first, that the gospel of Jesus Christ is the best antidote for sin; second, that those best fitted to teach the gospel are those who have personally come under its influence; and third, that this gospel is more easily received and retained by the young than by the old. In short it may be said that the hope of the nation so far as its religious and moral prosperity is concerned rests in winning for Christ the more youthful members of the community. This being so, the question arises in what way can both parties engaged in the educational controversy unite their forces, and assist in the great work indicated above. Firstly, all professing Christians can unite in making their homes so many centres from which will radiate the divine influence of the teaching of Christ. Home influence counts for much in moulding the character of a nation. If Christ reigned in every home the calendar of crime would become a thing of the past. Even if the religion in those homes professedly Christian was more of the genuine kind the results for good would be infinitely greater than they are at present. There is, unfortunately, too much Sunday religion and week day irreligion; too much profession and too little reality. Children note these things with quick perception, and hence it is many of them fail to reap any benefit from their religious training, and grow up indifferent to the claims of religion. The first and most essential thing then is that reform should begin in every professedly Christian home in which there has been a divergence between theory and practice. The fountain head of all true moral and spiritual progress is the truly Christian home, from whence issues fertilising streams to bless the nation in any effort towards national greatness.

Secondly, there should be a more united and determined effort on the part of the churches to bring the young in their respective neighbourhoods under the immediate influence of gospel teaching. Preachers especially should bestir themselves in this matter. The preaching of sermons to adults should not be regarded as constituting their main, and in some cases their only work. The preaching of the gospel to the children should assume more importance and receive greater attention than ever it has done in the past. If all preachers and religious teachers throughout the land were to put forth a more determined effort to win the young for Christ, more real good would be done than by a hundred laws passed by the legislature of our colony.

Thirdly, we would advocate the extension of Sunday school effort in every possible direction. Wherever there is to be found a disciple of Christ there should be a Sunday-school. Persons not able to preach can do something by speaking of the love of Jesus to such little ones as they can gather round them, and it ought to be regarded as a thing to be ashamed of that there should be a church in any district which is not engaged in Sunday-school work. Such churches, if there are any, are responsible for some of the irreligion which is found in the youthful portion of our community, and will finally have to render an account for work neglected in this direction.

And, fourthly, special attention should be directed to the many thousands of children who neither attend the State school or Sunday school. This unfortunately forms a very large class, and from it we may fairly assume the most of our adult Victorian born criminals spring. In 1889 the average number of children attending State schools was 139,859, while the average attendance at Sunday schools for the same period was 143,571; and as it may be safely assumed that parents who have sufficient concern for their children to

send them to Sunday school will also see that their secular education is not neglected, it follows that a large percentage of the children attending State schools are receiving religious instruction of the best attainable kind. And if this be true, as undoubtedly it is, our State-educated children do not swell the criminal ranks for lack of religious instruction, but in spite of it, that is if the allegation be correct that crime is on the increase, and that the ranks of our criminal classes are swelled by State-educated children. It appears to us, however, more reasonable to suppose that the raw material out of which criminals are manufactured is to be found chiefly in the great number of children—probably sixty or seventy thousand in number—who do not receive instruction from either of the sources mentioned, but many of whom, alas, receive an education of the worst possible kind. In view of these considerations, is it not possible that those who are agitating for religious instruction in State schools are fighting for a shadow and thereby losing the substance? Would it not be more fitting and more intelligent, if church councils and such like bodies directed their attention to those children whose condition demands immediate and thorough attention, rather than waste valuable time in passing resolutions that amount to nothing, unless it be to serve as an excuse for a duty neglected and a desire to shirk a grave and heavy responsibility by throwing the onus thereof on a merely political institution?

What we want is less talk and more real work—a deeper, a more earnest grappling with the problems that lie before us. Sincere piety in the home, earnest, intelligent and loving hearts in church and Sunday school, and a great band of enthusiastic workers in the highways and byways, would make a revolution in our crime record which a thousand acts of Parliament would fail utterly to accomplish.

## Editorial Notes.

**By Its Fruits.**—If the so-called "Higher Criticism" is to be judged by its fruits it is a very empty affair indeed. Dr. Howard Osgood, in speaking of it, says: "There is one spot on earth where you will never hear sin mentioned or salvation spoken of. It is in this criticism. There, where the Bible is discussed from Genesis to Revelation, there reigns the silence of death over the open sore of the world that brings all its tears." So that it seems that this particular school of thought has no place for sin, and consequently it does not need a Saviour. About all they want is something to criticize and find fault with. It will have its day, and like all other human follies, will die.

**Victorian Conference.**—The Conference will be held in Lygon-st. chapel, Friday, 23rd March, and succeeding days. During this month the Conference secretary will be sending out the usual papers for statistical information. Will churches kindly see that these are filled in and returned as promptly as possible. It has been decided to hold a Temperance Demonstration on the Thursday evening preceding Conference. This change has been made at the request of the Temperance Committee. The sermon by Bro. B. Huntsman (jr) will be delivered on Sunday afternoon the 25th at 3 o'clock. On Easter Monday a picnic will be held at a place yet to be selected, and on that evening a fire-light entertainment will be given; the subject will be "The World's Fair, Chicago." Bro. Masten has imported some splendid slides, and will deliver the lecture on that occasion. On Tuesday evening the 27th the Conference essay will be given by Bro. Henshield.

**The Same Measure.**—We often hear people complaining that other people and churches are cold and unlovable, and we have generally found that the persons so complaining are themselves as cold as the proverbial charity. They go to church, generally late, sit in the back seat, and if anybody speaks to them they snap and snarl like they had the toothache; and then they wonder why nobody loves them, and why they have no friends. A good man once said that "a man that hath friends must show himself friendly," and it is a true to-day as it was then. If we want people to love us we must do half the work by loving them. Jesus once said "With the same measure that we mete, withal it shall be measured to you again," and it is a true of loving and doing. We have noticed through a long series of years that those who are the best loved in our churches are themselves the most lovable. And if those people who are always complaining about the

coldness of others would warm up a little themselves, they would have less to complain about and more to rejoice over. Try it, for a change.

**Man's Help.**—The Christian world, we are glad to note, is drifting in the direction of the entire responsibility of men, and that if the world is ever brought to Christ it will be through the agency of men. Most people have heard of Sam Jones, the noted Methodist preacher of America. While Sam says some rather peculiar things, sometimes, he often gives expression to some very precious truths. In speaking in a Texas town not long ago, he said: "I believe it is perfectly in line with the history of Christianity and with the pages of this precious old book that God is utterly powerless to save men without man's help. And yet I believe in omniscience and omnipotence of God. I do not say what it might have been by some other method of salvation, if such had been adopted, but by the ordained method God is utterly powerless to save without the help of man. I cite in proof of this that in China and India and other heathen countries no one has been brought to God save through the ministry of some Christian missionary. And likewise the devil is powerless to damn a soul without the help of some man. The devil never tan a distillery or a saloon in his life. He gets one man to make whisky and another to sell it, and finds a fool to drink it. The devil never made a gambler. I don't suppose he knows one card from another. He gets some one to make the cards, and some old sinner in the church to give card parties, and the result is that your boy turns out to be a low-down gambler." We don't think we would have put it just in this way, in fact we don't think we could have done so, but it is so plainly put that we have just left it as we found it. (Read the last few sentences) twice.

**Two Peculiar Hens.**—In our wanderings not long ago we dropped across a couple of the most peculiar hens we have ever met, and yet they were very wise hens, and we were glad to make their acquaintance, as they taught us a most interesting and useful lesson. Both of the said fowls were rather good layers, one of them exceptionally so; the latter could also sit in a perch, which she did, bringing out a fine brood of chickens. As a mother, however, she was a most wretched failure, tiring of her chirping before the wing feathers had scarcely started, taking to the family pile at night and looking after No. 1 during the day. Both by nature and education she was unfitted for looking after chickens. She could lay and sit, but the care of the little ones was too trying on her constitution. Her fat friend could do her honest share of the laying, but to sit she could not. She would remain on the nest a few hours

at a time, and then run round the yard clucking. When she saw the poor half-feathered chickens neglected by their mother, she warmed up to them, and in less than two days was looking after them with all the care of an affectionate mother, and continued to do so till they were able to look after themselves. Now the point is this:—Our feathered friends had the good sense to do what they were fitted by nature to do, and both did a work absolutely necessary. In every church there are men and women fitted for different kinds of work, nature has made them so, and if they would only give themselves to what they are specially suited to do, they would not only be happy themselves, but above all the *best work is done*. Some people can preach the gospel that men are converted, born into the church, like the chickens featherless, and wingless. But there the preacher's *day* ends, he is unfitted for pastoral work, and unless the man who has this ability steps in, these little ones must perish. The gospel preacher may be willing enough to do pastoral work, but he is unable to do it. The pastor may be willing to preach, *but he can't*. He is unfitted for this kind of thing, and unless there is a union of effort, or rather of *day*, the work must fail. Kindly remember that in the reaping of the harvest, that the songs of the sower and reaper will be mingled together.

**Sunday in the Country.**—Not long since we spent a Sunday in the country; it does not matter exactly where or when. We left the crowded city with its dust and smoke on Saturday evening, and soon found ourselves breathing the pure air of a country home. In some respects it is much easier to live a Christian in the country than in the city, but it has its disadvantages. Just at the particular time of our visit for instance, the flow-out of doors were voracious, and it is somewhat difficult to keep one's mind in the holy place when a host of hungry flies are trying their best to eat you up. The merriment meeting was large and interesting, liked to drag a little, but moving on passably well. One young man was immersed in the early morning, and received at the breaking of bread. He sat on almost, if not quite, the back seat, and the chairman walked the whole length of the chapel to give him the right hand of fellowship. How touchy nice if the new brother had sat in the front. The singing at this meeting was delightful, in that it was hearty and all joined. At night the chapel was crowded with a most attentive audience. Just outside the air was most delightfully fresh, but not a breath of it was allowed to get inside. The finest ventilated chapel we ever saw was at Dream Creek, Tasmania, where you could not miss seeing the stars if you would only look up. On this particular night in the country we longed for a look at the

stars! After the meeting three made the good confession, and on Monday morning were baptised. Now we believe in baptism, or rather we believe it is the Lord's command, but we think it should be administered in accordance with Paul's admonition, "Let all things be done decently and in order." First of all a proper place should be provided. Often nature has made all arrangements in the streams, but when this is not so nature should be assisted. Both the baptist and the candidate should be nicely clothed. We must remember that our object is first of all to obey the Saviour, but if this can be done in such a way as to impress those who may be hesitating with the wisdom and beauty of the ordinance, it should not be lost sight of. We were not favorably impressed with this particular service. A great revival is going on in this church, and if the gospel is allowed free course it will run and be glorified. We love our country churches, and while recognizing that they have many difficulties unknown to the cities, we believe they have a great work to do. "Let your light so shine that others, seeing your good work, may be led to glorify your Father which is in heaven." After all, this is the best way of preaching the gospel.

**Prof. McGarvey and the Higher Critics.**—Prof. McGarvey has taken up the cudgels against this advanced school of thought, and is making it lively for them, and they are trying to make it lively for him. It was supposed that Prof. McGarvey was rather dry, but he is proving himself a wit as well as a scholar. Clark Braden has been cross-questioning the professor. Braden starts out as follows:—"Let us suppose that a graduate of the Kentucky University Bible School visits a Western town, where there is an Infidel League, and begins a meeting. He has handed to him the following list of questions. What answers does the Bible School instruct them to make to them?" Bro. Braden evidently intended to infer that the teaching in the Bible College at Lexington was rather "thin," but in the following language Prof. McGarvey soon set him right. The "students come from almost every quarter of the globe, and they bring with them the questions raised by cranks in all those regions; so we have more experience in answering silly questions than Bro. Braden seems to think." The following are some of the questions and answers:—"Do you know who added to Proverbs the last two chapters?" "I only know that the last was by King Lemuel, and the next to the last by 'Apar, the son of Jakoh,' and that both are 'mighty good reading.'" "If divine Providence, by special care, preserved our present books, why were three of Paul's letters lost?" "Because divine Providence did not care to preserve any

more than these which we have. Nobody knows that three of Paul's were lost, but if three hundred were, the answer is still the same." "If special Providence preserved our present Old Testament, why were over thirty books lost that are named or quoted?" "Because the author of special Providence did not care to preserve them. I am glad he did not, for the Old Testament is too big for the most of us as it is. I don't know what we would do if it had in it thirty books more." Bro. Braden closes his series of articles with a lecture to Prof. McGarvey as follows:—"I would venture to suggest to Bro. McGarvey that lecturing to young men in Bible school, and meeting a Watts or an Underwood before a sceptical audience, are two things entirely different. We must avoid the mistake of an eminent preacher who delivered a course of lectures on the Evidences. They were confident in tone, and the old positions were taken. When Underwood, who had his lectures reported for him, challenged him to repeat them in a debate, he was compelled to admit that he had affirmed in his lectures what he could not prove in debate. Which McGarvey disposes of in the following words:—"I am sorry for that eminent preacher, and I am convinced that lecturing to young men in college is quite a different thing to debating with Watts or Underwood. If I had not been convinced of this before to-day, I would have to admit it after reading the preceding list of questions from the Infidel League. It would be a small business to debate with men whose stock in trade is stuff of that kind. We have to deal a little with such caviling in our lectures to students, but our principal work in the line of evidence is to grapple with the giants of infidelity and rationalism, every one of whom, to use a popular expression, has forgotten more on the subject than Watts and Underwood ever knew—and you may throw in Bob Ingersoll. These cavilers and scuffers have never yet learned the really strong points on their own side of the question. They fight on the surface, to win the applause of the rabble." All who know anything of Prof. McGarvey gave recognition that he was a man of great ability, but this controversy has brought him out in a new light, and *Intellectual Criticism* is now a regular department of the *American Standard*.

"The practice of laying on of hands in apostolic days seems to have conferred some special gift, as in Acts 8: 17. There is no evidence to show that such gifts are conferred by the laying on of hands now. Most disciples regard it as a function pertaining to the apostles, and as they had no successors, they cannot see any reason for enforcing the practice now"—seems very satisfactory, confirmed as it is by the Biblical Treasury (340):—"Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, when they prayed to God, for any person to lay their hands on his head. It was also employed as a mark of favor. The priests attended to the same practice when any one was received into their body. . . . Our Saviour observed the same custom, when conferring His blessing on children, but when healing the sick sometimes added prayers to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the Holy Spirit. They themselves underwent the laying on of hands when entering upon any new design. In the ancient Church imposition of hands was even practised on persons when they married; and the same custom is still observed by the Abyssinians."

A "Bush B.A." must, however, have made a mistake in asking "Why do the dippers omit the rite?" seeing that your A. C. STANDARD for December contains a report (confirmed by the *C. Pioneer*) of an "ordination service" being held at Queenstown, S.A., on a recent Sunday, where "an unpaid evangelist" (a description not found in Scripture) "who had commenced the church about two years previous, but had left and resumed his business, from which he had previously retired," was regarded as the one who might most appropriately be asked to consecrate the "setting in order of the church," coming "from his distant home in the north (over 230 miles) for the special purpose of the first appointment of officers in accordance with New Testament example and precept. Heretofore its affairs have been administered by 'provisional' (sic) elders and deacons, and those having first proved themselves, it was deemed advisable to formally appoint and scripturally

## Correspondence.

LAYING ON OF HANDS,  
FASTING, &c.

To the Editors of the A. C. STANDARD.  
SIR:—Your reply to a Bush B.A. in October issue, especially No. 7—

induct them into their several offices by laying on of hands with prayer and fasting." They having fasted from the previous evening's meal, and from the heartiness, songs, &c., of the service and worship, the report says "that a little more of fasting and a little less fasting would materially raise the standard of all Lord's day services."

In the Life of Elder John Smith it is recorded of a certain minister who could not be inducted to be inducted into his office by the "laying on of hands," but was after much pressure got to consent, and after the ministers laid their hands on his head while he knelt. On standing up he said: "Those on whom the apostles laid their hands were made better, but before God, tho' they had laid their hands on him, he was no less a fool than ever he was."

Whether the service at Queens-town resulted in making these office bearers "more fit," after having already "proved themselves for two years," from the laying on of hands by an "unpaid" evangelist and fasting," remains to be seen, partaking largely as it does of will service.

Respecting "fasts," Smith's Dictionary of the Bible says: "The sacrifice of the personal will, which gives fasting all its value, is expressed in the old terms 'afflicting the soul.' The faithful son of Israel legalised chastening of his soul with fasting (Ps. 69: 10). But the frequent admonitions and stern denunciations of the prophets may show us how prone the Jews were in their formal fasts to lose the idea of a spiritual discipline, and to regard them as being in themselves a means of winning favor from God, or in a still worse spirit to make a parade of them, in order to appear religious before men."

"Fasting" in 1 Cor. 7: 5 is an ascetic interpolation, and therefore omitted in revised version.

Whether the want of a breakfast would improve the standard of all Lord's day services we cannot say, but that novelties of many sorts tend to excitement and temporary enthusiasm we affirm; speaking from what we do know, and testifying to what we have seen, that neither "fasting" nor laying on of hands nowadays is to be compared "to the ornament of a meek and quiet spirit, which in the sight of God is of great price." A.C.

## Seventh Day Adherentism

Now that the Seventh Day Adventists have just concluded their demonstration at Brighton, a few thoughts on the main question which holds them together, viz., the "Seventh Day Sabbath," may be opportune.

The position held by them on this question is briefly this:—That the seventh day was set apart by God as a day of rest from the beginning of the world, that it has never been abrogated, and that therefore all mankind are bound by the Law of God to observe it to-day. They further assert that the first day of the week was made a substitute for the Sabbath by order of Constantine, Emperor of Rome, as advised by the Pope.

1. Let us see what this theory logically involves in practice. It must be conceded that the law of the Sabbath was given by Moses. Now this law provided that no manual labour whatever was to be done on the Sabbath—not even the lighting of a fire. The Saviour explains, however, that this law did not apply to works of necessity or mercy. But in all other respects it was to be enforced; *the offender to be put to death.* (The law also included special sacrifices, but of this later on.) Hence the advocates of the seventh-day Sabbath are inconsistent, and fall short of the law if they do not insist upon absolute rest and the death penalty on the offender. Is any Sabbatarian prepared to go this length?

2. The Bible contains no proof that the Sabbath was kept by man before the time of Moses. The fact as stated by Moses that God hallowed the seventh "day" and rested himself from all his works is no proof that he required man to do so. If he had we should doubtless have received some information of the fact of so important a law having been given. It is true the fourth commandment begins with the word "remember," but this may mean "do not forget" simply. But even admitting it implied the pre-existence of a law of the Sabbath it may merely refer to the fact that Moses had really given this law before with specific reference to the manna. See Ex. 16: 27-30.

3. The law of the Sabbath Day was never given to the Gentile nations. There is no instance in the Scriptures of God condemning

the nations for not keeping the Sabbath; although they are charged with every other form of immorality. This is a distinct intimation that they were not amenable to the Sabbath law.

4. The law of the Sabbath was given to the Jews exclusively, for a "sign" "throughout their generations," of their deliverance and rest from Egyptian drudgery and bondage, Deut. 5: 14, 15. It was also a "shadow of things to come," Col. 2: 16. The "body" or substance of the shadow "is Christ"; and hence there is now no place for the shadow seeing that Christ is come.

5. The law of the Sabbath is a part of the law of Moses. That law was *old*. There is no authority for dividing the law into parts as "the ceremonial law," "the moral law," &c. That this is impracticable will appear when it is remembered that the ceremonial and the moral often overlapped each other. This very law of the sabbath is a case in point. One part of that law provided (as indicated above) that a double quantity of sacrifices were to be offered; another part of the Sabbath law required the changing the loaves of "shew bread" in the tabernacle. It therefore follows that to keep the Sabbath we must re-institute the whole ritual of the law. But this is impossible, seeing the priesthood and tabernacle or temple are no more. We cannot get away from the conclusion that if we are under the obligation to keep the Sabbath it must include the law of the Sabbath as given by Moses not only because Moses alone defines the law, but because it has always been a principle in God's economy that each *succeeding dispensation* should absorb the one that preceded it. This is a most important point in this discussion, and hence needs to be plainly stated. For example, before the time of Moses it was lawful to offer sacrifice anywhere, and every head of the family was priest in his own house; but on the giving of the law all this was set aside, and it thenceforth became illegal to offer sacrifice anywhere but on the brazen altar, or for any man outside the tribe of Levi to assume the functions of priest. This would apply to the Sabbath, even if it could be shown that it was observed before the giving of the law by Moses. So we see that it is now impossible to keep the law of the Sabbath.

6. Paul says "the law is our

school-master to bring us unto Christ," and that we are now no longer under the school-master." Again, "we are not under the law but under grace." We are freed from the law by the body of Christ, etc., etc. We have seen that the law—which included the Sabbath—was one, that it absorbed within itself all previous law, and that it was a sign and shadow of Christ. Now we learn that Christians are made free from it, by dying to it in Christ. We are therefore exclusively under the law of Christ, as demonstrated by the Holy Spirit through the Apostles. Now while it is true that Christ has re-enacted the law relating to morality and we are required to live moral lives (not because it was the law of Moses, but because Christ re-enacted it), it is also true that he has omitted to re-enact the law of the Sabbath. The only conclusion we can come to is that it forms no part of His religion, and is not binding upon his followers. I know there is one passage over which some stumble: "There remaineth therefore a sabbath rest for the people of God." But this passage does not relate to the Seventh Day Sabbath, but to the everlasting rest that remaineth (or is in store) for the people of God.

7. Christianity allows perfect liberty touching the observance of particular days, and although Paul was afraid of the Galatian churches under the circumstances for observing "days," yet he accords perfect liberty in the matter. "Who art thou that judgest another man's servant? To his own master he standeth or falleth. . . . One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord," &c. (Rom. 14: 4-5).

8. I find that the early Christians came together to break bread "on the first day of the week" (Acts 20: 7); that this day gradually grew in sanctity in the estimation of the early Christians, because it was the day on which Christ rose from the dead, until Justin Martyr could say (110-165), "On the day called Sunday all who live in cities or in the country rather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs,

etc. Ignatius, who lived in the latter days of the apostles, says the Christian of his day "no longer observe the Sabbath, but live in celebration of the Lord's day."

We therefore claim the liberty and rejoice in the right to set apart the first day of the week that we may lay aside business and toil and spend the happy day in the service of our dear Lord and Master.

J. P.

## Foreign Missions.

F. M. LUTHERACK.

The F. M. Committee invite all friends who at last conference gave promises of pecuniary aid during the current year to redeem the same by sending in as promptly as convenient. Beside those who gave the promise in writing, there must have been a great many who fully made up their mind to help, in some extent and at some time during the year. Will these friends in like manner redeem their good intentions? Again, it is possible—*it is not hard*, possible that some having been blessed in their basket and their store beyond their expectation, may out of the gratitude of their hearts send along a portion of this superabundance to our treasurer. Oh, shall we—*can we*—ever forget

The restless millions wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late  
Have we done what we could? Have I?  
Have you?

Oh, let this thrilling vision daily move us  
To earnest prayers and deeds before unknown,  
That souls redeemed from many lands may join us  
When Christ brings home His own.—*St.*  
Again a post-card from Burma. Many brethren will be glad to read it, so we publish *in extenso*. The Lord bless our two brethren in Burma, and enable them to write such cheerful and robust letters continually.

Yeh—Amherst,  
Maulmain, Burma.

D.B.M. 14th Novr 1893  
Thanks for October number of A.C. STANDARD. There are several good articles in this number. One extract from the pen of Mr. D. C. Gilmore, a Baptist Missionary, introduced to at the Baptist College, Wangon. It is a good exposition of the fallacies of heathen religions which need to be studied, not in the abstract, but to view the practical side of them as one finds Buddhism in Yeh and other parts of Burma among the common people here. It is progressing I think, slowly, but surely. Many cases of sickness have been attended to with good results, and the name of Jesus Christ magnified in the homes of these poor Talangs. Our wives and children (says Bro. Crook, of Wigan, England) may sail from Liverpool by the s.s. *LANCASHIRE* 24th Novr by the s.s. *Prome* on the 22nd December. Australasian brethren do not forget us when you pray. Yours, ALFRED E. HUDSON.

The Malvern and Prahran Mission Band has just held a very successful first anniversary meeting. We were particularly glad to hear that the young and enthusiastic sister had resolved to again devote to the Kanaka Mission Fund, all moneys subscribed and collected by them during the New Year. We also publish in full a letter from Bro Rambo who is laboring at Bilaspur, C.P. India. It is the first from him, but we hope it will be the forerunner of many. We want news from *every field* in which we have a direct interest. He writes:

1st Decr 1893.  
Some time since Sis Mary Thompson of Hurda handed me the proceeds of £10 9s. 8d. for the Boys Orphanage.

WHERE THE "B" FUND WENT.

I have applied the same as requested to the temporal benefits of the boys. I am glad our brethren take an interest in the homeless little fellows whom we are trying to bring up in the nurture and admonition of the Lord. We have 12 of them from 4 years up to 15, and for the most part they are promising boys. Five of them have been baptized, and four others are too nearly babies to do more than love Jesus as our own baby boys do; so that only three who are old enough to intelligently believe are not Christians. These, however, are good, trusty fellows, not more than 8 to 10 years, so they to are exceedingly helpful.

What I want to mention now is the opportunity our brethren take of having school to go to and are making good practice, but they have no regular means of employing spare time. We also feel that each one should be taught some trade by which he can, when grown, make his own livelihood. This means a workshop and tools for them as well as a teacher.

We have not the money for this, although we have for a house and premises on hand. May it not be that some of our Australian brethren will feel enough interest in these and other little fellows whom we hope to get, to send us £100 or 50 for this purpose?

Not all of our boys will or can become preachers, but all we hope, will become exemplary Christians. They can never do this if they remain untaught, and are allowed to grow up in idleness. We urgently need this, and may God bless some one with a spirit to give it to us.

I have not had the pleasure of meeting you in the flesh, but I know your two brothers, who were schoolmate with me in the Bible College of Ky. U.S.A. Remember me to them, if you please.

I hope it will be your good fortune some time to visit the brethren in Australia. I say "some time" very gladly, but I should very much like to do so.

TO GARDENERS, SEEDSMEN AND OTHERS.—  
By the way, would it be easy for you to obtain and send me securely packed some seeds of the Eucalyptus *Citricoloris*; also of the Eucalyptus *Glabrous*, or blue gum tree? I should be very greatly pleased with them. I think they might do well here, although the seeds do not germinate well.

My dinner is now ready, and I must go, after which I must spend the afternoon in work. So please excuse me. I should be pleased to tell you more of our work, but time now forbids. I will close by saying that we are rejoiced that the brotherhood in Christ is such that we know prayers are being offered for us in Australia and other places where our faces are not known.

Tray still for us that our faith may not waver, and that we may have strength to follow our calling. I remain,  
Yours in the Lord, W. E. RANFORD.

## Christian Evidence,

&c., &c.

BY CHAS. WATT.

It's a fact not generally known, and indeed supposed by many to be quite otherwise, that most of the eminent scientists of the world are Christian men.

MORALITY without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.

SAYS the *Living Church*: A vast Hindoo conference was recently held in Benares, India, and a day was set apart for special prayer to the Hindoo gods for the preservation of their religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.

THE PRICE OF A BIBLE, fairly written, with a commentary, was, in the year 1272, from £30 to £50, though in 1240 money was so valuable and labor so cheap that two arches of London Bridge were built for £25. In that year 1272, the wages of a laboring man were less than twopenny a day, while the price of a Bible at the same period was about £36—a sum equivalent to a common laborer's total wages for thirteen long years. Now, the earnings of a portion of a day will pay the cost of a beautifully printed copy of the Sacred Oracles. What a contrast! What an illustration of the power of the press!

It is considered an indiscretion to say positively what Positivism really is, because positivists themselves are not quite positive about it, though many outside the charmed circle timidly affirm that it spells negativism, whatever it may happen to mean. Dr. Lyman Abbott, Henry Ward Beecher's pulpit successor, has taken the trouble to translate the theology of Positivism as he understands it into the vernacular of orthodox Christianity, and, as a sort of *reductio ad absurdum*, has reconstructed the Lord's Prayer on positivist lines as follows:—"Our brethren which are on earth, hallowed be our name; our kingdom

come; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespasses, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil; and ours is the kingdom, and ours is the power, and there is no glory and no for ever. Amen."

### CONSCIENCE AND IMMORTALITY.

It is not presumptuous to say that man could have been better made if he is not to live after death. This one life of earth would be better if his moral nature were emptied of the greater part of its contents, and their place filled by instincts. A round of utilitarian duties, of low prudences and calculations covering the brief span of existence, would be the highest wisdom. If this life is all, we are over-freighted in our moral nature, like a ship with the greater part of its cargo in the bows, ever drenched with the bitter waters of the sea, instead of floating freely and evenly upon them. If this life is all, there is no place for such a faculty as conscience, with its lash of remorse in one hand, and its peace like a river in the other. It is out of proportion to its relations. It is like setting a great engine to propel a pleasure-boat, or like building a great ship to sail across a little lake. A strong well-grounded instinct, that led us to seek the good and avoid the bad as animals avoid noxious food, would be a better endowment than conscience, unless it has some more enduring field than this from which to reap. The step from instinct to freedom and conscience is a step from time to eternity. Conscience is not truly correlated to human life. The ethical implies the eternal.—T. T. MUNGER, in *The Freedom of Faith*.

COUNSEL TO YOUNG MEN.—The following letters of advice to young men by Ruskin and Carlyle are well worthy of a place in our columns. Says the former:—

"I would accept your promise with gratitude, if I thought it would be safe for you to make it. But I believe there is no means of preserving rectitude of conduct and nobleness of aim but the grace of God, obtained daily, almost hourly—waiting upon him and continual faith in His immediate Presence. Get into this habit of thought, and you need make no promises. Come short of this, and you will break

them, and be more discouraged than if you had made none. The great lesson we have to learn in this world is *give it all up*: it is not so much resolution as renunciation—not so much courage as resignation that we need. He that has once yielded thoroughly to God will yield to nothing but God."

### INSTANT FLIGHT FROM TEMPTATION.

A few months later (November, 1854), Mr. Ruskin wrote again to the same correspondent on the same subject, as follows:

"After a very fatiguing day I can only—for it is near midnight—write you this line to say I accept your promise, and am about to pray for you that you may be enabled to keep it. Only remember that no human strength can keep it except by instant flight from all temptation—*instantly* turning the thoughts in another direction. No reasoning or resolution will stand. To turn away the eyes and thoughts is the only way.

"If you have not been hitherto enabled to do this, you will find that in perfect chastity of thought and body there is indeed a strange power, rendering every act of the soul more healthy and spiritual, and giving a strength which otherwise is altogether unattainable. Spenser has set it forth perfectly under the image of the all-conquering Briotmart. When I say, 'No human strength can keep it, except,' etc., I mean that not even by flight—human strength can conquer without perpetual help. But God has appointed that His help shall be given only to those who 'turn their eyes from beholding vanity'; nay, it is by this help that those eyes are turned. I can only say a *word* on the question of your letter.

### WORKS AND FAITH.

"I never met with but one book in my life that was clear on the subject of works and faith, and that book is the Bible. Read it only on this subject. And I think you will come to the conclusion that though works are not the *price* of salvation, they are assuredly the way to it, and the only way. I do not mean the way in the sense in which Christ is the Way, but the way in the sense of the strait gate. For Christ the door is not strait, and Christ the Way not narrow. But the short of it is—Christ says, 'When ye have done all that is commanded you, then say we are unprofitable servants.' He does not say, *Do nothing*

that is commanded you, and all is right if you say you are unprofitable.

"Read the Sermon on the Mount. It is work, work work, from beginning to end. And I believe all the divisions of Christians are caused by their hatred of the simple text, 'Whoso heareth My words and doeth them.' The Romanist substitute paying and praying for doing, the Scotch believing for doing, the English reverence for doing, and so on. Plain taking up of the hard heavy cross is the last thing with them all. Strive always to do—acknowledge continually that it is Christ which worketh in you, both to will and do. And you will soon know the doctrine whether it be of God."

"J. RUSKIN." And in reply to another correspondent the latter wrote:

CARLYLE'S ANSWER TO A YOUNG MAN.—"Your letter, so candid and so patient amid such dreary imprisonment, bespeaks my sympathy; and surely my wish to help you, had I the power, would be very sincere. You seem to me to have been born with a naturally pious, just, and even devout turn of mind; but to have been swallowed into almost spiritual annihilation in the general deluge of that which calls itself 'Science,' and is intrinsically mere trifling and battling with the element eternal to us, issuing in what the fool said in his heart long ago, and what no wise man or generation till our own ever said to itself, that 'there is no God.'

"One thing I can affirm to you, which is very certain; that these miserable speculators about protoplasm, 'Origin of Species,' 'Man's Gradual Descent from Apes, or Oysters,' &c., are by no manner of means the first thinkers of their epoch, but are to a contemptible degree the very reverse; and that it would be wise in you to quit such company, and consider really whether this were really 'discourse of reason,' or discourse of want of reason, on the part of a self-conceited, low-minded, and in consequence essentially blinded, generation, 'Age of Progress,' 'Age of Science,' and whatever high names it may give itself.

"I doubt not you have still in you a sense, which you had at thirteen, of what a great man calls the 'Infinite Nature of Duty.' Study to resuscitate, to acquire, to strengthen this as the grand object of every human being. This is of itself godlike, and it is there only that the evidence of

God can begin for a man. Trying it by chemical decomposition, by logical discussions *pro et contra*, leads only no-whither; a man must begin at the other end, namely, at the Fountain of Light from Eternity implanted in man himself by the Unknown Creator, or he will arrive at no certainty.

"You say you cannot read much. Let me advise you, at least, to read nothing but good books; what you yourself, earnestly trying, can feel to be good. In whatever author, never so popular, philosophic, clever, you detect a mean, impious soul, with him have nothing more to do. If being earnest and conscientious in this, you get to judge better, and to be more justly discriminative day by day. As, indeed, one does in all things. Try faithfully, and light will rise on you. 'Knock and it shall be opened' is a true saying. The great source of disappointment is that men do not truly knock; they do not 'try' in a noble and heroic manner, but in a mean and huckstering, with an eye to their own happiness and the like. To such there is no answer from the holy of holies.

"On the whole, I bid you still hope for victory. Honor your excellent and pious mother, and believe that her good prayers may verily, though in oblique ways and under unexpected forms be answered in behalf of her beloved son. Adieu, dear sir. I write unwillingly, and under great obstruction.—Wishing you heartily well, yours sincerely,

"T. CARLYLE."

## The Expositor.

### PAUL'S STARTLING INJUNCTIONS.

"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection"—Heb. 6: 1.

Some time ago we heard a speaker boldly advance the view that "in this enlightened age we have outgrown the first principles of the Christian religion such as faith, repentance and baptism, and ought to advance to something higher." Of course it is needless to say he is a young man, a very young man, whose mission appears to be to reconstruct Society and put things straight. Since then one or two of our men-

bers have been rather troubled over this Scripture, and they ask, "What can the apostle mean by ceasing to speak of these things?" They conceive the first principles referred to as *four*, viz.:

- (1) FAITH in Jesus as the Christ.
- (2) REPENTANCE toward God.
- (3) CONFESSION of the Messiahship of Jesus; and
- (4) BAPTISM into Christ.

And they ask with some concern, "Can it be that the inspired writer counsels giving up these?" There are two answers given to this question.

*Firstly*.—Some reply: "No, we are not counselled to give them up, but only to cease dwelling upon them, in instructing the disciples, and press on to the consideration of the higher principles of Christian teaching and experience." The writer of this article was for a long time amongst those who held this view, but he has to confess that it was never very satisfactory.

*Secondly*.—Others take the position that the apostle does not refer to faith, repentance, confession and baptism, but to the first principles which the Jews received while under a pedagogy, waiting for the advent of "the faith" (Gal. 3: 23-25).

The apostle gives a statement of six of the first principles of which they were to "cease to speak," and they are as follows:—(1) Repentance from dead works; (2) Faith toward God; (3) The doctrine of baptisms; (4) Laying on of hands; (5) Resurrection of the dead; (6) Eternal judgment. Now at the first blush it certainly needs considerable ingenuity to make these into Faith, Repentance, Confession and Baptism. And a look into the various items will change this suspicion into a certainty that something entirely different is in the apostle's mind. We must remember the strong tendency that prevailed in all the churches, to, under the influence of Judaizing teachers, forsake Christ and return back to Moses. (See the apostolic letters *passim*.) Now, with this before our minds, let us glance for a little at the various items to which Paul refers. (The question of the Pauline authorship is assumed, but I am not unmindful that it might be successfully controverted.)

"Not laying again a foundation of repentance from dead works. Did the apostle mean that the early Christians were to "cease to speak" of repentance for sin? Christians, John tells us, have to "confess

their sins" ere they can hope for forgiveness, and that repentance must accompany confession needs no demonstration. As long as we are prone to do wrong first, so long will it be necessary to speak of and practice repentance. Then what does the apostle mean? Heb. 9: 14 will help us. "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God." Does not the sacred writer seek to warn them against forsaking Christ's sacrifice as the foundation of their hopes, and laying again a foundation of repentance from works of law?

"Faith toward God."—The apostle cannot mean that they were to "cease to speak" of faith. In all his letters he tells them that they must "walk by faith," and "live by faith." What he warns them against is rejecting Jesus as the Christ, and then laying another foundation of faith toward God that He will send the Messiah. This view is emphatically borne out by verses 4 to 6: "For it is impossible for those who were once enlightened . . . If they shall apostatize to renew them again to repentance while (see margin) they crucify to themselves the Son of God afresh, and put Him to an open shame." Clearly faith toward God is worthless with Christ eliminated.

"The doctrine of baptisms."—If the sacred writer means by this that those Christians were to "cease to speak" of Christian baptism, his own letters can scarcely be quoted in his support. To the Romans, Corinthians, Galatians, Ephesians and Colossians he writes elaborately about baptism and the important part it played in their conversion. But I wish you to note that the word IS IN THE PLURAL, a circumstance in itself strongly suggestive that by "the doctrine of baptisms" he means something quite different from *Christian baptism*. To me it always did seem a strangely forced interpretation to say that it meant (1) John's baptism, (2) Christ's baptism, (3) the baptism in the Holy Spirit. We see by Heb. 9: 10 that the Jews had "divers baptisms and carnal ordinances imposed on them until the time of reformation." And Mark 7: 4 supplies an example of what those "divers baptisms" were. "And when they come from market except they baptize they eat not. And many other things there be

which they have received to hold, as the baptism of cups, and pots, brazen vessels, and of tables." These were some of the baptisms of which they were to cease to speak.

"Laying on of hands."—Surely the apostle cannot refer to this as one of the "first principles of Christianity." The "laying on of hands" under the Christian economy was for two purposes: 1. To confer the miraculous gift of the Holy Spirit, and 2. To appoint to office in the Church of Christ. The first was not a "first principle, but a special provision, and it was with reference to the second that Paul wrote to Timothy "Lay hands suddenly on no man." That is, do not appoint any novice to office in the church. "Let them first be proved." The apostolic reference cannot therefore be to what was known as the laying on of hands in the church. Then to what can he refer?

When we remember that the whole letter was written to show the superiority of Christianity over Judaism, that the new covenant was more excellent than the old; that it had "better promises." To show that Christ's blood had greater efficacy than that of bulls and goats, we have little difficulty in finding the meaning. Let the reader turn to Leviticus 4, and note verses 4, 15, 24, 26, 33, and he will find that every sacrifice that was offered needed the "laying on of hands." The reference, therefore, appears to be to going back to animal sacrifice, having apostatized from Christ.

"Resurrection of the dead and eternal judgment."—Now how the apostle can possibly mean that those things as taught by Christ are "first principles" of which we must "cease to speak," is and has ever been to me a profound mystery. But if we try to think of them as "first principles" taught before the advent of Christ, when they were shadowy, shrouded in gloom, mere doctrinal speculations, we can understand his warning his readers to "cease to speak" of them as such. They were no longer mere speculations. The former was an accomplished fact in the person of Christ, and all judgment had been committed to the Son of God.

But after all the most important point in connection with the matter is found in the words "*Let us press on to perfection.*" What is the perfection? Is it a moral perfection, to which we are always to press forward with no hope of ever attaining?

That it includes moral advancement there can be no question, but so long as we confine our view to that aspect of it, so long shall we fail to realise the full measure of our Christian privilege and responsibility. There is a perfection lying just at hand to which we must "press on" and reach. And that is the perfection of God's scheme of redemption, with all its manifold obligations. In chap. 9: 9 we read that "The first tabernacle was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make the worshipper perfect as pertaining to conscience." Then in 10: 1 we read, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Now in chap. 7: 18, 19, we read, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect but the bringing in of a better hope did; by which we draw nigh to God." And to show clearly that the perfection to which the apostle referred was within their reach; the previous verse (5: 14) is quoted. Reading the 13: "For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age." (Perfect.) And to the Philippians (3: 15) Paul writes, "Let us therefore, as many as he perfect be thus minded." And Eph. 4: 11-13 informs us that the various institutions in connection with Christianity were given, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a perfect man." It is for this reason that James writes (1: 22-25) that those who hear the gospel and do not obey its precepts are like a man viewing his face in a glass. "But whoso looketh (Jas. 4: 2) into the perfect law of liberty," etc.

The Galatians, as well as the Hebrews, were under the influence of those who would lead them back to Moses, apostatizing from Christ. Sometimes the offer of life, and sometimes the threat of death would bring about defection (Rom. 8: 38). And hence Paul wrote (chap. 3) "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn of you.

Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perverting in the flesh?" Instead of pressing on to the perfection of the full revelation of Christ, they were going back. In 2 Tim., 3-17, the apostle writes, "All Scripture is given by inspiration of God, and is profitable . . . that the man of God may be perfect, furnished completely unto every good work." The Greek word here is not the same as in Heb. 6: 1, but *Artes* has the same meaning.

Thus the perfection to which Paul urges the Hebrews to "press on" is the full maturity of Christian manhood. And he warns them against returning back to the "first principles" which they received at the hands of the pedagogue as, to do so, is to apostatize from Christ, to crucify Him afresh and put Him to an open shame. Those, therefore, who are in Christ, have

(1.) THE ASSURANCE OF PERFECT FARDON.

This was never enjoyed under the imperfect dispensation for more than twelve months at a time. (Compare chapters 9: 7; 10: 3 with 9: 15.)

(2.) THE GUARANTEE OF PERFECT PEACE.

It is the privilege of those who, having been immersed into Christ, are "new creatures," to enjoy a peace that no earthly circumstance can ruffle or destroy. "My peace I give unto you." Therefore Paul declared that it "passeth all understanding."

(3.) THE PLEDGE OF PERFECT SALVATION.

Not a mere inheritance of an earthly possession, but an "eternal inheritance," of which nothing can dispossess us. To the Colossians, Paul says that if we have been buried with Christ in baptism (2: 12) and risen with Him (3: 1) when Christ shall appear the second time we shall also appear with Him in glory (3: 4). And John is responsible (1st letter, 3: 2) for the statement that then the grand consummation will have been reached, for we shall be LIKE HIM. Let us, then, who have named the name of Christ, press on to perfection, and realizing more and more our lofty privileges and grave responsibility, we shall daily grow into His perfect image.

CHAS. WATT.

## Temperance Column.

[All communications regarding this department should be addressed to ALBERT M. LUDWIG, 121 Collins-st., Melbourne, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.]

### WHAT DO YOU CARE?

Strong men are falling on every hand.  
Hesve appalling is wrought in the land,  
Fetillence, famine, and war are outdone,  
Never more damning ill under the sun;  
Highest and lowest are found in the snare,  
Statesmen and patriots, what do you care?

Women are weeping worn hearts away,  
Fast and watch keeping day after day;  
Tremblingly waiting steps that we fear,  
Love soured to hating, hope chilled to fear,  
Weak beneath more than the strongest can bear—  
Chivalrous husbands, what do you care?

Children are crying for love and for bread,  
Needlessly dying, happy when dead,  
Carrying, friendless, hearts made for fun,  
Through shadows endless, life just begun,  
Aimlessly roaming, hungry and bare,  
Fathers and mothers, what do you care?

Babes are polluted, cursed from their birth,  
Parents, emburled, fixing their worth;  
Infancy, grased by the spirit of wine,  
Modern Moloch is burnt at his shrine,  
Daily his priests for their altars prepare;  
Champions of Christendom, what do you care?

Daily the weak to slavery sink,  
Vainly they seek escape from the drink,  
Household and neighbour, involved in their thrall,  
Fruitlessly labor to break the fall,  
Piteously rises the victim's prayer,  
Lovers of freedom, what do you care?

Jesus, by dying, liberty gave;  
Love self-denying only can save,  
Light to its strength is the Temperance cross,  
Gloriously at length the gain of its loss;  
Faction and triumph love asks us to share,  
Friends of the Saviour, what do you care?  
—J. F. B. Tink.

### NEW TESTAMENT TEACHING ON TEMPERANCE.

The word "Temperance" is found in the New Testament four times only.

The first occurrence is Acts 21: 25. Paul reasoned of righteousness, temperance, and judgment to come. He is speaking to Felix and Drusilla, who heard him concerning the faith in Christ Jesus. Temperance, then, is an item in the Christian faith as well as righteousness or judgment to come.

Gal. 5: 23 gives the next occurrence. "Meekness, temperance; against which there is no law." Here are two lists, the first contains the works

of the flesh, the second the fruits of the spirit. Temperance ends the second list, and is one of the fruits of the spirit; as "drunkenness, revellings, and such like" ends the first list, and are works of the flesh. Temperance here is an element of the Christian life.

The only other place where our word is found is 2 Peter 1: 6, "And to knowledge, temperance; and to temperance, patience." In this portion seven things are named, which, added to faith make up the all round, complete Christian. Temperance is one of the seven. It is to be added to knowledge. It should be noticed this rare word translated "add" ("supply" in R.V.) always indicates a fulness of the thing supplied. So, as in verse 8, these things are to be in us and abound. Temperance here, as in Gal., is a chief characteristic of the Christian life.

Now from these portions we learn that temperance, whatever it may mean, was taught by the Apostles of the Lord, was an article of the faith which they delivered, and an essential element of the Christian life; and therefore should be cultivated, exercised, practised, preached, and enforced with all authority.

We must now inquire into the meaning of temperance, and ascertain if our word fairly represents the Greek term used by Luke, Paul and Peter.

Temperance is "moderation, especially in the appetites and passions." Enkrateia is the original word, and is a compound of en "in," and kratos "strength; and is defined as "self-control, self-mastery, continent." We see at once that this word is a stronger one than our word temperance as commonly understood. It signifies the thorough command of a man over himself, his desires, passions, inclinations, the subjection of the lower nature to the higher, the rule of the spirit over the flesh. This word, strictly speaking, does not refer specially to the use of drink, or anything else, but to the use we make of ourselves, the management of ourselves in regard to the things we use. What we eat, drink, wear; our desires, feelings, acts, all that go to make up life, must be entirely under the control of our will, enlightened and led by Divine Revelation, if we would be temperate in the New Testament sense.

Temperance then describes that strength of mind which will restrain our desires and keep them in check,

or allow their gratification as far as is right and good.

What then is the practical relation of temperance to intoxicating drink? Can we add temperance to knowledge and use intoxicants?

Three conclusions are only possible. First, an unlimited use, which is drunkenness. Second, a limited use, which is moderation. Third, non-use, which is total abstinence.

Now the first is clearly inadmissible. Drunkenness is under the ban of God and Man, and forfeits all claim to be called temperance.

If then it may be used at all it must be in moderation. Can we do so and be temperate in the New Testament sense? This is the question. Some answer with a big "Yes," holding that temperance means moderation, and excludes total abstinence; and it must be admitted that our word as commonly understood justifies this position. But we have seen that the word used by the sacred writers has nothing to do primarily with things without us, but with things within—reason and conscience—the approval or disapproval of which must determine our conduct.

This question must be carried up to this tribunal for answer. "Can I, as a Christian, take intoxicating drink moderately without injury to myself or others?" This leads to an examination of the article in question, its nature, its manufacture, its general effect upon the human system, and if found to be good or harmless voices within will approve the use; if found to be evil or harmful the voices will disapprove. As we listen to those voices we are temperate or intemperate. Now, whenever an examination of intoxicants is made, it always ends in this in-varying result—the drink of this kind, beers, wines, or spirits, is not a food, but a hurtful drink containing both alcohol and carbonic acid gas (and the object of brewing and distillation is to produce those two things), both of which are poisons, and injurious to body and mind. This is very palpable in the condition of every drunkard, who was at first a moderate drinker, and did not mean to be a drunkard.

Quotations from eminent physicians, statesmen, and judges to the effect that intoxicants are injurious to the human system, the cause of three-fourths at least of the pauperism and crime of this country might

be given, but space at my disposal will only allow me to remind you of them.

Enough has been said to justify the conclusion that we cannot use strong drink even as a beverage without injury to body and soul, or entering upon the downward path to drunkenness. This is to sin against our own bodies, to sin against Christ, to grieve the Spirit, and to tempt God; for our bodies are the "members of Christ," and "temples of the Holy Spirit."

But the question is not yet exhausted. Had we come to the conclusion that a moderate use of drink neither does us harm nor leads us into temptation, we would be bound by apostolic precept to consider the influence of our act on others, and should there be the least possibility of our example becoming a stumbling block to any in our families, the Church, or the world, it would be our duty for their sakes to abstain. "It is good," said Paul in Rom. 14: 21 (and by "good" here he does not mean tight merely, but excellent, honorable, noble); "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Drink is the cause of falling to many a brother, and many a sister, too. Could we have the specific reason for the separations, always large, reported in our Annual Conference statistics a large number would be "fallen through drink." While, then, drink is destroying so many of our brethren for whom Christ died, it should be ours to resolve, like the great Apostle, "I will abstain from strong drink for ever and ever, that I make not my brother to stumble."

The nature of intoxicating drink, its prevalent evil effects, the warnings of the word of God, apostolic precept, all cry aloud to us: "Abstain from this form of evil."

New Testament temperance is self-mastery or self-control, and denotes the moderate use of all that is good, the non-use of that which is evil, and intoxicating drink is evil, only evil, always evil; therefore, New Testament teaching on temperance *dees* denote total abstinence from all drinks of this kind.

(*Entered by Bro. JOHN OLIVER, read at Conference, Birmingham, recently. Slightly abridged.*)

## Lord's Day Readings.

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

### FEBRUARY 4th.

OLD TESTAMENT.—Lev. 19: 1-18.

NEW TESTAMENT.—Matthew 18.

#### CONNECTING LINK.

"Thou shalt love thy neighbor as thyself"—Lev. 19: 18; Matt. 22: 39-40.

Love to man—the second great commandment—which worketh no ill to our neighbor, and therefore fulfils the law, underlies the teaching in both our Scripture lessons for to-day. The N.T. lesson teaches us how to deal with offences. These are presented in three aspects:—1st. Sins against others. 2nd. Sins against ourselves. 3rd. Sins committed by others against us.

1st. SINS AGAINST OTHERS, i.e., those who believe in Jesus. The object-lesson is a little child, to illustrate the weakest, and (in our estimation) the most insignificant follower of Jesus. If we cause, by our misconduct, such an one to stumble, it were better for us that a mill-stone were hanged about our neck, and we were drowned in the depth of the sea. How terrible a sin, then, must it be to offend (cause to stumble) one of God's children! Well might Paul—and well might we—say: "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." "Wherefore, if meat maketh my brother to stumble, I will eat no flesh for ever more, that I make not my brother to stumble." Let us watch ourselves—our words and acts—that instead of causing others to stumble we may "strengthen the feeble knees and lift up the hands that hang down."

2nd. SINS AGAINST OURSELVES; verses 8 to 10. The meaning is "pluck out or cut off the sinful habit, though it seem as necessary as a right hand or an eye, and

though the operation be as painful as the cutting off the one, or the plucking out the other." We cannot do wrong to ourselves without wronging others. Hence the two are connected in our Lord's teaching. The faith of Christ is designed to SANCTIFY its adherents. If it accomplish not this it fails of its purpose. "Without holiness no man shall see God."

3rd. OFFENCES WHICH OTHERS COMMIT AGAINST US; verses 15 to 35. We are to deal with the offender with the utmost tenderness and compassion, but not unfaithfully. We must first be sure that we are sinned against; then we are not at liberty to ignore it, but must deal with it. In doing so we must have one great purpose—to save our offending brother. If the course set out by the Saviour be faithfully followed, it is almost sure to succeed at the first stage. Generally we do the very opposite. We spread the offender's guilt abroad, but do not deal with him personally, and alone. Hence so many fall away and walk no more with us.

#### FEBRUARY 11th.

OLD TESTAMENT.—Genesis 2.

NEW TESTAMENT.—Matt. 19.

#### CONNECTING LINK.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife."—Gen. 2: 24. Matt. 19: 5.

The first part of our New Testament lesson (1-12) deals with the marriage state. It shows that heaven's law is one woman united to one man; that this union must be one of love, and may not, except for one specified crime, be dissolved. In verses 13 to 15 is described the scene, matchless for its imitability and beauty, of Christ receiving and blessing little children. The disciples thought they were beneath His notice, but there was in them that simplicity of trust and guilelessness which had a most powerful hold upon Christ's esteem. He knew that these virtues were the

very essence of the spirit of those who should inherit His kingdom; and hence instead of repelling them He drew them towards Him, blessed them, and held them forth as models for the imitation of His followers. If, like Sir Isaac Newton, we combine profound thought with the simplicity and humility of children, we present to the world a lovely sight indeed.

The deceitfulness and danger of riches occupy the rest of the chapter. We have first an object lesson—the young man who showed so many amiable qualities that Jesus "loved him" in a special manner. But he had one besetting sin. He loved his riches. Jesus knew this, put His finger down upon it, so to speak, and told him that unless he overcame this terrible sin he would be lost. The test was too much for him: he loved his wealth with a fatal fondness. Do we not here put our finger down upon the *curse* of Christendom? Can we think of the land boom without a shuddering conviction of the truth of this charge? Can we think of the little we really sacrifice for Christ without being assured that "this witness is true"? May God have mercy upon us, and help us to fight the devil of selfishness!

#### FEBRUARY 18th.

OLD TESTAMENT.—Genesis 18.

NEW TESTAMENT.—Matt. 20: 1-16

#### CONNECTING LINK.

"He willeth not the death of a sinner."—Gen. 18: 32; Matt. 20: 6.

Our Old Testament lesson contains two precious facts. 1st.—That God is long-suffering and merciful, and not willing that any should perish. 2nd.—The value and power of intercessory prayer. We do not know how far the prayers of the church for a guilty world prevent the righteous judgments of God. In the New Testament the theme is the parable of the laborers, which is intended to illustrate the last words of the previous chapter, "many shall be last that are first; and first that

are last"; the last called to labour being the first paid and the first to labour being the last paid. The great truth taught in the parable seems to be that in the great day of reckoning many will be surprised to find what they never expected. The righteous awards of the Great King will be directed by His unerring discernment of all the circumstances of our service. He will decide according to our opportunities, abilities, etc. And on this rule many that are last to all outward showing shall be first on the roll of heaven's esteem, and many that are in the foremost ranks of the great army of God, as men see them, shall take a back place then. It rests with ourselves. If we are "faithful," though "in that which is little," it will be all the same in God's sight as if it were "much." The faithful "doorkeeper" who can do no more, is as highly esteemed as the faithful preacher to the listening thousands. The one does his duty and the other does no more.

#### FEBRUARY 25th.

OLD TESTAMENT.—Genesis 27: 1-28.

NEW TESTAMENT.—Matthew 20: 17-34.

#### CONNECTING LINK.

"Mind not high things."—Genesis 27: 6-10. Matt. 20: 21-22.

The first thing that impresses us in our New Testament lesson is the fact that Jesus knew beforehand all that He was to suffer. The future is graciously and wisely hidden from us. If we knew it we would probably despair as we saw the great billows of trouble rolling down upon us. But Jesus was omniscient, and saw right along the dark valley of the shadow of death, yet His great love wherewith He loved us impelled Him forward. He even seemed impatient for its accomplishment. "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

Poor human nature receives a mild rebuke from Jesus (20-28), and we would do well to consider it with

profound humility. The spirit of Diotrophes, who loved to have the pre-eminence, has ever been a fruitful source of division and contention in the church. Jesus taught, what He showed by His matchless example, that to be really the greatest in the Kingdom of God is to be servant of all. Mere office in the Scriptures is nothing—worse than nothing—but the work is everything. The highest office means the hardest work. How few there are that "hold office" who really do the work which their office implies. This is a curse in the church. It is the service that needs to be done.

The beautiful incident of Christ healing the blind man concludes our lesson. The men were in earnest. They would not be silenced. They felt the need of sight, and knew that Jesus could restore them. O if men were half as earnest about their blind souls, how many more would be saved!

## The Traveller.

### A TRIP TO MILDURA.

BY M. NEVILLAN.

At the invitation of the brethren at Mildura I paid them a visit. Leaving Melbourne on Wednesday morning, 3rd Jan., I reached Swan Hill by train that evening, going on board the steamer "Invincible" left the Swan Hill wharf same night at midnight, and after going about 325 miles down the river Murray, taking about 50 hours, arrived at Mildura on Saturday morning. The scenery on the Murray, while being at some places picturesque, has but little variety. The only break in the monotony is the occasional stoppage at some small township or to take in fuel for the engines. Captain Hunt, by his cordial manner, doing everything in his power to make all happy. On landing I met with a very hearty reception from the brethren. We held a church meeting on the Saturday night. And all the members, with one or two exceptions (who were unavoidably absent, met on Lord's morning. There were only about 12 present, but though few we had, indeed, a happy time.

In the evening, by courtesy of the committee of the Congregational Church, I had the privilege of preaching in their building, a very nice chapel, about 100 being present. I spoke on the "First Gospel Meeting," and had a most attentive hearing. During

the following three days I had the opportunity of visiting the members in the settlement, and met with the hospitality that is characteristic of the brotherhood. Bro Faulkner specially devoting much time in driving me round, not only to the homes of the brethren, but to various places interesting.

The main object of my visit (which it is not necessary to mention here) having been successfully accomplished. I visited each of the irrigation blocks. It is no doubt generally known that the settlers in this district have been attracted owing to two main features. The first is the excellent system of irrigation so successfully introduced by the Chaffley Bros. The blocks cost about £25 per acre, payable by instalments, and range from 10 to 50 acres, the greater number being about 20 acres. In addition to this cost the sum of £1 per acre per annum has to be paid for the use of the irrigating waters. They are thus practically independent of the local rain fall. The climate is extremely dry and warm, being the only place in Victoria where fruits can be successfully dried for market without artificial means. This may be said to be the land par excellence for high class fruits, those principally grown being apricots, peaches, grapes, lemons and oranges. Apples, cherries, and other kinds of fruit being more successfully produced in cooler latitudes. As giving an idea of the immense quantities of fruit produced, it may be said that the older-established orchards sold about 500 tons of apricots to one local canning establishment give 141 per lb. for apricots in their natural state. But when dried and made fit for the market as much as 90 to 100 is obtainable. Of course it takes a few years before the trees are fruit bearing, but so fertile is the soil and suitable the climate in this part, that trees bear fruit when two years younger than those in any other part in Victoria. It will give some idea of the immense output of fruit, when it is stated that in the Mildura settlement there are 20,000 acres planted, producing about 8,000 or 9,000 tons of fruit (all kinds), the average price obtainable for this is about £8 per ton, so that even at a low estimate the total money producing power of the settlement in fruit alone is about £65,000 per annum, and this is of course on the increase, as every year adds to the number of fruit producing trees. I am told by settlers that the struggle during the first few years is a very keen one, and tries the patience to the utmost, but in a very few years their labor and patience are amply rewarded.

The second source of attraction to these parts is, in many cases, is that no license for the sale of intoxicants in Mildura has ever been granted, and it is generally understood is not likely to be granted. In Melbourne this has been talked of as a "prohibition" settlement. This does not convey a correct idea of the case.

All that seems to be "prohibited" is the ordinary retail sale of liquors through the usual "licensed" channels, but neither the importation nor the sale of intoxicants is prohibited. The consequence is that dry loads of beer and whiskey can be seen carted about from place to place just as freely as if no restriction whatever was placed on the "traffic." It appears, however, that there are no "hot" places for the sale of alcoholic drinks, that there are several firms in the town who openly sell such liquor to whosoever chooses to buy it. I dare say many will wonder how this can be accomplished. I find upon

enquiry that the *modus operandi* is as follows. The firms say they are only "agents" for licensed firms in Melbourne or elsewhere, that they only sell in wholesale quantities, and even then only to those who give orders for its importation, in fact that they simply underbid the liquor for the buyer as "agents" for licensed firms elsewhere.

The consequence is that anyone can go and get a case of beer, or case of whiskey, with almost as little trouble as it might be obtained if the houses had obtained the usual license, even without the delay of waiting for a retail order.

This, as far as I can understand, is accomplished in two ways: either that the buyer signs an ante-dated order for the protection of the seller, purporting to show that the article bought has really been imported by his order. The other method adopted is to import large quantities in the names of others, the same being passed through the customers with those names on the invoices, but after landing the liquor. Those persons do not take delivery, consequently the liquors are available for others, and as a matter of fact they are handed over to them rather than those for whom they were ostensibly imported. Hence the reason that liquors are immediately available.

Of course I have not had personal experience of either of these methods, but these matters are freely talked about in Mildura. The temperance parties contend that both these methods are illegal, and would like them tested in a court of law. In order to do this the "sinews of war" are necessary, and it so happens that the local temperance bodies have not got sufficient funds to do so, to this laudable object. Whether this question is fought out or not, one fact is, unfortunately only too true, and is beyond dispute, viz., that intoxicants can be bought in large quantities openly, and of course there is no law against their consumption.

It therefore appears to me that the temperance societies in Victoria should come to the rescue, apply the means for testing the legality of the methods adopted, and so endeavor to make Mildura what it was no doubt intended to be, viz., a "prohibition" settlement. If by no means done soon then the opportunity will be lost, as the growing sentiment among a large number of the people is for the introduction of the licensing system, and this is possible under the licensing act, even as applied to Mildura. The longer the delay the more difficult through the stress of my not doing so, does the character of the settlement as it was originally intended it should be. Even at the present time there is an agitation going on for the introduction of a brandy distillery. The granting of this, it is feared by many, will be the precursor of the usual "license." During the stress of my not doing so, does the commission to look evidence on this proposal. It therefore behoves the alliance and other temperance organizations to strike a blow, and that at once, against this proposal, brandy distillation, or the sale of alcoholic drinks in this part of Victoria, and see that the settlement is not swayed as a great many allege it is at present.

But I must now conclude. I had no intention of writing so long a letter when I began. I returned by the splendid passenger steamer, the "Pearl," arriving in Melbourne late on Saturday night, the 13th after 10 days pleasant experience, for which I am much indebted to the kind treatment of our Mildura brethren, also the family with whom I had the pleasure of residing during my stay.

## Heartly and Home.

By A. H. DUVAULT.

### BIRTHDAY MEDITATIONS.

**M**ONDAY, July 10, 1893. Fifty years! Fifty years old! Is it possible? Yes! I am fifty years old to-day! Fifty years ago to-day—Monday, July, 10, 1843—"I first saw the light."

I can scarcely realise it, but the record says it's true. Fifty years have come and gone since first I saw the light. How brief, and yet how long, the time! Fifty years have come and gone, and still in feeling I am a boy—a boy in his teens. Marvellously, mysteriously (miraculously, shall I say?) have I been and am I preserved. By faith I almost feel the arms of Providence about me. "The Lord leadeth me," and "where he leadeth I will follow, all the way."

Warm as the last few days have been, I have considered it no hardship to deliver three discourses every day, beginning at 9, 3, and 8 o'clock respectively. Indeed, it has been a pleasure to me to do so, and has, I believe, been good for me in all respects—in body, soul, and spirit. I believe I can preach once, twice, or thrice every day, from the first day of January to the last day of December, and be in better condition for work in every respect at the close than at the beginning of the year. Indeed, I know no limit to my endurance, being almost always in much better condition for work at the close than at the beginning of a series of meetings, however long the work may last. Evidently *work never hurts me*. Some at least of those who know me best and love me most seem to understand this. Recently one of my very best friends said to me: "You ought to preach all the time. Work agrees with you. When you are not at work, you just wear yourself out trying to rest!"

While I magnify the importance of providential preservation and protection, as fully and firmly believing Providence preserves, provides, and protects as I "believe that God is, and he is a rewarder of those who diligently seek him," I neither ignore nor minimize the importance of the laws of life and health. The God of grace is the God of nature. The author of spiritual laws is the author of natural laws. Evidently, then, to

obey—to carefully, conscientiously, and rigidly observe—the laws of life and health is an important and essential part of "the whole duty of man."

Fully and firmly believing these things with all my heart, I use neither stimulants nor narcotics; "eat to live" not "live to eat," and never do anything simply and solely for the gratification of the flesh—*anything*. In other words, to the utmost extent of my knowledge and ability I strictly, conscientiously, and rigidly observe all the laws of life, health, and purity.

How long I have lived! How little good I have done! How many and how great mistakes I have made! Fifty eventful years! Like a sadly-sweet delusive dream they have come and gone, with their sunshine, and shadow, and sighs; with their sorrow, and sadness, and smiles; with their poverty, privation, and pain; with their toils, and trials, and triumphs; with their temptations, tribulations, and tears; with their hopes, and their doubts, and their fears—yes, come and gone—gone, with all their opportunities, possibilities, and probabilities! gone to return no more; gone, forever gone!

I believe I have always had an inordinate desire to be happy, yet happy I have never been. Of course, I know "things without remedy should be without care;" still how often in sorrow I sigh, and sadly say:

"Of all sad words of tongue or pen,  
The saddest are these: 'It might have been.'"

Thus mournful memory makes me miserable. It is easy to *forget*, but's hard to *forget*. This is not Paulike. The sublime philosophy of that sublime man bearing directly on this important theme is clearly expressed in the following words:—"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Sublime man! Sublime life! Sublime language! Sublime lesson!

Possibly—yes, *probably*—we sometimes make ourselves miserable by trying to be happy. That is not Christlike. Jesus, the "man of sorrows," though "acquainted with grief," was not miserable, nor did he seek earthly gratification, glory,

or bliss. It was "joy unspeakable and full of glory" to him to glorify God, soothe the sorrows and alleviate the sufferings of the oppressed, afflicted, and distressed, and save the souls of the sin-sick sons and daughters of men; and he, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." "More like Jesus would I be," but it is hard to be unselfish, though we know selfishness—often defeats its own ends. I have solemnly resolved, "by the grace of God," to never again seek earthly, fleshly, selfish gratification, gain, or glory—*never*; but to bury self—to self sacrifice—in the service of our Saviour; to do all in my power—all I can—for the happiness of others; to live simply and solely for the good that I can do "as the days are going by." Self buried, never to be resurrected, I shall never intentionally commit sin—*never*. All my sins shall be sins of ignorance—*all of them*. I am willing to suffer, I am willing to die, but I am *not* willing to sin, nor should I be. "The way of transgressors is hard." "The wages of sin is death." "The sting of death is sin." "If it be possible, as much as lieth in me, I shall always be pure—pure in purpose, pure in thought, pure in word, pure in deed, "pure in heart" and life—perfectly pure in all respects—till God shall call me hence. May the gracious Giver of all good grant this ever-present longing of my soul!

Truly it is hard indeed "to see ourselves as others see us;" hence I may have had, impure, unclean habits of which I am not aware; but if I have *any* habit the purest mother cannot cordially and conscientiously commend to her children I will gladly abandon it immediately if any one will make me conscious of it—convince me of the error of my way. How could I or why should I do otherwise? I'd rather die pure than live impure—impure in thought, or word, or deed. Why not? It were better far to do so. No boastful spirit or feeling of pride prompts these thoughts. My soul is too sad to entertain a spirit of pride.

"Oh! why should the spirit of mortal be proud?" What are we? Compared with Jehovah and all his works we are but transient atoms on the surface of earth, which is itself only a mote floating in the atmosphere of space. How little,

how insignificant indeed we are!  
How brief the time allotted to us here!

"Man no sooner begins to live than he begins to die." We are on our journey to the grave, to the judgment, to eternity. Yes, we are on our journey to the tomb, and may be almost there. If "coming events" always "cast their shadows before," I might this moment be sitting in the shadow of my shroud. "Oh! why should the spirit of mortal be proud?" or why should we covet the vain things of earth?

"How vain is all beneath the skies!  
How transient every earthly bliss!  
How slender all the fondest ties!  
That bind us to a world like this!"

I neither love, live for, nor covet the vain things of earth; but no man more tenderly, truly, and devotedly loves the friends who love him and bless him, and whose blessed companionship he constantly covets, than the one, now sad and lonely, who writes these lines to a friend ever faithful and true.—*Youth's Advocate*.

## Sisters' Page.

\*Build each other up, even as also ye do.—1 Thes. 5: 11 (Rev.)

Communications for this "Page" should be addressed to Mrs. Ludbrook, 13 Franklin-st., Malvern, not later than the 15th of each month.

### CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.  
Vice-presidents—Sisters Huntman, Maston, Pittman, and Ludbrook—*secr*.  
Secretaries—Sisters Evans and Hill.  
Treasurer—Sister Walker.  
Financial Secretary—Sister L. Dewar.  
SUPERINTENDENTS OF COMMITTEES.  
VICTORIAN MISSION—Mrs. Pittman, Airlie Avenue, Armadale.  
VISITING AND DOCTORS—Do. do.  
FOREIGN MISSION—Mrs. Maston, 13 Federation-street, Ascot Vale.  
TRACTS—Do. do.  
SHARE LITERATURE—Miss Dewar, King-street, West Melbourne.  
HOSPITAL VISITING—Mrs. Stutterd, The Terrace, Malvern.  
SUNDAY SCHOOLS—Mrs. Schofield, Byron-street, Footscray.  
ENCOURAGE—Mrs. Hill, 23 Blenheim-street, Balaklava.  
PRAYER-MEETING—Mrs. Forbes, 172 Holden-street, North Fitzroy.  
TEMPERANCE—Mrs. Huntsman, Stanhope-street, Malvern.

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

### THE GUIDING PILLAR

Exod. 13, Psm 22

"The New Year has dawned upon us  
With dim uncertain light;  
And to pierce its mystic future  
We strain in vain our sight  
But there comes from out the darkness  
A gleam that is divine,  
A gleam whose glorious brightness  
Shall o'er our pathway shine:  
For the pillar of fire by night, and the pillar  
of cloud by day,  
Shall be our guiding light, shall be our  
constant stay.

We know not what lies before us  
In months that are to come,  
Nor into what varied texture  
Our web of life shall run;  
But we ask Thee to guide each thread,  
Until the whole be wrought,  
To complete the perfect pattern  
Of Thine own perfect thought.

It may be through storm and tempest,  
Through darkness and through fear;  
But through all, oh! give us, Father,  
To feel Thy love ever near.  
Then tempest shall still its billows,  
And storm shall hush their roar  
And we know that we're nearing ever  
The haven's peaceful shore.

We discern not in our blindness  
The seeming good from ill;  
So we ask Thee, Heavenly Father,  
To work Thy perfect will  
And we lean with a child like trust,  
On Thy strong arm of love,  
Assured that Thy loving kindness  
Will lead to Thy home above."

### EXECUTIVE.

The Sisters Executive met on the 5th instant, with to present, Mrs. Pittman presiding, who favored us with some cheering promises for the new year. The advisability of revising the constitution was discussed and a committee selected to take the matter into consideration and report at next meeting. The president's usual monthly letter was received, as well as one from Mrs. Lawson acknowledging our sympathy in his recent bereavement. A sister was appointed to attend to "Page" in *STANDARD* for June, until the editor returned from New Zealand. The sisters wish to convey their cordial greetings to the sisterhood of New Zealand, and the assistant secretary was instructed to write our Sister Ludbrook *re* same. A verbal report of Kemaka and Chinese Mission work was given. Additions to church from following schools—Swanston-st. 1, Fitzroy Tabernacle, 2, Doncaster, 3.

### CORRESPONDENCE.

Dear Executive Sisters,—  
Well beloved in the Lord—greeting:  
"The glory of the Lord is abroad in all the land.  
It covers all the hill-side and crowns the mountains grand,  
It fills the low, green valleys and glimmers  
in the  
Now rich with new-born beauty that  
myriad charms reveal.  
The woodlands, and the groves, and the  
forests are ablaze,  
Their leafy aisles resplendent in the sun's  
caressing rays."

And every leaf on every tree, each flower,  
and weed, and blade  
Are transfused with new glory where the  
Lord his hand has laid.

If beauty so transcendent on his foot-stool  
here prevail,  
What then must be the glory where his  
presence is unveiled!  
If shades and tints so beautify this lower  
earthly plane,  
What then must be the glory where the  
Lord of glory reigns!—*Sol.*

I am sending with this letter an account of our District Convention held in Sumner-st. It was the very last of summer, and we had four golden days. It was a treat to us to meet with workers and mingle our plans with theirs, and to be in many a home where old pioneers had lived and laboured for King Jesus. The convention was good, and every one seemed to enjoy it, and now we are back again to carry out the plans proposed, "with the love of Christ constraining us."

How much we enjoyed the account of that grand meeting at Doncaster. How heartily we congratulate our Bro. H.M.D. on seeking out a fair young wife from Australia's sunny shores!

We have a very pressing question before us at present. Are we doing our best for our neighbor's boys? We can get girls to the S.S. and women to church, but our boys still our reformatories and the men our jails. Is not about time something was done to help this state of affairs? Could not two minutes talk be given in the Executive some afternoon on this question? Mr. T. thinks from an experiment that has been tried in Pittsburg, where a school had the usual boy-sideness (more girls by far than boys). He introduced Prof. Drummond's idea of the Boys' Brigade, with the result that instead of 20 or 30 boys at S.S. now they have 120, and this year they are turning the basement of their church building into a Reading Room. Many of the boys here live in flats, and hence have no home comforts about them—hence seek the streets and mischief. What do you think of a family of 11 living on a *ford* boat? Hundreds of families in Pittsburg live this way. Surely this subject is worthy of consideration even by the mothers of our executive!

Dear Sisters, the winter time with its ice and snow is nearly upon us. Do you blame me for longing for the land of sunshine and sweet flowers?

Yours as ever—in the loving service,  
ANTONETTE K. THURGOOD.

Mrs. Thurgood read a paper on district work, advising the study of the district from a map, and each person in this way becoming familiar with all the work. It was a paper glowing with missionary thought, pleasing and well accepted, as it deserved. Then followed a song—"To the work!"

The committee on nominations announced Mrs. S. G. Spicer president, and Mrs. C. I. Thurgood as secretary, they having near each other and would have opportunity of consulting frequently.—*Doneg.*

Mrs. Thurgood's new address is 92 Fifth Avenue, Pittsburg, Pa.

### DOCTORS.

Brisbane Doctors.—We meet fortnightly at 2 o'clock and sew till 3.15. Bro. Dickson, or sometimes one of the sisters, reading aloud during sewing time, then the devotional exercises begin. First a suitable hymn and prayer, followed by a suitable

reading, after which the minutes of previous meeting are read, roll call responded to by scripture verse. We then have a cup of tea, after which a collection is taken up. This money is laid out most advantageously by our treasurer in the purchase of material, then we expect a small profit on the made up garments, so that we have been enabled to assist a large number of the poor members of our flock as well as several quite outside the church. Many of our numbers take work home and by this means a lot more is done. M. J. MORFAT, Sec.

## MISSION HANDS.

Doncaster F. M. Hand has had an increase of twelve members since June. There numbers now 21, and their subscriptions including promises £7 10s for the year; being an increase of £4 3s.

One of their late members having met with an accident in Sydney, the Hand collected £10, which has been sent to him.

FLORENCE ZELIUS, Sec.

Collingwood Mission Hand held an enjoyable meeting on the 10th inst., about 26 present. The usual routine of devotional exercises is followed. Bro. A. Edwards gave a thoughtful address on our "Duty to the Natives of our Countries," during which he told us how ready we were to look out for the bad traits in their characters, and forget their good qualities." Mrs. Conning sang a solo and a paper was read on "Children of Pagan Lands."

## HOUSEHOLD BIBLE READINGS.

The latter half of the Psalms were compiled at a later date than the former, probably from the time of Jewish captivity, i.e. to Ezra or Nehemiah, i.e. 445. Only 17 of the 75 are ascribed to David, though from their composition it is clear that many more of them were written by him. The most remarkable are the 110th, 118, and the song of ascents (120-134). The 110 Psalm contains 176 verses, and is divided into 22 parts of 8 verses in each. Each section commences with a letter of the Hebrew alphabet. Every verse contains a reference to the law of the Lord, and impresses the reader with the unobscured admiration with which the writer regarded that law. And we Christians may well reflect on the fact, and think if the law then was so delightful to the devout Psalmist, what ought it to be to us, now that the gospel has robbed it of its power to condemn.

The songs of ascents are supposed to have been sung by the priests and Levites as they filed up the hill of Zion and the temple steps on their way to do service in the house of God. In this view the arrangement is very beautiful, and of great spiritual value. From the time they reach the sanctuary to the troubled soul, feeling its need of divine communion. "In my distress I cried unto the Lord," and the upward look (song 121) accompanying the cry. With glad feet (song 122) the ascent is made to the holy house, and joy and confidence abound the nearer they reach to the sanctuary. The song of triumph (134) is a fitting climax.

## Mark.

John Mark was nephew to Barnabas, attended Paul and Barnabas on their first missionary tour, but returned probably on account of its hardships before they had gone very far on their journey. Peter speaks of him as his son (1 Pet. 5: 13) probably pointing to his having been converted under Peter's preach-

ing. He is supposed to have been much in Peter's company, and to have written the gospel which bears his name, as Peter's scribe, the peculiarity of Mark's gospel is its terse and graphic style. The writer sets forth with great force the triumphs of Christ over Satan, disease and death. The sufferings and resurrection of Jesus have a large share of attention.

The last eleven verses of Mark have been much in dispute, but the weight of evidence is decidedly in favor of their genuineness. Anyhow they are quite in keeping with the rest of the New Testament, and perfectly in harmony with its facts and doctrine, so that there is nothing really at stake in the controversy. L. PITTMAN.

## PRAYER.

All men and women of power are gifted with the power of prayer. They have the gift of the knees. "Waiting on the Lord" by prayer has the same effect on them that it has on an empty bucket to set it under a rainpout. They get filled. The time spent in waiting upon God is not wasted time. "I have so much to do," said Martin Luther, "that I can not get on with less than two hours a day in praying." When I have heard Spurgeon pray, I have not been so astonished at some of his discourses. He had fed his lamp with oil from the King's vessels, and his sermons were full of light. —DR. CUYLER.

## QUEENSLAND DEPARTMENT.

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

KANAKAS.—On Lord's day morning, 24th Dec., the baptism, which had to be postponed on account of some of those who were candidates for baptism suffering from influenza, took place at Doobbi. Although there had been eighteen who wished to be baptised, only fourteen were able to be present. Some two hundred Kanakas, also a number of white people, came to witness the Kanakas making a public confession of Christ and putting on Christ in His own appointed way. After the baptism we retired to the meeting house at Doobbi, where I spoke to the brethren assembled. We met again in the afternoon at Childers for the breaking of bread, when those who had become obedient to the commands of Christ were received into the Church of Christ, meeting at Childers. Having announced that the collection taken up would be in aid of the Rescue Home, 18/6 was given by the Kanaka brethren.

Childers, 10/1/91. JOHN THOMSON.

## WEST AUSTRALIA DEPARTMENT.

FREMANTLE.—As we are nearing the end of the first year of the Church of Christ in this town, I am sending you a retrospect of how the work has been going along, and I am happy to be able to inform you we are well satisfied with the results. As we are anticipate greater success as time goes on. Bro. Ford, whose untiring energy and earnestness needs no comment, as the following statement will show, took the church in hand about a month ago, and since that time 4 brothers and 20 sisters have obeyed the Lord's will, making a total of 25 mem-

bers. Our Sunday School is steadily increasing, numbering now nearly 50 scholars, and we have able and zealous teachers in it. Regarding our church work, we are earnestly contending for the faith which was delivered unto the saints. Our meetings are held in the Protestant Hall, High-st., every Lord's day. Mornings, addresses to Christians; evenings, open to all comers. We remember the Saviour's sacrifice by the breaking of bread at our meetings, and are glad for members. We follow close to the blessed truths set down in the word, and trust, by God's grace, to hold a light to all those that are without. Being such a small body, want of funds impedes our progress and extension a great deal, but we are fully trusting for increased strength and help. With all the good wishes of the season, Dec. 28. S. BLOSSIDGE, Sec.

## NEW ZEALAND DEPARTMENT.

## NORTHERN DIVISION.

WELLINGTON.—Since our last report we have been buried with the Lord in baptism, and two have been restored to fellowship.

Bro. Saxby of Sydney, has been spending a few days in the empire, and on Lord's day morning, Nov. 26, we had the privilege of listening to an excellent address from him.

The Seventh Day Adventists are holding a large camp-meeting in this city, which, being a novelty in this colony, is attracting a goodly number to see and hear them.

Bro. Turner last Sunday evening took for his subject, "The reason why we do not keep the seventh day," and next week intends speaking on "Why we keep the Lord's day," and we hope that his efforts may be blessed to the desired end.

Dec. 11. T. W. MANFIELD.

WELLINGTON S. S.—Some time ago it was decided by the S. S. Union to hold a written examination open to all children belonging to schools affiliated to the union; the subject of the examination being the international lessons for quarter ending Sept. 30th. The pupils were arranged in three grades: 1st grade, those under 12; 2nd grade, over 12 and under 15; 3rd grade, all over 15.

Of the 75 candidates, presented by the various schools, only 33 were successful in obtaining prizes or certificates, and out of that number only 12 were of that class that belong to the Church of Christ school. Of the remaining 19, nine belong to the Presbyterian schools; 5 to the Baptist; 4 to the Thorndon Wesleyan, and one to the Taranaki-Mt. Wesleyan school. It may also be mentioned that the work of two of our pupils is highly commended by the examiners.

WANGANUI.—We have been having "times of refreshing" during the last few weeks. Bro. T. M. Turner has been preaching for us for about three months, and many of the young people attending our meetings have put on Christ. Altogether upwards of twenty have been received into the church during the year 1890.

Bro. Charles Turner has had the joy of seeing four of his family come out; also Bro. Millar three, two sons and a daughter; Bro. Wilson's two daughters also. This will be good news to many of our New Zealand friends who know them.

Several of our old members, who for the last 20 years have borne the burden, are now almost laid aside through feebleness, and we take courage from the fact that so many young are coming in to carry on the work, and trust that some will be able to defend the purity of the Church of Christ in its teaching and practices.

Yours fraternally,

C. H. HERRINGHAM, Sec.

—O—

#### SOUTHERN DIVISION.

BRO. J. INGLIS WRIGHT, *Cargill, at Dunedin.*

**CHRISTCHURCH.**—Some three months ago the church here ceased the services of Bro. T. Martin as evangelist. Since that time good work has been done. From the scriptural and practical addresses delivered by our brother, and his systematic manner of visiting, the spiritual tone of the church has grown brighter, our faith strengthened, and our determination to push forward increased, and not only so, but the seed sown has borne other fruit, for during that time four have been added by baptism (scholars from Lord's day school) and three received by letter. The meetings are well attended, finances fairly good, improving week by week, and altogether the outlook at present is brighter than it has been for some time past. To God be the glory. H. H., Sec.

**WAIMANGAROA.**—We are requested to notify that Bro. A. D. Stewart having resigned as secretary of the church at Waimangaroa, Bro. Thomas Hay will now be secretary.

**INVERCARGILL.**—Since last report four have been added to our number from sister churches. Our meetings are well attended, quite a number of strangers being present at the gospel meetings. On the last Sunday of the year we had Bro. Elborn from Dunedin with us. He addressed the morning meeting and preached. In the evening he was listened to with great attention. The brethren were much refreshed by his visit. We were expecting a visit from Bro. Saxby, of Sydney, but his arrangements would not allow it. He only visited Invercargill for two hours. The annual Sunday school picnic was held on the 2nd Jan., at "The Retreat," Waikaiti. The day was fine until about 3 o'clock in the afternoon, when a gentle rain came on. However, all seemed to enjoy themselves. About 120 were present. We had friends from Dunedin, Gore, Mataura, and Winton. On Sunday, 7th inst., a pleasant hour was spent, when the Sunday scholars received prizes. All attending school received a book. A good number of parents assembled to see them distributed. The little ones went home rejoicing.

JOHN C. TODD, Ch. Sec.

**DUNEDIN.**—There has been added to the church here during the past month—two by confession and baptism, and one from the Baptists.

Bro. Way (who is under engagement of the Missionary Committee) with his wife and little ones arrived here last Saturday. He will labor with the Dunedin church up till Conference meets at Easter, when arrangements will be made for the ensuing year. A tea meeting is to be held next Thursday evening, for the joint purpose of bidding adieu to our venerable Bro. Lewis, and of extending a warm welcome to our esteemed Bro. Way.

**DUNEDIN.**—On Thursday, Dec. 21st, a tea meeting was held in the Tabernacle for the purpose of saying good-bye to our

esteemed Bro. Lewis, and of according a hearty welcome to Bro. Way. The weather was very inclement and unpleasant, but notwithstanding there was a good attendance, and a very happy evening was spent.

Bro. Lewis's labors have been productive of much good. He is essentially a "man of peace," and in that capacity has helped much to consolidate and encourage the church. It was a matter of regret that he felt unable to remain longer away from home, but as our brother is now advancing in years we considered that as the original term of his engagement had been already exceeded, it would be unfair to detain him longer from his home. He has left many warm friends in Dunedin, both in the church and out of it.

The following is the report of the tea meeting as published in the *Otago Daily Times* (and supplied by their reporter): Throughout the evening the choir sang several anthems, which added to the pleasure of the gathering. A tea meeting was held in the Tabernacle, King street, last night for the dual purpose of bidding farewell to Mr. Edward Lewis, who has been acting as temporary evangelist of the church for some time, and also welcoming Mr. Way from Australia. There was a very fair attendance upon the occasion. After the material wants of those present had been amply satisfied, a public meeting was held, Mr. John Hislop being in the chair. Addresses were delivered by Messrs. Holmes, Way, Debie, King, Wright, and Lewis. The first five mentioned speakers alluded to the high esteem in which Mr. Lewis was held for his Christian character and his uniform kindness. During the evening Mr. Inglis Wright presented Mr. Lewis with a specially photographed group of the office-bearers of the church, hand-somely framed, as a mark of their appreciation of his services. Mr. Kis, on behalf of the Sunday school, also presented Mr. Lewis with a nicely bound copy of Young's Concordance, and from Mr. King, on behalf of the Bible class. Mr. Debie received a rocking chair. On Sunday night next Mr. Lewis will give his farewell address at the Tabernacle, after which Mr. Way will conduct service there every Sunday. We may add that the providing of the tea was undertaken by the sisters, and consequently was an unqualified success—in quality, and financial results.

Bro. Way is now with us, and we trust that with the help of the brethren he will be instrumental in adding to the church many true and noble men and women.

During December Bro. Lewis baptized an old brother of over 70 years of age, who takes membership with the Burnside church. On Friday evening, Dec. 21st, a social meeting of the Mutual Improvement Class was held, to wind up the season. Tea was served during an interval, and during the readings, recitations, music, etc., the young people spent a most enjoyable evening. In the course of the meeting a competition essay on the "Life of Christ" was read by the successful competitor, Miss M. Wilson, to whom the president handed a beautifully bound set of 1 vols. of poems in a neat case, as the prize won by her.

Bro. Saxby, of Sydney, was present, and very kindly delivered a short and pointed address, as did also Bro. Way. The hall was tastefully decorated with ferns and flowers, and looked very pretty indeed. Bro. Saxby, of Sydney, spent some ten days in Dunedin, en route for Hobart. His

visit was alike pleasurable and profitable. He delivered a most excellent exhortation on the last Lord's day morning in the year, upon that much-neglected and terribly-overlooked subject, "Thinking." "What think ye of Christ?" Verily it was as instructive to our bones. By-the-way, Bro. Saxby found that his New Zealand tour had reinvigorated and strengthened him beyond his expectations. This we are glad of. What it did for him it will do for others. We throw out the hint for other Australian brethren to follow up.

On New Year's Day the annual Sunday school picnic was held at the Racecourse grounds, Furbury, for which a large number of the church members and friends were present. The usual programme of races, &c., for the little ones was gone through, while the adults in little groups exchanged good wishes and talked—as adults usually do at picnics. A heavy shower about 5 o'clock cut short the festivities, and caused a last stampede for tea.

We have now regained our equilibrium after the holidays, and look forward to a year of work, of solid good effected, and of great blessing to each one.

The brethren at Kaitangata opened their new chapel last Lord's day, particulars of which you will doubtless receive ere next month. The township is supported by the mines entirely, and the few brethren who compose the church are to be congratulated on the result of their persistent labors.

Bro. T. J. Dull is at present evangelising among the churches on the West Coast.

Bro. Martin is meeting with success in Christchurch, where his co-operation with the church is gradually helping to restore her strength and spiritual life.

Bro. Martin, at the request of the church, represents the Church of Christ on the Committee of the Scripture Text Book in Schools Association. It is well that we should be found in the forefront of those who refuse to banish England's grandest classic from the country schools, and deny the rising generation its tradition in the holy morality of the Christ of Nazareth.

J. INGLIS WRIGHT.

## NEW SOUTH WALES DEPARTMENT

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

### NOTES.

I have not been deluged with news this month, neither have I a large local stock, although we are moving along the even tenor of our way, making an addition occasionally, but nothing like we would like. From the morning till evening we are joyfully visiting and preaching, but the question forces itself upon us, Why do we not succeed? and echo vibrations in troubling accents the long valley of disappointment—Why? Has the prevailing mercantile depression caused a corresponding spiritual depression? Or are the inhabitants of this great city rendered unimpressionable by the prevailing customs of the day—a continual search after pleasure? Shakespeare says: "Custom makes it in him a property of easiness." The fact is, the rising generation is met on every hand with trains, trams, steamers, buses, and private vehicles, heavily laden with living freight, being conveyed to the numerous pleasure resorts, and

so invidious is the work, and so direct the result, that the young people grow up in an irreligious atmosphere, without seeing any harm in it.

We have adopted out-door preaching on the Lord's day. It is quite evident the people won't come to hear the word, so the word must be carried to them. We hope the church will heartily concur in this experiment, and that great good will be accomplished. Bro Colbourne is evangelizing at Newcastle for a term, though his prospects of success there are not very promising at present. The bread and butter war is the all-absorbing topic. Where two will discuss religion you will find a discussing strike. Would "that men would do unto others as they would that men should do unto them."

Please note the secretary of the church at Sydney will now be Bro F. Newby, 40 Gordon-st., Paddington.

**ENMORE.**—Since last report six have made the good confession and united with the church. We have also received four by letter, including our Bro E. Gale, who was formerly a member with us. We have lost no time in setting our brother to work, having elected him a treasurer and a deacon of the church.

We have also the pleasure of welcoming back our Bro Dr. King-bury and family, a social having been held for that object. Monthly Jan 1st, amount of collection Prince Alfred Hospital, amount £9.

We regret to record a fatal accident which happened to one of our members, a Sister Hughes, who, on Jan 5th, lost her life, she having fallen down stairs at her own house. Her sister was about 70 years old, and was immersed by Bro. Warr some nine months back.

**MORFEE.**—It is our very pleasing duty to report two additions into the fold of the Redeemer in his own appointed way. May they with us prove faithful to the end. And we believe there are more to follow. So our esteemed Bro McCracken is encouraged by having sent to his ministry and souls for his life, and we trust this only the commencement of a large ingathering into the church of the living God.

**DEC 24. Wm WINTER.**  
**MORFEE.**—It is again our pleasing duty to record the success of the gospel, through the able presentation of the truth by our Bro McCracken. It is still, as of old, God's power unto salvation, right having flowed to the authority of King Jesus since last report, making ten since our Father came amongst us, though one of these is gone to the better land. We hope these who remain will walk worthy of the high vocation wherewith they have been called. There are, we believe, more to follow, but there is no doubt a great deal of indifference and apathy in the community with regard to the one thing needful, and thus to advance them with regard to the "real" final interest is a problem hard to be solved. They will not come to hear for fear, I believe, their minds would be disturbed. But we have the consolation of knowing we have done our part in bringing the gospel in its purity to their very doors, and that without money and without price, and if they reject it their blood will be on their own heads. May the Lord move the hearts of the people to hear and obey His word is our earnest prayer.

**JAN 15. Wm WINTER.**  
**WAGGA.**—We have not much to report. Things are very quiet. Brethren G. Mowbray, James Forbes and F. Gosde have been appointed deacons.

We are sorry to learn that Bro James Forbes, of Currawarna, has been a heavy sufferer by the late bush fire on Gaurani run. Some crops, grass, and about 5 miles of fencing have been destroyed. It was with great difficulty the house was saved. What with floods and fire, we are getting more than our share in this neighbourhood.

**CHANGE OF N.S.W. CORRESPONDENT.**  
We regret to have to announce that our esteemed Bro. Harris, who for many years has conducted the N.S.W. Department, has decided to resign this position. We thus publicly thank him for the excellent services he has rendered us during the past few years. His reason for resigning is because he is leaving the colony. We wish him every prosperity wherever he may be going, and assure him of our hearty appreciation of his valuable services. While bidding good bye to Bro. Harris we are pleased to be able to announce that this department will be taken up by Bro J. Colbourne, 31 Belvoir-st., Strawberry Hill, Sydney.

Bro. C. is no doubt well known to our readers, and we give him a cordial welcome to our staff of esteemed helpers.

All communications for this department should in future be sent to his address.

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VEECO.

Adelaide.

### NOTES.

M. W. Green, we are pleased to say, continues to gain strength and his health is able to speak to the church at York on the Lord's day morning. He is expected to be present at the social in connection with the Gillies-st. Mission on Jan 9th in the Great-st. Lecture Hall.

The S.S. Union held its annual picnic on Jan 1st, at the National Park, Heliar. Since the previous year the place has been considerably improved—abundance of fresh water, and conveniences for hot water having been provided. There was a much larger attendance of friends, this year. The day was most pleasant, and a very enjoyable day was spent. On Sunday, Dec 31st, the arrangement for interchange of speakers between the different schools was carried out for the first time, and the experiment was quite a success. Two teachers were sent to each school, and the addresses from them, with three or four hymns, occupied the whole afternoon, no singing being held. The talks to the children appear to have been very much appreciated both by the scholars and the teachers, so that the interchange will most probably be repeated at no distant date.

**NORTH ADELAIDE.**—Right Eyes who has been on a visit to the old country, returned on Dec. 15th and has come on to Sydney. He will probably be returning to England for another trip of six months. David Scowen, who comes originally from Border Town, and has been a member with us for some three years is leaving in the end of January for Tasmania. He is blind, and has been taught at the North Adelaide Industrial School for the Blind. He is going over to Hobart to endeavor to initiate a Home Teaching Mission among the blind there, as a preliminary to the founding perhaps of an Industrial School. He has

his heart in the work, and is an energetic and common-sense man. And we trust he will meet with an abundant success to the great advantage of those who have lost the blessing of sight. We had a very satisfactory watch-night service at Kermod-st. At 11 p.m. of Dec. 31st, Sunday, we assembled to meet together for prayer and praise, reading Bro's word, and a short address, and after about five minutes silent prayer, all arose and sang "Come let us anew, our journey pursue," and with abundant wishes for "A Happy New Year," separated for home.

**HINDMARSH.**—We are exceedingly quiet just now, the evening of the month seems to have been the holidays, which are now well over and gone. Our annual social tea and business meeting was held last Wednesday, 10th inst. An unusually large number of the brotherhood came together. Four large tables were filled with happy guests, and the evening was spent in a quiet but with demolishing the good things, provided by the ladies, but also in cheery conversation with each other. This seems the best method of becoming fully acquainted with some whom otherwise we should seldom see. We trust the result will follow that each will take a deeper interest in each and a stronger bond of Christian love bind us all together.

As early as possible after tea our business began. Bro Weeks was in the chair, and congratulated the members upon the great goodness of God to the church in privileging so many of us to be together to talk over the way he hath led us, and mark out still greater work for Him in the future. The reports were all placed before the meeting and spoken to by a number of the brethren with thankfulness of heart. Peace had been the continual blessing of the church during the past year, and prosperity is the handmaid of peace it follows. The church has enjoyed an amount of prosperity. Yet our hearts yearn for greater, we ought to achieve higher and mightier things even than we have. There has been added a goodly number to the church, some of which are full of promise for work, and will thus augment still more the church's services for the Lord.

There are a larger number of those who are able to help other churches by speaking and preaching now than in any previous history of the church, consequently, these are also the evangelist have been able to render good assistance to those churches in need. The earnest desire of the officers is that every member may become *ambrose pastor*, and so bearers of much fruit to the honor and glory of God.

The various works in connection with the church, such as all promissory services with words of cheer, exhortation, and warning where necessary, and we trust the social gathering of January 1894 will result in much benefit to every one concerned. After the election of officers for the year the meeting closed at a late hour. Bro C. Holden and Bro. Emma Ward were selected into fellowship after faith and baptism. The same day Bro. Gill from the church at Cropton, Victoria, was also received by letter. Bro. Gore was with us all day, having exchanged with Bro. H. D. Smith.

**POINT STURT.**—Bro. T. J. Gore's visit of the 17 inst. was not without good results. At the close of the gospel service on the above mentioned date, we were cheered by seeing one of our young men of promising ability respond to the gospel.

call, making a public confession of his faith in the Lord, and was baptised the following day in the waters of Lake Alexandrina. To God be all the praise.

**A.W.P.**  
**NANTAWARRA**—We are glad to report the engagement of Bro Seymour by the Nantawarra and Lochiel churches, until now our brother has been supported by and evangelised only for the Nantawarra church. Our brother was a P. Methodist minister, but decided to become a disciple about twelve months ago. He is a spiritually minded young man and a good speaker. We pray our Heavenly Father to bless his labors to the saving of souls. J. S. COUL.

**OWEN**—We regret not having any additions to report. Our meetings are keeping up fairly well. Sunday school work is progressing slowly. We have had much sickness in the neighborhood this year, and several deaths; in one instance two of one family died on the same day, and were buried in the same grave. This was very sad; and strange to say that two of our leading brethren have lost one each out of their families. It has been a sad "New Year day" to some in this quarter. May we not long for the time when God shall wipe away all tears, and when there shall be no more death, neither sorrow nor crying.

**DE**  
**HALEY**, Jan 4th.

**YOKE**—On Lord's Day, Dec 31st, we were able to welcome our esteemed Bro. M. Wood Green for the first time since his serious accident to weeks previously. We were glad to hear him as he told us of God's wonderful dealings with him, and of his desire to work more than ever for him.

On the 7th we were again glad to hear him in the morning, also in the evening with the old earnestness, but regret that he will have to rest a while longer. Hoping that he will soon recover strength.

**WB**  
**QUEENSTOWN**—We have little to report with the exception that our meetings all through are very well attended, more especially the Lord's day evenings, many visitors coming from other churches and outside. We have also had some splendid addresses from our beloved Brethren Verco, Fischer, Dickson, and many others, which have been listened to very attentively, and the truth in many cases seems to be accepted from conversations from those visiting. Though we have had no results in the way of an open confession of Christ before witnesses, we pray that our Father's richest blessing may rest on the work done, and that our every effort in this New Year may be with a single eye to his glory and meet with his approval and blessing. We wish you all a very happy and blessed New Year.

**R.H.**  
**Jan. 10.**

**STIRLING EAST**—We held our anniversary on the 25th Dec. Bro. George Palmer, D. Neil, and J. Manning, addressed the meeting, with Bro. John Spotswood in the chair. On Lord's day evening Dec. 31st, Bro. A. T. Magarey preached, when our sister came forward and made the open confession, and was immersed at the same hour. Bro. A. T. Manning made the voting more keen to the work in this place in the future, and the brethren generally are taking a keen interest in the work, so we are expecting the church to grow spiritually with the New Year.

**R. FLETCHER**  
**Jan. 11.**

**ABELLAIDE**—In our last report we told of five or six young scholars in the Sunday

school having given their hearts to the Lord; we are pleased to tell of still another from the same source, viz. Harold Verco, who made the good confession on 31st Dec. and has since been received into church fellowship.

**ABELLAIDE**—On Tuesday, Jan. 14th, the Gillespie Mission held a very successful fruit social in the Grote street Lecture Hall. The hall was crowded in excess, so that many were forced to stand throughout the meeting. Every available chair and form both from the school and chapel was brought into use. Dr. S. J. Magarey presided, and gave a stirring address. Bro. H. D. Smith, of Hindmarsh, also gave an address, and both spoke in terms of eulogy regarding the work of the mission, and urging the necessity of the church still further extending its field of usefulness in the same direction. Bro. Wm. Ennis, secretary to the mission, read an interesting report of the mission's work from its commencement, which is now about two and a half years ago. A recitation, a song, and a quartette were given, and one or two intervals were given in social intercourse during the meeting. There were brethren and friends present from all the suburban churches, and we were much pleased to see several visitors present from Sydney.

**L.H.V.**  
**Jan. 17.**

**BAKAKLAVA**—The church here has visited the New Year favorably. Last Sunday evening four obeyed the truth, putting on the Saviour in the presence of a large number of witnesses.

**W.H.H.**  
**Jan. 19.**

**HENLEY BEACH**—In looking back over the past year, we have as a church much to thank God for. Our meetings have been well attended, the gospel has been faithfully proclaimed to the people, and we rejoice that its power has been made manifest in our midst. Our young sister who confessed Christ has obeyed the Lord in His appointed way, and has been received into fellowship with us, though the year has not passed from us without the Lord being pleased to take from our midst our young brother Robert Lawrie, who fell asleep in Jesus near the close of the year. We pray that God will comfort our Bro. and Sis. Lawrie, who have been sorely tried. We do believe that God is going to save precious souls at Henley Beach. We are much indebted to our brethren from other churches who come every Lord's day to proclaim the truth as in Christ.

The Sunday school is progressing, and we rejoice that the young are being taught to fear God and love Him.

**Yours in Christ,**  
**G. N.**

**Jan. 20th.**

## VICTORIAN DEPARTMENT.

**Dr. J. FITZGERALD, Anti-Slavery, Australia.**

### NOTES.

During the month a number of additions have been made to the churches of Victoria, which are summarized as follows:—Bendong 3, Muldura 4, Boroondin 2, Malvern 1, Swan 2, Richmond 4, Prahran 2, Fitzroy 3, Boroondin 2, Lalor 2, Galana 7, Drummond 4, North Yarrac 1, East Brunswick Mission 1, N. Carlton 1, N. Richmond 3, Lygon-st 1, N. Melbourne 2, Cheltenham 2.

Bro. Hugh Gray, of Port Fairy, has been

engaged by the churches at Minyip and Laced as their evangelist. His labors began with the year.

Bro. A. M. Ludbrook, whose labors with the Swanston-st. church terminated with the year, was the centre of a farewell gathering at Swanston-st. when speeches were made and tokens given, all expressive of the firm hold our dear Brother has made on the affections and esteem of the church during his two and a half years' labor among them. On Saturday, Jan. 18th, our brother, in company with his mother (who has also greatly endeared herself to us), took his departure for New Zealand. A number of brethren were on the wharf to bid them *adieu* and a safe return.

Bro. Mason has ceased his labors for the present with the Acot Vale church, much against the desire of God. In this respect and promising field of labor; not only by his preaching, teaching, and Christian counsel, but also by setting the church an example of extraordinary liberality. But we may not enlarge upon this point, as it would offend Bro. M.'s sense of modesty. Our brother, we hear, has undertaken the preaching work at N. Fitzroy for a time, but nothing definite has been settled as to the future.

Some of the Melbourne brethren have come to the conclusion that it is desirable to form a Central Literary Society, and to test the matter a meeting was held in the Lecture Hall, Swanston-st. chapel, on Monday evening, Jan. 13th. It was resolved—"That it is desirable to form a Central Literary Society." The motion was supported by several speakers. The meeting was then adjourned till Monday, Jan. 20th. Bro. Pittman wishes the preaching brethren to note the fact that there were only two beside himself at the preachers' meeting on Jan. 13th. In consequence nothing was done. The meeting is open to all who take part in the Lord's work, and should be largely attended. A number of our preachers have left Melbourne, it is true, but that makes it all the more useful that those who remain should make an effort to attend.

We have had such good and profitable meetings in the past that it would be a great mistake for the meeting to collapse for want of interest. The next meeting will be held on Monday, Feb. 5th, at 2 p.m. in the ladies' room, Lygon-st. chapel. All interested in the spread of the gospel are invited to attend. J. P. HENSON.

The few disciples meeting at Warragul have been lately encouraged to renew their activity by the addition of Bro. Mason and family from Tasmania. Already the S-S has increased in numbers, and it is hoped that the little church will now make good progress both in numbers and divine knowledge.

**Bro. MACALISTER**—We are glad to hear that Bro. Macalister is improving in health. Although not yet strong enough to enter upon his duties in connection with the Correspondence Bible Class under the auspices of the Victorian Sunday School Union, he is open for an engagement as evangelist with any city or suburban church. He is a brother of exceptional qualifications as a preacher and teacher. His engagement with the church at Warramboula is now concluded. Any church desirous of securing his services should write to Bro. Macalister, Warramboula.

**ELPHINSTONE**—I take this opportunity to say the church at Elphinstone was cheered with the addition of one by

faith and baptism on 3rd inst. A son of one of the members. This was through the instrumentality of Bro Park. A goodly number assembled on the occasion, who very earnestly listened to the stirring address delivered by Bro Park previous to baptizing the young convert in baptism. Our prayer is that he may hold steadfast to the end.

Speaking of Bro Park I think he deserves every credit from the laity and we are paying forth in the Master's cause, and the remarkable fruits of his labor since he commenced his travels, which truly deserve encouragement from all the Christians in a missionary way. M. SMITH.

TARADALE.—Herewith I forward on behalf of this church a report of our progress for the year, and we desire to render our gratitude to the giver of all good for the signal blessings he has bestowed upon us. If we are not increasing in numbers largely, yet we are enjoying peace and harmony among ourselves. Our dear Bro W. J. Evans, who was at one time a leading preacher among the Christadelphians, but who left that body about six years ago and who has for three years been in fellowship with the Disciples, at our invitation came amongst us last week, in which time he has labored here for the Master's cause. Our increase for the year by Immersions has been six, five of whom were from the Sunday School; several also who had been out of our circle for a considerable time have returned to our fellowship. We have reason to know that a number are under conviction, and hope under the divine blessing to see many cases of obedience during the coming year. We are said to have the largest and purest congregation in the town. Our dear old Sis. M. Broad fell asleep in Jesus on Saturday, Nov. 11th. She had been an invalid for some time, having sustained an accident about three years ago, by which she was afterwards confined to her bed. She was intelligent and rational almost to the last. She had reached the advanced age of 83 years. We broke the loaf with her up to the last two Sundays of her mortal life. She was buried Nov. 13. The funeral cortege was very large, and the service was most ably conducted by Brethren Evans and Park, who each delivered appropriate and impressive addresses which were listened to with breathless attention by the large concourse who were gathered round. We have heard these favorable comments from those who differ from us in religious views, some saying that the services are so different from the usual stereotyped reading of dry funeral prayers that we might use good straight to the hearts of the listeners. On the following Sunday week, Nov. 26th, Bro Evans preached the memorial sermon to a crowded congregation. He took for his text 1st John, 12th verse. He was listened to with particular attention, whilst the local papers called it an unusually discourse. Many were deeply affected as the preacher departed with touching pathos the Christian fortitude, patient resignation, glowing hope, and unswerving faith of our deceased sister. We hope the seed sown then as well as before and since may bring forth fruit to the honor and glory of God. To him through Jesus Christ our Lord and Saviour be all the praise, amen. Bro E. inaugurated a new series shortly after he came here, and although not largely attended yet those who come do so regularly, and take great interest therein, and all attest

that the class has been the means of instruction and profit to each one attending. We are occasionally favored—usually on a Sabbath—with a visit from our dear Bro Cook of Bendigo, whom we are always glad to see. Bro Evans usually at the occurrence of these visits labors elsewhere. Our dear Bro Park has also visited us and preached once a week night, the attendance being rather meagre for which we were sorry. We are glad to notice that the interest all along in our Sunday evening services is sustained. Surely some of these will yet respond to God's gracious offers of pardon and peace. May we be earnest, ever abounding in the work of the Lord, and we may be sure our labors shall not be in vain. H. HIGGINS, Sec.

SOUTH YARRA.—The cause of primitive Christianity has been established in this important and populous suburb. Several members of the church at Prahran, residing here, seeing what they thought to be a good opening, and finding that to meet here would be more convenient for the majority, brought the matter before the Prahran officers, and at their request called a special meeting of the church to consider the matter. The end of it all was that we obtained our letters from Prahran in order to take up the matter. We met for the first time to assemble in the memorial leaf on First day morning, Dec. 31st, and on the afternoon of the same day a start was made with the school. The following Saturday and Sunday afternoon brethren could be seen going from door to door, leaving tracts and hand-bills, and inviting the people to our meetings. Our first gospel meeting was held on Sunday evening, Jan. 7th, when Bro Newham, of the church at St Kilda, delivered an excellent address on "Our Hea for the Restoration of Primitive Christianity" to an audience of about 60, more than half of whom were strangers. Realising that much good is usually accomplished by a Sunday morning school, we accordingly commenced operations in this direction on Lord's day, Jan. 12th, when we had 30 scholars present. In addition to the four meetings on Sunday, we have also started a Tuesday evening meeting in the house of the various brethren in town. May the "Lord of the harvest" abundantly bless our labor here. All communications for this church should be addressed to the undersigned, at Long-street, South Yarra.

17/91

THOS. HAGGER, Sec.

CHILTERNHAM.—The church here began the year by holding a picnic, which proved a great success. A large number of the brethren were present, also some visitors from Dandenong and Berwick on Friday day, Jan. 7th, we had the pleasure of giving the right hand of fellowship to Percy and Cecil Judd, sons of Broa Wm and Jay Judd. In the evening our Bro Moses read a "Memorial New Year's address on "Time." The cause seems to be in a very healthy condition, and we look forward in the coming year to do much work for the Master.

Jan 14th

R.W.T.

NEWMARKET.—Bro J. Pittman has taken up the work in connection with this church. The meetings had fallen out in attendance, but are now improving rapidly. The church is dwelling in peace and love, and is fully alive to the need of active co-operation with the evangelists in the work of the Master. A monthly feature in the Bible class, which is growing in attendance and interest.

DANDENONG.—The church here has been lately refreshed by three additions to its number by immersion. A debate on Christian Baptism is arranged to take place here on the evenings of the 21st, 22nd, and 23rd of February, between Mr. W. M. Barrett of Dandenong, and Bro Percy Pittman, evangelist of the Church of Christ at Berwick. The question to be discussed is to be—Does the Holy Spirit teach that baptism is needful to salvation? Bro Pittman affirms and Mr. Barrett denies. The precise place in which the discussion is to be held is not yet fixed, but visitors will easily discover its whereabouts.

AUBURN.—I have been 34 Lord's days up country, and have visited Goldsborough, 18 at Toolanga, and 28 at Woodburn. I was the first preacher of the Church of Christ to preach there, and although no visible results followed the people (of various religions) attended the meetings, which were held at Woodburn in Bro. Miles' house. W. J. Clow.

BRUMMOND.—The church here is working together in peace and harmony, more souls being won for Christ. We have had Broa Gilmore, Blair, Maston and Park preaching since last report, with eight additions, seven by faith and baptism, and one formerly baptised and now a member. The interest seems greater than ever. Bro Park preached to an attentive audience at Glenlyon Sunday afternoon, and here in the evening, when three confessed their faith in Christ Jesus and were baptised the same night. Bro Park, like Paul, never weary in speaking for the Master, spoke till midnight. 22/91. W. BIER.

## Home Missions.

M. McLELLAN.

The following are abbreviated reports as received from the various evangelists in the general field, Victoria, Australia, and New Zealand.

BRISBANE.—Had the pleasure of baptizing one at Wedderburn, who for years had been hindered from obeying the truth, but who now enjoys the "answer of a good conscience toward God." The interest at Wedderburn is well sustained, and gives promise of a prosperous future. Preached at Echuca, Kyabram and Murrumbidgee, where he had the opportunity of speaking in a good number at a Bible class, and met with Bro and Sis Guerrand, who are "breaking bread" in their house about 20 miles from here.

W. W. TOMLISON.—On Lord's day 24th visited North Yanac. Meetings well attended, especially at Broughton, where the pleasure of baptizing the wife of Bro H. Hamlyn, Dec. 31st and Jan. 7th spent between Kaniva and Lillimur. On Jan 5th baptized two more at the residence of Eric into Thacker, who have been received into membership at Lillimur. On Jan 12th visited the afternoon, and Kaniva at night. At the latter place one more decided to obey the Saviour.

G. H. BROWN.—On 24th Dec broke bread with the brethren at Murrumbidgee in the morning, and preached at Hershham in the

evening. On 31st had usual meetings at Galahuj, afternoon and evening. On Saturday, 6th Jan., seven were born into the kingdom of our Lord, and on Lord's day morning (the 7th) Bro. White, with his usual appropriateness, extended to the new converts the right hand of fellowship. In the afternoon about 50 assembled to hear a gospel address. On 14th visited the church at Warracknabeal in the morning, Galahuj afternoon and evening. Sister Howard has given great assistance in the visiting.

**W. T. CLAPHAM**—It was stated in last month's A. C. STANDARD that Bro. Clapham's report was not to hand at time of going to press. It is now far to Bro. Clapham to state that the fault was not his, but owing to delay in the postal department somehow. The following is an epitome of the December report:—Still laboring at Corowa, Goombaranga, West Chiltern (once a month). Also visited Albury, 10th Dec. Found the few brethren holding fast, and not only continuing the morning meetings, but proclaiming the word at night. Brethren Toop and Wright doing the preaching in turns. There were five decisions at Albury. Two additions by faith and obedience at Corowa.

**January Report**—Continued his labors at Corowa and Goombaranga, also held a meeting at Bro. Pallott's house, Mulwala. Has devoted a great deal of time in visitation.

**M. McLELLAN**—Reports preaching at Brunswick to good audiences on Lord's days 24th and 31st Dec. Visited Mildura from Saturday the 6th to 10th Jan. (both days inclusive). Met with the church at that place for worship on Lord's day morning (7th), and held proclamation meeting in the Congregational church at night, about 100 being present. Visited all the members in the district (with one exception). Returning to Melbourne preached at Footscray on 14th Jan.

**FINANCES**—The annual collections from the city and suburban churches have not reached anything like the amount that was expected, the total being slightly over £50. The consequence is that we are still largely in arrears, in fact we are just about £100 in deficit at the present date. The Missionary Committee feels great anxiety about the future, and sincerely hopes that the brotherhood will do all they possibly can to replenish the exchequer, or we will be compelled to meet Conference with a considerable deficit. It is expected that two months in arrears of salaries, and this to them must be a source of great inconvenience.

It is a most unpleasant thing to have to be continually reminding about the shortness of the funds, but it would appear as if the only way to avoid this is to put the committee in possession of ample means to carry on the good work, and so render such allusions unnecessary.

**ANNUAL COLLECTIONS IN COUNTRY CHURCHES**—Will the country churches please bear in remembrance that the date of taking up the collections in the country is the first Lord's day in March. It is to be hoped that all churches will join in this annual effort to assist the Home Mission Fund. From the previous paragraph it will be seen how much this is required.

## Tobed Ones Gone Before

**ALLEN**—We have to chronicle the death of our Sir Charles Allen, who fell

asleep in Jesus on Oct. 23rd, at the ripe age of 79 years.

Sir Allen was formerly a member of the Baptist Church, Brighton, but for a number of years past has been identified with the Church of Christ, Cheltenham. She was well versed in the Scriptures, and during her long illness it "exceeding great and precious promises" filled her mind with joyful expectations of a glorious future. Christ was all her trust. She lay behind her to mourn their loss her husband, our aged Bro. Chas. Allen, children and grandchildren. In her devout and regular attendance on God's house for many years she left an example worthy of all imitation.

G. H. M.

**ENSKINE**—Bro. Thomas Enskine, of Carrara, passed away to his long home on 17th Nov. Bro. Goode baptised him some years ago. He was always found in his place on the Lord's day, and invariably read one of the lessons of the day. He was esteemed and respected by all who knew him. He leaves behind him a young wife and child. He was only 30 years of age. He was rapidly under his complaint, which was an affection of the lungs. He bore his sufferings with much fortitude and patience.

Wages, J. Jan.

F. G.

**FINLAYSON**—Our young sister, Eveline F. Finlayson, daughter of Bro and Sister Finlayson, of Owen ha, after three weeks illness fallen asleep in Jesus, at the age of twelve years and six months. Eveline was always a good girl, and at the age of eleven years was baptised into Christ. Though tender in years she realised that having received Christ it was her privilege to seek those things which are above, where Christ sitteth on the right hand of God. In the death of our young sister the church at Dalkey has lost a consistent member. She truly loved the worship of the church. And as a scholar of the school she was most attentive. In both institutions she was a promise of future usefulness. She will be greatly missed at home. The rays of her Christian life were seen and felt there; she was kind, and gentle, and sympathetic. She was a daughter and a sister in a very full meaning of these words. She fell a victim to typhoid fever, and before passing into unconsciousness, she frequently repeated those beautiful words—

"Jesus, when I left the sky as I first came to earth"

In His mercy passed out by "Little ones like me."

And in confidence which that merry gives to us to sustain us in life and in death, she passed away to be with Christ which is far better. D. GORMAN.

**HARRIS**—On Nov. 10th the inevitable hand of death removed our aged Sister Mrs. Harris from amongst us. She was immersed into Christ on the 2nd April, at her age then being 57. In the meantime she has been in poor health, so that her death, though sudden, was not an accident. She always had a calm faith in Him who is the Resurrection and the Life, and often spoke with confidence concerning the hope of a blessed immortality. "Precious in the sight of the Lord is the death of his saints."—Ps. 116.

Wellington, Dec. 1. A. F. TRISTRUP.

**HAMMOND**—Our sister Edith R. Hammond, aged 35 years, daughter of Bro. D. Hammond, Dalkey, fell asleep in Jesus on Nov. 15th, after two and a half years' illness followed by measles, and much prostration. About a week prior to her death she was

removed to the Adelaide Hospital, but finding her case to be hopeless, she wished to go home to see her relatives one more, but unfortunately she died before the train reached its destination. Her father having asked her on the day previous if she was willing to die, she replied: "Yes, father, Satan used his last chain to bind my Saviour, but he broke them all, and now I have no fear of death." Just as she was about to breathe her last she looked into her father's face, and said: "God's will be done." Our young sister when well enough was always found at her post in the Lord's vineyard, and we can confidently say that she is gone to be with Christ which is far better. D. F.

**HUGHES**—How true it is that "we know not what a day may bring forth." Our aged sister Mrs. Hughes (50 years) has been called away very suddenly and in a terrible manner. She lived next door to Bro and Sis. Willis, who were very kind to her. Indeed she had all her food there, one morning they knocked for her to come to breakfast, but receiving no response Bro. Willis went on the verandah, and looking through the window saw what appeared to be Mrs. Hughes lying at the foot of the stairs. With the aid of a neighbor he forced an entrance, and found the dear old lady dead, having fallen down stairs and fractured her skull. May God teach us all how to number our days as to apply our hearts unto wisdom. Enmore, 15/1/94. C. W.

**HUNTER**—At Footscray on the 14th Oct. last our Bro and Sister Hunter (formerly of North Melbourne), were called upon to part with their only daughter. She had been a sufferer for some years, having met with a railway accident about four years ago. On Easter Monday last she got a chill and it ended in consumption. Her sufferings were severe, but all borne with true Christian fortitude. May the blessed and merciful Father, by the rich consolations to be found in the divine promises—in God's holy word.

**MURRAY, SUSAN**—Fell asleep in Christ at North Melbourne, Victoria, on January, 1st, aged 61 years. She with her husband, John Murray, was baptised into Christ by Dr. Campbell at New York, United States, America, and seven years after came away to this colony with a family of four—three sons and one daughter, landing in April 1823. They proceeded to Bendigo, where her husband was assisted by his sons engaged in mining. About six years after through a mining accident she was bereaved of her husband and her two eldest sons. She was upheld by divine grace and during her subsequent life in widowhood experienced the faithfulness of God in the promise, "I will never leave thee nor forsake thee."

I will be with thee your trouble to bleed, And satisfy to your dearjest distress.

In 1861, Mrs. Murray came with her son to live in Melbourne, and united with the Church of Christ then meeting in the old Temperance Hall Russell st. Bro. H. S. Earl was then preaching in St. George's Hall, and her sister's heart was called to rejoice by her son Thomas making the good confession, and being added to the church. They ministered with the church to Lygon st., where her son and grandsons are now members, but as soon as the church was formed at Chesham st., North Melbourne she had her membership there where she regularly worshipped and found

Christ. For a few weeks she was unable by falling physical strength to meet with the church, but her mental powers were unimpaired. She engaged in spiritual conversation, and had the pleasure of having her children and grand-children with her on the last day of the year, and retired as usual, but fell asleep in Christ at 11.15, just entering the new year, and leaving a blessed memory and an example for her children to follow as she followed Christ, and the blessed hope of reunion at the coming of the Lord. "Blessed are the dead which die in the Lord."—Rev. 14: 13.

**SUTTON.**—Our sister in Christ, Mrs Sutton fell asleep in Jesus on Nov. and She was a faithful follower of our Lord. Although she lived in the country about 20 miles from Invercargill where there was no meeting of the Church of Christ, she carefully trained up her children in the knowledge of the Lord. Mrs Sutton has four sons and two daughters, all of whom have confessed Christ in His own appointed way. Just before her death our sister had the pleasure of seeing her youngest son (aged 12 years) give himself to Christ. A few weeks before her death, at her request, one of the brethren at Invercargill went up and conducted a meeting for the "breaking of bread." Our sister died in her 49th year. She had been a widow for about 10 years. We all feel deep sympathy for those left behind, but are happy that they have the assurance that they shall all meet again where there will be no parting.

**TOMSON.**—It is our painful duty to record the death of one of our late converts. He was baptised and received into our fellowship—translated out of the kingdom of nature into that of God's dear Son—on Lord's day 24th, and before the next Lord's day was again translated from the church below to the church of the first-born in heaven. Our brother was in delicate health for some time back, and the enemies of truth would say the immersion hastened his death, but his own words were that he did not feel so well for a long time as he did on the day after his baptism. He leaves a widow and step-son to mourn their loss. May the Lord support them under their severe trial, and may it be the means in His hands of bringing them to accept and obey the same Saviour he did. The funeral service was conducted by our Brother MacKerell, who gave a very impressive discourse at the open grave, concluding by singing the Christian's Good-night:—

Sleep on, beloved, sleep and take thy rest;  
Lay down thy head upon thy Saviour's breast.

We love thee well, but Jesus loves thee best.

Good night! good night! good night!  
Mercy, Jan 15th. Wm. WINTLER.

**VERE.**—Since the death of Sis Allen another of our aged sisters has passed away. Sis Vere had been a member of the church here for very many years. Her lot was certainly a hard one—in poor circumstances, bowed with the infirmities of sickness and age, and harassed by domestic infelicity, her cup of trial must have often overflowed. And yet she hadly ever complained, and never murmured. Her expectations and unassuming her piety was sincere, though owing to bodily infirmities she was for years but seldom at the Lord's table. She passed away without a struggle, and apparently literally "fell asleep in Jesus, and is now

"where the wicked cease from troubling and the weary are at rest." G. H. M.

**MILLINGTON.**—We are compelled, through want of space, to hold our notice of the death of Bro. John H. Millington, who died on 13th January, at Kilkenny, South Australia.

## Late Editorial.

**On Pious and Disciples—Arrangements** are being made by which the question of the union of these bodies and the conditions necessary therein will be discussed simultaneously in the pages of the *Victorian Helper* and *A. C. STANDARD*. We expect that in the next issue of these papers there will be at least four brief essays on the subject, two from Baptist writers and two from our own brethren, to be followed by a similar number in the April issue.

## Acknowledgments.

**VICTORIAN MISSION FUND.**  
RECEIPTS TO 23RD JANUARY, 1891.  
North Fitzroy, per Sis. Nisbett, 18/-; Fernhurst, 15/-; Birchip, 12/-; Collingwood, per Sis. Rowles, 26/-; Kerang East 33/6; Surrey Hills, per Sis. Cunt, 19/-; Prahran, collected by Bro. Roy Thompson, 28/11; Galsgill, 18/-; Corona and Wahgunyah, 18 6s 8d.; Warrnambool, per Sis. E. McCullough, 9/-; Cheltenham, per Sis. Gouldhorpe, 40/-; Wellerburn, 16/-; Wimmera United E. Fund, 26/-; First Fruits, 16/-; Three at St. Kilda, 12/-; Sis. A. E., 4/-; Bro. E. Smith, Croydon, 5/-; Bro. W. H. Pearl, Hamilton, 60/-; Bro. Wm. Winter, Moree, N.S.W., 42/-; Bro. W. Crouch, 20/-; Total £52 7s 3d.  
337 Swanston-st., W. C. THURGOOD,  
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**VICTORIAN RELIEF COMMITTEE.**  
Received:—Sister Trivett, Lygon-street, 5/-; Sister Mephian, Lygon-street, 5/-; Bro. Monk, Cheltenham, vegetables, 25/-; Lit. Collins-st., W. C. CRAIGIE,  
Melbourne. Treasurer.

**FOREIGN MISSION FUND.**  
KANAKA—Malvern and Prahran Mission Band, £1 18s 1/4; Church at Birchip, 1/-; Mary J. Collings, Tararua, 10/-; Sister Stevenson, St. Kilda, 10/-.  
IMBARI—Sister Hurrell, Malvern, 10/-; Bro. J. H. Tozer, N.Z., 7/-.

## RESCUE HOME.

Thankfully received.—Mrs Hart, 14/2-3d. (Nmas gift), 1/-; Proceeds of sale of gifts, W.C.T.U. Convention, 14 1/2s 1d.; Col. card, Mrs. Shaw, Ballarat, 1/-; Col. box, Mrs. Stutter, Malvern, 6/3; Further proceeds of tea, Malvern branch W.C.T.U., 2/9; Mr. S. O'Brien, Kangaroo Flat, 1/-; Mr. G. Y. Bogle, Mangaroo Flat, 10/-; Mrs. McGregor, Port Melbourne, 3/-; Mrs. Vincent (col. bag), Adelaide, 1/- 4s; Mrs. Henshaw, Adelaide, 1/-; Dr. Verco's Xmas box, 1/0 10s; do. tram fares, 19/6; Col. card, Miss G. Parker, Lillimar, 1/-; Mr. Colin McClure, Carlsruhe, 8/-; L.H. 10/-; Col. card, Mrs. Cox, Ascot Vale, 1/1 6d.; A. W. M., 3/-; First fruits of Malice Farm, Mr. Cust, 1/1 10s.; Y.P.S.C.E., col. box Warrnambool, 6/6; Mr. and Mrs. Rankie Norwood, S.A., 4/-; Proceeds of tea, Marburg, Q., 1/5 2d.; Collection, do. 9/4; Mr. Scaley, do. do. 2/6; Collection, Rosewood, do. 6/7; Mission Room Bible Class Bag, N. Adelaide, per Mrs. Henshaw, 1/7 5d.; Mr. S. P. Simmonds, N. Dribton, 1/2 2s.; Mrs. Lebean, Ballarat, 10/-; Mr. J. T. Russell, Bunargo, 10/-; Mrs. E. Ferguson, Lygon-st., 5/-; E.H. St. Kilda, sale of work, 3/6; Mrs. M. J. Collings, Tararua, 5/-; Mr. W. Crowe, Linaood, Christchurch, N.Z., 1/-; Mr. H. Saltmarsh, 10/-; Kanaka brethren, per Bro. Thompson, 1/1 10s.; Miss Jeremia, Richmond, 5/-; Airlie Avenue. J. PITKIN.

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

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 42 Elizabeth-street, Melbourne, and published for the Australasian Christian Standard by Messrs. G. F. Dwyer & Co., 117 Swanston-street, Melbourne, for the "Australasian Christian Standard" Newspaper Co. Limited.