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Current Topics.

**T**HE JEWS AND "HIGHER CRITICISM." — What Christians say about the Old Testament must be of interest to all Jews who have any reverence for the faith of their fathers. Especially interesting to them, we should imagine, would be what the new school of criticism has to say on the subject; hence we are not surprised to find the *Jewish Messenger* speaking in this wise:—

"Of recent years the Old Book, which has withstood the storms of a thousand years and more, has been subjected to a new line of attack. It is claimed that the Bible is merely literature and that its claims to study and esteem are to be based on its literary character alone. The critic expresses no desire to impair the Bible's fame or weaken its hold on mankind—how very considerate indeed! Nay, he is full of enthusiasm for the heroic achievements of the men and women of the Book and the lofty spirituality of the psalmist and prophet. But his real sentiments cannot long be disguised. The mask is soon thrown off, and he leaves you a Bible which is merely a collection of chapters and pages, a series of literary eccentricities, a patchwork, a mosaic,

which is to be classed along with Homer, Virgil, Plato, Shakespeare, Goethe, the critic himself!

Now, we agree most heartily with the view that the Bible is literature, and that its literary study forms a most necessary and delightful pursuit, broadening, engrossing, stimulating. But it is manifestly unjust to assert that the Bible is *only* literature, and that literary character and questions of style, date, authorship are paramount.

The Bible is *more* than literature. Above and beyond all critical points and perplexities the Bible has a message and a purpose of its own. It is a *tendenz* Book. It is not written, collected, compiled, or edited, to teach geology, natural science, or history. If this had been its aim, it would never have survived. It is not a text book on any subject, it is not a series of university lectures, it is not a literary keepsake which is to be treasured for its illustrated rhetoric. But it is primarily and chiefly a book to teach and instil righteousness. It is to be measured by no other standard; it falls or rises with that alone. It is hence more than a literature; it is a law and a life—a tree of life, in its own words, to those who cling fast to it, giving shelter and support to all, rich and poor, learned and simple, Jew and non-Jew.

We may read the best authors of any age and glean many a helpful thought and suggestive fancy. We may be stirred, impressed, amused, entertained by their wit, philosophy and pathos. But that is all. They do not serve as a lamp by the way—whose light endures forever. Their words do not become enshrined in our memory, full of tender meaning and loving inspiration for every circumstance and condition of life. They do not appeal with such startling significance to our joys and sorrows; they are not the first and last heard from our parents' lips, whose solemn beauty and impressiveness give us comfort when God's shadow rests upon us. In one word the Bible is not merely a Book for reading, but it is also a Book for worship, whose lines have become an essential part of the broad and broadening litany of mankind.

Account, then, for its universality and the extent and character of its influence; account for its singular applicability to every age, and the marvellous charm and potency which it has exercised among all classes and conditions of men; account for the endless chain of interpretation and alteration which it has received, and the kaleidoscopic forms which its letter and spirit have assumed, according to temperament, race, habit, association! On no mere hypothesis of literature can the

problems be solved. Here is no field for the critic. Here is room for the worshipper, as he hears the 'Thou shalt!' and 'Thou shalt not!' of God's ever-continuing revelation."

**BOOK TO DARKEN THE WORLD.**—Professor Cheyne has lately written a book entitled "The Founders of Old Testament Criticism." Mr. J. G. Hall reviews it in the *Presbyterian Messenger* as follows:—

Taking up the recently published work of Prof. Cheyne, upon "The Founders of the Old Testament Criticism," I entered it orderly at the opening, and left it duly at the rear; and finding myself fairly clear of the "dim shades" through which I had passed, I put on my hat, stepped out, and looked sky-ward to see if the sun was still there; that benignant luminary to which, as Dante says, "the whole universe owes warmth and lustre." And, sure enough, there it was. And I joyfully thought of the saying of the Apostle Peter, that "The word of the Lord liveth and abideth for ever."

What I saw and heard, as I kept Professor Cheyne company, hour after hour, it is painful for me to recall; as it put me in mind of a dissecting room which I once visited and also of a long-closed charnel house, just opened, which I once explored. Ah, how ghastly! But I suppose that students of medicine and custodians of the dead become used to them.

But, dear me! to see our venerated Moses, the Moses of the Exodus, the one who climbed Sinai to meet God, and the only one of earth whom God's own hands buried; I say, to see this one, called by Lord Bacon "God's first pen," cleft into at least eighteen pieces ("fragments, the critics call them); to see the patriarch Abraham, who, as our

Saviour said, "saw his day and was glad," treated as a man of straw, or like the pillowed image of the husband wherewith Michal cheated her father; to see Melchizedek, the prototype of our great high priest, put clear out of the priesthood; to see David stripped of his lyre, and allowed hardly to write decent prose; to see the great and good Isaiah actually sawn asunder; to see the historical Daniel anachronized into a fictitious statesman, and nothing of a prophet; but, above all, to see our blessed Saviour handicapped by limitations of His knowledge, or hoodwinked by groundless Jewish traditions; and hoodwinking also His immediate disciples, and us too in a similar manner; I say, that to read all these things, on my way through Professor Cheyne's book, actually dejected me: not that I feared for the accredited integrity of our Book of Revelations, or for the permanence of the church built thereon; but for the damage that might be done thereby to multitudes of our youth, both in and out of our colleges and seminaries, whose traditional faith in our historical Scriptures might be radically shaken, and whose feet, also, might thereby be caused to stumble on the dark mountains.

My neighbor and fellow-presbyter, Dr. Hadyn, has lately issued a book with the charming title, "To brighten the world." But if the title of Prof. Cheyne's volume were left to me, I should feel compelled, conscientiously, to entitle it "A book to darken the world."

**CHRIST AND THE OLD TESTAMENT.**—Bishop Ellicott, one of the best Biblical scholars of the age, has been contributing some papers to the *Expository Times* on "The Teaching of Our Lord as to the Authority of the Old Testament," from which we take the following:—

"This destructive criticism, however, need not give us any great anxiety. The real enemies and ultimate levellers of this so-called Higher Criticism are they of its own household. For a time there is a kind of union in destructive effort among the adherents of this school of thought; but when any attempt is made to formulate anything of a constructive nature, the union becomes speedily dissolved. Expert is ranged against expert; theory is displaced by theory; hypothesis by hypothesis, until at length the

whole movement, that once seemed so threatening, silently comes to rest, and finds its *mirra* among the dull records of bygone controversies. It has been so with the Higher Criticism of the New Testament; it has been so, to some extent, with the attempts to teach and preach a gospel of evolution, and so most assuredly will it be with the destructive criticism of the Old Testament, which is now causing so much anxiety, and has been helped by so many lamentable concessions.

"I have felt, and most deeply felt, the dangers, especially to the young, of accepting theories, ingenious, and even fascinating as they may appear to be, of the origin and composition of the Old Testament, which careful investigation may show to be irreconcilable with the teaching of Christ. In the case of all such theories, and indeed of the Analytical view generally, it has been my care to point out whence they originate, and what they ultimately involve. If the theory is irreconcilable with the teaching of Christ, and is fairly felt to be so, then the temptation to believe in a possible ignorance on the part of our Lord becomes in many minds irresistible, and the way is paved for a belief not only in the possibility of His ignorance, but even of His fallibility,—and so, by dreadful inference, in the possibility of our hope of Him, here and hereafter, being found to be vain and illusory. . . . Most truly has it been said by Dr. Liddon that there is one question compared with which all these questions as to Old Testament fade into utter insignificance, and yet it is a question up to which, under the influence of this Analytical criticism, they will constantly be found to lead. That question, to summarise the words of the great preacher, is this, and nothing less than this—'Whom have we to do, here and hereafter, a fallible, or the infallible Christ? When such a question as this is found ultimately to be raised by the novel criticism that is now being applied to the Old Testament, surely it must be well for all those who may feel attracted by it to pause, seriously to pause, and to take to heart these words of Almighty God, as He thus spake by the mouth of the prophet: 'Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'

THE AUSTRALASIAN

# Christian Standard.

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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 16th of each month. The address of these sections will be found in these various departments at the end.

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PEACE, PURITY, UNITY, LOVE, POWER

## THE PIONEER AND J. J. HALEY.



HE *Pioneer* in two of its issues of last month offers some criticisms regarding an editorial of ours in reference to Bro. J. J. Haley. It is with great reluctance that we enter upon a reply to its strictures, as we have endeavored in the past to avoid controversy with it, and only do so now on account of the vital nature of the questions involved.

In some respects we have a right to complain that the editor of the *Pioneer* appears to be somewhat eager to put us in the wrong and to assume positions as ours which were never contemplated by us. For instance, he gives his readers to understand that we had taken the position that the design of baptism was "the great plea of our brotherhood." As a matter of fact we did nothing of the sort, nor did we say anything that would justify him in coming to such a conclusion. What we did say was that "some eighteen

months ago he (Bro. J. J. Haley) wrote an article for one of our American papers in which he practically gave up the great plea of our brotherhood." This we said not because he had expressed views on the design of baptism contrary to those generally held by the brotherhood, but because he declared that "the facts of experience are absolutely sovereign in the realm of evidence," thus making the "facts of experience" superior to the authority of the Bible; and as our plea may be summed up in the words "that the New Testament is our sole and absolute authority in all matters of faith and practice," it follows that our statement was fully warranted by the facts of the case. So far as we know, Bro. Haley has not withdrawn this statement; if he has, it will give us great pleasure to learn that he has seen the error of his way. Judging by his latest utterances in regard to the Old Testament, our hope in that direction is very faint indeed. But the *Pioneer* goes on to supply something that we "omitted." It says:

"But it is only fair to state what the STANDARD omitted, that Bro. Haley wrote a second article on the subject, representing that he had been misunderstood by his critics."

True, he wrote a second article—an article replying to criticisms made by Professor I. B. Grubbs; but in this he still maintained the position originally assumed. Prof. Grubbs, referring to it, says:

"We shall see Bro. Haley's second effort at criticism of our teaching as to baptism for remission, made in the *Christian Evangelist* of Nov. 17, is as unsatisfactory as the first."

Again continues the *Pioneer*:

"About the same time we republished an article of J. J. Haley's from *The Disciple* on 'The Great Commission,' in which he very distinctly presented the relation of baptism to salvation, and this was so highly appreciated that Bro. Maston published it in tract form."

The necessary inference from this statement is that the article on 'The Great Commission' represented Bro. Haley's views at that time on the design of baptism. However, to

borrow the language of our contemporary, "it is only fair to state what the *Pioneer* omitted, that Bro. Haley wrote" this article in the *Watchman* of Sept. 1883, and it appears to have been reprinted in the pages of *The Disciple*. With these statements before him, we trust the editor of the *Pioneer* will have the grace to apologise for (unintentionally, no doubt) misrepresenting us.

It might have been as well, as the *Pioneer* suggests, if we had waited until we had received the text of Bro. Haley's article on the supernatural in Christianity, before coming to a conclusion as to his heterodoxy or otherwise, but our certainty in regard to the fairness, veracity and acumen of Bro. McGarvey, was of such a nature as to assure us that he would make no unwarranted statements in connection with the theological views of any brother. As it is we have no occasion to regret a misplaced confidence. Sufficient of the text of Bro. Haley's article is now before us to enable us to form an independent judgment, and we need scarcely say that it corroborates, fully and completely, Bro. McGarvey's verdict. In another column under the head of Biblical Criticism will be found Bro. McGarvey's first article reviewing Bro. Haley's position.

We might just here admit candidly that the phraseology of that part of our editorial in which we say that Bro. Haley "has given up the great fundamentals of the religion of Christ" is not all that we could have desired. It would have been better had we explicitly stated that the logical result of Bro. Haley's position involved the surrender of the great fundamentals of the religion of Christ, for this is what we meant. We have no desire to make Bro. Haley's case worse than it is, and therefore regret if any expression of ours conveyed a wrong impression. Still, having said this much, we think that discerning readers would very readily associate

any departure on the part of Bro. Haley as being involved in his acceptance of the theories of the "higher critics."

In our opinion, those who take up the position occupied by the "higher critics" cannot with any consistency retain a belief in the truthfulness or divinity of our Lord Jesus Christ. It is true that the leaders of the school referred to such as Driver and Cheyne, maintain that their belief in Christ is in no wise disturbed by their conclusions in regard to Old Testament criticism, but as they destroy the very things our Lord endorsed, something must eventually give way. Either they will abandon their destructive theories or else follow them to their legitimate conclusion by adopting the anti-supernaturalism of their German teachers. Canon Girlestone writing on The Age and Trustworthiness of the Old Testament Scriptures says: "No one can doubt that if some of the speculations now current are accepted as true, the claims and authority of the Lord Jesus as the Christ, the Son of the living God, would have to be seriously considered." Joseph Coul, speaking of the higher criticism, says: "The theory here opposed is inconsistent with the representations of the New Testament that Moses was the author of the law. The supernatural origin of the Mosaic legislation, and especially of the decalogue, is affirmed by our Lord Himself."

Bro. Haley evidently, while accepting the conclusions of the "higher critics," endeavors to show that they may be held consistently with a belief in the supernatural in Christianity, but as McGarvey says: "the admissions respecting criticism, or, rather, the strong grounds taken on the subject in the article, completely refute the aim of the essay, and its author perpetrates the oft repeated feat of standing on a limb and saving it off between himself and the tree." (The words in italics complete an un-

finished sentence quoted by the *Pioneer*.)

The *Pioneer* gathers that the question in dispute between Brethren Haley and McGarvey is concerning the date of the Pentateuch, and especially of the book of Deuteronomy. If the editor of the *Pioneer* had read the extracts from Bro. J. J. Haley's article with any care or penetration, he would have seen that the question in dispute meant not only this, but something more. Hear what Bro. Haley says:—

"The supposed procedure of Moses, who gave to a people all their religious, civil and social laws, for the whole period of their natural life, before the nation was born, gave them all the minutiae of an elaborate and complicated code for every detail of life for fifteen hundred years, before they became an organized community in a settled place of abode! Is this really possible?" (Page 9)

From the foregoing it will be seen that the question in dispute is not so trifling as the *Pioneer* would have it appear. As Bro. McGarvey says: "The most startling thing in these utterances is the denial of the possibility of such legislation even under a divine administration."

Well might Bro. McGarvey continue:

"And who is J. J. Haley that he should assign a limit to the wisdom and foresight of God? On what intellectual food has he been feeding of late, that he has grown beyond even the masters of criticism from whom he has learned all he knows on the subject? If the most radical critic in Germany has gone to this extreme, the fact has escaped my notice. It is common to deny that Moses, the man, could have given such a system of legislation in advance of the nation's experience, but it is left for a new convert to deny the possibility of it with God."

And yet in the face of this the *Pioneer* talks glibly about the "eternal theological" and "these days of light and liberty."

In order to show the trivial character of Bro. Haley's escapade, the *Pioneer* gives an extract from the *Christian Evangelist*, which virtually endeavors to "whitewash" Bro. Haley and "blacken" those who venture to call him to task for the utterance of statements which call

in question the wisdom and foresight of God. The *Pioneer* would have done better service for its readers if it had published the article by Prof. Dewees which the *Christian Evangelist* criticises. To supply the omission as far as possible, we give the professor's closing words:—

"If J. J. H. is long entangled in these sophisms of the 'critics,' I shall conclude that he has forgotten some very useful lessons in criticism which he and I studied in college when we were youths together more than twenty years ago. If he goes deeper into the merits of 'scientific criticism,' he will discover what many others clearly see, that the 'critics' first laid down a theory of the development of religion in Israel, and then dismembered the Biblical records to find some plausible support for their theory. Further, he will see that they have ignored stubborn facts destructive of their position. Further still, if he digs yet deeper he will discover that the support of the boastful 'scientific criticism' is antagonistic to the Supernatural. He will see also that the disclaimer of those who halt at the half-way house will not avert the nemesis which the inexorable logic of 'critical' presupposition surely brings. He wrestles with philosophy sometimes. The philosophy of this 'criticism' is anti-supernaturalism. He who sees this clearly holds the key to the situation and is not affrighted at the guesses and wild assumptions of those who claim to be the only critics."

But says the *Pioneer*: "If we are not to petrify into an intolerant sect with a cast iron creed, we must allow freedom of utterance on such subjects. Well, we have never denied Bro. Haley "freedom of utterance" on this or any other subject. We have neither the right nor the power to forbid the exercise of such a privilege; all that we can do is to claim freedom of utterance for ourselves as well as him. We must indeed have fallen upon evil times if standing up in defence of books of the Bible which have received the endorsement of our Lord, means degenerating "into an intolerant sect with a cast iron creed."

#### WHAT IS HETERODOXY?

WHAT is Heterodoxy? is the subject of an article which appeared in a late number of the *Christian Commonwealth*, and is of

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interest at the present time inasmuch as it defines the attitude it assumes in respect to those that go astray in the matter of Biblical criticism. We notice it now, not because we admire it or desire to commend it to our readers, but rather because we desire to show what foolish things may sometimes be said by a first-class journal and be received by others without question. As a rule the articles in the *Commonwealth* are well and ably written, and the thoughts clearly, forcibly, and consistently expressed, but this is as bad a sample of "hotch potch" as it has been our lot to meet with. The reason for this is not far to seek, and will be found in the fact that it is an attempt to prove that "soundness in the faith" is not inconsistent with a virtual denial of it.

It is sometimes difficult to know what the article means precisely. For instance, when it says:

"Now, we should be glad to know that all religious teachers agree with us with respect to the origin, genuineness and canonicity of the Bible, but candid compels us to say that such agreement is not at all necessary to soundness in the faith."

It may be granted that up to a certain point disagreement on these matters would not effect soundness in the faith, but if "disagreement" means taking the position held by "higher critics" such as Driver and Cheyne; then we join issue with the *Commonwealth* and declare that they are not only "dangerous teachers," but unsound in the faith as well. Evidently this school is embraced in the liberal arms of the *Commonwealth*, seeing that it takes in those who "deflect largely from the common standard of opinion as regards the Bible." It appears to us that there is an attempt here to minimise the evil tendencies of the new criticism of the Old Testament, if not an actual throwing of dust in the eyes of the people in regard to it. Professor Green of Princeton, whose excellence as a Biblical exegete is acknowledged all over the world, says in reply to those who treat this question lightly:

"This is an utter misunderstanding of the real gravity of the case. The actual issue which is now before the evangelical Churches of Christendom is far more serious and far-reaching than this. It is vital and fundamental. It is a question of the historical truth and the divine authority of the Old Testament Scriptures from beginning to end. Are its statements trustworthy? Can they be depended upon, not in minor and unessential matters, but in the great body of its contents? And has it any just claim to be regarded as really the Word of God?"

In view, then, of the gravity of the situation, it is high time that a false liberalism should be rebuked, and the would-be destroyers of the unity of God's Word be made to realise the position in which they stand. Is Professor Cheyne, for instance, "sound in the faith" when he declares that Adam, Abraham and Moses are myths? or can the "higher critics" and their disciples, who regard some books of the Bible as pious frauds or forgeries, be regarded as such with any degree of truth or honesty? If they can, then it will only be a matter of time when men of every shade of thought will also be included in the modern definition of soundness in the faith.

Says the *Commonwealth*:

"A man who deflects largely from the common standard of opinion as regards the Bible may be a dangerous teacher, but at the same time he may be true to the faith once for all delivered to the saints;"

and then goes on to explain how this is possible. It does so in this wise:

"The faith in the New Testament is not a belief in doctrines, whether true or false, but a belief in a divine *person*—Christ the Son of the living God. Faith is not, therefore, doctrinal at all, but personal—an implicit trust in the divine Redeemer. Consequently, it is quite possible for one to hold very heterodox opinions with respect to many controverted matters, and yet at the same time be perfectly orthodox concerning the faith of the gospel."

Passing over the fact that the writer of the foregoing has mixed up "the faith" as a system revealed by God, and "faith" which He demands from all men, we draw attention to the absurdity of divorcing faith in Christ as a Divine Person from the doctrines which He as a

Divine Person taught. There has been too much of this sort of teaching of late years, and as a necessary consequence some very loose thinking. Hear what the Apostle John says:—

"Whoever transgresseth and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any among you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9, 10, 11.

The question arises—How far can a man deny the Bible without being branded as a heretic? Perhaps indeed it would be more fitting to ask if it is permissible "in these days of light and liberty" to use the word at all? At any rate for the present we will draw the line at President Harper. If it be true that the said Professor expressed an opinion that the story of Cain and Abel is a myth, "with no more in it as far as is known than the story of the wooden horse that figures in the capture of Troy," then without the slightest hesitation we are prepared to regard him as a heretic. We are told in the sacred word that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that He was righteous, God testifying of his gifts; and by it being dead yet speaketh" (Heb. 11: 4). If the story of Cain and Abel is a myth this portion of Scripture contains a lie, and brings into discredit the entire volume. Well, if, in the face of this endorsement by the Epistle to the Hebrews, there are any who still maintain that the story of Cain and Abel is a myth—then our judgment is that, their proper place is outside the Church of God and not inside of it. We are very pleased, however, to be in a position to say that Prof. Harper never made the statement attributed to him, as the following from the *Christian Evangelist* will very clearly show:—

"One of the Chicago daily papers lately started an extraordinary report that Pres-

dent Harper in one of his lectures had stated that the story of Cain and Abel was a myth not to be distinguished from that of Romulus and Remus or of the capture of Troy by means of a wooden horse. Of course he said no such thing, and the point of the lecture was to show the contrast rather than the similarity between these stories. We are surprised that a Baptist paper like the *Journal and Messenger* should have picked up such a story and should have accounted for President Harper's assumed teaching on the ground that he had not received at the outset of his career a proper theological training.

Still if he had said it the *Commonwealth* would not regard him as a heretic. If its position be correct the word might as well be blotted out of Bible and dictionary as being obsolete and consequently useless.

It may be our misfortune to be somewhat plain of speech, and to be somewhat behind "these days of light and liberty;" nevertheless we are certain that the motive which moves us to speak out is prompted only by our loyalty to Christ. If John, the apostle of love, could be moved to severity at the thought of a slight cast upon his Master, surely we may be pardoned for entering our protest against the wild and foolish assertions of so-called "higher critics" and their disciples. We are prepared to receive truth at any cost, but the wanton, causeless, and destructive criticism which has its rise in the anti-supernatural German School, even though it comes to us in a modified English dress, will receive no quarter at our hands.

## Editorial Notes.

**New Exchanges.**—We are pleased to welcome to our exchange list a number of the Melbourne religious journals, namely, *The Spectator* (the organ of the Wesleyan Church), the *Victorian Christianian*, the *Victorian Independent*, and the *Southern Cross*.

**Lady Medical Missionary.**—We have received the following note, with a request to insert it in the *Standard*. We gladly do so. "The Christian Women's Board of Missions of Great Britain is open to engage a Christian lady who is qualified and willing to consecrate herself to this work in Central Province, India. For particulars

apply to Mrs. E. F. Moore, Pres. Abbotford, Hampden Wick, England, stating age, where trained, and religious association."

**A New Jewish Society.**—It will be seen by the following which appeared as a report in a Melbourne morning paper that the spirit of society making has struck the Jews, and struck them hard at that. "A meeting of gentlemen of the Jewish faith was held on Sunday afternoon at the Synagogue Chambers, Bourke-street West, to form an organisation to be termed the Society for the Promotion of Judaism. There were about 50 persons present, and Mr. Isaac Abrahams, J.P., occupied the chair. The chairman pointed out the urgent necessity of the existence of such a society as that projected, for it had been found that practical Judaism had a large mission field to work upon in this colony. It was a matter of much regret that crime was so rampant in Victoria, and if the precepts of Judaism were inculcated much practical good would be attained. They had no desire to proselytise, as every Jew regarded with admiration the excellent principles of other faiths, and was taught to believe that there was more than one road to paradise. He moved that a society be formed to be called the Society for the Promotion of Judaism. Mr. D. Aarons, in seconding, suggested that the opportunity should be taken whilst the Presbyterian Assembly was in session to forward to that body a parcel of tracts on Jewish charity. Mr. Israel Benjamin referred to the broadness of views held by representative modern Hebrews, and cited the case of Sir Moses Montefiore's mission to Damascus on behalf of persecuted Christians, the presentation of a site for a church near Tring by Lord Rothschild, and the non-sectarian character of the large amounts disbursed by Baron Hirsch on behalf of charity. The resolution was unanimously adopted, and a sub-committee formed to arrange the programme and plan of action. Mr. Moses Morara was elected honorary secretary. Before the close of the meeting a resolution was carried by acclamation to the effect that the thanks of the Jewish community be accorded to Miss Sutherland for the zeal and energy displayed by her in the cause of the distressed and the poor of all creeds. After the reading of the Minutes, or afternoon service, the proceedings terminated." That suggestion about sending a parcel of tracts to the Presbyterian Assembly is very rich, but it must be simply a Hebrew joke, as we are very doubtful whether they have any tracts to send. As a matter of curiosity we would like to see a parcel ourselves.

**A Notable Convert to Protestantism.**—The following clipping is from the *Christian Evangelist*.—The Christian Standard man says that the Rev. Father Lambert, a Redemptorist of national fame, and one of

the papal army in America, has renounced his allegiance to the Roman Catholic Church, and is now the guest of the Rev. James A. O'Connor, the converted Catholic, and founder of Christ's mission, a Protestant institution in New York. He made the following explanation of his change of church relationship: "The intolerance and duplicity which almost from the day of my ordination to the priesthood I found in the Roman Catholic Church, have become utterly unbearable to me. Having also come to the conclusion that there is only one High Priest, the God-man Jesus Christ, and one sacrifice, not to be repeated; and in consequence, doubting my position as a priest, I could not act otherwise than I do now. I know now clearly that the one who believe in Christ as their Saviour will be saved. I believe in Him, I resign myself into His loving care, and I feel sure He will not forsake me." If we mistake not this is the priest that made so effective a reply to Mr. Ingersoll.

**Sunday Desecrators.**—It seems that over in Parramatta, N.S.W., the Seventh Day Adventists, or two of them rather, have been prosecuted for Sunday desecration; and a week ago this was made the text of an address delivered in the Parramatta Town-hall. If the report in the *Age* be true, "the speaker for the evening, Mr. W. A. Colcard, laid claim to prophetic insight inasmuch as he had told his hearers two months ago that Protestantism would turn to be a persecuting power." We thought that the prophesying business was left to Mrs. White, but it seems her mantle has fallen on others. Now if this were the first time that this law had been brought into force, we might be led to think that there was something in it; but inasmuch as this law was made in the days of Charles II., and was enforced a few times before Mr. Colcard was born, he will have to try again before we are led to believe in his "insight." The Seventh Day Adventists have been trying for years to provoke the United States Government to prosecute them for Sunday work in order that they might prove truthful prophets, but they have signally failed. At last they have found a case. It looks to us something more like "blind-sight" than anything else. But, like the speaker, we believe the enforcing of this law is inconsistent in face of the fact that those who run "trains, trams, milk wagons," &c., are allowed to go free.

**Henry Edey.**—We are sure that all our readers will be sorry to read the following news from Mrs. Henry Edey, in the shape of a letter from himself:—"DEAR EDITORS:—Please grant me the courtesy of a little space, to speak to the churches and individual brethren who have so kindly contributed a little towards my support in

response to the appeal of the Oamaru diocese of the Church of Christ. I deeply regret to say to them all that I have now but small hopes of recovery. I beg to thank you all most sincerely and affectionately, and would ask, if not out of place, that a little help be still continued to me in this long continued affliction. I am deeply sorry that all expectation in coming to this place in hopes of improvement has utterly failed. Now, dear brethren, should anyone feel inclined to help or continue their kindness, please forward it to Bro. John Hood, Oamaru, New Zealand, who will acknowledge on my behalf, remembering what is done to even one of the least of the brethren of Jesus. He regards as done unto Him.—H. EXLEY, Nunsimo, Vancouver Is.—We commend him to the sympathy of the brotherhood.

**Removed.**—Those doing business with either the Hymn Book or Missionary Committee, or with the *Standard* newspaper, are notified that the office of the secretary, M. McLellan, has now been removed from Swanston-st. to Temperance Life Buildings, 248 Little Collin-st., corner of Swanston-st. The new place is nearly opposite the old. Kindly take notice, and do not be looking up and down Swanston-st. for Bro. McLellan, as you won't find him there.

"Is the World a Globe?"—Some months ago we gave a short review of a book bearing the above title. The book was written and sent us by Bro. W. M. Runciman, of New Zealand. Our author thinks evidently that the world is "fixed" in more ways than one, as he has been six months in finding out that, and in replying to what we wrote. However, it is better late than never, so below we give his defence.—"In the November CHRISTIAN STANDARD there appeared an editorial reviewing a pamphlet of Bro. W. M. Runciman's on the above theme, and among other remarks we noted these words: 'But the facts are, that nothing in the world can be more certainly proven than that the earth is round, and the man who denies these facts is simply blind to the plainest possible evidence.' This is certainly the easiest method of disposing of a great question; but men who have studied the question and have spent a lifetime on astronomical themes never talk in such a positive manner, nor affirm that the rotundity of the earth is so easily proven. Surely Sir George Bidder, a late Astronomer Royal for Britain, ought to be attentively listened to, and what does he say in his 'Approach Lectures,' page 66: 'I dare say every person whom I see here has been brought up in the belief that the earth does turn round. But, I ask, if they had not been brought up in that belief, whether they would believe it now from what I am telling them? I do not think they would

Amongst all the subjects of natural philosophy presented to the human mind, there is none that *stagger* it so effectually as the *assertion that the earth moves*. Now when an Astronomer Royal speaks and writes thus, I dare affirm that there is no evidence and no facts that the earth is either round or moves. I for one shall be very pleased to learn the proofs of the earth's rotundity; but I certainly do not want either theories or assertions, but hard every day facts that will stand the test. I am prepared to pay any of your readers who will furnish me with the facts—W. M. RUNCIMAN." We confess that we did not write the note referred to with the object of presenting a great mass of evidence in support of the proposition that the earth is round; but the writer of the above letter gave our concluding sentence, and tried to leave the impression that we gave no evidence at all. We said: "But how does our brother explain the fact that you can go round the world? It strikes us that the traveller would have a rather lively time turning the corners of an 'immense plane.' We wish also that the writer had told us something more about the 'ends of the earth' of which he speaks so profoundly, as to just where on this 'immense plane' one may expect to find the jumping off place, where the 'mighty waters' stop, and what sort of a place it is, just in that particular neighborhood." Instead of explaining this he runs off after Sir George Airy, and gives us a quotation from one of his lectures in which he is talking of something else. Of course "the assertion that the earth moves" staggers the human mind, but no more than thousands of other statements in connection with natural philosophy. When Mr Runciman explains the fact that you can travel around the earth, and the fact that the earth casts a round shadow on the moon during an eclipse, we will give him a few more. We "do not want either theories or assertions, but hard every day facts that will stand the test"—not what some deficient Astronomer Royal said about something else, but *fact* explanations.

**Neal Dow.**—The 95th birthday of this noted temperance reformer has just been celebrated with great enthusiasm in all parts of the world. Mrs. Willard, speaking at the Ester Hall demonstration, said: "Lady Henry, General Sir Wilford, and General J. B. Raper, let me serve notice upon you each and all that you must live to be ninety years young, and then we will make the wain ring on the other side for you, as you have made it ring for our hero. God bless him; he is our temperance 'gem of purest ray serene.' Daniel Webster said: 'Thank God, I too am an American,' and to-night you cannot wonder if I echo that patriotic sentiment. I have been saying to myself as I looked at that spirited

portrait of Neal Dow, by Bro. Benn, 'Oh, that those lips had language!' If he were here to-night he would probably have made a curious statement to you, which I will make instead. Perhaps you have heard already the Yankee version of "The House that Jack built"; it is to be found in Prohibition text books, and is to this effect: (Please note that it applies to the stronger half of humanity, for in my country as in yours, men are the powers that be, and women are the powers that ought to be.) "This is the Government that Uncle Sam built. These are the two political parties that conduct the Government that Uncle Sam built. These are the causes that control the political parties that conduct the Government that Uncle Sam built. These are the saloons that control the causes that control the political parties that conduct the Government that Uncle Sam built. These are the breweries that own the saloons that control the causes that control the political parties that control the Government that Uncle Sam built. *Thus are the English systems* that own the breweries that own the saloons that control the causes that control the political parties that control the Government that Uncle Sam built. Now as to General Neal Dow's work. Whenever you hear the question, 'Does Prohibition prohibit?' I hope you will turn round and say, 'Does education educate? Did emancipation emancipate? Does Christianity Christianize?' If you ask these questions the answer will be, 'Oh, we don't expect immediate and perfect results. We give these mighty movements all the time there is—they have the axes for their own.' Very well, that's just what we say. Prohibition is just an unreasonable, but to show its typical fruits it must have time, and to that end, Sir Wilford, we want the time to begin right away with the Direct Veto Bill! Dear friends, as I sat here I said to myself, 'If I never tried to be good in my life before I will try to be good after to-night.' A good name is rather to be chosen than great riches—that's a grand text, and this text is the most eloquent of sermons. I have been thinking about the human brain, that while blossom of eternity, shut away in the crypt of the skull about its petals of thought, its fragrance of imagination, its glow of faith. The temperance cause is organized to protect and preserve that bright, consummate flower of fate, for alcohol flows to the brain as a panther leaps upon a deer, and men of most brain grow dizzy first. The abstinence pledge is the Magna Charter of humanity. We are here with our faces set toward the light of a new future. Have you heard the story of our Havelock of the American army, General O. O. Howard, when he visited Atlanta, Georgia, during the war? He addressed an immense crowd of newly liberated slaves, and in his closing speech, said with enthusiasm, 'What shall I tell your Northern friends, who I shall soon see, as I am to take the train at the close of this meeting for New York?' whereupon a little colored boy near the platform took off his worn cap, cleared his bright eyes, 'General, you tell 'em what a rose!' Yes, we are rising."

## Biblical Criticism.

### J. J. HALEY ON THE MOSAIC LEGISLATION.

By J. W. MCGARVEY.

Now make a beginning of my promised review of Bro. Haley's *Quarterly* article, entitled "The Supernatural in Christianity." The purpose of this article, as respects criticism, is to show that the alleged results of criticism do not rob Christianity of the supernatural; but the admissions respecting criticism, or rather, the strong grounds taken on this subject in the article, completely refute the essay, and its author perpetrates the oft-repeated feat of standing on a limb and sawing it off between himself and the tree. My present aim is not so much to show this, however, as to consider what he says of the late date of the Mosaic legislation.

I quote two short passages presenting a particular phase of the subject: "If the prophets were before the law, and the middle books of the Pentateuch as they have come to us are post-biblical, does this lower the flag of supernaturalism in the phenomena of Israel's religion? If the unnatural were the supernatural, this proposed reconstruction of Israel's history along the continuous, expansion and orderly development from Moses to the restoration, would indeed be a serious blow to the supernatural religion of the Old Testament. Nothing could be more unnatural or violently improbable than the old idea that Moses gave to a horde of undisciplined nomads in the wilderness elaborate written codes and strata of laws adapted in detail to all the emergencies and changes incident to organized and social life in Canaan for more than a thousand years. This traditional opinion presupposes a crystallization, a mechanical arrangement, a fixedness of routine in the creation of law and in the application of its rules to the ceaseless changes and the varying circumstances of a nation's life, which is not possible, either under a human or divine administration." "The supposed procedure of Moses, who gave to a people all their religious, civil and social laws, for the whole period of their natural life, before the nation was born, give them all the minutiae of an elaborate and complicated code for every detail of life for fifteen hundred years, before they became an organized community in a settled place of abode! Is this really possible?" (p. 9)

The most startling thing in these utterances is the denial of the possibility of such

legislation even under "a divine administration"! And who is J. J. Haley, that he should assign a limit to the wisdom and fore-sight of God? On what intellectual food has he been feeding of late, that he has grown beyond even the masters of criticism from whom he has learned all that he knows on the subject? If the most radical infidel critic in Germany has gone to this extreme, the fact has escaped my notice. It is common to deny that Moses, the man, could have given such a system of legislation in advance of the nation's experience, but it is left for a new convert to deny the possibility of it with God.

But the natural and violently improbable part of it, that such a code as Moses is said to have given was given to "a horde of undisciplined nomads in the wilderness." Why should this be so considered? It would seem to a man of common sense, that such a horde, if they were to become highly civilized, are the very people to whom such a code should be given. They certainly would have sufficient need of it, and such a horde could certainly not make a good code of laws for themselves. But what does our essayist mean by styling Israel "a horde of undisciplined nomads"? Does he mean by this to stand with Well-haun *et al* in denying that Israel had a settled life in Egypt? He knows, unless he utterly rejects the early chapters of Exodus, that instead of being a horde of nomads, these people had for four centuries led a settled life, devoted at first, it is true, chiefly to stock raising, but afterward, and gradually more and more, to agricultural and mechanical pursuits.

Their most recent employment, extending through a whole century, had been that of making brick, building cities, and hard labor in the field. They were not nomads, then, up to the time that Moses led them to the foot of Mt. Sinai, and commenced giving them this code of laws; and though they did live in tents for the next forty years, it was the first experience of this kind of life to any of them except Moses himself, and they were constantly expecting to end that manner of life on reaching the land to which they journeyed. Bro Haley had better freshen up on his sacred history before he begins to copy from the radical critics.

Not content with referring to the people as a horde of nomads, he further tries to press upon us a *tabula ab initio*, by representing this legislation as being given before the nation was born. But I should like to know when the nation could be said to have been born, if not when they marched across the Red Sea with six hundred thousand fighting men, besides the usual number of women and children. If we can believe the book of Deuteronomy, Moses called them "a nation" and "a great nation,"

at this very period of their history (Deut. 4: 6-8; 26: 5).

In all this our brother forgets not only what he learned in school about sacred history, but also some early lessons of secular history. What of Lycurgus, the Spartan legislator? His famous laws, which entered into such minutiae as to prescribe the daily diet of the people, and the number who should eat at one table, were given to the Spartans when, as Herodotus says, they were the rudest people in the world; yet the code is said to have been preserved unaltered for several centuries. If Lycurgus, the heathen, could do this, why could not Moses, with the help of God, do better? The assertion that such legislation as Moses is said to have given is "not possible, either under a human or divine administration," ought to be retracted, and I hope that it will be, unequivocally.

It is characteristic of new converts to be very zealous, and to employ great extravagance and looseness of speech, while learning the new vocabulary. We have found this in Prof. Harper, and we find it Bro Haley. Let us quote again a part of one of his sentences: "This traditional opinion presupposes a crystallization, a mechanical arrangement, a fixedness of routine in the creation of law," etc. I venture to deny this. I affirm that it is not "a crystallization," but an upward precipitation. I aver this is not "a mechanical arrangement," but a vertical readjustment. I insist that it is not "a fixedness of routine," but a horizontal projection on a rectangular curve. If you don't believe me, look into your table of logarithms, and see that I am right.

And now, how about that "flag of supernaturalism (?) in the phenomena of Israel's religion"? We are requested to say whether it is lowered by the assumption that the middle books of the Pentateuch are post-biblical. If they are post-biblical, then the story of Moses being in the mount forty days, receiving laws and the description of the tabernacle and its holy vessels, is false. Then the thirty-six explicit statements in the book of Leviticus about Moses receiving direct from God at the door of the tabernacle the laws in that book, are all false. Then the statements again and again made throughout the book of Numbers, concerning the reception by Moses in a similar way of all the laws written in that book, are false. These books are robbed of all these miracles, and false statements are put into their places. Does that "lower the flag of supernaturalism in the phenomena of Israel's religion"? He who propounded the question may give the answer, if he will.

Next week I propose to review what Bro Haley says on the book of Deuteronomy.

## 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.]

JUNE 3rd.

OLD TESTAMENT.—Daniel 2: 14-45.

NEW TESTAMENT.—Mark 4.  
CONNECTING LINK.

God a revealer of secrets.—Dan. 2: 19-23; Mark 4: 10-13.

The parable of the sower.—From our childhood we are familiar with this parable and the picture of the man scattering the seed. The name does not give much information as to its character. Our German friends are ahead of us in this respect, for their title, "the four kinds of ground," is really an epitome of its teaching.

There was but one kind of seed, "the word of God" (Luke 8: 2), but of that seed some fell by the wayside, some fell on stony ground, some among thorns, others (R.V.) "into the good ground." That which fell by the wayside never had the opportunity to germinate, it was at once devoured by the ever watchful birds who neither sow nor reap, but are fed by "your heavenly Father" (Matt. 7: 26). That on the stony or rocky ground germinates, but withers under the sunshine for want of root space. Surely Paul had the thought of this parable before him when he wrote (Eph. 3: 17) "that ye being rooted and grounded in love," living plants rooted in the divine love where there is ample root-hold. That which fell among the thorns is destroyed, not through any deficiency in the soil, but because of the rank and rapid growth of the brambles. From the good ground an abundant return was obtained. Jesus Himself interprets this parable (Matt. 13: 19-23), and we cannot improve on the great Teacher. The birds represent the evil one who is ever

anxious to remove the good seed, and perhaps we have examples in the cases of Felix (Acts 24: 25) and Agrippa (Acts 26: 27, 28); a joyful acceptance, but in the face of difficulty or danger a speedy rejection of the word is prefigured by the stony ground. Many believed that Jesus was the Christ, but the fear of consequences prevented the development of the good seed. The thorns typified (combining the three narratives) "the cares of this world," "the deceitfulness of riches," "the pleasures of this life," "the lusts of other things;" and where these, or such like spring up, while they do not at once choke the good seed, they invariably, probably inevitably, prevent the plant from the seed bringing any fruit to perfection (Luke 8: 14). We all understand the nature of the good ground. In Acts 8 we have two beautiful examples, that of the Samaritan's (ver. 5-12) and the Ethiopian (ver. 35); yet even in the good ground there was diversity in the results. Why there should have been we know not.

Just a few words on that "great storm of wind" (Mark 4: 37-40). "Master, carest thou not?" Who that knows Jesus but looks with a frown of condemnation on that word "carest." We know he is interested in our well being, and we have the inspired assurance that "He careth for you" (1 Pet. 5: 7)—for "you" whoever you are, whoever you may be. The presence of Jesus did not prevent that storm, nor does His presence save His people from temptation or danger, but "cast thy burden upon the Lord." Go to Him in thy trouble, and He who rebuked the winds and the waves not because they heard but because His Disciples did, will bear your burden and speak peace to your soul.

JUNE 10th.

OLD TESTAMENT.—Proverbs 12.

NEW TESTAMENT.—Mark 5.

CONNECTING LINK.

Physical Calamities—Prov. 17: 5.  
Mark 5.

Wonderful things happened in "the country of the 'Galilee.'" (R.V.—'Gerasenes.')

—What a fearful picture there is presented to us in that unfortunate "man with an unclean spirit." Each of the evangelists adds something to the picture. Matt. 8: 28, he was "exceeding fierce;" "no man could pass that way" because of him. Mark 5: 5, he was always crying out, and cut himself with stones. Luke 8: 27, he was naked, "and for a long time wore no clothes" (R.V.). No wonder that when men saw the change which Jesus had made in him that they "did marvel" (ver. 15, 18-20). In his "Life of Christ," Farrar has the following note bearing on this case:—"Amid all the boasted civilisation of antiquity, there existed no hospitals, no penitentiaries, no asylums, and unfortunates of this class, being too dangerous for human intercourse, could only be driven forth from among their fellow men, and restrained from mischief by measures at once inadequate and cruel."

For ages the exact site of the suicide of those 2000 swine was unknown. It was discovered by Dr. Thomson—author of the well known "Land and the Book"—and by him fully described in that work. This, and perhaps the blasting of the fig tree, are the only instances in which our Lord's works involved a destruction of property.

A noteworthy feature in this matter is, when the people of the city "went out to see what it was that was done," instead of being angry with Jesus, and ordering Him away, "they were afraid," "and they began to pray Him to depart," and He did so.

"Talitha Cumi."—This is interesting as being one of three instances in which the *very words* used by the Saviour have been preserved for us, the other two being Mark 7: 34 (Ephphatha), and Matt. 27: 46. On restoration to her parents of the maid, there came the command that food should be given her. In the exuberance of joy her physical

necessities were not to be forgotten, and He who careth for us Himself attended to that.

#### JUNE 17th.

OLD TESTAMENT.—Psalms 37.

NEW TESTAMENT.—Mark 6: 1-29.

#### CONNECTING LINK.

The wicked plotting the destruction of the just.—Psalms 37: 12; Mark 6: 19-20.

"His own country."—"The earth is the Lord's and the fullness thereof," but His own country in this connection is Nazareth. "He came unto His own (possession) and His own (people) received Him not" (John 1: 2). "A prophet is not without honor save in his own country." "And he marvelled because of their unbelief." On the Sabbath he taught in the Synagogue and many were astonished, but instead of that leading to belief in Him, "they were offended in Him." Many a man is astonished at the simplicity and grandeur of the teachings of Jesus, yet because they cut across the bent of the natural mind, and of sheer obstinacy in open defiance of conviction "they are offended in Him," and go away His bitterest opponents. It is not every one who can discern the full meaning in our Lord's teaching. Those things are spiritually discerned; yet "if any man willeth to do His will, he shall know of the teaching" (R.V. John 17: 7). Where there is the desire to know, and the willingness "to do His will," the path of duty is made light and plain.

"He marvelled."—"The people were "astonished" at Him; He "marvelled" at them. Only twice is it said of our Lord that He marvelled, in this instance at the want of faith, and Luke 7: 9 at the greatness of the centurian's faith. Our faith is the measure of our trust in Jesus—perfect faith, like perfect love gives perfect confidence and banishes every fear, for fear can only spring from distrust in Christian experience. Were Jesus now personally to visit His Church, at which would He marvel, its greatness or smallness of faith?

Under the commission of the twelve in this chapter, not much would be required to start on a preaching journey. There are some who think that the terms of that commission are still in force, and should be observed by preachers. Such overlook the fact that our Lord Himself revoked that commission (see Luke 12: 35-36).

#### JUNE 24th.

OLD TESTAMENT.—Numbers 11: 10-35.

NEW TESTAMENT.—Mark 6: 30-36.

#### CONNECTING LINK.

The divine menu.—Manna or flesh; bread and fishes.—Num. 11: 9-22; Mark 5: 30-44.

We can look upon verses 14-29 in our New Testament lesson as parenthetic, verses 13 and 30 joining together the sections of the main narrative. In verse 12 the apostles "went out and preached," in verse 30 they "gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught." Many a servant of the Master, quite willing to tell Him or anyone else what they had taught, are yet backward or reticent in telling what they had done. Preaching Christian principles is a very different thing to living them. There are many advocates for Christianity who are in no sense witnesses for the truths of its principles.

"How many loaves have ye?" "Five." "And that did eat of the loaves were about 5000 men, besides women and children" (Matt 14: 21). You will notice that in none of His miracles did our Lord create anything new. He merely increased the quantity, as in this instance, or changed the quality, as in His first miracle (John 2: 1-11). That must have been an interesting scene when He caused the multitude to "sit down by companies upon the green grass" that they might be fed with bread from heaven; and when all were satisfied there was a remainder larger than the original

stock. God's blessings never diminish by distribution. Pour out the water of life, give of the living bread to the spiritually starving, and the supply is inexhaustible. "When He had sent them away, He departed—to pray." Let us imitate Him and follow His example "to pray," to be in communion with the Father and the Son. God grant such may ever be our experience.

D. M.

## The Exhorter.

LET IT ALONE ALSO THIS YEAR.

BY PERCY FITTMAN.

The walls of the holy city are encompassed with armed men. Roman cohorts pitch their camps on the slopes of the hills where Jesus walked with His disciple; where David may have often found "green pastures" for his father's flocks. By day the battering ram thunders at the shuddering walls; by night the torches flare, the hidden mine is lengthened, the sudden sallies of the besieged are repulsed. Within the city all is consternation and despair. In the temple are voices heard, solemnly saying "Let us go hence." Phantom armies fight in the air, and signs and wonders are seen. So straightened is the siege that the delicate mother feeds upon the flesh of her slaughtered babe. And at last, after many days, a breach is made in the walls, the legion pour in like a flood, the chosen people of God are massacred without mercy, a firebrand is thrown into the temple, the holy city is given to the flames, and Tarentius Rufus drives a plough over the hill of Zion.

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

But the year of respite passed, and the fig tree of God, though if had been digged about by the spears of Rome, and manured by the ministry of the Messiah and His apostles, still bearing no fruit and cumbering the ground, had the axe laid to its roots, and it fell, and great was the fall of it.

And in its place was planted another fig tree, the Church of Christ. Jesus, the vine-dresser, hought it with His own blood, waters it with His grace, prunes and tends it in love; and the Lord God, walking in His garden as He walked of old in the cool of the day among the trees of paradise, comes seeking fruit thereon.

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? But Jesus, the merciful, compassionate, long-suffering vine-dresser, pleads for His church. Lord, let it alone this year also, till I shall dig about it and dung it. He Himself will not let it alone, though he would have it let alone of the axe of justice, but will dig about it and dung it.

So there comes adversity on the unfruitful church, for the Lord is digging about it, loosening the soil around its root, letting the rain and air embrace them, that his people may bring forth the fruits of the spirit, that His church may learn to visit the fatherless and the widows in their affliction, and to keep herself unspotted from the world. And the treasury is empty, the building debt becomes a heavy burden, the staunchest members move to other districts, and the church is troubled without and within, for the Master is digging about it. And those who are spiritually-minded discern at the same time another separation, for the vine-dresser is not satisfied with simply digging about it, but applies manure also, raising up from among His people many faithful teachers, who manure the roots of His fig tree with the warm, enriching word of truth.

And is not all this true also of every individual member of the body of Christ? When those we love are taken from us, when poverty lays its cold hand in ours, when sickness lingers at the hearth, and troubles entangle our feet: when the sun shines not, the birds sing not, the children laugh no more, and our cheeks are wet with tears, then we complain at the hand of

the Lord, and marvel at His severity, not knowing that He is digging about us, that we may bear more of the fruits of righteousness, and He spared us from the axe that is laid to our roots to cut us down as cumberers of the ground.

The fountain of Hippocrene, according to the old Greek fable, was struck out of the earth by the iron hoof of the steed Negarus: so from the iron hoof of adversity there springs for the people of God a sweet fountain of blessing. The sculptor smites the marble to awaken the beautiful image he sees within it; and the Lord smites His people to awaken His likeness in their souls. Whirlwind and flood must shake the young sapling till its roots grip the stones immovably; and calamity and adversity must beat upon the Christian till his feet hold fast to the rock of ages. When a nation is in its youth the sword is ever in its hand; battles establish the throne: so are God's people made steadfast and immovable by battles without and within. We sever a limb to save a life; prune a tree for abundance of fruit; mow the grass to make a beautiful lawn; crush the wheat to make bread; cut away the crystal to produce the lens; split up the ray of white light to bring forth all the colors of the rainbow: and so the Lord deals with us, severing, pruning, mowing, crushing, cutting and splitting, till the spirits of just men are made perfect.

In the island of Goa, near Bombay, grows a tree which flourishes only at night; they call it the "Sorrowful Tree." No flowers are seen upon it during the day, for they close right up or drop off when the sun rises; but soon after sunset the leaves are lit up with beautiful sweet-smelling blossoms. Thus in the sunlight of prosperity our virtues are often unfelt by the world, but the night brings them out.

The Highlanders of Scotland gather the rock-crystals called Cairngorms on the Mountain of Cairngorm, or Blue Mountain. After a violent shower they go out along the summit, and look carefully for certain sparkling spots. The rain has washed away the loose surface, the sunlight strikes on the precious stones, and thus they are easily discovered. Had it not been for the storm they could not have found the jewels. And is not this God's way of dealing with us? Fair weather covers up our jewels with dust, but the storms of

affliction reveal them.

I will dig about it, says the vine-dresser, and dung it, and if it bear fruit thenceforth, well; but if not, thou shalt cut it down. Let the church take warning, let the Christian take heed. As it was in the days of Jerusalem, so shall it be in the days of the unfruitful people of God. For as in the days that were before the siege they were eating and drinking, marrying and giving in marriage, until the day that Titus stood before the gates, and knew not till the Romans came, and swept them all away; so also shall it be in the days of the unfruitful people of God. The tree that brings not forth after the year of respite the fruits of the spirit, the church that is not building itself up in love, preaching the gospel, feeding the hungry, clothing the naked,—yea, every soul that is not up and doing in the Master's work, shall be cut down as a cumberer of the ground.

Listen, a voice in the garden of God, Cut it down, cut it down. Listen, the sound of the axe. It is laid to the root of the tree. Blow after blow resounds. A loud and prolonged crash, and the fair tree that had nothing but leaves lies low. As the tree falls, so shall it lie.

## Temperance Column.

### NEW ZEALAND NOTES.

By A. M. LEDBROOK.

HERE are no snakes in N.Z.; but the drink-serpent is there, and doing the same deadly work as everywhere else. Yet the time is coming when, in this country, this curse shall be no more. Three or four months' travel in "the wonderland of the world" has afforded me fine opportunity of judging as to the position and prospects of the great temperance cause in the colony. The position is a most advanced one. The enfranchisement of the fair sex has given the movement a mighty impetus. Temperance candidates for Parliament has been elected in greater numbers, I believe, than ever before. In the Port Albert district of the Waimata electorate, recently, the votes were 142 to 41—a righteous verdict on the Govern-

ment Liquor Act. But not yet has that Act been repealed, or amended, or substituted by something more equitable, and more satisfactory to social reformers. At present the forces arrayed against us are too strong. However, Sir Robert Stout, the "coming man" in this country, is our parliamentary champion, and a pronounced "local teetotal"; and with this doughty knight in the van, the temperance army should make great conquests during the next few years.

The recent licensing elections, while disappointing in some respects by reason of the inequitable and unwelcome character of the Liquor Act under which they were held, have proved informative and educational in gauging the strength of the opposing parties, and in preparing the temperance forces for more successful conflict in time to come. From the Bluff to the North Cape all was excitement. I had the privilege of addressing several gatherings on the subject. Temperance sentiment is evidently stronger in the South Island than in the North, and therein licensing committees favorable to sobriety have, generally speaking, been elected. Most of the principal towns, too, as Christchurch, Oamaru, Chalmers, Dunedin, Kaitangata, Mataura, Invercargill, etc., have voted 25 per cent. reduction of licences, while at least two districts have voted "no licences" absolutely. According to returns just to hand a total of 37,156 votes were cast for the continuance of publicans' licences as at present; 14,588 for the 25% reduction; and 46,414 for the abolition of all licences. But it is doubtful whether the full benefit suggested by above facts will be reaped, owing to the peculiar demands of the Act as to the proportion of voters required to make the poll a valid one. Hundreds of electors neglected to vote, thinking that the machinery of the Act was so cumbersome and the wheels so clogged that no progress was possible. However, the statistical returns augur well for prohibition in the future. To the publicans they are as "the handwriting on the wall," and already some of them are beginning to "set their house in order."

It is an indisputable fact that many tipplers, as well as teetotallers, would vote, and have voted, for the abolition of what a late Lord Chancellor described as so many "traps

and pitfalls for the working man." Many a poor drunkard realises his need of being protected against himself. The morning after I had addressed a prohibition meeting at Hampden, near Oamaru, a woe-begone figure with a loaf under his arm, accosted me desirous of effecting a sale that he might quench his unnatural thirst for alcohol, — exchanging bread for beer! After I had had a little talk with him, he exclaimed in broken accents, "Ah, sir! I wish you could do away with the public-houses; it's the only thing as 'll save such chaps as me."

If we could not prevent absolutely all sale and consumption of strong drink by the legislative enactment, we might at any rate thereby remove the stumbling-block out of the path of the weak and the unwary.

When will the Churches of Christ in the "sunny south," all of them, not to mention those of Christendom as a whole, be free from complicity in the continuance of this curse? The Lord's table is the last place in the world in which one should find the intoxicating cup, yet in the case of at least one of our N. Z. churches, I am sorry to say, it is still to be found there. The least drop of alcohol is sufficient to awaken the slumbering thirst of a one-time drunkard. It has proved so—oh, dreadful fact!—at the holy supper. Personally, I could no more knowingly partake of the intoxicating cup in the Lord's house than in the public-house. When will the churches everywhere cleanse the sanctuary of this unholy thing?

## Letters from Africa.

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No. 2.

It may be of interest to note in this letter some points in which, as I understand, South Africa and Australia resemble each other, and others in which they differ. I speak of course as one who only knows Australia by the testimony of others, and my comparisons or contrasts may be subject to correction. Certain it is that in both countries those who have an eye or a thought for such matters mark the hour of the night and the progress of the seasons by the majestic circling of the Southern Cross round the austral pole. What little is to be seen of the Great Bear make him of little account in South Africa, and less, I wren, in Australia. But descending from the

infinite of space to that which protects our heads from the glare if not the heat of the sun, from the splashing thunder-shower, and from whilom hailstones like unto hens' eggs, we depend mainly, as do you I presume, upon the resounding corrugated iron of approved gauge. Indeed, it behoves to be particular about the gauge, for in the town from which this is written photos are preserved as a memento of a certain famous storm, showing iron sheets riddled by hail as if they had been used as targets at the rifle butts.

If the graceful and, when in flower, sweet-smelling mimosa or thorn tree is to be crowned, as many think it should be, the floral emblem of South Africa, the imported eucalypti of many varieties did fair to contest the claim. In fact, so well they thrive that South Africa, but that it can afford to be generous, might enter the lists with Australia in competition for the right to use the title "Land of the Blue Gum." This colony, while the natural home of the bulbous tribe, is possessed besides of many gorgeous wild flowers, and offers a friendly welcome to trees and shrubs of most climes, not a few Australian specimens blooming as if to the place and manner born.

It is said that comparisons are odious, and this is specially the case when comparisons do not convey a compliment. If therefore I proceed to speak of the jealousy of certain coast towns, I will simply state the facts as they apply to this colony, leaving my readers to institute comparisons with certain other coast towns, if they choose to accept the odium. It would be altogether unprofitable to dwell upon the petty local jealousies that subsist between Cape Town and her sister Detsy, as Port Elizabeth is patronisingly called, or upon the long-standing quarrel between the latter port and East London as to which is to be the "fighting port" of the colony. This bellicose ambition is but a trait of the sisterly regard that Cape Colony has for Natal, and springs out of the competition, now keen, but to become yet more fierce, in regard to railway communication with the interior. But in view of the construction of a line from Delagoa Bay to the Transvaal, which will be completed, it is thought, about July next year, the two English colonies will probably make common cause against their Dutch neighbor. While abstaining from suggesting comparisons, I will also abstain from moralising.

In ancient days it was said that all roads made for Rome. Meanwhile in Austral Africa it looks as if most, if not all, roads make for that centre of attraction, Johannesburg. When the Natal Railway Extension and the Delagoa Bay line are completed, railways from five points of the seaboard will converge at the city of gold.

Johannesburg is 1043 miles from Cape

Town, 713 from Port Elizabeth, and 665 from East London. The extension of the Natal railway will put Durban in touch with the goldfields, at about half the mileage from East London; while the Delagoa Bay line will again very considerably shorten the distance from the coast. The centre of all this attraction, the site of which eight years ago was bare veldt, is indeed a marvellous place. Even Australasians accustomed to the rapid growth of cities on the seaboard cannot but wonder at the size and substantial character of this city of 50,000 inhabitants, when account is taken of the fact that most of the material of which it is built, and the wherewithal to supply the wants of its population for the first five or six years of its existence, had to be taken by rail to Kimberley, 480 miles, and thence by bullock wagon some 150 miles, through winter drought and summer flood. Johannesburg is rapidly losing the mining camp character of its early days, and now, at this quarter-length stage of the journey through Africa there exists a great cosmopolitan city where all the "resources of civilization" are to be obtained by those who are able to pay for them.

With its large and strangely mixed floating population, its innumerable bars, and under a government corrupt to a degree, it cannot be said that the moral tone of the place is at all high, or that property or person is as secure as might be desired. But the settled commercial and residential population is rapidly increasing, and already steps are being taken to secure better government. Amid abounding and glaring vice there are more than a few righteous in Johannesburg. Good men and true are lifting up the voice against vice and corruption, and for that which is of God and His truth.

In view of the fact that as a result of your late commercial depression not a few of your fellow colonists have found their way to the Cape and the Transvaal, a word or two upon the prospects of such immigrants may be of interest and service to others. Your readers will understand me when I say that the "output of gold" is the very life-breath of Johannesburg. Improved methods of recovery and cheaper labor are but factors in the all-absorbing problem of the "month's output." Month by month almost without exception a steady increase of the output is manifest, and there is every reason to believe it will continue to increase. But—and there are "buts" even in regard to gold-getting—the place is unquestionably overworked, and overstocked with labor of all kinds. It may be well to place on record the fact that recently an advertisement for an Inspector of waterworks brought immediately 400 applicants. Till recently salaries were high in Johannesburg. Large salaries were paid, but the cost of living

was very high. The influx of labor is bringing down the one; and the railway, great leveller that it is, is bringing down the other.

I believe, however, that there is a great future before South Africa, and the continent as a whole. I am neither a prophet nor the son of a prophet, but I will venture to express the conviction that before the next century is twenty years old, the cry will be heard in Cape Town station: "Take your seats, please, for the Interior and Cairo." At present the trans-continental telegraph is in course of construction, and the railway will follow. The shriek of the railway whistle will be the death-knell of slavery. The future of Africa depends far more, both commercially and morally, upon the development of railways than upon the output of gold and diamonds, and the Chicago that is yet to be built on the shore of one of Africa's great inland seas will mean vastly more to the world as a trading centre than either Johannesburg or Kimberley.

But to South Africa the question of irrigation is of greater importance than that of further railway development. Much might be done in the matter of construction of dams, and a better conservation and utilisation of present available supplies. But in many districts the main if not the only chance of getting a sufficient supply for irrigating purposes is by being. Fully alive to the importance of this matter, the Government offers to bear half the cost of the needful machinery. This offer is being freely accepted, and within the last few months many borea have been put down, and the results almost without exception have been most satisfactory. Wealth, water and work will, if duly applied, make South Africa a veritable garden.

In one very important respect Africa has, I believe, the advantage of Australia—it has "an interior," it is not so largely "seaboard" as your country at present is. I have no doubt that much is being done, and will be, to create "an interior" for Australia, but here it already exists. While there are undoubtedly vast tracts of at present uninhabitable desert in this country, and vast regions also in which Europeans meanwhile find it very difficult to live, there are still vast territories fruitful to a degree, healthy beyond doubt, and capable of sustaining an enormous population in addition to that already existing; while the more fruitful and unhealthy portions are being brought under the magic of man's control. The physical features of the country are wonderfully varied, and present a corresponding variety of climatic conditions. The conformation of the land admits a remarkable choice of altitudes, while at the same time it renders almost entirely unobscurable the great rivers by which the continent is inter-

sected. These benefits and drawbacks accrue from the fact that the land rises from the coast in more or less regular plateaux of 1,500 to 2,000 feet each, and thus it is that the Nile, the Congo, the Zambesi, the Orange, and other rivers fling themselves over cataracts at various stages of their progress to the ocean. The Transvaal is on the third plateau, and Johannesburg is 4,773 feet above the sea level. It will be readily perceived that some of the gradients on South African railways are very heavy. This is notably the case up the Hex River Pass on the Western system, and up Bushman's Hoek on the Eastern, at both of which there is about 10 miles of 1 in 40 to 45. Within 200 miles of the Coast the Eastern line crosses the Stormberg range at an elevation of 5,450 ft. Thus within a very limited range great varieties of soil and climate can be found. keen frosts are experienced in winter on the second and third plateaux, and at times deep snow on the higher ground.

The Great Karoo, so called from the sage-colored drought-defying karoo plant, upon which sheep and goats thrive under apparently impossible conditions, is a great tract of desolate country in the Western and Midland parts of Cape Colony. It has beauty of its own, and in the early spring, or after rain, the veldt is carpeted with wild flowers. This district is becoming world famed for its effect upon weak lungs, both ameliorative and curative. At an elevation of 3,000 to 4,000 feet above sea level, with no rainfall for long periods, the air is wonderfully dry and clear. The sad pity, however, is that very many are sent out in the vain hope of deriving benefit, at a stage of the disease when no climate on earth can be of avail. But in regard to this Australia has had a longer and more painful experience than South Africa.

In my next I propose (so v.) saying something about the varied peoples that inhabit the colony.

H. ELLIOT TICKELL.

Queenstown, Cape Colony.

## Sisters' Page.

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

Communications for this "Page" should be addressed to Miss Hill, 21 Blenheim-street, Balmain, not later than the 10th of each month.

### EXECUTIVE.

Our Executive on the 4th ult. was a full meeting, thirty-seven answering roll-call. Mrs. Macon presided. Letters were received from D. A. Ewers, W. J. Phillips, Melbourne and Homeopathic Hospitals, Sisters' Prior and W. C. Thurgood were appointed to act with the Conference. Tem-

perance Committee. It was resolved that a Sisters' Missionary meeting be held in June. After the business had been disposed of Mrs. Maston gave a Bible reading (John 14), and read us some missionary extracts from the American *C. Standard*, in which favorable comment was made on Sis. Mary Thompson's work in the zenanas. Mrs. Mazengarb contributed a practical paper on "Parental Legacies;" Mrs. Fallot a reading, "Dorcas; or a Christian Woman's Work." The meeting concluded with prayer and praise, after which a social cup of tea was partaken of. We wished our Sister Mrs. M. Ludbrook, for 1894; reports of Sunday School and Endeavor work were handed in.

#### HOUSEHOLD BIBLE READINGS.

**Isaiah**, 34th chapter to the end.—Our Scripture commences with the prophet's call to the nations to hear the indignation and vengeance expressed on the enemies of His people; to say we must remember Isaiah is now writing of their Babylonian captivity. This is clearly shown in the first chapter 44, verses 26 and 27. This took place in the time of Zedekiah by Nebuchadnezzar, who burnt up the whole city and carried away the people captive to Babylon, where they remained 70 years. From the 40th chapter we find the book is again divided up into three parts. The first contains the comforting assurance of deliverance through Cyrus. In this deliverance the prophet sees the reality of the "great deliverance," although it were now present, to be wrought out and offered to all people through Christ; concluding with chap. 45: "There is no peace, saith the Lord, to the wicked." The second contains more of spiritual restoration, in which we have Christ our Saviour fully brought out, even to His sufferings, in that beautiful chapter so often read in our churches, viz. the 53rd; again ending in the 54th chapter that there is "no peace to the wicked." And the third portion seems to be entirely taken up with saving and opening Zion, and establishing upon the future already set forth. Blessings after suffering, Christ's power to save; the new Jerusalem; the growth of the church. "And they shall declare my glory among the Gentiles; and He will make us priests; and we shall inherit the new heavens and the new earth which I will make (saith the Lord) shall remain."

**Romans**—Doubts have existed as to the origin of the church at Rome, but to our mind it is easily settled; for if we remember the day of Pentecost, when Peter preached his memorable sermon, there were "strangers from Rome;" some of whom were among the three thousand who were saved by the Saviour. We must remember that the Apostle Paul was an evangelist, who went about preaching in every city; and he must have met many inhabitants of Rome. He had a longing desire to go there. At this time Claudius had expelled all Jews from Rome, but some who were converted to Christ, and many returned to their old homes, among which were Aquila and Priscilla, also Epenetus, who was his first convert in Achaia, as well as many others, who were intimate friends of Paul. The object of the epistle seems to be entirely doctrinal, and differs from the other epistles, as there was no trouble to correct any gross errors of Galatians, but to instil into them a greater love of the Master and more brotherly love amongst themselves.

—F. HUGHES.

#### HEART TO HEART TALK.

In *Ladies Home Journal*.

Now a word to those who write me, "I

get so tired of the every-day duties." I want to say if you loved the Lord well enough you would be willing to do the "every-day duties" and not long for the "broad highways." I very much fear we have talked so much of woman's work—her grand work for God and humanity—that we have misled women. No work can be grander than the work He gives us to do, and work in the kitchen is just as grand as on the "broad highway." The pendulum needed to swing, I have no doubt, and it was not true that a woman could do only the work in the kitchen, and what we call domestic work. She can do anything and call it her work, and then her business is to do it well. But what I want to emphasize is that if in His providence her work is in the kitchen it is just as grand a work as work anywhere else. I am sensitive on that line. I had one of the grandest mothers that ever lived, and she spent a great deal of her time in her kitchen. You may call it common work, but the tears of a careful lewd blind my eyes as the picture of my mother with her children around comes up before me, and there are seven men and women who will probably read these lines and their eyes will moisten at the memory of the beautiful mother. No "broad highways" for my mother. She was never on a platform, she never wrote for a magazine, but she wielded a mighty influence, and we children are feeling her influence after all these years, and feeling it increasingly. When shall we come to see what a priceless thing in God's universe is character, and that it can be made in a kitchen as well as anywhere else. Look most deeply into the watchword "In His name," till you come to know the joy of doing or suffering for the love of Christ. If God wants you anywhere else it will be very easy for Him to remove you—to give you something else to do, but the probability is He will not do it till you are willing to do what He has given you to do.

#### SUNDAY SCHOOL REPORTS.

Sister Mrs. Hall reports having visited North Carlton. Number present, 107 scholars; 33 teachers, including a large Bible class and infants' class of 47, in beautiful order under Mrs. Page, reciting a hymn as one voice. North Fitzroy was also visited. There is a large infant class of 80, with a second infant class of 40, who are able to read easily Bible narratives. No uniform lesson is used, most of the teachers having a plan of their own. The gentlemen teachers take it in turn to open the school. There is a very nice library at this school. Number present, 246 scholars; teachers, 24. North Richmond—We are glad to report an increased interest, and the school apparently is in a better position than it has ever been for doing a grand work for our Master. We have an excellent staff of teachers, not omitting to mention an acquisition in Sister Grace McCaughy. The attendance on the wholly satisfactory and several scholars have been added to the church.

#### II. CHRISTIANIZED SOCIETIES.

Unley has not of late occupied much space in the *Sisters' Page*, but although regular reports have not been sent, the letters have not been idle. Our Dorcas Society has just completed another year of activity, and we have reason to believe, upon our anniversary was celebrated on Wednesday afternoon, April 25th, by a meeting of members and supporters of the society. About sixty were present in the chapel. The chairs were taken by Bro

D'Nesi, and addresses given by Brethren A. T. Magarey, Anderson and Colbourne. The various reports showed that during the year 63 garments had been made and distributed, monetary assistance been given to the extent of £1 11s, while the treasurer was able to report a credit balance of £1 16s 8d. After the meeting a social tea was enjoyed, at which those present had not only the opportunity of meeting one another, but also of welcoming Bro. and Sis Colbourne of Sydney, who are so well known and beloved at Unley. Our new year has begun under the most happy auspices, and our prayer is that the Dorcas Society may grow in usefulness, and prove a blessing to the needy with whom we come in contact.

A. M. HART, Sec.

#### POETRY.

##### THE TAPESTRY WEAVERS.

Let us take up our hearts a lesson,  
No lesson could braver be;  
From the ways of the tapestry weavers,  
On the other side of the sea.  
Above their heads the pattern hangs,  
They study it with care,  
The while their fingers deftly work,  
Their eyes are fastened there.  
They tell this curious thing besides,  
Of the patient toiling weaver,  
He works on the wrong side evermore,  
But works for the right side above.  
It is only when the weaving stops,  
And the web is loosed and turned,  
That he sees his toil handiwork,  
That his marvellous skill is learned.  
Ah! the sight of its delicate beauty,  
How it pays him for all its cost!  
No rarer, fainter work for his loom,  
Was ever done by the foot.

Then the master bringeth him golden hire,  
And giveth him praise as well,  
And how happy the heart of the weaver is,  
No tongue but his can tell.  
The years of man are the looms of God,  
Let down from the place of the sun,  
Wherein we are weaving away,  
Till the mystic web is done.  
Weaving blindly, but weaving surely,  
Each for himself his fate,  
We may not see how the right side looks,  
We can only weave and wait.  
But looking above for the pattern,  
No weaver hath need to fear,  
Only let him look clear into heaven,  
The perfect pattern is there.  
If he keeps the face of his Saviour,  
For ever and always in sight,  
His toil shall be sweeter than honey,  
His weaving is sure to be right.  
And when his task is ended,  
And the web is turned and shown,  
He shall bear the voice of the Master,  
It shall say to him "well done."

And the white-winged angels of heaven,  
To bear him hence shall come down;  
And God shall give him gold for his hire,  
Not coin—but a golden crown.

—Sister's Monthly.

#### MISSIONARY.

The first annual meeting of the Foreign Mission Band at Dunceaster was held in the chapel April 29th. There was a good attendance, and a pleasant evening was spent, with interest being taken in our work. The meeting was opened by Miss Tully; and at the request of our president occupied her place in the chair. Having briefly stated the object of the formation of

our hand, and the work engaged in, the following programme was well rendered—Chorus, "Faith to the Work;" Mission Band, solo, "Pass Under the Rod;" Mrs. Ewers, recitation, Miss E. Zelius; duet, Misses R. Smith and E. Gill; Mrs. Ewers gave a very interesting address, giving full details of our work, as well as a glimpse into the future; chorus, "Go Preach My Gospel;" Mission Band; solo, "Faith;" dialogue, "Christians and the Nations," in which thirteen of the members took part. The meeting closed with "Speed Thy Servants" and the benediction.

FLORENCE M. ZELIUS, Sec.

ENDAVOR.

**SOUTH MELBOURNE.**—A meeting was held March 14th to consider the advisability of reorganising a Y.P.S.C.E., when it was decided to start a society, to be composed of both sexes. The class meets every Tuesday evening, with an average attendance of twenty. Three committees have been formed, viz., Prayer meeting, Look-out, and Social. One instruction meeting has been held, the subject being "God's Precious Promises." It was a pleasing fact that every member present took part in the meeting, which made it interesting and beneficial to all. One evening was devoted to "Temperance," and one to "Missions," when the subject was "China for Christ." The collection that evening was given to Foreign Missions. The funds of the class are voluntary contributions. A prayer meeting is held every Lord's day evening at half-past six. Our motto being "Forward," we intend to press on, doing the work Christ would have us do, using the talents God has given us in His service.

M. H. HUNTER, Sec.

C. H. MURPHY, Pres.

**NORTH RICHMOND.** Endeavor Society held the usual weekly meeting on the 2nd inst. A social meeting but an enjoyable one. The secretary of the local union was present and gave some information as to methods of work.

MRS. WISCH, Pres.

MISS GOSWELL, Sec.

**NORTH MELBOURNE.** have an attendance of 18 every Tuesday, the members taking it in turn to instruct and improve each other with singing and reading whilst the sewing is being done. They met with the young men's Mutual and had a profitable evening. Favorite scripture passages were read or recited.

L. WOODHEAD, Sec.

**Christian Evidence,**

&c., &c.

By CHAS. WATT.

**GEOLOGICAL EVOLUTION.**—Mr. Robert Paterson looks into the theory that our globe—the system of course—has been manufactured out of "nebulous fire dust," and for the very modest consideration of 15 cents he opens the aqueous flood-gates and fairly extinguishes the igneous hypothesis. The "science" which Mr. Paterson so strangely—and so successfully—attack he says "may be briefly defined as the science of world-making." As defined by the state geologist of

Illinois: "Geology is that department of natural science which treats of the earth's structure and development; and it carries us back, through a regular sequence of cause and effect, to a period when the material of which it was composed existed in a state of liquid fusion, or, in other words, when the earth was a globe of liquid fire. The radiation of heat from the surface resulted in the gradual cooling of the mass, and thus the first rocks were formed, as modern igneous rocks are now formed, by the cooling of mineral matter, ejected from existing volcanoes." And, of course, the final development will be that by continuous "radiation of heat" the merciless arms of an eternal frost will ultimately turn the earth into a vast refrigerating chamber. This he aptly terms

**THE EVERCASTING GOSPEL OF DESPAIR,**

and he presents, along with it, a picture of man's brighter destiny as revealed in the Scriptures of truth, that shows, by startling contrast, the wretchedness of the geologist's outlook. The "despair" gospel is thus stated by Dr. Winchell: "Every year and every day witnesses the dissipation of terrestrial warmth. While we ponder the great fact, the world is growing cold beneath our feet. The current of events is carrying us inevitably to a state of total refrigeration. Perhaps the mountains will have been levelled first, and the continents swallowed up in the sea. The nations of men, if they still exist, will have emigrated from the temperate to the equatorial regions; new diseases will have diminished their numbers; polar frost will have crept stealthily and steadily from Behring's Straits to the Gulf of Mexico; the fluent rivers will have been chained to their rocky banks; the ruins of great cities will be bemoaned by wintry winds howling past in rage and the presence of impending frost . . . all things have assumed a pale and leaden hue . . . pale, thin, and feeble, the shivering remnant of humanity have gathered themselves together into compact communities for economy of vital warmth . . . men return to caves whence they came at the beginning; nature has become their enemy; science and art are forgotten . . . year by year the population becomes less, year by year the dead empire of frost is extended . . . men have murdered themselves to

gloomy caverns, till they have almost lost the forms of humanity. The end arrives. Unless some sudden catastrophe shall sweep the race from being in a day, the time will come when two men will alone survive of all the human race . . . These two men will gaze into each other's faces—wan, thin, hungry, shivering, despairing. Speech will have deserted them. Silent, gazing each into eternity, more dead than living—an overpowering emotion, an inspiring hope—and one of them drops by the feet of the sole survivor of God's intelligent race. Who can say what a tide of reflections will rush for an instant through the soul of the last man? Who shall listen to his voice if he speaks? . . . Trice honored, trice exalted man! On him has been devoted the unique duty of uttering the farewell of our race to its ancient and much loved home. In what words will he say farewell?

"The last man has composed his body to eternal rest; the once fair earth is a cold and desolate corpse; nature's tears are ice; she weeps no more; the face of the sun is veiled; it is midnight in the highways of the planets; the spirits of heaven mourn at the funeral of nature."

Such is the millennium of evolution. Now for

**THE BRIGHTER SIDE.**

"Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But ye be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy" (Isaiah 65: 17, 18).

"We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 13).

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21: 1-5).

Then to save space let the reader turn up Rev. 21: 23 to 22: 5, and he will have the two sides—The evolutionist's anti-christian millennium of hunger, darkness, frost and everlasting death; and the Christian prediction of the kingdom of God on earth, the kingdom of light and plenty, of love and joy, and life eternal. Reader, which hope is yours?

Having looked at the theological theory of the development of this world by a cooling off of a buried mass of molten matter, and its progression to the happy consummation of eternal congelation, when geologists, monkeys, and every other living thing shall have been frozen to death, Mr. Paterson turns his attention to

#### SCIENTIFIC OBJECTIONS TO ITS ACCEPTANCE,

in which, it is not too much to say, he establishes the reasonableness of the "wet theory" beyond even a shadow of doubt, and have knocked the bottom completely out of many notions that we are wont to accept as firm conclusions of the "exact science."

1. *The logical basis of the theory will not carry its weight.*

One of the principal facts relied on is the *spherical* shape of our globe, slightly flattened at the poles as would be the result had it been in a semi-fluid state when set to rotate. But it would have assumed the shape had its fluidity been occasioned by water as by fire. A mass of mud would take the same shape under rotation as a mass of lava of the same consistence.

Another of the principal facts alleged for its support is the discovery of *tropical* plants and animals in the lower strata of the earth is in what are now *temperate* climates; whence it was inferred that the whole globe has cooled since the days of the coal plants.

But if it be granted that plants requiring equally great heat and moisture are now growing in the tropics, then the most that can be inferred is a change of *climate*. Besides, geologists are pretty well agreed that all the northern continents were once traversed by floating icebergs in the glacial period. It would be equally legitimate to infer from this that the earth is heat-

ing rather than cooling, since those regions are now temperate.

Another, and perhaps the chief fact relied on to prove the molten condition of the earth's interior at the present time is the *gradual increase of terrestrial heat as we ascend into the mines*, for the very short distance we can penetrate the earth. From this it is inferred that the same ratio of increase of temperature towards the centre prevails in the impenetrable depths, under unknown and totally different conditions of gravity, pressure, conduction, and electro-magnetism. It would be equally logical to invert the process, and argue that as atmospheric temperature diminishes in the sunshine in the tropics, from the sea level to the snow line 18° for every mile of ascent from the earth's surface, therefore the temperature of sphere one hundred millions of miles from the earth's mountain tops, is not less than 1,800,000,000° below zero.

Sir John Herschel gives an illustration of the argument which has all the force of a *reductio ad absurdum*: "Now only consider what sort of a conclusion this leads us in. This globe of ours is 8000 miles in diameter; a mile deep in its surface is a mere scratch. If a man had 20 coats on, and I found underneath the first a warmth of 60° above the external air, I should expect to find 60° more under the second, and 60° more under the third, and within all no man but a mass of red-hot iron.

*The existence of metals in veins of the rocks* is adduced in proof of these metals having been vaporized by heat. There is not, however, the beginning of any argument among geologists as to the manner or causes of the formation of these metallic veins, in which the wealth of the world is treasured. Werner alleges that that they are formed by aqueous solutions filtered in from the top. Hutton affirms with equal confidence that they were filled by melted matter injected from the bottom. Sedgwick supposes they were produced by chemical separation of the materials while the rock was soft. Becquerel alleges that they were formed by electro-chemical action. But Buckland suggests that the metals have been vaporised by intense heat, and the vapor has condensed in the veins. Geologists should agree among themselves on the causes of mineral veins before they bring forward their alleged causes as proof to the world.

2. *The advocates of geological evolution contradict each other's statement of the fundamental facts of the case.*

We have already seen that Mr. Herbert Spencer, from the very same facts adduced by the geologists, deduced a contrary conclusion, viz., that instead of the earth cooling down, it is now, on the contrary, heating up; and that it must fall into the sun and be consumed. Now the possibility of so learned an evolutionist as Mr. Spencer inventing a contrary theory is *prima facie* evidence of the absence of any sufficient proof of the other; and is, besides, a great encouragement to other inventors and manufacturers of theories. And this method of mutual contradiction extends through the whole system.

Thus as to the time necessary for our earth to cool its molten conditions, M. Unget has accurately determined it from experiments on the cooling of basalt at *nine millions* of years; but M. Hlibert with equal accuracy at *five millions*; and M. Dove is quite positive that it required exactly *three hundred and fifty millions*. Each fixes the period to suit his own taste. However, Poisson alleges that the heat of the earth is merely a consequence of the motion of our planetary system in space; of which some parts have more stellar heat than others. He denies that the centre of the earth is any hotter than the surface; alleging that, even on the hypothesis of a molten cooling globe the solid parts first cooled would link to the to the centre.

Again as to the rate of increase of terrestrial heat we have the mean rate in six of the deepest English mines as 1° for every 44 feet. In Saxony 1° for every 65 feet. This in the silver and lead mines, but in others it was necessary to descend three times as far for every degree. Mr. Fox, in the Dalwath mine in Cornwall, found the increase 1° to 75 feet, Knapper gave the result of his researches as 1° for every 37 feet. At the experimental well of Grenelle it was found 1° Fahr. for every 60 feet and a depth of 1312 feet. Such discordant results can not proceed from one uniform cause. They point, not to one central and uniform, but to many local and various sources of heat.

There is another series of facts which shows decrease of temperature as we descend to the deep places of the earth. Thus the water of the artesian well of Chi-

cago, from a depth of 700 feet, which should, according to the igneous nucleus theory, be fourteen degrees warmer than the average surface temperature, is, on the contrary, two degrees below it. The Artesian wells of St. Louis, and of all other places in the valley of the Mississippi, exhibit similar decrease of temperature at considerable depths.

On the contradictory statements as to the thickness of the earth's crust, he says: It is alleged that as we find the heat increase a degree for every fifty-seven feet we sink into the earth it must be hot enough at 24 miles to melt cast iron. But this melting point of cast iron is, however, strange to say, quite as undetermined as the rest of the business; according to Wedgwood's Pyrometer, which was the infallible standard 20 years ago, it was 21,000° Fahrenheit; but Pro. Daniells has constructed another infallible instrument which says 2,786° exactly; while in the meantime Messrs. St. Clair, Deville, and Troost have invented a new instrument, which alleges that at 1530° C. copper and silver are vaporized. This would make a slight difference in the thickness of the crust, which in the one case would be 24, and in the other 200 miles thick. But Hopkins comes in and demonstrates that with any such pressure of superheated steam or gas, two hundred miles of half melted granite would explode faster than a steamboat boiler of stove-pipe iron; and he demands at least 800 or 1000 miles of good solid rock. Having measured and weighed the earth and the stars by the pendulum, he alleges we have a good title to our city lots at least a thousand miles down. Cordier calculates the interior heat at 450,000° Fah., or about one hundred and sixty times that of melted iron. But it is well known to be impossible to raise the temperature of water much above the melting point, while a piece of ice remains floating on it. The same principle prevails in melting metals. A sea of boiling water at 212° Fahrenheit, covered with a crust of ice 24 miles, or 800 miles, thick, at 82° Fahrenheit, would be a dream six hundred times less perpendicular than a sea of molten minerals, at 450,000° Fahrenheit, floating a solid crust at less than 100° Fahrenheit.

Yet on this utterly impossible hypothesis, says Mr. Fatenon, not

only sceptics, but clergyman of the Church of England, and eminent American preachers base their denial of the Bible account of creation.

## Hearth and Home.

By A. H. BEYANT.

THIS DAY.

By MRS. A. M. TOMLINSON.

This day alone thou had'st  
Its dawning bath begun,  
To-morrow's light thou may'st not see,  
Neonide, nor setting sun  
Therewith thy heart may thoughts  
Like pure white lilies rise,  
And kindly words and deeds be thine,  
Till sleep shall close thine eyes

This day, the common round,  
The weary, fretting care,  
The tasks like seeming fetters bound,  
The burdens hard to bear,  
But thou midst these can make  
For Him the service sweet,  
And thus, for Christ's dear sake, at length  
Thy life shall be complete

A cup of water given  
This day, for love of Him;  
A word of cheer to some faint heart,  
Whose sky of hope is dim,  
Though three men heart be sad,  
Still, still, to trust to pray—  
These, these, may thus be thine to do,  
For His dear sake, this day

Father! the moments speed  
Swift-winged, the time is brief;  
Our life is but a vapor small,  
The falling of a leaf  
Help us from day to day,  
Whatever our lot may be,  
To strive with steadfast heart to do  
The thing that pleaseth thee

## UNJUST SUSPICION.

A TRUE STORY.

Although ranked among the more venial faults, suspicion often gives rise to results as dire as those that lie at the door of the worst passion. Murder, suicide—all manner of injustice have been traced to unjust or misplaced suspicion. Perhaps no trait of character has caused so much domestic and social friction as a morbid tendency to suspect. The following is only one of many instances that the writer could relate of the lamentable consequences of misplaced suspicion:—

A young German, intelligent and prepossessing in appearance, came to America to seek his fortune. He was employed as ornamental gardener by a rich and aristocratic lady in the town of W—. In about two years he felt that he could

afford to keep his promise to send for his affianced young bride. She came, and took, for a limited time, the duties of lady's maid for her lover's mistress. In three months they were to be united in holy wedlock. How happy they were in the present and in view of future prospects! There seemed to be no cloud in the sunshine above them. But in one short hour there was no sunshine; clouds, black as midnight, covered everything.

The rich lady had an extensive wardrobe. Suddenly, one day, she missed an elegant silk dress and velvet robe that she had put aside out of style, some time before. It could be found nowhere, and she certainly owned such a dress. No one had access to her wardrobe but Rika and herself. Unwilling as she was to doubt the beautiful, winning little foreigner, who had won her fancy, she could not doubt Rika's guilt. She tried to bribe her to confession, saying that she should not be betrayed if she would be ingenuous and tell the truth. Rika, with eloquent tears, gestures and broken sentences, denied the accusation, and persisted in her denial in defiance of every inducement to confess the theft. Feeling sure that she must be harboring a liar and thief besides, Mrs. E. finally told John that his much-loved paragon was unworthy of him.

It was long before he could believe it. But proofs are proofs, and John, almost distracted, told Rika that she must be sent back to Germany. Rika, weakened by tears, grief and night-watchings, fell in a dead faint, during which John gave vent to his grief in pitiful ejaculations and caresses, of which she was unconscious.

On the morning of the day that Rika was to sail, she was missing. A search was instituted, and on the third day after the body of a beautiful young girl was taken from the creek. Any attempt to describe John's grief would be futile. He was mute with the silent anguish that kills. He went about his duties as in a dream, making mistakes that proved his distraction, and wandered half the night upon the margin of the stream in which his loved one had sought forgetfulness, or about her grave. He shed no tears. His mistress was more demonstrative. She wept and wrung her hands, but she was destined to suffer deeper grief, the bitterness of Ebeling's remorse and compunctious.

A few days after these events had transpired, a lady came rushing up the steps of Mrs. B.'s elegant mansion. As soon as she was admitted to the lady's presence she exclaimed, "What is this that I see in this morning's Times? Can it be that your poor lady's maid is a suicide through my remissness in bringing home the dress you gave me to alter just before I left W——, more than a year ago?" and she took out the fatal robe that had been the death of poor Rika.

"It is my fault," exclaimed Mrs. B., pale as death and trembling like a leaf. "It was my business to send for it. I feel that the cruel death of the innocent lies at my door," and the tears fell like rain. It is said that she was for ever after a sad and thoughtful woman.

But what of poor John! His heart was broken and his intellect was a wreck from the hour that he was told the truth. But God is merciful, and three months after his darling had been buried in her bridal robes, and placed in Mrs. B.'s family cemetery. "poor John," as he was universally called, was conveyed to a humane asylum for the insane—a mild, harmless, and happy lunatic. Being allowed his freedom, his sole happiness consisted in going to the post-office, always sure that he should find the letter that announced the arrival of his "beautiful darling Rika."—*Selected.*

### THAT LAST KISS.

On the day of a great fire, which occurred not long since in Boston, a bright lad, sixteen years old, was running from his home at the south end of the city to catch an electric car, which would take him to his daily work in one of the large wholesale houses of the city.

The boy's mother was a widow with small means, who lived on the upper floor of a neat little house, and earned, by sewing, what she could to increase the small income which her hard-working honest husband had left her.

Her son William had been kept at school until he was fifteen years old, and as he was ambitious and studious he made the most of his opportunities and graduated from the high school with credit. During the summer following he took a course of study in one of the commercial colleges of the city, and was thus enabled to accept a position

offered him, and earn a few dollars a week, with a promise of promotion, and better wages another year.

William was devoted to his mother in every way, and he seemed so happy to be able now to earn something himself, and to begin to repay her for all her self-sacrifice and loving care for him. Every Saturday night as he started for home, with his week's pay in his pocket, his first thought was of his mother, and it was his delight to carry her a little fruit, or a few flowers, or some little token of his thoughtful love.

He knew well how she appreciated these attentions, and he was conscious many times during the day of her loving thought for him and her real gladness in working for him.

William was always in the habit of kissing his mother good-bye as he left her in the morning for school, or for business, and of greeting her again on his return at night in the same loving manner.

On the morning of the fire William had inadvertently hurried off without kissing his mother. He ran for an electric car on Shawmut-avenue and was just about getting on to it when he suddenly thought, "I forgot to kiss mother good-bye!" and as suddenly turned about, and ran home again.

As he hastily opened the door, he exclaimed, "I ran back for my kiss, mother, for I would not feel just right all day without it!" and taking it, and with a bright, happy face waving a farewell, he ran again for his car.

That afternoon the fire broke out in the building in which William was at work.

He was almost choked with smoke as he tried to find his way to the staircase, which was, however, enveloped in flames, and his only chance of life was in leaping from a sixth storey window, hoping that a fireman or a policeman might catch him. He leaped, and fell to the pavement—dead. . . . His mother sits now in her little home, broken-hearted and desolate! Her husband was taken from her many years ago, and now the son upon whom she leaned, in whom her heart delighted, who had helped her to bear her grief, and for whose comfort she had joyfully worked, was suddenly taken from her. The sorrow of that desolate mother's heart none can know but those who have been afflicted as she is afflicted. But she thanks God every day for the blessed memories which comfort her, and many

times a day, and in the twilight hour:

"When the forms of the departed  
Enter at the open door,  
The beloved, the true-hearted,  
Come to visit her once more"—

she sees the happy face of her boy as he came running back from the car, and bounded into the room to get that last kiss from his mother.

So amid her sighs and her tears in her loneliness and in her sorrow, she still lives over again the sweet hours she has spent with her boy, and the thronging memories of his many acts of devotion to her, and the loving thoughtfulness on that last morning are her solace and her comfort now.

## Correspondence.

### THE CONFERENCE ESSAY.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—Not having heard the Conference essay read, nor having heard the discussion which took place thereon, I cannot say how it was received by the meeting, with your permission I would like to say a few words on it. I have no wish to find fault where it is unnecessary, nor do I wish to say one word against the benefits of a good education; but I think I am expressing the mind of a large number of the brotherhood when I say that the essayist takes us too near Rome to be wholesome. The sentiment of Rome is expressed in the following:—"It is impossible that ordinary education should ever supersede Christian institutions to furnish the trained ministry which the church demands, to fail to provide such a ministry would be for the church to fail to provide for its own existence." Now hear the essayist:—"We must either do without evangelists altogether, or be supplied from America, either the one or the other. Illiterate evangelists are in these days simply out of the question. Better to let the ship drift where wind and tide may carry it than give the helm to an incompetent pilot." I think I have only to read what Paul says, to show the absurdity of the above: (1 Cor. 12:26) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and

God hath chosen the weak things of the world to confound the mighty; and the base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are: that no flesh should glory in his presence." Paul says this of himself: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." And the apostle further says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power." Now what about the incompetent pilot?

I can assure the essayist that many noble soldiers in the army of God, through disabilities not of their own, had not a college training, will shine in the kingdom of glory with a greater lustre than many of those who passed through the mill and were ground to order. I am glad that we have no incompetent pilot at the helm, while Jesus Christ stands there, and it is a slur on the wisdom and judgment of God to say that it is better to let the ship drift where wind and tide will carry it because of the absence of a trained ministry. If such pernicious counsel had been given and adopted in the past, the cause with which we stand identified would have made but a poor show in these colonies. It might as well be said that while man cannot live without light, therefore when God said "Let there be light," man must keep machinery at work to sustain light for the physical man, as to say that when Christ became light for His Church, therefore a "Christian college" must be maintained to train the ministry demanded by the Church, for the continuance of the Church. The Spirit orders the members to "edify one another," to "exhort one another," to "admonish one another," and to "build up" each other in the faith; but no order to train a "minister" or for a "Christian college" to edify, exhort, or admonish the Christian.

Fraternally yours,

G.

## Missionary Page.

HOME.

(M. McLELLAN.)

The reports from the various fields are very encouraging this month. It will be

seen from the following abridged reports that the present Conference year has begun very auspiciously, 21 in addition, by faith and baptism being reported.

It is a pleasure to state that the Committee are losing the services of Bro Clapham from 1st June, as he has accepted an engagement with the N. S. Wales Missionary Committee. Bro G. B. Moysiey has been invited to succeed Bro Clapham in the Corowa district. It is not yet definitely known when he will commence his labor.

**W. T. CLAPHAM.**—Since last report two have been added by faith and baptism, one from Rutherglen and one from Gombargana. At Corowa the meetings not so good as usual. The cause is promising at Rutherglen. At Gombargana matters are about the same as usual, they are a splendid people, whose hearts are in the Lord's keeping.

A farewell meeting will be held at Gombargana on May 24th, and at Corowa on the 29th.

**W. D. LITTLE.**—Our work for the conference year has opened most auspiciously in this circuit, five believers having been added to the Lord, two at Kyabram, one at Fish Point, and two at Fernhurst. Six conferences have visited Meyers, Kerang, East, Benjeroop, Bro Kingstone's (in the Mallee) about 10 miles from Benjeroop, Mystic Park, Fish Point, Yarravalla (where the brethren willingly give up their Lord's day visit in future, so that it may be devoted to other fields), Fernhurst, Mysia, and Wedderburn. At this last named place they have had the assistance of Bro Greenhill from Melbourne, who is likely to settle in the district. Splendid meetings at Wedderburn.

**W. W. TOWLESON.**—Since return from Conference spent a few days (including one Lord's day) at Horsham. Have moved my residence from Kaniva to Lillimur. Have visited all the churches, and am pleased to report that all the meetings have been well attended. Two additions, by faith and baptism at North Yanac. At Bordertown every thing is bright and cheerful, and under the self-denying labors of Brethren Milne and Myers the church is making steady progress in the knowledge and love of God.

**G. H. BROWN.**—On 31st March went to Polkemmet in response to a request from the brethren there. On Lord's day 1st baptized one at that place. Preached at Horsham in the evening. On 13th went to Galapqui and Hrim. On 15th went to Galapqui, but owing to obstacles could not hold meeting at Vest, till Monday, but then had a good meeting, greatly owing to the energy of Bro Neil Houston. The following day four were baptized with their Lord in baptism. 22nd Morning at Galapqui, afternoon at Hrim (when one famous, immersed, united with us, and one decided for Christ), evening at Galapqui, about 40 present.

On 4th May the Baptists at Croymellon very courteously gave us the use of their building to baptize two (one from Warracknabeal and one from Rutherglen).

Lord's day, 6th May, found me at Warracknabeal, morning. Hrim in the afternoon, about 40 present, evening at Galapqui. On the 7th, held a service at Roseberry, but only had a small attendance. Lord's day, 13th, visited Bangerang. Found the brethren there continuing steadfastly in the apostle's teaching. Bro Griffiths, of Laen, now meets at Bangerang, and is of great assistance to them. Afternoon at

Galapqui, one made the good confession before many witnesses. The brethren are inviting tenders for a house for me to live in at Hrim, where I will be in the midst of my work.

**Jas Park.**—Grand meetings today: received into fellowship one who was baptized during the week. On Wednesday evening last another confessed Christ and was baptized to-day before about 500. It was a great meeting. I stood on Bro Alderson's trap and addressed them for nearly an hour. Have distributed a great deal of our literature from house to house. I have also to report one baptism at Elphinstone a few Sundays ago. Since 1st April have addressed 17 meetings inside and 7 open air meetings held at Drummond, Taradale, Elphinstone, Newcastle and Dunolly. 13654.

**M. McLELLAN.**—During the past six or seven weeks have been preaching at Hawthorn. Very good meetings. The addition by faith and obedience. Gave addresses at Collingwood and Surrey Hills on "Home Mission Work," illustrated with a large map of Victoria. I have arranged with a number of other churches to speak on Victorian Mission Work, with a view to stimulating interest in Home Mission.

**FISANES.**—There is good work being done in all the fields occupied, but I regret to say that thus early in the year we are nearly £100 in arrears. Will brethren and churches please do what they can to replenish the empty treasury. Bro Thurston, 157 Swanston-street, or the secretary, Bro M. McLeellan, 248 Little Collins-street (corner of Swanston-street), will be glad to receive and acknowledge all contributions received. It is a great pity that these public appeals should have to be made, but it is quite evident that the work cannot be carried on unless the "sinews of war" are provided.

Even after a rigid system of economy, £70 per month is required to meet expenses. Surely we can rise to the occasion and find the means of keeping our six energetic workers in the home fields.

## FOREIGN.

F. M. LUDBROOK.

WANTED—A MAN!

The Foreign Missionary Committee being desirous of placing a man in the field (India) in the near future, are wishful to hear from volunteers. *Kindly call the attention of all the young men in the church to which you belong to this paragraph.* Any brother in any colony who can and will devote himself entirely to the work in heathen lands should submit his name at once. Address—F. M. Ludbrook, 121 Collins-street, Melbourne.

"Who Will Go For Us?"

It is highly probable that we shall, after our next committee meeting, send out an appeal as in former years, throughout the colonies for a

JULY COLLECTION

in aid of the Indian, Kanaka and Chinese work. Will elders and deacons and secretaries give the little circular the same kindly consideration as heretofore. Exhorters in the Lord's day meeting would add to the interest in the work in other lands by talking about it, and so stirring up pure minds by way of remembrance.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

## INDIA.

Dr. Darand recently received a draft for 2000 rupees from the secretary of the Missions to Lepers, of Edinburgh. This generous gift enables our brother to finish the Leper Hospital which he has so long worked and prayed for.

The Sunday School at Hurda has over 500 pupils. Miss Thompson is kept busy in the Zenanas. An American correspondent speaks of our missionary as "such a genuine, warm hearted, good-spirited, gentle and from Christian, her influence must tell for good."

## CHINA: AT HOME.

Gez Loy, who was a pupil of Miss Mitchell of Swanston-st., Sunday School for two years, was recently immersed by Mrs. Lawson. He is an exceptionally intelligent Chinese, and quite understands the position he has taken. He is now on his way back to China, where we hope he will be the means of bringing many of his own countrymen to a knowledge of the Saviour.

"It is said that there go forth from Cairo every year five hundred Mohammedan missionaries to spread the false teachings of their prophet. This mighty people often go astray." M. M.

## DENMARK.

THISTED.—I am glad to have the privilege to report four additions to the Church of Christ since Christmas here in Thisted. The two of these were previously reported in the *Christian Pioneer*, and the other two were immersed and admitted to the Lord's table on the 1st April. To those who do not subscribe to the *Pioneer*, and perhaps not having read my reports in that paper, I will here state that I have been laboring for Christ during the last eight months in this town, which is between 222 and 250 English miles from Copenhagen. Thisted has a population of 7000 inhabitants, besides a very large farming population outside the town. The people are chiefly Lutheran, and belong to the State Church. If we were to compare the small result of our labor to the reports from the American churches, and the great success, it will indeed look very small, only four converts for eight months' labor. But the Danes are a diligent people to what the Danes are. The people in this country mostly like to keep to their old customs in all religious matters. The ministers and teachers in the State Church are strongly urging the people not to have anything to do with us, or such as teach what they call "gendprijns," meaning thereby such

as baptise people over again. They are continually telling their hearers to hold fast to the creeds of their fathers, and of course, such men who are installed in their offices by the Government and paid a good salary, their word is taken as an authority. One great drawback to the advancement of the truth as it is in Christ in this land is this: The Government compels all who do not belong to the State Church to pay taxes to it, and not only this, but they also levy a heavy tax upon all church property belonging to such as differ to the religion established by the Government. But with all these difficulties I am confident the truth will yet triumph over falsehood, and even here in this land of bigotry, I have the hope that darkness and the creed colored veil which hangs over the people's eyes and understanding, must ultimately disappear before the light of the glorious gospel of Christ. I am thankful to the Lord that amidst all our discouragement and opposition, He has blessed our work by giving us a few earnest souls; and in this way, we have been cheered to go forward in the strength of the Lord, confident of this that he who has begun the good work, will also perfect it until the day of Jesus Christ.

The church in Copenhagen is also waking up since the New Year. It had five additional members at the beginning of 1894, and the old members are beginning to show a little more interest in the work. Bro. Mikkelzen looks more hopeful on his labors now than he did before Christmas. Brethren, pray for us that the Lord will open the windows of heaven and send us a rich blessing that may we seek after and find the truth, which also can make them free.

Since the 1st of January, 1894, I have received several contributions from sisters and brethren, for which I am very thankful, and pray that the Lord will greatly bless and prosper the senders. And while thanking these kind friends who have sent me contributions in Australia to assist me a little in my arduous work for the cause of Christ in this far off land. It is just now my labors are beginning to bear fruit. Four believers have put on Christ in baptism since Christmas, and I hope there are more to follow. But I hope those kind friends who send stamps, will if possibly avoid sending them in paper, since several such have come to me from Victoria completely smothered up and many of the stamps lost. The best way to send stamps is to pack them in strong packing paper or a small calico bag, just big enough so that the stamps can be pressed in.

These are the contributions which I have received from Australia, since the beginning of 1894:—Miss McCullough, Canterbury, Warrnambool, Vic., 700 stamps; one packet all smothered up, but supposed to come from the same sister, 1,400; Louis Hirst, Church of Christ, Brisbane, 100; Bro. Louis Robinson, Burawaddy, S. S. W. 76; Bro. F. Billingworth, Perth, W. A., 120; Sister T. J. McConnell, Raglan Parale, Warrnambool, Vic., 2,000; From America—Bro. C. L. Thurgood, Pittsburgh, Pa., \$1 in cash and 1,300 Columbian stamps; Sister Marcia Moore, Charleston, 120; Sister Lucy L. Scott, Ohio, 200; two packets without any stamps, one with 500 of the other 150; Bro. T. A. Gannell, Wellington, Ky., 500. In all, 6000, and \$1 in cash.

Please notice all contributions received before the 1st of January, 1894, have all previously been acknowledged in the *Pioneer*. I enclose my last letter to that paper in the first week of January, and hope by this time it has been printed.

And with many thanks for past favors, and hope you will kindly remember me in the future. I will close with my Christian love to all our brethren and sisters in Australia, praying the Lord to bless all.

Yours in the one faith,

E. JENSEN,  
c/o Erik L. Nathanson, 38 Borgegade,  
April 2 Copenhagen K, Denmark.

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VERCO,  
Adelaide.

GLENELG.—I have pleasure in reporting increasing interest in the work here. Since last report two—mother and daughter-in-law—have been added to the Lord and received into the fellowship of the church. Good progress is being made towards our annual meetings in June.  
May 15th. Wm. B., Sec.

GROTE STREET.—During the past month Mr. and Mrs. Anderson and two of their family have been received into our fellowship from Unley; and Mr. and Mrs. Preston, also from Unley.

The Gillies-street mission anniversary meetings were held on 26th and 29th April. On the first report was a very successful social was held, at which Brethren J. Manning, G. D'Neal and J. Colbourne gave very good addresses. On Sunday 29th there were crowded meetings, both in the afternoon and evening.

On Sunday, 13th May, the Grote-street S.S. held their anniversary. In the afternoon Bro. J. Colbourne and Dr. Magarey (the superintendent) gave addresses. Dr. Magarey stated that he had been the superintendent of the school during a period extending 20 years. On Tuesday 15th there will be an exhibition of limelight views, and in connection with it a lecture on "Around the World in 100 minutes."

14th May. L.H.V.

NOFWOOD.—On Wednesday evening, May 9th, the choir gave a series of songs entitled the "Halls of Life," which was attended with great success. The hymns are inspiring and the reading lovely and spiritual, which in itself cannot fail to do much good.

Our meetings during the month have been very good, although we have not had so many additions during the month as last. But we thank God that our labors have not been in vain in the Lord. The three who confessed the Saviour on April 22nd have since been immersed, and received into the church, together with one more who has been added to the church by faith and obedience during the past month.

Bro. Gore preached last night to a full house. The Endeavor Society holds a meeting every other Lord's day evening; after the usual service. Last night, after two or three addresses were given, two young women confessed the Saviour.

I have just returned from our Endeavor meeting, which was a very good one, attended by about seventy. At the close I gave the invitation to any sinners to come and confess the Saviour, and one old man of over 50 years came and confessed Jesus as his Saviour.

May 14th. A. C. RASMUSSEN.

NOFTH ADELAIDE.—Last Lord's Day we had another confession of a sinner at the meeting at Prospect, and the young

man will be (D.V.) immersed to-morrow at Kermadec street. We have had Brother Colbourne with us at North Adelaide one Sunday morning and one Sunday evening, and we are pleased to renew our old acquaintance with him and his wife. He has also been with our Young Men's Class, and with the Women's Bible Class, where he had an audience of 53. The officers of the church have bought an additional piece of land adjoining the Archer-street property; so as to give sufficient frontage to build a chapel wide enough, and also a right-of-way. The son of Bro Seidel, who lives in the country, is to be immersed next Sunday by Bro Fischer, at Williamstown, and will have his membership in the church there as it will be only thirteen miles for him to go to the meetings. Received 8/- for the Dorcas Society.

May 15.

**HINDMARSH**—The past month has been one of severe trial to many of the brotherhood, owing to want of employment and sickness. Death has visited the church again, and taken Sisters Ellen Pickering and Eva Plunkett. The families thus bereaved deserve our sympathy, and have it their bereavement is of no ordinary character.

The church still enjoys much blessing in peace, love, and unity. Bro Colbourne is most assiduous in his labors, especially that of visitation. Good must result from such work; already we hear of fruits. He has visited all the surrounding churches, and will in all probability visit those of Milang and Point Sturt and those en route during next week. Our audiences are still large at the gospel services, but no confessions had been made during the month until last Lord's day evening. Then, however, four young girls made the good confession. This was an "in memoriam" service having special reference to the death of our young Sister Plunkett, and was of a most solemn character. Our prayers are that eternals more than those visible will follow. Last week our singers repeated the service of song "Primo's Garth" to a moderate audience, who appreciated it as on a former occasion. It is very affecting and beautiful.

May 31st.

**UNLEY**—We are sorry to report the loss of our esteemed Elder John Anderson and his excellent wife and two daughters, who take letters of transfer to Grote street, having removed to the city. This will be our loss, but Grote street's gain. Our brother and sister have been a great blessing to the cause at Unley, where he will be greatly missed as an elder, exhorter, and teacher.

T. G. STORER.

**UNLEY**—The quarterly tea and business meeting was held Wednesday, April 18th. The attendance was very good considering the heavy pour of rain during the evening. The tea was provided free of cost by Bro and Sis McGowan, and a very pleasant evening was spent. The secretary and treasurer's reports were encouraging, and we trust that the labor of Bro D'Nest will be abundantly blessed by the prayers of the faithful.

April 22nd.

T. G. STORER.

**STRATHALBYN**—On the 14th of April I baptised a man who used to be about our place four or five years ago. He had no religion when he came here, but so thought there was a little impression made on him by hearing the word of God read morning and evening. He bought a bible, and when he came a few weeks ago he was like a man who came down from the Divinity Hall

with the bible open in his hand. I said to him I am glad to see you carrying the bible about with you. He said this book has been my companion since I left you five years ago. After satisfying myself that there was a change wrought upon him, I went down with him to the pure clear waters of the River Angus. I buried him with the Lord unto His death. I believe he rose up to newness of life. When we came home from chapel on Lord's day, 15th, he said you gave out two beautiful hymns this morning, they did my soul good. I said you mean the first and last hymns. Yes, I told him these hymns were precious to all God's dear children. The first, flock of ages call for me; and the last hymn,

O, for a heart to praise my God,

A heart from sin set free.

A heart that always feels the blood

So freely shed for me.

Lord, keep us from falling and from the power of sin and Satan.

A. GORDON, Elder.

## NEW SOUTH WALES DEPARTMENT.

By J. COLCLOUGH.

39 Balcon Street, Strawberry Hills, Sydney.

**ENMORE**—Since last report our additions have been 17; baptised, 4; by letter and two from the Hospital. In regard to Sunday School work we note with pleasure that Bro Hindle has accepted the position of superintendent, and we have no doubt but what he will give an impetus to the work.

**MOREE**—The Church of Christ in Moree is at last enjoying the privilege of meeting in its own building, which has been designated "Christians' Hall." It was formally opened on Lord's day afternoon, April 2nd, by Sir. Hodson, who has the honor of being the first resident elder in Moree who obeyed the truth. Special opening services were held in the afternoon and evening, and special addresses were delivered by Bro McCrackett, through whose instrumentality the building was opened to-day.

The hall is capable of seating about 300 comfortably. It is an attractive looking building, with a neat porch and two comfortable vestry rooms. Much of the labor has been voluntary, and is an example of faith seldom met with in these days. Bro Winter and his family have amongst them contributed the sum of £50, and Bro Foster of Manungah has given the iron on the roof, while other brethren have contributed other parts of the building. The site which is one of the best in the town has been sold on easy terms by Bro Walker.

On Monday evening of the opening week Bro McCrackett gave a very interesting lantern exhibition of views illustrating the history of "Christie G.O.W." and "The Ticket of Leave Man," and many rural scenes in North Wales. On Tuesday evening an entertainment and farewell to meeting was held in the new building. It was very well attended and gave great satisfaction. Appropriate speeches were made, requesting Bro McCrackett's departure, and commending the successful work which he had done for the church during his six months' stay, during which period he has secured by additions to the church membership of two others in Manungah.

On the Wednesday evening the Good

Templars, most of whom are members of the church, also gave a farewell tea and public meeting, at which they presented Bro McCrackett with a handsomely illuminated address, executed very cleverly by one of the sisters.

On Thursday morning a large number of brethren and sisters assembled to see Bro McCrackett take his departure in the coach and to wish him a hearty good-bye. The church has been thoroughly organised by his efforts and guidance, and put upon a good basis, and it is our earnest prayer that everyone may now unite in endeavoring to keep it in a progressing state.

May 1.

F. T. BALL, Sec.

## NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

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

**MATAURA**—I have been looking through your new columns for months, hoping to see some report from this place, but being disappointed I am constrained to send you a few lines, although in doing so, I feel I am trenching on our secretary's duties. Perhaps having no additions to report I, the reason of our secretary's silence. There are, however, other matters worthy of a place in your columns, and first, we are bowing the neck in faith, knowing that the angels' time will come if we do not faint. Then again, we have been cheered since the year set in with visits from distinguished brethren, notably, Bro. Elborn, Ludbrook, and Hull. The first gave us two visits, staying some weeks, and rendering good aid, both in preaching the glorious gospel and edifying the church. Bro Ludbrook from Melbourne gave two gospel discourses, and spoke to the church on Lord's day morning. These addresses were much appreciated. Then I must not forget Bro Hull, being a delegate to the conference at Invercargill. He paid us a visit on Lord's day, and spoke morning and evening. These are all workmen who need not be ashamed of their work and of whom the brethren need not be ashamed, and it is but a small recognition of their worth to record their presence among us. May our God bless their labors to our fervent prayer.

J. PERRINS.

**WANGANUI**—We are permitted to notify that Bro. G. T. Purnell is now secretary to the church, viz. Bro. Herring-ham, who has resigned. Will those who have occasion to write to the Wanganui church please note this change.

## VICTORIAN DEPARTMENT.

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

### NOTES.

Additions reported during the month—  
Part 1, early 2, E. Brunswick Mission 1, Warragul 5, Trahan 2, Pakenham 5, Williamstown 3, N. Yance 1, Vetch 4, Surrey Hills 1, Brim 2, Koolbary 3, North Melbourne 1, Brunswick 1, Warracknabeal 1, Hawthorn 1—33.

**PREACHERS' MEETINGS**—At last meeting (May 27th) there was a good attendance, no brethren being present. Words of kindly

greeting were extended. Bro. McCrackett (from N.S.W.), F. Pittman (from Queensland), and Cavanagh (from Bet Bet). After encouraging reports of month's work and results, Bro. Marengarb read his paper on "Prayer," which was well received and favorably criticised. In arranging for next meeting which is to be held in the ladies' vestry, Lygon street, on Monday, June 4th, at 2.30 p.m. it was unanimously decided to invite Principal Whitley, of the Baptist College, to read a paper or give an address on "The Points of Difference Between Baptists and Disciples." We are happy to say that this invitation has been gladly accepted, and we desire to announce to all who desire to come—male and female, those who preach and those who practise—will receive a hearty welcome. Arising out of the report of a very successful series of evangelistic services at Newmarket, it was resolved that it should be made known that the teaching brethren were willing to place their services at the disposal of any church in Victoria desirous of holding protracted meetings.

**RESCUE HOME, SUNDAY.**—Up to the present time we know of about thirty-five churches who took up a collection on the 6th of May in response to our invitation. Others in distant colonies have doubtless done likewise, but these have not yet come to hand. This is very gratifying and encouraging, for although the amounts are generally small, owing to the bad times, the total sum will considerably relieve our financial embarrassment. We are glad to find that the wide-spread sympathy with our special work of Rescue is still increasing, and we take this opportunity of expressing our heartfelt thanks for the help which we have so constantly enjoyed.

J. AND I. PILLMAN.

**W.H.I.**—It is proposed to start a preachers' and teachers' track class in connection with the Institute, to be held every Tuesday morning from 8 to 9. Several preachers have already announced their intention of joining it. The end in view is to enable the students to read the N.T. in the original. Any one desiring to be enrolled should communicate with Bro. I. Selby.

We are glad to learn that Bro. Macallister is improving in health. We trust that he may soon recover sufficient strength to resume his labors in the Lord's vineyard.

Bro. McLellan has recently been giving address in various churches on our missionary field, and at the same time pointing out their locality, and also *ad hoc* accepted, by the aid of a large part of Victoria, this means it is hoped that a much deeper interest in our home mission work will be felt, and that it may lead to greater self-sacrifice for the cause of Christ. Bro. McLellan's lecture can be made to serve as a morning or evening address.

Bro. W. T. Clapham having resigned his position as evangelist at Corowa, arrangements are being made for G. H. Mooney to take his place. There is no man in the field who is more worthy or more fit for the position. Bro. Clapham has accepted an engagement with the N.S.W. Committee.

The week of special services lately held at Glenbrook, owing to the heavy rains, was not so successful as could be desired. The fortnightly visits of the Berwick evangelist are discontinued. The secretary writes: "During the last six months we have had our Bro. P. Pittman, of Berwick, laboring

with us; but as the roads are so bad up here in the winter, we have decided to discontinue preaching for about three months. Our brother is greatly esteemed, and we shall look forward with pleasure to the time when he will be able to visit us again. Last Lord's day our esteemed Bro. F. Pittman, from Queensland, paid a flying visit, and both exhibited and preached to very fair audience. We were very pleased with his visit, and sorry he could not stay a little longer with us."

The right of free carriage on all Victorian railways of all gifts in kind has been granted to the Rescue Home by the government. Anyone desirous of sending parcels of food or clothing, or truck of wood or coals, can do so free of carriage fees. All consignments must be addressed to: MR. PITTMAN, Rescue Home, Armadale, Toorak Siding.

A. M. LUDBROOK.—We hear that Bro. A. M. Ludbrook has accepted a six months' engagement with the church at Oamaru, N.Z.

**HOME MISSIONS.**—By a reference to the Home Missionary Report it will be seen that a splendid concert has been made for the year. 21 baptisms reported, and all the fields promising.

**VICTORIAN CONFERENCE GALLERY.**—The very generous offer of Messrs. Webb and Webb, the well-known and highly artistic photographers, of Swanston street, Melbourne, to photograph the officers and delegates associated with our last Annual Conference, has now been carried out, and in a manner that reflects much credit upon them. Each one has been taken in cabinet size, vignette, cut in oval shape and named, and the whole *celery* for in number are grouped, making a massive picture 4ft 6in. in size. This has been presented to the Home Mission Committee, to hold in trust for all future conferences. From the original picture now in our possession, miniatures have been taken of the sizes, 30 inches x 22, and 22 inches x 15, and these the firm are offering for sale at the moderate price of 1/10 and 5/6 respectively, postage extra. Every officer and delegate at least should endeavor to possess one of these superb pictures. In this effort Messrs. Webb and Webb have quite excelled themselves.

**CHELTENHAM.**—We spent the day (Lord's day, May 13th) with the church at Cheltenham. Bro. Mooney taking our place at Newmarket. The meetings were very fine, the morning, afternoon and evening. We spoke in the evening on Home Work, and the congregation liberally responded to the appeal for help. The cause of Christ is evidently flourishing at Cheltenham.

**COLLINGWOOD.**—This church, which for a long time has been in serious trouble, and in danger of losing its fine building for some time past, is now in a far more hopeful position. An arrangement has been made which secures the building to the church at a very low rental, and also the valuable labors of our Bro. Mason, who has great hopes of reviving things in their midst. Bro. Mason commenced his labors with the church on Lord's day, May 6th, when he had a good audience. On the following Tuesday a welcome meeting was held, in which we had the honor of taking part. Our prayer is that Bro. Mason's health and strength may permit him to carry on the work to a perfectly successful issue.

**BET BET.**—On April 26th we held a picnic at Bet Bet to bid farewell to our Bro. Cavanagh, who has been laboring here for the past 12 months. The church here is in a more healthy condition than it has been for some time. We would have been only too glad to have retained the services of our Bro. Cavanagh, but he was anxious to spend a time nearer his home and family. He has endeared himself to every individual member of the church, and no words can adequately express the esteem in which he is held by all the brethren. If any of our suburban churches require an evangelist, it could not do better than secure his services at once.

T. W. See.

**N. FITZROY.**—Bro. Mason preached his farewell on Sunday evening, April 30th, and Bro. A. H. Bryant, who succeeds him, commenced his labors on the 6th. It is pleasant to see brethren returning to former fields of labor after a time of absence. Bro. Bryant used to fill North Fitzroy chapel in former times. It is to be sincerely hoped that he will do so again, and be the means of adding many to the saved.

**DUNOLLY.**—During the month we have had with us our Bro. Park with his little carriage. He has been busy at work in getting our literature into the homes of all. His visit has cheered the church considerably, not only by his exhortations, but by the confirmation of two ladies—one an elderly person who had regularly for months attended both the preaching services and Bible class. Bro. Park immersed her last Tuesday evening in the creek. In the presence of a large assemblage of people. The other, a young daughter of our dear brother, Scott, after the confirmation on Sunday afternoon before an assemblage of about 400 to 500 people. It was a noble confession of her faith in the Lord. We are expecting others to follow soon; quite a revival is taking place, and our Bro. Park is the right man in the right place, and a lengthened stay in this district would, we believe, result in a large ingathering. Last Sunday evening chapel filled to listen to our Bro. P. proclaiming the word of life.

E. T. GRANT.

**WILLIAMSTOWN.**—The Sunday school in this district celebrated its seventh anniversary on Sunday, April 29th. In the afternoon the attendance was not so large as anticipated. The scholars were addressed by Bro. F. M. Ludbrook, who occupied himself by questioning them on "God's Treasure," and was successful in keeping them interested. In the evening Bro. Hagger, the late secretary of the school, preached to a fair audience, his subject being, "Sowing the Seed," and was appreciable to Sunday School teachers as a word of encouragement, to work on in faith. The meeting, Bro. Selby presided at, and the meeting was held, and was the most successful one held in connection with the anniversary. The tea was well attended, especially by the scholars, who seemed to do great service with the tables. Bro. Isaac Selby and A. H. Mason addressed the audience in his usual able manner, speaking to the youth. Bro. Mason kept the audience smiling, addressing them in his usual jovial manner. The secretary's report was satisfactory. The distribution of prices took place during the evening. The singing of the hymns, was pronounced excellent by many present, and was under the leadership of Bro. H. Walker, junr., Bro. E. Walker, junr. presiding at the organ. Votes of

thanks were passed to the speaker and workers, and responded to by God be with us.

May 6.

D. G. C., Sec.

## Loved Ones Come Before

**NEILSON.**—The church at Perthurst has lost for the present one of its most steadfast members. Sis Neilson was baptised into Christ on 17th August, 1858, and since that time hardly ever has she been absent when the brethren met to remember their loving Lord. But with the weight of 88 years, she had been for some time expecting to depart to be with Christ. Finding ever-increasing comfort in the exceeding great and precious promises of the Bible, and being still possessed of good though failing eyesight she read the blessed word constantly, and amidst an almost perfect trust, her one fear was that the might be left in the world after she was unable to continue this practice. She was delivered from that which she dreaded. On 4th March our beloved sister was a partaker in the accident by which our young Bro Pittman lost his life. Just after they had started for the morning meeting, the horses bolted, and the six occupants of the vehicle were violently thrown out. Sis Neilson fell against a heavy post, sustaining such injuries, that in less than an hour afterwards her spirit departed for that land where pain and sorrow are unknown.

"Precious in the sight of the Lord is the death of His saints" (Psalm 116, 16).

W. D. L.

**PLUNKETT.**—Sister Eva Plunkett has passed away, entering that rest which becometh to the people of God. She died May the 8th, 1891, from consumption, which began nine months ago, though it was not until a few weeks since her many friends became aware of rapid decline and approaching end. She was only in her 58th year, but we are thankful to know had given her heart to the Saviour. It would be hard to say at what period this took place, for she was cradled in and brought up under the blessed influence of the gospel of Christ. Her grandmother, our aged and esteemed Sister Gooding, as also her father and mother, were many years in fellowship with the church of Christ, and are supposed at Wilkes. Eva's mother, however, died when she was little more than five years of age, and her saintly grandmother wisely took the care of the family. Sister Gooding is now dead, yet the tenderly nursed Eva through all her illness, a source of much comfort to her in her extreme weakness and death. Eva had been in full fellowship with the church at Robert-street just a year before her death. She was baptised 4th May, and received the right hand of fellowship the 7th of May, 1863. She has been frequently visited during her last illness by her friends, and companions—those of the church in particular—to whom she bore sure testimony of the efficacy of the Saviour's blood. She was a bright and cheerful Christian, and bore the cross of affliction for Jesus' sake in patience and loving submission to His will. A short while before the end, when visiting her, we gathered around her bed and read to her David's beautiful 137th Psalm, comparing with it the 140th of Job. We shall not easily forget the joy—the deprecating joy—she manifested even in her exhaustion as we

dwelt upon these beautiful, comforting portions of the written word. During life she was a true *Imitatrix*. At home, in the work room, with her companions, in the temperance cause, as in every other department of work, she ever exhibited a sweet, simple, Christ-like spirit, and to know her was but to love her. For some time she held the office of treasurer to the Loyal Temperance Legion of W. C. T. U., and will be missed by that society. Her chief loss, however, will be felt in the home, for that her loss means her eternal gain. In a case, as in many others, we see the advantage of *long influence and early piety*. Would to God every Christian home, and every Christian mother and grandmother, exercised such influence as was the case in Eva's upbringing.—Hindmarsh, S.A. A. G.

**PICKERING.**—With sorrow we record the loss by death of Sister Eliza Pickering, who fell asleep on April 18th, 1891, at Smith's Bay, South Australia, aged 54 years. Sis. Pickering and her late husband, Henry Pickering, were baptised by Bro. Theo. Porter at Robert-street more than 20 years ago, and enjoyed the fellowship of the church here for some years; but later they became united to the church at Long Plain. After the mines were discovered on the Barrier, Bro. Pickering went thither to the mines. The family returning to Hindmarsh, were again re-united to the church here. Sister Pickering seems to have largely shared in the trials and sufferings incident to the present life, and so she was counted worthy to have fellowship with him in his sufferings; and we trust is now sharing with Him in His glory. About five years before her death she was afflicted with a long, wasting illness, through which she nursed him with a tender mother's care. Two years later, at three years ago, she passed through a sad trial in the bereavement of her husband, who was suddenly called home whilst working in the mine by an explosion of dynamite. This sad calamity distressed her and her family of husband and father, the stay and support of herself and six children. Bro. Clibourne visited her the day previous to her decease, and although sinking, found her hopeful as well as cheerful; in fact, she expressed herself as much better, and was in excellent spirits. But during the night she suddenly grew worse, and expired in the presence of her family in the early morning. Sisters Eliza and Amelia Pickering, her daughters, are now left with the cares of the family. In our visitation we have striven to comfort and cheer them in their sorrow, directing them to Him who comforted the sisters Mary and Martha in the days of His flesh, and have urged them all to be bound together with the strong bond of love to God and to each other—thus, remulating her who has simply passed on before, and to whom they shall ere long be reunited where parting shall be no more known, where death and sorrow and tears shall all be wiped away. May the Lord comfort their hearts till then. A. G.

**ROMERIL.**—We have to record the death of one of our oldest members. Our aged Bro Francis Romeril who had nearly attained the 80th year passed away peacefully on Lord's day morning, April 22nd, after being laid aside for several months past. Our brother had led a somewhat of an eventful life, having experienced various changes in his temporal as well as his religious career. He was at one time a builder, at another a sportsman, but eventually a believer in the Lord Jesus Christ. He was

received into church fellowship upon his confession of faith and obedience in June, 1851. His conversion was considered a marvel by those who knew him previously, and his steadfastness in the faith has often since been commented on by those who thought he would never stand.

It may be said that in him was verified the truth that the gospel is the power of God unto salvation to every one that believeth.

He was a regular attendant at the Lord's day meetings until just towards the end, when he became too weak to attend, but he always rejoiced when the brethren met with him to remember the Lord. He never took part in the meetings in consequence of an injury received to his head some years ago, which partly paralysed his tongue, but he was well versed in scripture, and capable of giving good word advice. Having no relations he removed to the home of one of our brethren, where he spent the last few weeks of his life, and passed away in their presence, and was laid to rest surrounded by his brethren and sisters in the Lord, in the sure and certain hope of a glorious resurrection.

Brother May 7.

G. HIGGINS.

**SHREEVE.**—My dear mother departed this life on the 15th April, 1891, and was to rest in the grave until the trump of God shall sound, then she will rise to meet her Lord, whom she has loved with all her heart, mind and strength for 67 years. She landed in the colony in July, 1824, with her beloved husband, who was one of the few brethren who met in a tent at Abraham. She has lived an exemplary life, being devoted to her Lord and Saviour Jesus Christ. Her last wish was that her loved ones should sing at her grave, "Asleep in Jesus." To know her was to love her, so unselfish and so thoughtful of others; in fact, she was a living epistle, seen and read of all men, blessed by her loving daughter.

Williamstown, May 6.

M. WALLER.

## Notes & News in Brief.

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In the West London Tabernacle, in which G. T. Walden preaches, there is a membership of 495.

The *Christian Commonwealth* says: "The tragic story of the death of the Rev. W. C. Banning solemnly illustrates the doom of the prophet, that 'the same thing happeneth to the righteous and the wicked.' In the earthly limits of human destiny it is even so. The differences of that destiny are relegated to another world. There could hardly be found a more devoted servant of God and man than Mr. Banning. Yet anguish of mind through distressing circumstances precipitated into him fatal despair."

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After

the close of the service a gentleman said to me: "Sir, you made a great mistake: that young man was an idiot." Since then I have always been afraid to reprove those who misbehave themselves in chapel lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.

The new edition of the "Baptist Handbook" is characterized by the increasing approximation to completeness of its collections of statistics. In America there are Regular, Free Primitive, Seventh Day, Separate, Six Principle, and General Baptists. Outside the Anglo-Saxon countries the Baptists are a very fertile folk indeed, perhaps the hindmost of all the great denominations, yet they are at least to be found sprinkled about almost everywhere. Even in Papish Mexico there were 127 baptisms in 1891; in Brazil, 90. In all the world there were in 1892, amongst the Baptists, 216,319 baptisms. Of these there were in Europe, 23,251; in Asia, 11,999; in Africa, 570; in America, 179,199; in Australia, 1,320. What is very remarkable is that in heathen India there were in one year 11,999 baptisms, and in Christian Britain and Ireland only 15,188. This does not speak volumes for Baptist progress in Britain. But it must be remembered that in this country many Baptist churches are only so in a nominal degree, for it is increasingly common for people to join Baptist churches without baptism, and often these members and churches fight most fiercely for the sectarian name. The Baptists of the world amounted in 1886 to 3,326,512; in 1889, to 3,786,602; in 1892, to 4,136,152.

**S. S. UNION—ANNUAL MEETING.**—This meeting was held in the Lygon street chapel on Monday evening, 21st May, and was largely attended. Bro. Bryden in the chair. The evening was passed pleasantly and profitably in listening to a splendid programme. The secretary (Bro. Dick) read a very interesting report. The following are the executive officers appointed at the late business meeting:—President, A. E. Hingworth, vice president, Joo Tully, treasurer, Robt. Lyall, secretary, R. J. Dick, assistant sec., H. Black. The prizes won at the late competition were distributed amid great cheering. We regret we have not space to give the names of all the prizetakers. Bro. Jas. McGeezar of Fitzroy Tabernacle took first prize in the senior division of teachers, and Bro. T. H. Parkes of the same school, second prize. Bro. A. R. Benn of Minyip took first prize in the junior division of teachers, and Miss Edith Child of Hawthorn School 2nd prize. Scholars over 18: 1st Prize, Jno McInloch, Elphinstone; 2nd Prize, Mary Gill, Doncaster; 3rd Prize, Harry J. Banks, North Carlton. Doncaster was the premier school, having taken the greatest number of awards.

John McNeill, the famous Scotch evangelist, is expected in the colonies during the present year. He has already sailed for the Cape.

We notice with pleasure that J. D. Farnilton is acting as New Zealand correspondent of the *Apostolic Guide*, an American exchange.

Our American and English exchanges speak in high terms of praise of the Almanac for 1894. It seems to have attracted great attention, not only on account of its general appearance, but upon the story which it pictorially tells.

George W. Childs is no more. He was a successful business man and amassed a large fortune that all regard as honest. Yet this was not his chief distinction. He was a great editor and built up a mighty newspaper, which was a model of high character and cleanness in its class. But even this is not his chief distinction. His chief distinction, as men think of him, was his universal, unflinching benevolence; his philanthropy, which came refreshingly near loving his neighbor as himself. Is this, then, so rare as to be the chief distinction of an otherwise remarkable man? We do not so think; but among men of great fortune and large opportunities for benevolence it is thus rare. It is so rare to find great talent for money-making coupled with this philanthropic spirit that Mr. Childs has been a wonder to many. Why can not other rich men understand that it is more blessed to give than to receive? Mr. Childs' happy life was a demonstration of that. The happiness which his generous giving brought to him was greater even than that which it caused to any of the recipients of his bounty; and when we remember that blessedness is the abiding fruit, rather than the monetary joy produced by any good deed, his blessedness must have been great. May his example inspire other rich men. The time is opportune for them.

## Acknowledgments.

### VICTORIAN RELIEF FUND.

RECEIPTS TO 21ST MAY.

Surrey Hills, per Sis. Cusi, 10/-; Bro and Sis. Lee, Colac, £2; Kyabram, £1; Weddellburn, £5; 1538-street including £5 from W.C.C., per Sis. Zedky, £5 18/- 6d.; Wimmera United F. Fund—Kangas, £7; Laen E. and Minyip 35/-—£8 15/-; Bro J. Ferguson, Fitzroy, 10/-; Corowa and Wahgunyah, £10; Gumbargana, per Sis W. Howard, £1 4/-; A. Brothor, Malvern, £3. Total, £49 18s.

W. C. THURGOOD, Treasurer.

137 Swanston-street, Melbourne.

### RESCUE HOME.

Gratefully received:—Church, Surrey Hills, £1; "Weddellburn," 10/-; H. K. per L., £2; Church Kermandee, North Adelaide, £5 9s. 3d.; Col. Bag, Mrs. Henshaw's Bible Class, do., N. Adelaide, £1 15s. 6d.; Col. Bag, Mrs. Vincent, N. Adelaide, £1 12s.; Church, Newmarket's Bridge, S.A., £1; Col. Card, Mrs Pittman, Roma, Queensland, £3 15s. 6d.; Proceeds of Tea, Dorcas Society, Kaniva, £2; Miss Stevenson, St. Kilda, £1; A Friend, 2/-; Miss L. Porter, Ballarat, 2/6; Church, Stanley Brook, Nelson, N.Z., 14/6; Mrs. Gunning, Ascot Vale, 3/-; Church, Footscray, £1 11s. 6d.; Church, Langhorne's, £1 12d. Mrs. J. E. Davis, Hawthorn, £2 2s. Church, South Yarra, 6/6; Church, Warrnambool, 14/3; Church, Kyabram, 15/-; Col. card, Miss Reddrop, Kyabram, 8/6; Church, Polkemet, £1 2s.; Church, Geelong, £1 18s.; Church, Taradale, 17/-; Church, Heist, £1 18s.; Church, Doncaster, £1 12s. 6d.; Church, St. Kilda, £1 10s.; Church, Mt. Clear, 9/6; Church, Chatham, N. S. W., 12/-; Church, Port Fairy, 12/-; Fernhurst, £1 3s. 9d.; Mr. Johnson, Fernhurst, 10/-; Mr. Alfrey, Fernhurst, 10/-; Church, Milidura, 8/6; Church, North Hobart, Tasmania, £3; Church, Brighton, £2 2s. 3d.; Church, Berwick, £1 12s. 6d.; Church, Kaniva, 15/-; Church, Brighton, £1 11s. 6d.; Church, Cudjoe, Vict., 10/-; Church, Elphinstone, £1; Col. Card, Mr. T. Alderson (jr.), Bet. Bet, 13/6; Congregation, South Pakenham, 6/3; Church, Red Hill, per Mrs. Sheahan, 9/-; Church, New Ground, Tasmania, £1; Church, Alma, S. Australia, £2 5s.; Church, Lismour, 13/6; Mrs. Richardson, per Mr. Maxton, £1; Church, Drummond, £1 1s.; Church, E. Laen and Minyip, £1; Col. Card, Mrs. Wilkin, per Mrs. Henshaw, N. Adelaide, £1.

J. PETERMAN, Alrie Avenue, Armadale, Victoria.

### FOREIGN MISSION FUND.

Collecting Boxes from S. School, Wanganui, N.Z., per E. Furnell, £1 7s. 10d.; Sister C. Stevenson, 10/-.

W. C. THURGOOD, Treas.

### VICTORIAN RELIEF FUND.

Church, Gumbargana, per Sister W. Howard, £1 4s.; Mat. 25, 40, £1.

W. C. CRAIGIE, Treas.

### SUBSCRIPTIONS RECEIVED.

To 21st May, 1894:—L. J. Bagnall, 5s.; Uffindell, 3s.; H. Black, 20/-; W. R. Rowles, 19/6; C. A. Ball, Crosbie, Cairns, 15/-; J. Cork, 10/8; Whiting, Lyall, 10/-; M. Taylor, R. J. Harvey, 9/-; A. E. Kemp, 5s. 6d.; Shaw, Miss Pappin, Jas. Hartley, A. McFarlane, 3s. 6d.; L. E. Warren, L. Martin, A. Bask, S. Lee, Harley, J. Lawrie, W. Bradshaw, Alderson, Coulter, Mrs. Dudley, 5s.; Mrs. T. Shaw, 4s.; Mrs. Henshewhall, 3s. 9d.; Marriage, 2/-; J. Lenham, 1/8.

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