

# THE AUSTRALASIAN CHRISTIAN STANDARD

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## Current Topics.

**I**F CHRIST CAME TO MR. W. T. STEAD.—We cannot think Mr. Stead will object to the manner in which we are introducing his new book, entitled, "If Christ Came To Chicago." He has been shaming whole cities with his striking hypothetical test, and he cannot now object to being tried by his own rule. In his book on Chicago he lays bare to the public gaze some of the most prominent evils connected with the political, social, and religious life of that great city. And we wish at once to say that we do not doubt that most of Mr. Stead's graphic descriptions fall short of the real facts of the case. But at the same time, it is only fair to say that the methods which he adopted to secure his information, would perhaps yield equally painful results as regards nearly any other city of equal population. But however this may be, we have two strong objections to Mr. Stead's book. In the first place we seriously doubt the propriety of publishing such things as he has, and especially in the form he has used. No doubt our street scavengers are a useful class of men, but we do not care to have what they see and handle published in book form to be read in our families. Another objection is that he describes

the evils without indicating any practical remedy, except a few platitudes about reforming everybody and everything. If Mr. Stead had told the people of Chicago just how these reforms could certainly be secured, he would have done a good service for London as well as Chicago. But really, the people of this country at least, find it somewhat difficult to take Mr. Stead seriously. He is experimenting with many things, none of which have proved to be of much practical value up to the present time. Indeed, when we come to consider Mr. Stead's "Civic Church," we cannot help asking, If Christ came to Mr. Stead, what would the great head of the Church say to the man who has invested a church wholly unknown to the New Testament? The fact is, with Mr. Stead's many peculiar notions to answer for, we are inclined to the opinion that if Christ came to him and demanded of him a strict account of his stewardship, the prophet of Mowbray House would have quite enough to do to answer for himself without prying into the affairs of other people. Mr. Stead's highest ideal of a Christian is Mrs. Annie Beasant, who does not believe in Christianity at all. While we respect every man's honest convictions, be they what they may, we respectfully decline to follow the lead of one whose Christian ideals are no higher than those of Mr. Stead. . . . Mr. Stead's volume contains in many things that might be

useful to a detective force, but we seriously question the propriety of circulating such a book for general reading. We say this in all kindness, but we say it with all the emphasis we can command.—*Christian Commonwealth.*

## PURSUING AN ADVANTAGE IN THE REAR.—

A Greek general, when asked why he was retreating so fast, replied, "I am pursuing an advantage which is behind." This reply is full of practical wisdom. But in these days of straightforward progress there is little disposition on the part of the world's great leaders to pursue an advantage in the rear. We have not yet learned that legitimate progress is probably never in straight lines, and seldom, if ever, directly towards the front. And it would be well for Christians, at least, if they could come to understand this important fact. The present progress of the churches is undoubtedly largely abnormal, and while this remains true of them, it is impossible to reasonably hope that any work commensurate with the needs of the hour will be accomplished. What, then, must be done? We think the true policy is to sound a retreat, and pursue an advantage which will unquestionably be found in a backward movement. We must go back to at least three things. (1) We must go back to the *Personal Christ*. This will give us the true faith. (2) We must go

back to the *inspired Apostles*. This will give us the true Gospel in its facts, commands, and promises. (3) We must go back to the *New Testament Church*. This will give us the true Socialism, or the life that is needed to practically exemplify the Christianity of Christ. Surely no one can doubt that there are untold advantages in these things. They certainly represent the high Christian ideal. And yet, if this is ever realised, it is evident we must turn our faces toward the rear instead of towards the front. We need to cross over the Black Sea of Apostasy, into which the muddy stream of Church history empties, and continue our backward movement until we reach the unaltered fountain of our holy religion. This will bring us face to face with an advantage which cannot be overestimated. Are the churches brave enough to take up their line of march in this direction? If so, then there is hope that the Church of the future will be all that could be desired. There should be no hesitancy to begin this decisive movement. The time is propitious. Everywhere there are signs of dissatisfaction with the present state of things. We cannot legitimately and successfully go forward; why not pursue the advantage which lies behind? In other things we often pursue precisely this course. If we find our education has been started fundamentally wrong it is generally wise to go back to the beginning and start again. We are not unmindful of the fact that it is hard to unlearn, so to speak, what has already been accepted as true; but in all such cases as require us to do this, the heroic treatment is the only one that will certainly succeed. It will require courage and personal sacrifice on the part of Christians in order to faithfully carry out our suggestion, but the only hope that we now have in the ultimate triumph of Christianity is in earnestly pursuing an advantage to be found only in the rear.—*Christian Commonwealth*.

**HOPEFUL TENDENCY.**—Many of the leading addresses at the May meetings have had a somewhat different ring from the majority of those delivered during the past five years. The addresses this year have appealed to the Scriptures to solve the problems, under consideration; and this appeal has made it evident to every

thoughtful, candid Christian, that the Gospel is the only perfectly trustworthy instrumentality by which sin can be conquered, and the Church, as it is described in the New Testament is the only organisation that can meet the social needs of the hour. Other instrumentalities and other organisations may do something in the directions indicated, but the only certain help must come from a return to a pure, simple Gospel and the primitive Church. There was a clearing in the presidential address before the Baptist Union which ought to be echoed throughout the whole land. Mr. Short was comprehensive enough to meet the demands of any consistent charity, but he was withal and emphatically definite as to principles and aims. In brief, his deliverance was a plea for a Scriptural presentation of Christianity in its faith, organisation, and life. This is a hopeful sign, and as others have spoken in much the same strain, we cannot doubt that an important reaction has begun which will probably deliver us from the thin sentimentalisms and flabby socialisms which have filled the air for the past few years. We are glad to believe that some at least are looking back to Christ and His Apostles.—*Christian Commonwealth*.

THE AUSTRALASIAN

## Christian Standard.

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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 10th, and Victoria, by the 15th of each month. The addresses of these brethren will be found in their various departments at the end.

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PLACE, PURITY, UNITY, LEAVE POWER.

### A MIRACLE PERVERTED.



AMONG the many beautiful narratives in the gospels, there is not one perhaps more interesting or pregnant with instruction than the case of the curing of the man born blind (John 9). Whether we consider the nature of the blessing sought, viz., sight, or the means used in bestowing it—an anointing with clay and a wash in the pool of Siloam; or the immediate result—perfect vision—or finally, the ultimate consequences—the man's expulsion from the synagogue and reception by Jesus—we are equally impressed by the incident as on the one hand exhibiting some peculiar phases of human nature, and on the other the condescension, wisdom, power, and beneficence of our blessed Master. But it is not so much to the *teaching* as to a *perfection* of this miracle that we now wish to draw the reader's attention. There is no blessing of nature or providence so valuable—there is no teaching of Scripture so clear—no statement so explicit, or command so emphatic that folly has not abused, darkness obscured, or error evaded; nor, in the absurd and fantastic spiritualizing of the day, is there probably a miracle in the New Testament that has not been perverted or distorted to inculcate some error or other. To pour the poison of error through the water courses of revealed truth is quite an old trick of the Father of Lies, and though old enough is by no means worn out, for thousands of simple minded honest folk are daily under the stupefying and deadly influence of spiritual poison thus conveyed. There is something wondrously plausible and deceptive in even an unscriptural doctrine when ingeniously interwoven with and illustrated by a

Scriptural narrative. Now one reason why so many are deceived in this way is because they do not distinguish between an *illustration* and a *proof*, and conclude that if a thing is *illustrated* by Scripture it must necessarily be *proved* by Scripture. The proper object of an illustration is simply to illuminate the subject in hand—to make it *clear* or *plain* to the mind: it does not show the truth of the doctrine taught, but merely shows in the plainest manner what it *means* or what it *is*. A proof, on the other hand, is not intended to show the speaker's meaning, but to show that he is speaking *the truth* on the matter before him. Now while a man can never *prove* an erroneous doctrine by Scripture, it is quite possible for him to *illustrate* it by that means, and it is just here where a *dangerous mistake* is often made.

Because an ingenious writer or speaker clearly illustrates his doctrine by some scriptural narrative, multitudes of the unthoughtful straightway conclude that what is *so clear* must be *true*—that because the pipes are of transparent glass, the water must of necessity come from the crystal sea of truth. In a word, they think that because the *illustration* is scriptural, the doctrine illustrated must be scriptural too; not perceiving that scriptural facts may be used to illustrate antiscritptural teaching, as poisoned waters may flow in golden channels. Whenever, then, we observe any scriptural fact or narrative, used in connection with any particular doctrine, we must ask ourselves the question, Is this a *proof* or is it merely an *illustration*? Was it the divine intention that this fact should *teach* this doctrine, or is the speaker merely taking advantage of a natural analogy to make his meaning clear? Did the writer have this doctrine, or principle underlying it, in his mind when he wrote this narrative? If in view of

these questions we must answer No; then however clever as an *illustration* it may be, yet as a *proof* of the doctrine it goes for nothing; it is worth no more than one of the "old wives' fables." No small amount of the "spiritualizing" so popular in some quarters, might be more appropriately termed *ridiculing*, for it has led men to think that the Bible has no definite meaning whatever, but signifies anything or everything, just as the folly, the ingenuity, or perversity of man may dictate. The miracle in John 9 affords a striking example of this perversion of a scriptural narrative to sustain an unscriptural doctrine. We will state the doctrine in the language of the late C. H. Spurgeon. Says he in one of his sermons, "*We are every one of us by nature born blind to spiritual things, we are not capable of perceiving God, not capable of perceiving the gospel of His Son, not capable of understanding the way of salvation by faith in such a practical way as to be saved by it.*" In this extract it is affirmed as plainly as language can express the thought that men universally are in absolute spiritual blindness by nature and birth, and consequently, no matter how great the light, cannot see till some direct, internal and supernatural operation is performed upon man's spiritual optics, corresponding to the miracle wrought on the man born blind. In their use of this case the advocates of this theory remind us that the man's blindness did not arise from the *want of light*, nor some *accidental injury* to the eye, but that it was of nature—he was *born blind*, hence though human remedies might have availed in the former case, they could not in the latter (physical birth-blindness is cured now, however, though it was not then). Just so it is affirmed of man's spiritual blindness, as it comes not of accident but of birth, no remedies can benefit save an *innate*

exercise of divine power upon the faculty of mental vision. To this we earnestly object, for, in the first place, it *renders the Bible, preaching the gospel, and religious literature to a great extent useless and absurd.* Every ray of true spiritual light in the world is derived more or less directly from the Bible. It is the sun of our moral and spiritual system. But of what use is all the light in the universe to the man who has no faculty of vision? Of what value, then, can the Bible be to man if it finds him with eyes sealed to its light, and ears deaf to its harmonies? What would we say if we were introduced into a world filled with light, and where it was indispensable to happiness and even life, that its inhabitants should be able to see, but into which every solitary individual was born stone blind, and with no power of themselves to obtain sight? What would we think of the maker of such a world? especially as having the power to give the needed vision to all, bestows it (according to this theory), on perhaps one in a thousand? And yet the monstrous misrepresentation of the work and character of God has been strenuously advocated as one of the "doctrines of grace." If men are thus blind, and totally without understanding, then we might as well reason with a madman or idiot, describe sensation or feeling to a block of wood, discourse of music and sounds to the deaf, exhibit a treatise on the harmonics of color to the sightless eyeballs of the physically blind as preach the gospel to the unawakened. A theory then which renders the preaching of the cross, on the part of those who preach it, and on the part of Him who commanded it to be preached, to emphatically "*escholism*," is surely as unworthy the credence of common sense as it is unauthorised by the word of God. In the *usual* phrase, if man are *born blind*—absolutely unable to see spiritual things then *God cannot condemn them*

for not seeing. To condemn a man for not walking who was born without legs, or for not breathing, born without lungs, would be equally righteous and reasonable! That man "loved darkness rather than light" is mentioned by Christ as a fearfully condemnatory fact (John 3: 19), but if men are absolutely blind spiritually, how can this be? Is daylight any better than darkness to a man who cannot see? Jesus says of the wicked that they "hate the light;" but if men are blind this is incomprehensible, for it is impossible to make a birth-blind man even understand what light is. How can he love or hate that of which he can have no conception? Again, God will condemn those who do not believe the gospel (Mark 16: 16); but how can they believe or disbelieve that which they can no more understand (according to this theory) than one physically blind can appreciate colors? To illustrate: I am totally ignorant of the Chinese language. If now some one presented a proposition to me in that tongue, true or false, could I either believe or disbelieve it? Certainly not; and would it not be worst of tyranny and injustice to condemn me for not doing an impossibility? If, then, men are to blind by nature as to be unable to see the truth in Christ, or understand and believe the gospel as to as to be saved thereby, how can God condemn them for not so doing? But He will condemn the unbelieving, and still be just; but the concession of His justice in this case necessarily implies man's ability, and consequently responsibility. Again, Christ commands that the gospel be proclaimed to every creature (Mark 16: 16; Matt. 28: 19). When a herald is sent to make a proclamation, does not that act presuppose that those to whom it is made can hear? Are lamps lit for those who cannot see? But further: if some men are blind spiritually (which we admit) they are themselves responsible for the fact. Christ de-

clared of certain men in his day that they had themselves closed their eyes, and stupefied their hearts, lest they should see and understand the truth (Matt. 13: 15). Could they close eyes which had never been open, and stupefy hearts which had never been capable of understanding? But further yet, Paul (2 Cor. 4: 4) informs us that Satan has blinded the eyes of the men of this world, &c. But if men are by nature and birth totally blind, must not the devil be as great a fool as he is scoundrel, to attempt so unnecessary, useless, and indeed impossible an operation as to take sight from the blind and hearing from the deaf? And finally, when God opens the eyes of those spiritually blind, He does it not by some mysterious internal and miraculous operation, but by means of one human being operating upon another according to the ordinary and established laws of mind. Hence, Paul was sent to open the eyes of the Gentiles (Acts 26: 17). This he did by so holding the gospel mirror, that the fervid rays of the sun of righteousness in all their glory falling full upon the face of the slumbering sinner, startled him into wakefulness; to perceive the light, and to love and walk in it if he would. Our conclusion then, in the light of all the facts, is that men blind themselves, that Satan (with their co-operation) blinds them; and sometimes in judgment God blinds them, either (a) by withdrawing the light they have not used, or (b) under the operation of a purely natural law, by taking away their power to appreciate the privilege they have abused (Matt. 13: 10-17). If then any remain in darkness, it is not because they were born blind and cannot see in the presence of gospel light, but primarily because they will not use their eyes aright, either by refusing to open them, or refusing to look at the object presented—the Lord Jesus Christ, or looking with such indifference as not to perceive its real nature and character. G.H.M.

## Editorial Notes.

F. O. Dunn.—The senior editor of the STANDARD is absent in Queensland on business, which may account for any short comings in this number of the paper. He will straighten us up when he returns.

Prohibition.—We are glad to think that the cause of temperance is gradually though surely growing, at all events the sentiment of those who are pleading the cause of temperance is growing not only bigger but better. We were at one of Mr. Isitt's meetings the other night, and his special theme was Prohibition, and when he said that he was with the liquor traffic like the Irishman who murdered his mother-in-law, and who was not content with killing the old woman, but wanted her buried twelve feet under ground face downward, so that if she came to life and commenced to scratch she would go further down, the vast audience cheered him for the space of five minutes. Now that's our idea of temperance. The manufacture and sale of liquor is a crime that should be prohibited and punished like other crimes. Certainly we never heard a more powerful champion of prohibition than Mr. Isitt. Not mere frothy sentiment and noise, but real hard facts. We were pleased to see a large number of our brethren in the audience.

God is Love.—An old farmer in putting up a weather cock on his house had painted painted on it the words, "God is love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Yes," he said, "and I mean by it, that God is love, which ever way the wind blows." That old farmer was a Christian philosopher, whether he knew it or not. Now the facts are that most everybody believes this theoretically, and profoundly believe it when the wind blows the right way, but when it whistles around and just blows a fair blizzard in the wrong direction, it is mighty hard some times to see that "God is love which ever way the wind blows." We met a brother the other day who has been out of work the most of the time for the past two or three years, during which time his family has more than once wanted bread. We tried to preach this great truth to this unfortunate brother, but found it difficult to get him to see it. This truth can only be grasped by looking at life as a whole. If we try to apply the principle to individual circumstances in life we may not see it, but if we will take our places on the hill top of faith and look at life in its completeness, we can not fail to see that God is love which ever way the wind blows.

The Mayor.—A volume of our readers may know we are not enthusiastic supporters

of the woman's franchise movement, not because we want to deny anybody their rights especially, but because we doubt whether this would materially alter or improve the condition of things. It is not fair just yet to judge the question by the results in New Zealand, but as far as it has gone the good effects are at least doubtful. The New Zealand correspondent of the *Age* in a recent letter says: "It has been demonstrated beyond all possibility of doubt that the experiment of having women as mayors is a huge failure. Mrs. Yates's proceedings in the mayoral chair of Onehunga have become a laughing stock, and it will be a good thing when her term of office comes to an end. Upon meeting nights crowds go out by train from Auckland to see the fun, and the proceedings have become so disorderly that Mrs. Yates has had to summon the police to clear the council chamber, and to turn the key in the door after locking the public out. The passages at arms between the mayors and some of her councillors are frequent and far from elevating in tone or manners, and Mrs. Yates has become far too dictatorial for anybody to put up with her in her mayoral capacity. In fact, the whole thing is a farce, and Onehunga's experience of the past few months shows that a woman is entirely out of her place when she assumes an office altogether unsuited to her sex. If this new departure extended, there is little doubt that men would lose the respect and consideration which they have for women generally. At all events it is a matter of public comment that ever since the agitation for women's suffrage it has been noticeable that on tram cars and other public conveyances men are not nearly so ready and willing to give up their seats to women passengers, and they have now to stand where formerly they would have been immediately vacated for their comfort and convenience." This speaks for itself.

**H. O. SMITH.**—We had a visit from Bro and Sis Smith on their way back from N. S. Wales to South Australia. They had very little time to stay in Melbourne. Bro S was pleased to spend a Lord's day in Melbourne, but could not comply with the request for want of time.

**Herbert Langford.**—This brother and Mrs. Langford, from Spring Grove, New Zealand, have just been paying a brief visit to Melbourne, and they report the church in their neighborhood in a flourishing condition under the labors of our old friend Edward Lewis.

**The Rescue Home.**—Our readers will be interested to know the result of the late church collections. About 54 churches took up collections, which is extremely satisfactory. Besides paying all current expenses the deficit, which had reached nearly £30, has been reduced to about £10

so that it will be seen that the future is entirely unprovided for. The Home still needs constant supplies. Provisions, clothing, firing, &c. may be forwarded on any Victorian Railway free, if addressed to J. Pittman, Rescue Home, Toorak Station.

**Extremes.**—It is quite evident that many of the friends of temperance think that Mr. Lutt goes to the extreme in his temperance utterances, as the following from the *Standard* shows:—"Whether the Rev. T. M. Lutt's campaign so far comes up to his expectations or not, it has been an undoubted success. He finds that the people of South Australia and Victoria are not quite up to the prohibition mark, as compared with their brethren in New Zealand, and perhaps he may feel a little disappointment thereat. But with Mr. Lutt disappointment does not mean discouragement. It acts upon him as a stimulus, and spurs him on to further efforts. His convictions are of the strongest, and he acts up to them. For this we respect him, though we cannot ourselves go as far as he goes, and we think he ought to respect the convictions of men who are obliged to step short of his own conclusions. For instance, he would turn every man out of the Church who is not a teetotaler, and even the grape and barley growers, whose produce is made into intoxicating drink. This we have from his own lips. Now, the only ground for turning a man out of the visible Church of Christ is that he does not belong to it. Mr. Lutt's contention, therefore, must be that no one but a total abstainer can be a Christian. If this is true now, it was always true, and our Church will have to revise her old records, and strike out from the roll of her departed saints a host of honored names; for myriads of those whom we have supposed to be singing among the seraphim, must have been howling in very different company all the while. Restricting, or even prohibiting, the drink traffic is one thing, and a tremendous excommunicatory anathema such as this is another. 'You ought to help us against the liquor traffic,' Mr. Lutt says. 'Most certainly,' we reply. 'You ought to be a total abstainer yourself,' he continues. 'Yes, that is our own conviction.' 'Then you ought to turn everybody out of the Church who is not of that opinion.' 'Not so,' we reply. 'We are bound to act up to our own conviction, but we have no right to compel everybody else to accept our opinion as a law binding upon all mankind.' And this is the point where Mr. Lutt shoots ahead of us." We have rather strong convictions on the temperance question, but we confess, if Mr. Lutt used the language attributed to him, we can't quite go with him.

**Temperance Progress.**—I. D. Power, writing to the *Christian Advocate*, says: "Come in thirty years, it is said, the people

of the United States drink the full value of all their property. Three millions of wage earners walk our streets with idle and empty hands, while one thousand millions of the people's gold goes yearly to satisfy the ram king. Eighteen thousand men marched through the streets of Chicago, bearing the banner inscribed "Our Children Cry for Bread," paraded to a grove, settled down to a picnic, and drank 1,000 kegs of beer. Two hundred and fifty thousand saloons are busy in this Christian land, and the woe of women and the want of little children appeal for mercy, as fathers and husbands, and brothers, and sons crowd the way to the gutter, the alm-house, the jail, and the pauper's field—sacrifices on the altar of this bloody Moloch. Silver equates the people from sea to sea, though the entire sum coined into money is less than five hundred millions, while the liquor bill of the nation is a thousand millions. Tariff reform society from base to summit, though the entire rescue from this source is less than three hundred millions, while the nation's drink bill is one thousand millions! Pennington, old soldiers to relieve suffering is a live question with all parties, though the full sum paid this cause is one hundred and sixty millions, while the liquor bill, which creates endless misery and want, is a thousand millions! More than war, famine and pestilence combined, says Mr. Gladstone, intoxicating drink cost the nations. This, then, is the dominant question." We are constantly being reminded that too much is being said on the question of temperance, but really, when one reads the foregoing, it seems that not half enough is being said. Let every man who loves humanity to see the watch to do all in his power to check this giant evil.

**Learning To Love.**—A little girl was once asked why it was that her father loved her so much. After some little thought she replied that it was, because she loved her father. Now, the fact is that a great many people are not loved because they don't love others, and they don't love others because they have never learned how. The fact is that we learn to love by loving. "It grows by practice. Like everything else, it gathers strength through exercise. The more we keep at it, the easier and more natural it becomes. We can form the habit of looking at people with love, thinking about them with love, speaking to them in love, and acting towards them lovingly. Our deeds will react upon our thoughts, and our thoughts and feelings will prompt to action. So we may become steeped in love. It will radiate from us as the light from the lamps. We shall be charged with it as the battery is with electricity, and power will go out from us. So instead of crying 'Oh, for more love!' let us lay more stress upon the practice. If we continually use what we have, it will increase."

## Biblical Criticism.

### J. J. HALEY ON THE KENOSIS.

J. W. MCGAHEY.

† IN the *Quarterly* article which I am reviewing, Bro. Haley is careful to distinguish between the effect of the new criticism on our ideas of the supernatural in the Old Testament, and its effect on the supernatural in the person of Christ. In regard to the former, he profoundly and answers a final question in the following terms: "In what way does the new order of succession of the prophets and the law affect the supernatural element in the revelation of the Old Testament? It takes away the *magic*, but not the *miracle*, from these ancient histories of God's people" (p. 13).

We should like to be informed as to the particular parts of "these ancient histories of God's people," which he considers *magic*. Magic consists in performing wonders by a pretense of supernatural power; while miracle is an actual exhibition of supernatural power. Now will Bro. Haley point out distinctly some portions of the *magic* in "these ancient histories of God's people," which criticism takes away; and then mention a few of the miracles which it leaves? Will he also tell us how we may distinguish between that which is magical and that which is miraculous, so that, as we read the Old Testament hereafter, we may distinguish that part which proceeded from the devil (the author of magical arts) from that which came from God?

He proceeds in the same strain as follows: "It is the claim set up for artificial and magical processes, at once unnatural and improbable, and revolting to common sense, and out of harmony with universal analogy, that provokes scepticism, and leads to the rejection of genuine miraculous phenomena."

"This all sounds as if it meant a good deal, as Joseph Parker would say; but if it does I cannot see it. I am sure that if any man has set up a claim for "processes" that are artificial, magical, unnatural, improbable, revolting to common sense, and out of harmony analogy, and provocative of scepticism, he ought to be ashamed of himself, and he ought to take it down at once. But what claim is it that this bad fellow has set up, next, I think, belong to the "magic" in "these ancient histories of God's people"; so we shall wait in hope of hearing more about it when some of this magic shall have been pointed out. But a still more serious question arises.

Our author says, "The most important

element in this critical controversy is the maintenance and vindication of the *supernatural in the person of Christ*" (p. 14).

Unquestionably this is true, and that which makes this the most important element is the fact that this critical controversy, as respects one side of it, has the effect of not only charging magic on "these ancient histories of God's people," but also of throwing doubt on the supernatural knowledge of Jesus. It has this last effect by assuming that he did not know some things which he affirms, thus leaving us in doubt as to how many other things of which he speaks the same is true. To illustrate, see another saying our essayist: "Was he omnipotent as a man? If not, why is it needful to believe that he was omnipotent? If, according to his own distinct admission, he did not know all the future, why is it necessary to assume that he knew all in the past?"

How did Bro. Haley find out that Jesus was not omnipotent? Did he not exercise divine power? Did he ever try to do anything in the physical world, and make a failure? Did he ever say that there was something that he could not do? Do tell us something that he could not have done if he had had occasion to do it. To say that he was not omnipotent is a daring piece of presumption, or a very surprising piece of carelessness. Take it back.

But how does he know that Jesus did not know all the future? He knew and foretold so much of it, that we should have been compelled to believe that he knew it all, if he had not mentioned one thing which he did not know. Consequently, we are logically bound to limit our assertions as to what he did not know to that one thing. It was the exact time of his second coming. He knew all about it except the time of it; and it is a profound mystery to us, why he did not know the time, when he spoke of all other details with the utmost precision, even telling precisely what men and women would be doing on the earth when he comes. In regard to the past, he spoke as he did in regard to the future. He spoke of so many things as matters of knowledge, even of his own existence before Abraham was, that we have no ground on which to assert that there was anything in the past which he did not know. Such ground could be found in only two circumstances, either in his own assertion of his ignorance of something, or our discovery that he affirmed something to be true that is not true. This last is what Bro. Haley's teachers affirm. They affirm that his assertions about the authorship of certain Old Testament books, Deuteronomy among them, and about the actual occurrence of certain facts therein recorded, are now known to be untrue, and this doctrine of the *kenosis*, or the limitation of the knowledge of Jesus, has been manufactured

out of one of Paul's remarks, in order to account for such assertions on his part. Hear Bro. Haley himself on this point: "Referring to the Kenotic theory of the Redeemer's person, which conservative critics believe to have been invented by the Radicals to break the force of our Lord's testimony to the traditional view of the Old Testament, we may readily accept the assurance that this view is in no sense derogatory to the peculiar glory of the Saviour" (p. 14).

Let us see what this theory is, and then we can better judge whether it is "derogatory to the peculiar glory of the Saviour." For the benefit of such readers as are not posted in the new critical vocabulary, let me say that this doctrine has been elaborated from the expression "emptied himself," taking the form of a servant, being made in the likeness of man," etc. (Phil. 2, 6, 7). The Greek word for "emptied," is *kenos*, and *kenosis* is a noun derived from it, which means *emptying*. The theory is, that in emptying himself our Lord left supernatural knowledge behind him, so that he had, to learn all that he knew in this world, as other men do. Now it is of this theory that Bro. Haley has received assurance that it is "in no sense derogatory to the peculiar glory of the Saviour."

I do not know what he regards as the "peculiar glory of the Saviour"; but I know very well that this theory does rob the Saviour of supernatural knowledge, and therefore, that it needs injuriously "the supernatural in the person of Jesus." It was invented, he says, to "break the force of our Lord's testimony to the traditional view of the Old Testament"; and it does break it with every man who is incautious enough to accept it. Bro. Haley shows plainly that he does accept it in his conclusion, whatever view of the doctrine itself he says: "Whatever the true significance of the *kenosis* may be, our divine Lord did not come forth as an authority on such external matters as literary criticism, but he came as the revelation of God, the light of the spiritual world, and the Saviour of men" (p. 13). The denial that he came forth as an authority on such external matters as literary criticism, means only that he is not as an authority on the authorship of the Pentateuch and such questions; but he has spoken on these questions as plainly as man can speak; and if he is not "an authority" on them, we should like to know on what he is an authority. If he has used words without knowledge on this subject, how can we be sure that he uses words with knowledge on other matters?

I think that those who have followed this review can now see very plainly the truth of what I said in the outset, that in the writer's attempt to vindicate "the supernatural in Christianity," he has cut off the limb on which he took his stand, between his feet and the tree. He goes down; but thank God, the supernatural does not go down with him and his false theory. No man who takes his stand on the *kenosis* theory of the Old Testament can vindicate the supernatural in the New American Christian Standard.

## Christian Evidence,

&c., &c.

BY CHAS. WATTS.

THE KINGDOM OF GOD.—The prophet Daniel it was who was favoured with a revelation of the appearing of the Christ and the setting up of His Kingdom. In the chapter which formed our O.T. lesson this morning, Daniel 2nd, and the 44th verse, we read: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Which kings? The answer to this question constitutes a most remarkable verification of Scripture prophecy, and supplies an evidence of Divine Inspiration of the Bible which no candid mind could resist.

Nebuchadnezzar the Babylonian king had a vision which disturbed his spirit and drove away sleep. The wise men were sent for to "tell the interpretation of the thing," and they came, as they had often done before, quite prepared to sustain their high reputation. Addressing the king in Syriac, they said: "O king live for ever, tell thy servants the dream, and we will show the interpretation." But, unfortunately, the king couldn't tell the dream. It had vanished from his memory and he constituted it a test of the genuineness of his magicians that they would first recall the dream to him and then declare the interpretation. To those living by imposition and fraud this was rather a severe test, but to Daniel it was as easy to tell the dream as to give the interpretation. Nebuchadnezzar saw a great image whose brightness was excellent and the form thereof terrible. It had a head of gold, breast and arms of silver, body of brass, and legs, feet and toes of iron. The image, Daniel informed the kings, was *four* kingdoms that would arise represented by the gold, silver, brass and iron. These would be universal monarchies and would "bear rule over all the earth." He further informed the king that he was "the head of gold," so that his interpretation was free from all ambiguity. Now as a matter of fact there were just

### FOUR UNIVERSAL MONARCHIES.

When Belshazzar held high revel with a thousand of his lords, the

doom that had been recorded by "the hand upon the wall" overtook him, and "on that night he was slain" by the armies of Cyrus the Mede, and the *second* kingdom bore rule over all the earth. Later Darius III. suffered hopeless defeat at the hands of the young and fiery Alexander the Great, who conquered the world and then sat down and wept because there was no other world to subdue. But at the early age of 32 years this brilliant conqueror died in a drinking-bout, and his kingdom crumbled to decay. The Greco-Macedonian, or kingdom of brass, passed away. Then came the fourth, the Roman, or iron kingdom, under the great triumvirate. Commencing 31 B.C., it continued 500 years, ending 476 A.D. This kingdom was not followed by a *fifth* universal monarchy, but split itself into dependencies represented by the ten toes of the image, or by the ten horns of Daniel's vision (see chap. 7, verse 24). Now it was

### IN THE DAYS OF THESE KINGS

that the God of heaven was to set up a kingdom. Doubtless it was from this explicit statement, and the "seventy weeks" of chap. 9, verse 25, that the Jews—and indeed all other nations—looked forward to the advent of some great one about the time that Jesus was born. Hence John the Immerser sent unto Jesus from the prison, when he heard of His wonderful works, and asked: "Art thou the coming one or look we for another?" And when the people listened to His teaching and saw His miracles, they said: "This is of a truth that prophet that should come into the world." And so widely was the Septuagint version of the Hebrew Scriptures read throughout the Roman Empire, that the expectation of "a coming one" was general. Thus Suetonius in the life of Vespasian says that "an ancient and constant tradition has obtained throughout all the East that in the *fatalis* it was decreed that about this time some who would come from Judæa would obtain the dominion of the world." *Cornelius Tacitus* speaks to the same effect when referring to the prodigies which preceded the destruction of Jerusalem. He says that "many understood them as forerunners of that extraordinary person whom the ancient books of the priests did foretell should come about that time from Judæa and obtain dominion." Now it was "in the days of these

kings," and in strict harmony with Daniel's prediction, that John the Immerser came among the people preaching: "Repent for the reign of heaven has approached." And at the same time Jesus suddenly threw off the carpenter's mask that hid his greatness, and having demanded immersion at the hands of John, and received the seal of the Father's approval (Matt. 3: 13-16), he publicly proclaimed the same truth: "Repent for the reign of heaven has approached." But when we remember that Jesus spent His whole life in poverty, and ended it by the death of a malefactor, we are constrained to ask, What was

### THE PECULIAR NATURE

of this kingdom? And in answer to this pertinent query we quote His own words from John 18: 36: "My kingdom is not of this world; if My kingdom were of this world then would my subjects fight!" Of course they would, all earthly kingdoms originate and continue by fighting. Cyrus, Alexander, Cæsar, founded theirs by the sword. Even our boasted British Empire, compared with which that of Alexander was a petty state, had the same origin, is perpetuated by the same means, and will have the same end. But Christ's kingdom began and continues by love, and Paul tells us it is: "Righteousness, peace and joy in the Holy Spirit." This is why our Lord so specifically stated that "The kingdom of God cometh not with outward show . . . for behold the kingdom of God is within you."

This explains a peculiar expression found in our lesson (Daniel 2: 45), viz., that the image (world monarchies) would be destroyed by "a stone cut out of the mountain without hands," i.e., that this new kingdom would rise without human aid. What a marvellous prediction! And as we gaze upon the helpless Babe in the manger, as we look upon the humble carpenter following His daily avocation, as we listen to the gentle teaching of "the Prince of Peace," or hear His dying groans upon the cross, and then remember that He lives and reigns in the hearts of millions of subjects, we see its literal fulfilment.

But if Christ's kingdom is not of this world and He yet reigns over the minds, hearts and wills of mankind

### WHERE IS HIS THRONE?

When and where was He crowned? This is clearly answered by Peter in Acts 2: 30-32. "Therefore being a

\* Lord's Day morning address delivered in the Tabernacle, London

prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up the Christ to sit on His throne. He seeing this before spoke of the resurrection of Christ. . . . Therefore being by the right hand of God exalted. . . . God hath made that same Jesus whom ye have crucified both Lord and Christ." And again the same speaker tells us (5: 31), "Him did God exalt with His right hand a Prince and a Saviour."

Now that this kingdom is a veritable institution there is no doubt, for Christ likens it to a building that must be entered ere we can be saved. Thus in John 10: 9 He says: "I am the door; by Me if any man enter in he shall be saved." And this reminds us of that striking promise vouchsafed to Peter (Matt. 16: 19), "I will give unto thee

#### THE KEYS OF THE KINGDOM

of heaven. "Keys," mark, not "key." These words lead us to expect that on, at least, two occasions Peter officiated in some peculiar way. And we find this clearly borne out. On the day of Pentecost when a multitude of Jews were pricked to the heart and wished to be saved, it was Peter's words that unlocked the kingdom of God to the enquirers and allowed them to enter into rest. "Repent and be immersed every one of you in the name of Christ Jesus for the remission of your sins, and ye shall receive the Holy Spirit as a gift." And, again, when the household of Cornelius (Acts 10) were to be admitted to the privileges of pardon, Peter's voice unlocked the kingdom. These were the first-fruits of the *Gentiles*. The Apostle Paul referring to his entrance into this kingdom, says in Colossians 1: 12, 13, "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

And this leads us to note the imperative

#### CONDITION OF MEMBERSHIP

in this kingdom. In Matt. 18: 1, we have a record of what is perhaps the most touchingly beautiful incident in connection with our Lord's life. "At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of

heaven? and Jesus called a little child unto Him, and set him in the midst of them. And said, Verily I say unto you, Except ye turn and become as little children ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Well might our Lord say: "My kingdom is not of this world." Surely such teaching was diametrically opposed to all that this world taught. Men are naturally proud, selfish, overbearing and distrustful, and Jesus says that if they would share the blessings of His kingdom they must become humble, unselfish, teachable, obedient and trustful—they must, in fact, be "born again." "Except a man be born of water and the Spirit he cannot see the kingdom of God." These men to whom He spake were His disciples, and yet alas! they were selfish aspirants after pre-eminence, and were "joined to 'turn' from this condition of things. And we too though in the kingdom may have much that we will need to 'turn' from. Christ plainly says that "the unrighteous shall not inherit the kingdom of God."

Let us for a moment glance back. Is it conceivable that Daniel could, unaided, foretell such a condition of things as now obtains? In the first place, how was he possibly to know there would be just *four* universal monarchies dating from the then existing kingdom? That had lasted about 1400 years and seemed so firmly set that the soldiers laughed at their enemies from the walls. And how was he to know, without supernatural aid, that the *fourth* kingdom would not be followed by a fifth? And then to predict that Messiah the Prince—the expected king, would be "cut off but not for himself," and yet would "set up a kingdom that would never be destroyed!" Of course to us this is all very plain, but to those to whom the prophet spoke 600 years before the Christ was born it must have sounded strangely absurd. Is it so to us? Nay is it not rather clear and lucid even to its minute details?

If the God of heaven did *not* set up a kingdom in the days of those kings the prediction has signally failed, for those kings are all crumbled to dust, and their kingdoms long long since hopelessly obliterated. There will never again be a universal monarchy. Never, at least, until the kingdoms of this world be-

come the kingdoms of our God and His Christ. And this can only be brought about by

THE UNITY OF THE LORD'S PEOPLE.  
"That they may all be *one* that the world may believe that thou hast sent me." Oh that sectarianism were for ever put away, and men, holding to the "one Lord, one faith, and one baptism," will "strive together for the faith of the gospel." Then men will *turn* from all self-seeking, each will "esteem others better than themselves," and righteousness, peace and joy will reign in every heart.

## Hearth and Home.

BY A. H. BRYANT.

"I WILL BOTH LAY ME DOWN IN PEACE, AND SLEEP."

PSALM 4: 8.

BY MRS. C. E. HILLS.

I lay me down in peace,  
When evening shadows creep,  
And, trusting God to keep me safe,  
I sweetly sleep.

His promises I keep  
My pillow soft to be,  
And through the dark and lonely hours  
He guardeth me.

Dangers affright me not,  
No evil cometh near;  
Safe folded in His loving arms,  
I know not fear.

The cares of day depart,  
And leave my spirit free  
To soar aloft on wings of prayer  
My Lord to see.

Or if I waketh be,  
And longing for the light,  
He giveth to my waiting heart  
Songs in the night.

At morn when I awake,  
His hand sustains me still,  
And girds my soul with strength anew  
To do His will.

THAT OLD GREEN DRESS.

"Miss Mershon, can not you manage, in some way, to get rid of Gertrude Montford? We do so dislike to mingle with servant girls, and I, for one, feel that our class has undergone a complete change since that plain, homely girl came into it—spoiled, in fact; don't you think so, girls?"

Said to relate, Bertha Mason voiced the sentiment of almost the entire class.

"Why, girls, what would you have me to do?" asked Miss Mershon, in great surprise. "Not tell the poor girl we do not want her, I hope. Surely you do not mean that?"

"Not exactly; but couldn't you speak to Mr. Wayland, and explain matters to him, and ask him to put her in another class? There are mixed classes in the school, you know, Miss Mershon, while we are all of one set, and were so comfortable and happy till that horrid creature came! Besides, mamma doesn't like it, and papa says he thinks it is just as well to keep within our own circle, even in Sunday-school. Of course all classes are not composed entirely of the higher class, as ours is—or was until"—

"Well, girls," interrupted Miss Mershon, "I can not decide this matter. I will place it in the hands of the dear Lord, and be guided by what He says. Have you thought to do this?"

"Now, Miss Mershon, I think it real mean of you to turn us off by talking in that strain," said Frankie Morton, her cheeks aglow with indignation. "We have endured this girl till our power of endurance is exhausted; there *must* be a change. It is anything but pleasant to be walking along the street, in conversation with a friend, and find one's self suddenly face to face with a person dressed in a style—well—suited to most anybody of the fourth century. Only the other day I was forced to pass through precisely that ordeal. Of course my friend was astonished when Gertrude bowed, and I was obliged to explain the whole circumstance. I, for one, am sick of it."

"Yes, and Miss Mershon," spoke up Grace Harper, "she has worn the same dress ever since she came into our class—almost a year ago. I think it is high time some one else takes that queer dress and the girl inside of it. Why, our class is alluded to as the 'class with the green dress,' for Fred, Wayland, our superintendent's son, told me so. *Isn't* that disgraceful?"

"Well, Gussie, because Gertrude is obliged to wear very plain clothes, should we consider her beneath our notice? I, for my part, both respect and love her. Really, I am not prepared to decide the matter at present. I must have time to think and pray about it. But promise me this one thing, girls—that you will not mention what has been said to-day, but just leave the whole matter

with me. I promise you I will do what is right."

And so the matter rested. No sooner had Fannie Mershon comfortably seated herself in her room the next morning, to think carefully over the events of the previous day, than a tap on the door startled her. On opening it, her maid handed her a note which read:

"Please come at once to—Water-street, third floor. Gertrude Montford is very sick, and wishes to see you."

No time was lost in preparation, but without a moment's delay Miss Mershon did as the note directed, and hurried on her way to that old broken-down tenement on Water-street. Tapping softly on the first door she came to, a voice answered, "Come in," and with trembling hand Fannie Mershon opened the door and entered. There, seated on a low invalid chair, sat a sweet-faced, middle-aged woman, her hair, once dark, now streaked with gray; while over in the other end of the room, on a bed of perfect neatness, lay the sick girl. Hardly knowing what to say, Miss Mershon stepped toward the invalid's chair and put out a hand that was eagerly grasped as the lady asked, "Is this Miss Mershon?"

There was a whispered "Yes," but, try hard as she might, not another word could she utter. The cruel words of those girls, the day before, rose before her. Neither of them spoke for some time, but they wept out the anguish of their hearts—these two women, perfect strangers to each other, but both Daughters of the King. At last Miss Mershon asked about Gertrude.

"I fear, my dear Miss Mershon, my dear child is almost home. I do not want to murmur, but how *can* I live without her? She is so tired! My darling is so tired! God say that she could not rest down here with me, so He has sent for her to come to Him. I'm so glad for her! But, oh, life without her—what will it be? As you see, I am scarcely able to do anything for myself. I have been an invalid for six long years. My husband died one year after my little daughter's birth. He left me \$150, which I saved, working till Gertrude was fourteen, when I had a serious fall, which deprived me of the use of my feet. Gertrude insisted on using the money I had saved to buy this chair for me, and we have sewed for our living ever since, and been very happy, though

very poor. My daughter has been a good angel, Miss Mershon, and now for some wise purpose God is calling her, but I can say, 'Thy will be done.'"

"But why have I not known of this before?" asked Miss Mershon. "Gertrude would not tell me where she lived."

"That was over-sensitiveness on her part, my dear. Not ashamed of her home, I think; but the other girls in the class were so comfortably fixed, she was unwilling to have you come. This morning she asked for you—there, she has awakened."

Miss Mershon stepped softly over to the bed and took one cold hand in hers.

"Oh, how nice and warm your hands are!" she said, looking up into the face she loved so well.

"Oh, is it you, Miss Mershon?" she asked. I was sure you would come. I could not come to Sunday-school yesterday, I was so weak; and mamma is so lonely, too, when I am sick. Oh, Miss Mershon, I do wish [and her voice sank into a whisper] God would take mamma, too. I don't want to leave her here all alone. Oh, I should be so glad to go if she could go to, for I am so tired. Just think, she will have no one when I am gone; she cannot sit here in this lonely room. Who will bring the work and take it home? Oh, who?" and the hot tears rolled down on the pillow. "But" (as though a pleasant thought had taken possession of her), she said, "He will take care of her, won't He, Miss Mershon?"

"Yes, dear, He will. Your mamma will never want; I will take care of her. I am glad I can do that much for you now."

"Oh, Miss Mershon, is it all a dream? Is it all a dream?"

"No, dear, it is *real*. I could care for your mamma and you, too, if you will get well. You shall not be tired any more."

"But I can not stay; God wants me! Oh, you were always kind and good to me, Miss Mershon!"

"Because I love you, dear!"

"Just as you did the other girls?"

"Yes; just as well."

"I am glad. I shall be watching for mamma and you. I know you will come. I should like so much to send a word to the class, but I will not now. Would you mind reaching a little letter to the girls when I am gone? I wrote it as soon as I was taken sick. I felt I could never get well. I did not write it for my own

benefit, for by the time the girls hear it I shall be home. I prayed it might be the means of smoothing some other girl's path."

"There, dear, you are overtiring yourself. I will go now, and let you rest."

"No, not yet; for you will never see me here again!"

And she never did. All that remained of Gertrude Montford was quietly laid to rest before the next Sunday. It was, indeed, a sad face that Miss Mershon carried to her class that Lord's day afternoon. When they were assembled, and the opening exercises over, the girls all gathered about their teacher, with faces that said: "The intruder is not here, and let's get so close together that she won't find room if she comes."

They had scarcely settled, however, before Bertha Mason asked:

"Did you speak to Mr. Wayland, Miss Mershon?"

"No, Bertha," she replied, "it is not necessary; Gertrude has gone home."

"Gone home!" they exclaimed; "I thought this was her home."

"But it was not. Her Father, who is *tray* wealthy, came for her last week and took her home; and when you see Gertrude Montford again, you will not be ashamed to recognise her, for she will never wear the old green dress any more."

"But why did He not come long ago? Why did He allow her to live in such poverty?"

"Because He was not ready for her until last week; and, girls, she gave me a letter to read to you when she was gone. Would you like to hear it?"

Yes, they were all very anxious. "Oh, do read it! What can it be? To think of her father's being wealthy! It is all so strange!"

"Not at all strange." "Did you know about it?" asked Bertha, wonderingly, "that her father was wealthy?"

"Yes." "Then why didn't you tell us?" "I thought it best to speak to Gertrude first."

"Then have you told her all we said?" asked Grace Harper.

"No, not a word. I should have been ashamed to. Now, are you ready for the letter? I do not know myself what it contains."

Then Miss Mershon unfolded the small sheet of paper, and began:—

"DEAR GIRLS:—I should like very much to say good-bye, but since that

is impossible, I will content myself by writing to you. I feel sure you will take what I have to say kindly, as you will not see me, perhaps, for a long time, for I am going away. I am sure you did not mean to be unkind, girls, but you were, and I think I have never passed one Sunday without shedding some tears, since I came into your class, for I felt it was *yours*—not mine. Your sneering allusions to my dress, and your drawing your skirts aside, lest I touched you, pierced me to the heart. My last Sunday in class, I felt your treatment of me unbearable, and I said to myself as I passed out, 'I can never go again.' But the sweet face of Miss Mershon rose before me, and a voice within whispered, 'For me; for me; can you not hear it for me?' Yes, I could, and I would, for Jesus. I had said to my old green dress some time before, 'I can not wear you any more; but that same voice whispered, 'For me; and so I said 'Yes,' again. But now I shall never need to again. I am having a new one made, so when you see me again you will all be proud of me, I am sure. I am not seeking redress, dear girls; I shall not need it; but I am pleading for other girls. If ever one should stray into your class, poor as I was, dismiss all thought of dress, and give her a hearty welcome. Do not make heavier the burden she may carry, but try in some measure to lighten it, and God will abundantly bless you. Please try it. Good-bye, till we meet around the Great Teacher in heaven.

"Your true friend,  
"GERTRUDE MONTFORD."

Miss Mershon had finished reading. The girls sat staring in dumb surprise.

"What does it all mean?" they asked.

Then Miss Mershon told the whole story.

"Dead! Gertrude dead!" they exclaimed, with tear-choked voices.

"Oh, if we had only known! Oh, Miss Mershon, can't we do something for her poor mother?"

"No, girls, I will do that. I promised Gertrude I would."

"Then what can we do, Miss Mershon?" asked Grace Harper. "We must do something."

"Yes, dear girls, do as Gertrude wished. Be kind to every one. Take no note of dress, but rather of the character it covers; and live such true, Christlike lives that when your

Father comes for you, you, too, may be ready."

The lesson was well learned, and from that hour those girls, every one of them, devoted their lives to the Master—served Him, and went about in his footsteps doing good.—*Selected.*

## 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.]

JULY 1st

OLD TESTAMENT.—Isaiah 29: 13-24.

NEW TESTAMENT.—Mark 7.

CONNECTING LINK.

Religious Formalism and Hypocrisy.—Isaiah 29: 13; Luke 7: 6.

One cannot attentively peruse this chapter without being impressed with the indomitable courage displayed by Christ. Fearless of all consequences, caring naught for the frowns of others, He proceeded unceremoniously to demolish the old cherished customs and traditions of the Pharisees which, as excrescences, had grown up around, and were slowly but surely sapping the vitality of the body religious. In those days religion had degenerated into a wearisome round of meaningless formalities, Sabbath keeping, burden bearing, hand washing. The Pharisees had manufactured no end of refinements, colorings, degrees of violation of the law, and breaches of requirements of the letter. For instance, they had it enacted that a knot which could be undone with one hand, might be undone on the Sabbath, but not one that required both hands. A burden might be carried upon *one* shoulder, but if it were slung between both shoulders it was a direct violation of the sanctity of the Sabbath day. The Mishna and the Gemara said it was unlawful for a man to carry a load of bread in the streets on the Sabbath.

but that if two people carried the same loaf it was all right. Visiting on the Sabbath was forbidden, but these pious priests knew how to surmount that difficulty; they stretched a chain along the whole length of the street, calling the enclosure one house, and inside this chain they walked to their heart's content, dining and swilling, and revelling, and yet keeping, as they believed, the Sabbath day. To the Pharisee, the not washing of the hands before a meal was, we are told, equal to the sin of killing a man. Now Jesus here defies that and all other such foolish externals, and proclaims the fact that the heart of man is of more importance than the hand, and that it alone must be the rule of life. The Pharisees have long been dead, but Phariseism still lives. "I say unto you that except *your* righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

**JULY 8th.**

OLD TESTAMENT.—Psalm 147.

NEW TESTAMENT.—Mark 8.

CONNECTING LINK.

The Almighty One, the Universal Provider.—Psalm 147: 5, 8, 9; Mark 8: 1-21.

Connecting the link of this with that of last Lord's day readings, may we not, reversing the order of its terms, with the Apostle Paul say, "Behold the severity and the goodness of the Lord!" The lips that uttered the most scathing denunciations of pharisaical hypocrisy, afterwards spoke the kindest, gentlest, and most sympathetic words that ever came from human tongue. "I have compassion on the multitude." Here we get the key note of Jesus' life. He refers to it as if it were a new feature in the day's proceedings, but his whole history had been a lucid exposition of that text. When He preached He did so as one who had compassion, and preaching that has not that element in it, is not deserving the name. When He de-

nounced He did so in the spirit of compassion, his anger being only the more forcible emphasis of His tenderness and yearning, unselfish love. Christ's resources were fully equal to the sympathy which He felt for the poor and suffering. "With heaven and earth at His command, He waits to answer prayer" and need of every sort, whether among those who His disciples or those who are not. Even the brute creation, and of these the cruellest and most savage, the lion and vulture, that find their best delight in tearing their hapless victims limb from limb, they, too, are the recipients of His bounty. "The Lord is good to all, and His tender mercies are over all His works." Then why should we, the people of His choice, made in His own image, endowed with God-like faculties, and for whom He has already done so much in a way both of providence and of grace, fret and fume ourselves into illness, just because now and then the cupboard is a little empty, and the exchequer rather low. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee."

**JULY 15th.**

OLD TESTAMENT.—Psalm 89: 1-15

NEW TESTAMENT.—Mark 9: 1-29.

CONNECTING LINK.

The Secret of Power.—Psalm 89, 13-17; Mark 9: 2-10, 28, 29.

Machinery is one thing, but the motive power that drives it is another. It is possible to have too much machinery, too many shafts and wheels, for the steam we have to drive them with; what the church of to-day needs is, not more machinery, more organisations, or auxiliaries, but more power with which to fully employ those we have, and this power is procurable by us only from personal contact with Him who declared of Himself, "All power is given unto Me in heaven and upon

earth." One gentle and noiseless movement of a tiny lever, away in a hidden corner of the engine house, results in the instantaneous electrical illumination of Melbourne city; and similarly, a moment or two of close communion and contact with Jesus Christ, supplies the motive power that makes all the remainder of our work in this world easy. There is many a mount of transfiguration for us where, like Peter, we should feel it good to be, if only we would cultivate the disposition to ascend, but we are such earth-worms, content with the low-lying plains and muggy swamps of worldliness. It is only in the solemn stillness of a "face to face" interview with Jesus Christ that we can know that inexpressibly delightful, because uncommon, joy of looking around and seeing "no man any more save Jesus only." By such intimacy it is that we get to "know the joyful sound" of His dear voice, and are able "to walk all the day long in the light of His countenance." Oh, we need more, far more of this retirement, from the busy scene, and of this quiet communion with God; for want of it our energy in the Lord's work is feverish, our patience soon exhausted, our devotion lacking in depth, and our lives wanting in calmness. This, then, is the secret of the Christian's power for service, and the only method by which he may be able to cast out the demons of pride, lust, intemperance, sensuality, and unbelief in "men of the world." "Come ye *yourself* apart into a desert place and rest awhile!"

**JULY 22nd.**

OLD TESTAMENT.—Psalm 103.

NEW TESTAMENT.—Mark 9: 30-50.

CONNECTING LINK.

Orthopraxy, a Test of Discipleship Psalm 103: 17, 18; Mark 9: 41.

A person's creed may be all right, he may understand theoretically the whole scheme of divine redemption, but that alone will not constitute a sufficient passport into heaven. Doctrine, to be at all efficacious, has to

be translated into *continuous* and not spasmodic practice. "The mercy of the Lord" is promised to, and can only be enjoyed by "such as keep His covenant, and remember His commandments to do them." One cannot but feel a little surprised that John, the large-hearted, sympathetic, and generous "disciple whom Jesus loved," the one whose daily life, perhaps, most closely approximated that of Christ, should have raised the foolish complaint in this 28th verse; it was an indiscretion that deserved and got its just rebuke. Much as we may disapprove the credal utterances and methods of working of those who "follow not with us," we should always give them credit for whatever measure of moral good they accomplish, and rejoice when they, in their informal and blundering fashion, succeed in "casting out devils" that we have failed to dislodge. Time is too short, and the needs of this sinful and afflicted world are too urgent for fault-finding with one another's work. Oh, for an increased spirit of holy emulation amongst us, as to which shall the oftener minister to the crying temporal and spiritual wants of the poor and suffering ones in our midst. Rudyard Kipling, in an excellent poem entitled "Rollinson," has these quaint, but significant, words:

"And they came to the gate within the wall,  
where Peter holds the keys.  
Stand up, stand up now, Rollinson, and  
answer loud and high.  
The good that ye did for the sake of men or  
ever ye came to die—  
The good that ye did for the sake of men, in  
little earth to lone.  
And the naked soul of Rollinson grew  
white as a rain-washed bone.

"This I have read in a book," he said, "and  
that was told to me,  
And this I have thought that another man  
thought of a Prince in Muscovy"—  
And Peter twirled the jangling keys in  
weariness and wrath.  
"Ye have read, ye have heard, ye have  
thought," he said, "and the tale is  
yet to run.  
By the worth of the body that once ye had,  
give answer—what ha' ye done?"

JULY 20th.

OLD TESTAMENT.—Job 31.

NEW TESTAMENT.—Mark 10: 1-27.

#### CONNECTING LINK.

The Worship of Mammon.—Job 31: 24-25; Mark 10: 21-27.

Not money, nor the fact of its being possessed in a larger than usual amount, but the *love* of it, is "the root of all evil," and surely no argument is needed to substantiate this statement. Experience has taught us nothing more plainly than that "greed of gold" is the primary or underlying cause of all the wrongdoing in the world. This it was, and this alone, that precipitated us into this mournful depression, with all its far-reaching consequences of sorrow and misery to thousands upon thousands of innocent people. There is something almost prophetic in the language of Job as here he paints his hypothetical picture of the mammon worshipper, a character still to be found in every walk and station of life, and in not a few of the churches to-day. "If I have made gold my hope, or said to fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined or the moon walking in brightness; and my heart hath been secretly enticed or my hand hath kissed my mouth; (margin.) this also were an iniquity to be punished by the Judge: for I should have denied the God that is above." Job's unfinished portrait is filled out to completeness in the case of the rich young ruler, who found it more congenial to his feelings to sorrow about than to sell his large possessions and give the same to the poor, a demand that never would have been made of him had he not fallen into the error of idolising his wealth.

In the Jerusalem walls, it is said, there existed in the time of Christ a gate that resembled in shape the primitive wooden needle, having a small aperture in the bottom part, that corresponded with the hole through which the thread was passed. This gate, then known as the "Needle Gate," or the "Needle's

Eye," was the only one that might be opened to admit the traveller arriving after sunset, when all the city gates were shut and bolted for the night. Of this accommodation gate too, only the small square aperture or "eye" could be opened, and through this the traveller and his camel had to pass. To attempt to get the animal through with the saddle and merchandise across its back would have been a foolish task. These encumbrances removed, the awkward process then began; the owner, standing inside, would pull with all his strength at the camel's head, while other sympathetic friends pushed from behind, and with heavy sticks belabored the drowsy beast, shouting themselves quite hoarse while, in course of time the poor camel, much scratched and bruised and half frightened out of its sober senses, would be got through. More difficult still, says Christ, will it be "for them that trust in riches to enter into the kingdom of God."

A.H.B.

## Letters from Africa.

SOMETHING ABOUT ITS PEOPLES

No. 3.

Cape Town is usually the point at which strangers make their first acquaintance with the colony and its peoples. The drive from the docks, or a leisurely walk up Adderley street, affords a kaleidoscopic survey of skins of many hues and dress of many varieties. But Cape Town can hardly be taken as a fair sample of the colony. Certain elements are present which, if not peculiar to the place, are there in too large proportions, while others are considerably under-represented. The white element predominates, as indeed it does in all the coast towns, and in most places throughout the Western Province.

An analysis of the European population of the colony proves it to be a veritable conglomerate. The aristocracy of *now* belongs to the Dutch, for they were the first settlers. They have now, however, mostly retired from the seaboard. Advancing upon a natural or acquired love of windmills, they have by their "trekking" propensities been the pioneers of a rough civilization. In thus opening up the country the trek-

endured unyield hardships, and bore the brunt of many a brush with the natives. It is said of the old-time Dutch farmer that he suffered under a feeling of over-crowding if he could see the smoke from his neighbor's chimney. His ambition seems to have been to add morgen (about two acres) to morgen, by hundreds and thousands, independent of any use he could make of them. He did little in the way of irrigation and cultivation, but depended upon his flocks and herds. The governing principle of his life in peace or war was a reproduction of the patriarchal age.

The revocation of the Edict of Nantes brought a considerable infusion of Huguenot blood into the colony. Their names are yet prominent in the Western Province, and find representatives among leading families and public men. The colony is indebted to these early settlers for at least one high-class educational establishment.

A strong German element was introduced into the Eastern Province at the close of the Crimean war, when farms were given to many of those who formed the "German Legion." In spite of many drawbacks, including several devastating native wars, they have by dint of perseverance and economy prospered, and form a distinct and creditable factor in colonial life. Many of them are strict Baptists, and there are among their pastors some very fine men.

An important position must be accorded to the Afriander—the ever-increasing colonial-born party. The English portion of the party is undoubtedly loyal, and the old country is "home" to them though they have never seen it. To be a descendant of the three settlers is, however, accounted a mark of distinction, and it an hereditary House of Lords were in contemplation, the claims of these descendants of the hardy pioneers of 75 years ago would be stronger than most of those who at home exercise the privilege of legislating for their fellow-countrymen. A few years ago the Dutch branch of the colonial-born party established the "Afriander Bond," the rallying cry of the party being "South Africa for the Afriander." But what threatened at first to be a treasonable conspiracy has settled down into a constitutional association. At present, and for some time back, it holds the balance of parliamentary power, and exerts a conservative and in some cases retrogressive influence. Max O'Fall truly remarked, when lecturing in the colony lately, that John Bull decried the power of the Bond for evil by granting the members cheap railway facilities to attend its meetings, and sending the police, not to arrest them, but to see that they were not disturbed in their deliberations.

The imported Britcher is strongly in evidence, especially in the coast towns, Kimberley and Johannesburg. The English

and Scotch constitute the bulk. The Irish element is most largely represented among the colonial-borns of the Eastern Province, and on the mothers' side. In one consignment alone there came some 40 or 50 years ago 200 buxom lassies from the Emerald Isle, who were forthwith, almost without exception, married to the earlier settlers and soldiers.

The children of Abraham both by Isaac and Ishmael are fully represented, particularly in the Transvaal, and whether in speculation or trading, they do not appear to want any instruction from their Gentile brethren as to the way to succeed. A large synagogue at Johannesburg and a Mahomedan mosque at Port Elizabeth are outward and visible signs of their respective strength in these towns.

Coming now to speak of the colored population of South Africa, we go back once more to Cape Town, and take note of the large number of Malays to be found resident in the metropolis. They deemed themselves strong enough to run a candidate of their own at the late parliamentary election, but the result was not such as to encourage another attempt: They formerly were slaves to the Dutch, whom they found very hard task-masters. They now almost monopolize certain trades or occupations, the men being cab-drivers and small traders, and the women laundresses, &c. The women are glaringly conspicuous by their dress, the colors being of the brightest, and the contrasts quite startling. The wealthier ones dress most extravagantly, and literally sweep the streets with their silks and satins.

The first native tribes with whom the Dutch settlers came in contact were the Hottentots, and up to within the present generation they waged a stubborn war against those who sought to dispossess them of their territory. Belonging originally to the Western Province, they have retired before the superior force, and are now found scattered all over South Africa. They and the Bushmen are yellow-skinned rather than black. The latter are almost extinct, and the "Totitas" are now a mixed people, filling many menial positions with some ability, but without much trustworthiness.

In one very important respect South Africa seems as yet to present a marked contrast to other America or Australia, viz., in the effect of the white man's advent upon the aboriginal tribes. The native is here in large numbers, and in spite of the white man and his liquor he not only holds his own, but seems to multiply, and on the whole to thrive. The fact has already been noted that while a considerable per centage of the Dutch population seems to be retrograding, the Kaffer, using the term in its broad generic sense, shows considerable readiness in adopting himself to the white

man and his ways. As the pale face pushes northward, the dusky savage gravitates southward to take a place in the new order of things as farm hand, domestic servant, laborer in stores, railway gangers and miners. The diamond and gold fields, however, draw laborers from all parts of Cape Colony. Different tribes, of course, present different characteristics, the Zulus and Basutos being considered among the most capable and intelligent. Many of the former are enlisted in the mounted police, and make trustworthy and efficient officers. The Basutos make good miners, and as sub-contractors some are putting considerable savings into stock and land. It is a scene worth photographing to see the employer of 30 hands or more standing by arrayed in felt hat and blanket—his ordinary evening dress—while his dusky employes stand round, with less ample covering, to receive out of the crown of an old hat the reward for their labor.

Natives living near a town, live together in a "Location" outside the town, and thither all domestic servants included are expected to retire by an early hour. The wearing of European dress is with them compulsory, though with most the compulsion has long since ceased to be necessary. Once back, however, to the native haunts, or Kaffer land, many revert with alacrity to the blanket. Taking a walk past the Location on a fine afternoon, you are quite likely to come across the tennis court occupied by ladies and gentlemen whose dusky faces and hands are in striking contrast to the correct and dainty costumes they wear.

There is, however, a dark side to this picture, and in towns and country districts where the prohibition of the sale of drink to natives is not in force, the canton is doing its horrible work of debasing a people who, if properly led, would be capable of great things. Kaffer beer is bad, but Hop Brandy or Cape Smoke as it is called, is ten times more deadly. One consequence of blind party rule is that there is no excise on colonial brandy, so that the vile stuff is retailed to the natives as low as 3d. per bottle. England has a lot to answer for, through her home and colonial authorities, in respect to the drink traffic and the native tribes under her rule. It is in the Eastern Province that the Red Blanket Kaffer, as the raw native is termed, is to be met with. He is so called from the custom of treating their blankets with a preparation of red ochre and fat. Not only the blankets, but also the faces of the ladies receive considerable attention in the same way. Others, again, make themselves conspicuous, not to say ghastly in appearance, by the use of a yellowish-white pigment. The use of these pigments is perhaps more justifiable than certain customs said to prevail at home, for it is claimed that they protect the skin from

the fierce heat of the sun.

The Bushmen appear to have been adepts in making and using pigments. In many caves and upon sheltered rocks specimens of their skill are found. In many cases the animals represented are well shaped and posed, and the colours used, viz, red, yellow and black, seem to be pigments able to resist the weather in a remarkable manner.

While many of the native beliefs and customs are decidedly degrading, yet there are not wanting certain others which are not so, and are suggestive of a Mosaic origin, at least by contrast. Circumcision is most commonly observed, and some of their marital relations seem to bear the Mosaic impress. Further, in most tribes the chief claims as his portion the shoulder of all beasts taken by members of his tribe, a custom suggestive of the rights of the priests under the old covenant. These facts, taken along with the supposed discovery of the land of Ophir in the district surrounding the now famed ruins of Zimbabwe, open up a field of interesting enquiry and speculation.

There is much prejudice existing in the colony against the educated Kafir. He is alleged to be more crafty and less reliable than the raw Kafir. It must be confessed that these criticisms come from not a few of those who are in no sense unkindly to missions, in connection with which most, if not all, native education is imparted. On the other hand it may be urged these criticisms are the result of impatience, and a somewhat partial or distorted view of the situation. There is a danger in many minds of confounding mission school education with Christianity, and of setting up a standard of judgment altogether unfair. The conclusions are as a rule too sweeping for the evidence presented, and if the white man is to be judged by the same standard, must be confessed that he oftentimes makes a very poor use of the educational advantage, he has enjoyed.

There are questions of great moment, and corresponding difficulty, in regard to the natives yet to be solved. The education question is one, land tenure another, marriage customs another; but these are too large and complex to be dealt with in your columns, even were they of world-wide interest. But there is the still greater question, in which you are interested—that of bringing a pure Christianity to bear upon the heart and life of the individual, so that it may exert its purifying and ennobling influence, as it undoubtedly can independently of color or caste. I trust that in this work the churches of Great Britain and Australasia may see their way long to cooperate, bringing glory to God and peace to men of good will.

Yours in the one faith,

H. BELLEFIC TICALI.

## Sisters' Page.

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

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

### CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.  
Acting-President—Sis. Huntsman. "Castle Eden," Stanhope-street, Malvern.  
Vice-Presidents—Sisters Maston, Pittman (sen.), Ewers, and Pallott.  
Secretaries—Sisters Hill and Dewar.  
Treasurer—Sister Walker.  
Financial Secretary—Sister L. Dewar.

### SUPERINTENDENTS OF COMMITTEES.

VICTORIAN MISSION—Mrs. Pittman, Airie Avenue, Armadale.

VENTING AND DUKCAS—Do. do.

FOREIGN MISSION—Mrs. Maston, Bath-street, Albotstford.

TEMPERANCE—Mrs. W. C. Thurgood, Swanston-street, Melbourne.

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

ENDEAVOR—Mrs. Hill, 23 Blenheim-street, Balclutha.

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

SEAFARERS LITERATURE—Miss Dewar, King-street, West Melbourne.

TRACTS—Mrs. Maston.

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

All of the above will be pleased to have reports relating to their various departments of work.

### EXECUTIVE.

The usual meeting was held on the 1st ult., Mrs. Pittman presiding. The minutes and correspondence having been dealt with, it was resolved—"That owing to the numerous meetings which were to be held during June, our Sisters' Home Missionary meeting be held (n.v.) July 6th.

A letter was read from our Foreign Missionary, extracts being on this "Page."

The Home Mission report showed "That since conference 25 additions by faith and baptism have been reported. Total receipts since conference £108, of which the sisters have collected £23. The fund is in arrears £120."

It was reported that an Endeavor Society had been formed at Doncaster.

The prayer and cottage meeting at North Carlton is being productive of good.

The financial statement in connection with the conference showed that £21 2s had been received, and £19 11s 11d expended, leaving a balance on hand of £1 12s 11d. E. E. H., Sec.

### NOTICE.

A Sisters' Home Missionary Meeting will be held (n.v.) July 6th, Swanston-street chapel (by kind permission of the officers) at 7.45 p.m. We are to have addresses, solos, recitations and readings. No Collection.

### HOUSEHOLD BIBLE READINGS.

*Jeremiah.*  
Enacted of the Lord. Jeremiah's prophetic office extended over a period of forty years,

and embraced the saddest and most eventful period in Jewish history. His call to the prophetic office was in the thirteenth year of the reign of Josiah, king of Judah (chap. 1: 2), at which he describes himself as a child. His life was one of perpetual trouble, and we find no period of leisure in which he could have collected and arranged his prophecies. It is probably to Baruch we owe the present book of Jeremiah, for in chapter 36 we find Baruch "wrote from the mouth of Jeremiah all the words of the Lord which he had spoken to him, upon a roll of a book." Although Jehoiakim, king of Judah, burns the "roll," Baruch writes a new one, to which was added many "more words."

The first ten chapters describe the appointment of Jeremiah to the prophetic office, the summary of his labors during the reign of Josiah, in which he tried to produce a reformation of the people's lives and consciences. Chapters 11 to 17 refer to the reign of Jehoiakim, and in it the prophet charges the Jews with a public breach of their covenant with God. In chapters 17 to 20 we have many interesting details of Jeremiah's sufferings. Chapters 25 to 29 contain a collection of social prophecies. The nations doomed to servitude are enumerated in 25: 18-26. God's message of mercy is given in the next chapters, in which is clearly foreshadowed the certainty of the nation's return from captivity in Babylon and Mesalsh's reign.

The remaining chapters tell of the conquest of Jerusalem, Jeremiah's imprisonment, his writing to the captives in Babylon, and the end of 51 we read, "Thus fare the words of Jeremiah." The last chapter is an historical addition, bringing the history down to a time about 20 years later than the capture of Jerusalem.

### I Corinthians.

was written at Ephesus, most probably during events recorded in Acts 20. "From the contents of the epistle we see that many and great evils had sprung up in the church, and the record of them, with the apostolic wisdom, has been preserved for our instruction." The epistle presents a portrait of primitive Christianity.

### POETRY.

#### UNIT FOR SERVICE.

One night, 'twas a Saturday evening,  
I sat alone in my room,  
Watch the fading daylight,  
And the steadily gathering gloom  
And I longed and watched for an opening,  
A word for my Master to say,  
Ere the twilight gave place to darkness,  
And the world had fled away.  
I knew that there had been moments  
Afforded me through the week,  
When I might have witnessed for Jesus,  
But I hadn't the heart to speak  
And now, when I would have spoken,  
The privilege was denied;  
So I went, in my sorrow, to Jesus,  
"And why is this?" I cried  
Ah! the Master knew all about it,  
So He said, and I knew it was right,  
"The tool is too blunt for service,  
I cannot use it to-night."

Oh, Christian, learn well this lesson  
We can only be used by God,  
When communion with Him has lasted  
Our mouths like a sharpened sword  
The shaft to be used must be polished,  
And hid in the Master's hand,  
The arrow, while hid in the quiver,  
Must be sharp to do His command.

Thru poli-h and sharpen me, Master,  
 Though painful the process may be;  
 And make me an instrument fitted  
 To be used any moment by Thee  
 I. H. H. K.

FOREIGN MISCELLANEOUS.

(Extract from Miss Thompson's Letter.)

Nana, Tat, April 29.  
 Miss Judson and self having been ill, Dr. Durand and the other missionaries thought it would be foolish for us to stay in Hurda during the hot season. I was loth to leave, having charge of the Zenana work, but as I could not do much here and had decided to come here with Misses Burgess and Kinsey, our latest additions from America. Mrs. Wharton left for Mussoorie before we did, but she had not room for us in her house, so as we heard we could board here much cheaper we came, and here we are within four and a half hours ride from the train.

One of the ladies teaching here left home expecting to do native work, but the bishop sent her to this school. It has been a great disappointment. But really some of the Europeans and Eurasians are as bad as the heathens. When speaking to a native about something wrong that he was doing, I have frequently been answered, "Oh, the *shab* *log* (white people) do it."

One of our schools has been closed, as the teacher's son has small-pox. He was baptised a little while ago. His mother is one of our Bible-women, and very good, but she will not be able to go visiting for a time, her son being ill.

Mr. Wharton received some money last week from America to buy land for another bungalow. The secretary of the Board said they intended sending the same amount (a little over £50) during the next three months. We shall be so glad to have another bungalow, as then it will not be necessary for us to go away in the hot season.

I held service with the servants last Sunday. There are 18, including gardeners and water carriers. Our pupil helped the two previous Sundays, but we enjoyed it better when he did not come, but were out to tea to-night at a mission house near here. The ladies who live there came to India 25 years ago. They come here for several months every year, and do regular work. A number of the rich natives bring their families up here for the season, as they will not allow their daughters to attend the school, the Misses Ward have opened a school near their home, and visit the wives in their own houses.

Dr. Durand baptised two lepers the day before we left Hurda. Mrs. D. wrote me last week that the wife of one of them had been to the meeting. She has given her husband no little trouble at first, but she thought they had won her. Time will show.

With love to all the dear home workers,

Your sister,

MARY THOMPSON.

SCENIC SCHOOL REPORTS.

BRECKENRIDGE had a fine school of 110 scholars and 14 teachers. Had a teachers' monthly prayer meeting. The anniversary held May 17th was a great success.

FARFIELD PARK has a small school of 20 of 23 scholars, with five teachers.  
 The *WARRAGONG* may be called a model school. Every one seems to know his or her work, and does it without trouble to others. Sister Fosdick has a fine class of infants. They have a teachers' prayer meeting, and

from a statistical account some of the teachers are there from nine a. m. Afternoon school, number on roll 150, average attendance for April, 259; attendance date of visit, 246. Number of teachers, 23. Library of 400 books (closed at present). Band of Hope (for children), average 50. Teachers' prayer meetings 9 a. m. and 6.15 p. m. Morning school, number on roll, 97; average attendance, 85; teachers, 10. M. H. VISITOR.

ENDEAVOR.

FOUR-CRAY.—The class been steadily going on. Meetings are held every alternate week. Members attend regularly and take great interest in the meetings. Collingwood paid us a visit, and gave the programme for the evening. We have four committees in our society—Sunday School, Tract, Prayer-Meeting and Sunshine. The latter committee have helped families both in and out of the church as far as they have been able. We have a prayer-meeting every Sunday evening before the service.

I. CROFT.

NEWBORN, S.A.—Our endeavor still maintains its prestige, and the work accomplished since my last report has been abundantly owned and blessed by Him in whose strength we pledge ourselves to work. All our meetings are well attended, and their one is of a decidedly spiritual character. The meetings we hold on the second and fourth Sunday in each month for evangelistic purposes have proved a means in God's hand of bringing many who have been impressed at the gospel service to a decision for Christ. We've recently had an unexpected visit from our esteemed friend Bro. Colbourne. He gave us an insight to the Christian Endeavor work at Sydney. At our Monday night meetings we have practical papers read and addresses given. One of our sisters lately attacked the habit of "objectionable slang," which was followed a few nights later by a telling paper on "Smoking." The various committees of our society are doing good service for the Master.  
 H. R. H. W. See.

MALVERN, S.A.—On Friday, June 1st, our society held their third anniversary. Bro. Dickson, our former president, gave us an address, Bro. D'Neel in the chair. The secretary, Sister A. Williams, read the report, in which she stated good progress had been made during the year. Our membership is 43, with an average attendance of 50. Later on in the evening we had an address from Bro. J. P. Jones. The various items were interspersed with singing, and altogether we had an enjoyable time.  
 S. M. VERTON, Sec.

CORRESPONDENCE.

Hitherto hath the Lord helped us. (1 Sam 7: 12.)

"Thy thoughts to come may often be  
 With burdens crowded full for me;  
 Though *hitherto* may cast a shade  
 Across my spirit—undimmed,  
 I'll meet them one by one, for through  
 Such days He brought us—hitherto.

DEAR EXERCISE SISTERS.—

Well beloved in the Lord. Greeting.—The Conference is happily and successfully over, I have no doubt, and while waiting to hear all about it next month, permit me to tell you a little about one we had over here in Warragong, Penn. As you will see by the programme the brethren and sisters have their convention together, the sisters having two morning sessions given them (I'd like to whisper, right here, that our

day in Australia is far preferable). The devotional exercises were conducted by Sis. L. Flint, of Washington, Pa., followed by a most hearty and graciously accorded welcome to the delegates by Sis. Harvout (wife of the preacher in charge), responded to by Mrs. J. H. Coer, of Albion, Pa. Sec. Secretary was appointed, and then the president of the Western District, Mrs. A. B. Spear, read her stirring and thrilling address on "The Progress and Hoped for Results of the C.W.H.M." during the coming year. A Holy Solo was sung by Sis. Shalensberger, "Cast Thy Head Upon the Waters." The minutes of the District Secy's report at the Summer Convention were then read by Sis. Stevens, who urged the taking and diligent reading of our papers, *The Two Buckle and Missionary Talent*. The regular committees were then appointed, and our first short session adjourned. On Wednesday morning at 9 a. m. the C.W.H.M. came together again. The devotional exercises led by Sis. Healey, of Bradford, Pa., were as follows:—"Hast be the Tie that Binds." Sis. Gardner, of East Ind, read a most touching obituary address on those gone before, which was concluded by singing very softly "Asleep in Jesus, blessed sleep from which none ever wake to waken." Next came the report of the district secretary (Mrs. C. L. Thurgood, of Pittsburgh), who read and explained the details of her work by the aid of a large diagram with the population of each place where our auxiliaries are; the number of sisters in each church, C.W.H.M. membership, (being taken, amount given for Bible chair at Ann Arbor, State work and Altom). Then followed a report of children's work by Miss Stevens, showing the origin of the work by Sis. Joseph, of Erie, Pa., and the progress of that and training school in the far off lands by the children's efforts, including the building of an orphanage in India, as present work. Sis. C. L. Thurgood then conducted a C.W.H.M. Institute, showing the purpose and spirit of the C.W.H.M. work. The duties of the auxiliary officers were each uniquely arranged in an aerobic to direct special attention to them. Lack of time prevented discussion on the nine points of interest brought forward (see programme). Sis. Shalensberger gave another solo, "Only Remembered by the Work We Have Done," after which Sis. T. J. Phillips, of New Castle, read a most touching and tender paper on Self-Denial. Sis. J. C. B. Stevens, of Bradlock, read a paper on "The Auxiliary Secretary's Count." Institutes for the C.W.H.M. Work. After this pledge were asked from the different societies for Allema (a pretty little city, that is to be the chief missionary work of sisters in the State, with a denominational churches and 2500 members, and 10000 population) this was responded to, about \$240 were pledged. This session then adjourned to meet again at 1 o'clock to hear the reports of committees, and complete unfinished business. At the adjourned meeting the Allema work was again presented. The Committee of Future Work reported a monthly meeting of the executive officers, with the presidents of local auxiliaries, to be held the first Monday of each month at 4 o'clock (that's my motion, dear sisters. It is at our dear executive that the work is carried out in the real work carried out. So ever here we are trying to institute our Australian methods of work.) A paper prepared by Mrs. E. W. White, of Central Church, Pittsburgh, was then read. The resolutions

received, and our pleasant sessions, which were all too short, adjourned, to meet in Allegheny next October (p.v.). I have briefly outlined this work to show you how we manage conventions over here.

Thanking you all for every effort that has been made at this conference, and hoping our dear Sis Pittman has been able to be with you, perfectly restored, and regretting so very much to lose the wise counsel and superior ability of our dear Sis Ludbrook, who has so ably conducted our Sisters' Page, and helped us so many years. Trusting you will kindly put my name to whatever expressions of regret you may send her, hoping she and others may come back again some glad day to the dear work in Victoria. And now a happy restful time to you all.

Our Heavenly Father knows, and so with Him we say,

That His good hand will give the needed strength,

To better do His work in coming days.

Your loving sister in His service,

A. K. THURGOOD.

P.S.—I forgot to tell you, after the convention was over, Mr. T. and I were invited to visit the *Presbyterian* seminary of about 200 young ladies, and give the girls a short address. In company with several of our brethren and sisters we went, and after the devotional exercises, I gave them a *scripture* out of my life, girlhood, married life and work, which was enthusiastically received. I impressed upon them three things that would bring honey in their lives: *Be faithful*, to Christ first, then to every duty of school and home. *Be reliable*, to be depended on at all time. *Be loyal*, genuine, true: loyal to Christ, to friends, to duty, to home, etc., etc.

## The Exhorter.

### THE MOTTO OF THE STANDARD.

"Prove all things: hold fast that which is good."—1 THESS. 5: 21.

By W. SMEDLEY.

Some of the sternest opponents of the Bible have expressed their admiration of its many wise and beautiful precepts, and have admitted that in the practical adoption of those precepts lies the only cure for the evils of the world. For they are so full of heavenly wisdom, so adapted to man's circumstances, and so necessary to his happiness, that none but the wilfully blind and hardened can deny their efficacy or resist their force. The more we read the sacred page, the more are we convinced that it has come to us from the "Father of lights" to be a "lamp to our feet and a light to our path," to guide us to peace and blessedness. When the world accepts this vital truth, the kingdom

of God will be realised on earth and the long reign of sin and sorrow come to an end.

Now, as a specimen of the practical philosophy of the Bible, we would commend this precept to the attention of the learned, and defy them to produce its equal. It is, without doubt, the most admirable that can be found in the whole range of literature. In this brief sentence the Apostle presents us with a maxim which embraces all the essentials of wisdom. The whole of human duty and blessedness is comprised in this pithy and powerful precept. Some writers and speakers delight in "words of learned length and thundering sound." The apostle has compressed into a few short words the sum and substance of all that philosophy can teach or religion dictate. Oh, for the same faculty of condensation, the grasp and terseness which compress into a few words weighty and glorious truths, easily fixed upon the memory. "All the law," says Paul, "is comprehended in this one word, Thou shalt love thy neighbour as thyself," so in this one word we find the substance of all that man or angel can teach or practice. It is, indeed, a gem which sparkles with divine lustre and beauty, it is worthy to be written in letters of gold upon every school and temple, and inscribed upon every heart.

We learn from this precept that *Christianity is a religion which encourages investigation*. To affirm, as some do, that it trades upon the ignorance and superstition of mankind is to utter a falsehood. Its object is to enlighten men, to free them from the dominion of error and guide them to the truth. Its founder declared that all his disciples should "know the truth, and the truth should make them free." He declared the ground of human condemnation to be that "men loved darkness rather than light, because their deeds were evil." Error thrives in darkness; false systems dread the exposure which follows scrutiny, and denounce enquiry as irreverent and profane. But Christianity courts enquiry, and fears no foe. It does not require blind and unquestioning submission to its teachings, but invites all to make a full investigation of its claims, to examine well its foundations; and calls upon all its adherents to give to all who ask them a "reason for the hope that is in them." It says: "Believe not every spirit, but try the spirits,

whether they be of God." Prove all things. Ignorance and superstition and falsehood cannot exist in such an atmosphere as this: they are dispersed like darkness before the beams of the glorious sun. Truly this religion never emanated from a band of liars and impostors; and if it is the product of self-deluded imbeciles and fanatics it is simply miraculous.

It does not require us to accept truth *even upon trust*. Milton has finely said "a man may be a heretic in the truth," that is, he may accept it unquestioningly, without making it his own by patient investigation, and he would accept error just as readily—his having the truth is a mere accident. It has come to him like a patrimony, by inheritance—he has been educated in the truth, but unless people embrace the truth from genuine conviction they are not likely to be firm and faithful followers of the Master.

In the early days nothing but a profound conviction of the truth of the gospel could nerve the souls of martyrs and confessors to face the fiery trials which awaited them, hence the deep anxiety of the Apostles that all their converts should possess the assurance of faith—that rooted conviction, that immovable confidence which the certainties of truth alone can inspire. They well knew that the slightest suspicion of flaw or defect in their testimony would vitiate all their teachings and nullify all their labours and cause the churches to melt before the hot breath of persecution like mist before the sun. In order, then, to inspire them with a faith which would not fail them in the darkest hour, the Apostles directed their minds to the unassailable facts of the gospel, they convinced them that it is a "faithful saying, and worthy of all acceptance," and when the hour of trial came they stood firm—they "endured as seeing Him who is invisible," for their faith was not built upon cunningly devised fables, but upon everlasting verities.

This precept should stimulate all to mental and spiritual activity. How strangely indolent and apathetic some are! Their minds will never give way beneath the burden of excessive thought and intense spiritual motion. Zeal for the cause of Christ will never eat them up. Such people need frequent spurring to rouse them out of their torpor. "Sure He who made us with such large discourse, looking before and after

gave us not this God-like reason to fast in us unused." God designs that we shall exercise our minds in the pursuit of truth—in the acquisition of necessary knowledge, so that we may be able to instruct the ignorant and be thoroughly furnished unto all good works.

It is a shame for Christians to be ignorant, especially of the word of God. Yet many have no taste for solid reading and reflection; they prefer the novel and the newspaper. Some laughter-loving souls are far better acquainted with *Pickwick*, *Punch*, and *Artemus* than they are with the Bible and sound literature. Some who have been in the church for years are, notwithstanding, unstable and easily led away by plausible deceivers. Others are well grounded in certain truths, but narrow-minded, and do not distinguish between essentials and incidentals. They look upon some slight change in the order of worship, some desirable or necessary innovation upon established methods, as a direct assault upon a divinely given order, and resist it to the uttermost. Woe to the unfortunate wight who presents an unfamiliar truth to these good brethren. Swift will be his condemnation, short his shrift. *Let us not mistake narrowness of mental vision for fidelity to truth.* We are all liable to err, and need to guard against passion, pride, prejudice, and that unfortunate partiality to our own conclusions which leads us to assume the role of infallible expounders of "what-ever things are true, honorable, just, pure, lovely, and of good report."

"Prove all things" means *all things which come legitimately within the scope of human enquiry.* There are truths in God's word which we cannot grasp, heights which we can never scale, depths that no mortal plummet can sound. The naked eye cannot gaze upon and perceive the structure of the sun—its blinding glory would dazzle and destroy the sight; so to exercise our feeble powers in vain attempts to know the unknowable is folly, and if persisted in must ruin the mind. Every year a certain number of students leave college with their minds enfeebled and deranged by poring over problems which they cannot solve, and pushing their inquiries into regions where faith alone can soar. Now "we see through a glass darkly," and must be content in many things to walk by faith and not by sight. Intel-

lectual ardour and pride of understanding have been the ruin of many whose minds "in wandering mazes lost" have sunk into unbelief and materialism.

*Let us not conclude when we have studied a subject or investigated a truth that we have reached finality, and will never change or modify our conclusions.* Ignorance and arrogance say, "I have got the truth, the whole truth, and nothing but the truth;" but the wise man is modest, humble, and ever ready to learn. He knows that truth is many-sided—that it has a thousand ramifications and hidden connections which God from time to time brings to the surface. "I am persuaded," said the noble Robinson to the Pilgrim Fathers, "that God has more truth to break out of His holy word;" and he bade them receive that truth as readily from others as from himself. He said: "I cannot sufficiently deplore the condition of the Lutherans, who are at a standstill in religion; while the Calvinists will rather die than move one step beyond where that great man of God left them, who, nevertheless, *is not all things.*" These are admirable words, and if we would avoid the mental and spiritual stagnation which Robinson deplored, we must search for truth as for hidden treasure, and ever keep our minds free from bias and open to conviction. Let us "hold fast the form of sound words;" but if we think that we have exhausted their scope and accurately defined every truth, we are greatly deceived. There is a sense in which we are "ever learning and never able to come to the knowledge of the truth." As we journey on, "Alps on Alps arise," and the more we know the more we see our ignorance and fallibility, and the more averse do we become to pronounce dogmatically upon all subjects. What is the history of theology but a record to a great extent of enormous errors which have been taught with all authority and assurance as the very truth of God? The sacred word has been perverted to the worst of purposes, and its authority urged in support of the vilest errors and the worst evils which spring from human greed and carnality and injustice. "Prove all things: hold fast that which is good." This is the divine antidote for every form of evil.

*In all our investigations we must be animated by a sincere desire to know the*

*truth, that we may profit by it.* Some people are intellectually interested in truth; they love to debate and speculate upon religion, metaphysics, the soul, and a future state, but they are not actuated by the best of motives. They are urged on by mental activity and restless curiosity. They "want to know, you know." They dote on their orthodoxy, they are proud of their correct views of religion, and can discourse glibly upon Bible themes; but they are not good Christians withal. They don't hold fast that which is good. They are so occupied with the intellectual side of religion, that they forget the practical. Their voices are loud in debate—they are skilled in controversy—they have the clang of arms and scent the battle afar off. But controversy cherished for its own sake is evil; it is most unfavorable to the growth of the gentler graces, and is an utter stranger to that life of peace and love which is the flower of Christian culture; and when actuated by it we injure the cause of Christ and inflict barrenness upon our own souls. Let us avoid this spirit by all means, and hold fast that which is good. Truth has no value only as it leads to practical results. Vain is all my knowledge of God unless I "glorify Him as God." Useless is the truth to me unless I "do the truth," and by "speaking the truth in love" extend its salutary influence. "To him that ordereth his conversation *shall* will I show the salvation of God." If ye *know* these things, happy are ye if ye do them. This is the crucial test—God's criterion of wisdom and man's highest privilege and glory. Let us then, in proving all things, not forget to "*prove our own selves,*" but "examine our own selves whether we be in the faith or not"—whether our motives be pure, our spirits Christ-like, our actions such as God approves. Many have a name to live who are dead—many who are serving mammon wear the livery of Christ. Some evils are so subtle and seductive that we need to be constantly on our guard or we shall sink beneath their malignant influences. May the Lord strengthen us with might by His Spirit that we may be enabled to "prove all things" and to "hold fast that which is good." "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may *prove* what is that good and acceptable and perfect will of God." (Rom. 12: 2.)

## The Querist.

By G. B. M.

[This column is open to all brethren who are seeking for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the replies given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

1. Is it scriptural for a sister to act on a Church committee?

REPLY: The Scriptures have nothing to say as to the qualifications of members of Church "committees."—As, however, a sister may be qualified to act as a *deaconess* (Rom. 16: 1, Rev. Ver. margin), we infer that she may be qualified to act on some committees.

2. Is it consistent for a brother to teach in a Presbyterian Sunday-school, provided he teaches what he believes to be right?

REPLY: There is certainly an *appearance* of inconsistency in such a course, for in the public mind every Sunday school teacher is supposed to believe in and maintain the theories and practices of the Church to which the school belongs. If, however, the school authorities gave him permission to teach in the school after he had intimated that he intended to teach *against* Presbyterianism wherever he found Presbyterianism teaching against the Bible, we think the inconsistency would be more apparent than real, for surely it is right to teach the truth, openly and above-board, any where. Let the brother in the circumstances supposed faithfully teach the doctrine of Christ, and his will be a rare, if not entirely new experience, if he does not speedily receive notice to quit. Where such a hybrid arrangement is of long continuance the inference is pretty safe, either that the teacher is a very poor disciple, or the Sunday school people are very poor Presbyterians.

## In Maori-land.

**P**. Johnson once spoke of a ship as "a prison, with a chance thrown in of being drowned." He might as well, and perhaps better, have described it as a prison-hospital. On an ocean-liner the odds against drowning are very great, while to multitudes of voyagers sickness is a dead certainty. Dr. Clifford, recently, in declining an invitation to cross even the straits of Dover to take part in a Reunion gathering on the Continent, humorously averred that his anticipatory enjoyment of heaven was

greatly enhanced by the consideration that in the better world there shall be "no more sea." However, though the writer's best friend was severely taxed by Father Neptune on the journey to New Zealand, he himself was among the fortunate few to escape paying tribute to the tyrant. *En route*, a company of blind students from Ormond College, discoursing sweet music, half beguiled the passengers of their cares. Still, few of them were sorry when, on Sunday midnight, the "Rotomahana" hove in sight of the lights of Auckland harbour.

"The Grange," Papakura, the home of Bro. Caleb Wallis, was our first abiding place on N.Z. soil, and here,

### AFTER THIRTY YEARS

of separation, brother and sister once more met face to face. What changes since they parted—father, mother, sisters, husband, passed away! But time nor distance had weakened the bonds of brotherly and sisterly affection, and so the reunion was gladsome indeed. And here, for some three months, my dear mother remained in the happy society of loved ones; whilst I, in solitariness, except for the company of a couple of Gladstone bags, peregrinated the colony.

The purpose of my pilgrimage, apart from considerations implied in preceding paragraph, was that I might

### VISIT THE CHURCHES,

perhaps help them a little bit, and at the same time learn how the cause of primitive Christianity was prospering in these islands. It was not then merely, or principally, for pleasure or health that this journey was undertaken, but to see the brethren and find how they fared. (One brother—a bachelor—mischievously suggested that it was to see the sisters also that I had come, but the remark only showed the bent of his mind.)

### ALBERTLAND.

contiguous to Kaipara Harbor, and from 60 to 80 miles north of Auckland, was the first district visited. It is rather a rough country, ranges of hills stretching away in every direction. But, to quote from Whittier:

"Round about them orchards sweep  
Apple and peach tree, fruited deep."

and the people, small farmers mostly, though far from wealthy, seem generally contented. Temperance sentiment is so strong, that it is

practically prohibition territory. It was settled in 1862 by six shiplads of Nonconformists. Among these were Brethren Watson, Thos. Hindle, M. W. Green, and others of like faith, from Manchester and elsewhere, and so "the cause" commenced. Wesleyan churches and Churches of Christ are in the ascendant, there being some six or seven of the latter; and here Bro. H. Exley, Lewis, Hawkins, and others have labored in the gospel with varying success. The district bearing such a nice name (*my name*) I naturally expected to find some nice people there, and was not disappointed. Addressed gatherings at Port Albert (3), Wellsford, Hotoa North, and North Albertland, and met with the heartiest reception everywhere. During the last two or three years the churches have lost some of their oldest and most useful members, such as Bro. Watson, Hindle, Oldfield, Browne, etc. Still if those that remain do their duty, and are on their guard against that greatest menace to the spiritual life, the cancer of *worldliness*, there is a great future before the churches in Albertland.

### THE NORTHERN WAIOA

now claims attention, Bro. H. T. Smith's, at Arapahue, 120 miles north of Auckland, being my home for the next few days. Here about a dozen disciples met weekly for the "breaking of bread." These have been gathered in mainly by the earnest and persistent advocacy of the truth by Bro. Smith, who some few years ago, through searching the Scriptures, was led to renounce scepticism for Christianity, and has since, in face of much opposition and evil speaking, been manfully witnessing for Christ. I spoke three or four times here, the Lord's day evening audience in the Wesleyan Chapel numbering 120 souls. The district presents a good field for evangelistic effort, there being at least three towns of over 1000 inhabitants each. So, too, does

### HELENSVILLE,

an important township at the southern extremity of Kaipara Harbor. Three miles distant is "Elm Farm," the home of Bro. Fordyce, formerly of Banffshire. In his house about half a score of Disciples gather every first day to "remember" Jesus. A Mutual Improvement Class meets every Wednesday, and it was pleasing to note the endeavors being made by

the brethren with a view to greater efficiency and usefulness in the service of the Master. On the shores of Waitemata,

AUCKLAND, THE QUEEN CITY OF N.Z., is, indeed, "beautiful for situation" and salubrious for climate. The character of its surroundings may be judged, to some extent, by the fact that there are over 40 craters within 10 miles' distance; but these volcanic terrors, of course, have long ago died out. Founded in 1840, it has now a population of 53,000, constituting it the largest city in the colony. The church of Christ here was formed over 30 years ago, Bro. Capt. Rattray, M. W. Green, Jas. Evans, W. Vickery, F. Davies and others taking a leading part in its establishment and advancement. There are now three chapels; also, three meetings on Lord's day morning, though only one at night. Bro. Fred. Greenwood, a good worker and much esteemed, is serving his fourth year as evangelist. I stayed a few days in this city before proceeding south, enjoying the hospitality of Bro. W. H. Evans, and speaking three times on Lord's day. It is to be regretted that after 30 years the brethren have not more than one preaching station in so large and populous a district. But they are hearty, united, and sound in doctrine; so are gathering strength, doubtless, to attempt great things for God in the near future.

A.M.L.

(To be continued.)

## Correspondence.

### THE CONFERENCE ESSAY.

To the Editor of the A. C. STANDARD.

DEAR BRETHREN,—In your last issue a critic signing himself "G" referring to my essay on the subject of Education, thinks that he expresses "the mind of a large number of the brotherhood when he says that the essayist takes us too near Rome to be wholesome." The phrase, taking us too near Rome, he explains by quoting the following passage from some Roman authority: "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." He then gives a quotation from my essay to show that the two inculcate the same sentiment. Now, after a most careful examination of this Romish sentiment, I must confess that if to hold and teach such sentiments is to take us near Rome, I at once plead guilty to the indictment. I emphatically endorse the dreadful, dangerous, and pernicious principle expressed in the passage quoted. Indeed, it would be difficult to find words more apt in which to express my sentiments on the subject of education, "G" characterises the sentiment as absurd, and in proof of its absurdity he quotes a passage from the first chapter of Paul's first letter to the Corinthians (1 Cor. 1: 26). From the use he makes of this passage he evidently takes the language in its literal sense, and thus makes God the patron of foolishness, weakness, baseness, and worthlessness, and as for the distinguished pupil of Gamaliel, he would make him out to have been a mere unpolished, illiterate rustic; innocent alike of intellectual culture and college education! "G" must either have acted in unreflecting haste, or under the influence of some wayward impulse, when he laid hold of this passage to fortify his position.

It never seems to have occurred to his strangely obtuse and perverted intellect that the apostle in the passage quoted is speaking of things which in the estimation of the world are foolish, etc. Judged according to the true standard, the things spoken of are the very opposite of what they are in the world's estimation. Interpreted in the light incontrovertible and well known facts, the passage proves the very opposite of what "G." evidently supposes. All history demonstrates that God is the patron not of ignorance or foolishness, rusticity or boorishness, blind enthusiasm or well-meant fanaticism, but on the contrary, of knowledge and wisdom, refinement and culture, enlightened zeal, and rational devotedness. Paul himself may be cited as a sample of the kind of agents that God chooses for the propagation of the gospel and the communication of divine truth to the race. A distinguished pupil of the most learned Rabbi of his age, the illustrious Gamaliel, he was chosen of God not only to be the apostle to the Gentiles, but to be the author of more than one half of the New Tes-

tament Canon. As for the fishermen of Galilee, it is a libel on their character to speak of them as unlearned and ignorant men. For one long, continuous session, extending without the interruption of a holiday for a period of over three years, they were students in a Bible college of which the principal was no less a personage than the Son of God. Coming to later times we may ask who were God's chosen instruments in the work of Reformation in the 16th and the no less important work of Restoration in the present century? I have only to mention such names as those of Wickliffe, Luther, Melancon, Zwingle, Farel, Calvin, Beza, Cranmer, Tyndale, Knox, Thomas and Alexander Campbell, Walter Scott, Garfield, and many others, to say nothing of the host of learned professors, students and preachers, who in American Bible Colleges and churches, are at the present day leading the van of the great restoration movement.

Notwithstanding the sneer that these men have been put "through the mill and ground to order," I make bold to affirm that without the technical education and college grinding whereby they were equipped, drilled and trained for the work, the Church of Christ to-day would have been so despicable and insignificant a body as scarcely to have been visible.

I will merely add that in so far as these colonies are concerned "the show" we have hitherto made is nothing to boast of, and that unless more attention be given to the work of education than has been given, hitherto I for one can have little hope of our ever rivaling our American brethren in our rate of progress. In many of our country districts the churches are in an almost moribund condition, and according to the testimony of the few who are still left to watch their dying struggles, they are becoming extinct from the want of an efficient evangelizing agency.

It is mere mockery to talk of mutual edification in the absence of such an education as is necessary to enable men and women to read intelligibly and interpret grammatically the Writings, which only when so read and so interpreted are able to make wise unto salvation.

My advice to "G." is that before he again ventures to quote Scripture he should attend the V.B.I. class on hermeneutics.—Yours in the faith,

J. K. HENSILLWOOD.

## Missionary Page.

### HOME.

(M. McLELLAN.)

The following is an epitome of the reports received by the Missionary Committee from the various evangelists in the field:—

**W. D. LITTLE**—Roads had attendances fairly good notwithstanding Bro. Marsh, from N.S.W., will come and assist in gospel work at Echuca. At Kyauram everything promises well. Good attendances and interest exhibited. At Kerang East the brethren still laboring on Mystic Park and Benjeroop brethren still meeting for "breaking of bread." Good meetings at Foch Palm. At the latter place a gentleman decided for Christ, and we had the privilege of going down into the Murray and baptising him into the ever-blessed name.

In Wedderburn the interest continues good. Held a Bible reading at Yarravalla; then on to Fernhurst. Believe there will be much fruit in this district.

**W. T. CLARKE**—Just a brief report in closing my labors. No additions to report, but splendid meetings. On Friday the 27th May attended a farewell tea meeting at the home of Bro. and Sis. Wm. Howard, Gombargana; between 60 and 70 present, who were hospitably entertained by our host and hostess. A pleasant and profitable evening was spent.

On the 27th, at Corowa, a social was held. A lengthy programme was gone through—singing, recitations and addresses. We shall not soon forget the kindly expressions of regret at our departure.

**W. W. THOMSON**—Since last report my time has been spent much as usual among the churches in my district. Nothing of importance has transpired of late which calls for special mention. We are, passing through a season of seed sowing; and as we "sow in faith," we expect to "reap in due season." I visited at a farm house yesterday, and had a long and interesting converse with the owner and his wife, and they have decided to follow the teaching of the Holy writ in the matter of abstinence to the Saviour. Last evening Bro. F. E. Mott engaged, and bore the expense of the rent of the Institute at Dispur (a small town 15 miles from Kaniva, towards Nhil), and for the first time the flag of primitive Christianity was unfurled there. The audience was not large, being a busy season, but they were very attentive to a sermon on the "4 Kingdoms." On the coming Lord's day I shall (I trust) be with the N. Yance church. June 16/91.

**G. H. BROWN**—I have much pleasure in being able to give you an encouraging report. Since my last, one has been restored to fellowship at Galahup. I also know of one being restored at Horsham amidst much rejoicing. We had also the joy of witnessing the "good confession" and baptism of five. Two from Galahup, one from Hrim, one from Warrack, and one from Murtoa.

25th May was spent, meeting at Murtoa, evening at Horsham. May 27th and June 3rd, meetings at Galahup, and afterwards at Hrim. 10th, 11th, and 12th, at Galahup. Following Monday held baptismal service at Murtoa. On 17th met with the brethren

at Murtoa, and preached in the evening at Horsham.

June 17.

**JAMES PARK**—The Lord's day following my last report of May 12th, there assembled at the river, South Dunolly, a large number to witness another one obedient to the faith. After the baptism we met to break bread, and received our brother into fellowship.

At night had another good meeting in the chapel.

13 meetings have been held since last report. I am invited—and expected—to visit quite a number of places. Think I must return to Dunolly at once. June 14.

**M. McLELLAN**—Since last report have been preaching at Hawthorn. Good meetings. No additions to report. Have addressed the following churches on "Home Mission Work"—Surrey Hills, Doncaster, Cherrington, North Carlton, North Fitzroy, and Hawthorn. At all these places I have illustrated the addresses with a large map of Victoria, showing the different fields occupied, and the progress of the cause generally during the past 13 years.

**FINANCES**—We regret to say that the funds are at a very low ebb. At the last meeting of the Missionary Committee it was shown that the arrears amounted to £140. This almost entirely consists of arrears in our home missionaries' salaries. The situation was so critical that the Committee mooted the question as to whether it would not be necessary to discontinue the services of some of the laborers. It was ultimately decided to postpone the consideration of this question till the next meeting, in the hope that in the meantime some financial assistance would be forthcoming.

Those churches especially who are participating in the labors of the evangelists ought to at once make strenuous efforts to remit all arrears to the treasurer. We are undoubtedly at a crisis in home missionary effort. The prospects for progress were never better than at the present. All the fields occupied give promise of a rich harvest in the near future. It would therefore be a calamitous event if our preachers had to be withdrawn. What say you, brethren? Shall we rise to the occasion? Shall we by a united effort boldly grapple with the present position and provide the necessary means of continuing the good work in our home fields? Or shall we withhold our support, and see the work languish and die? We have 4,000 members in Victoria. If 4,000 of these would contribute 1s apiece, that would provide £200, more than enough to tide us over the present difficulty.

### FOREIGN.

F. M. LUDBROOK.

**VOLUNTEERS FOR INDIA**—So far there has been offered and plenty more are talking about it. There is still time to offer. The committee would like to hear from some good brethren in other colonies besides Victoria.

**LETTER FROM MISS THOMSON**—This letter written on May 24th will give those who are thinking of missionary work something to ponder. It is just as well to count the cost. The opening sentence refers to Hind. "I have sent the money, etc."

Bro. J. THOMSON, writing on June 14, 1891. "We have had some heavy losses at

Double. Our Kromanga brethren have left for their Island. We have a lot of men from the Solomon group in their place. It will take some time to teach them anything about their Redeemer. They cannot speak a word of English. No missionary has ever been amongst them. I have opened two more meeting places in the South Is. The white brother whom I baptised—Bro. Freeman—teaches two nights a week for me. This gives me an opportunity of going to South Is on Monday and Wednesday nights. The Kanaka brethren are holding meetings in different parts of the field. ... The crushing season has commenced and there will be an increase of some 300 Kanakas in the district from Bundaberg while it lasts. ... The Is is fast becoming

### THE LARGEST SUGAR-GROWING

district in Queensland. How I am going to find room for the Kanakas on a Sunday afternoon is the trouble. At the present time I have not room for those that have been coming."

*Awake* for July contains an excellent article by "E.G." of Sydney side. And the whole number is calculated, we believe, to stir up the brethren to send in LIBERAL GIFTS. The report of the Chinese school is very hopeful in tone.

A. L. GLE, at the age of 54, "A Lady of England," after becoming widowed for her books, added the capstone to her monumental labors by going to India as a missionary. After eighteen years of honorable service Miss Tucker (to give her real name) had but recently departed this life at Butala in the Punjab, aged seventy-two.

### FOREIGN MISSION FUND.

"Awake Fund," Bro. Gole, N.S.W. £5 0 0  
(H) Collecting Boxes, Masters and Miss Maston .. 0 10 0  
(K) Two in New Zealand .. 1 4 0  
(L) Collecting Box, Miss McCullough .. 0 8 0  
"July Collection"—Church, Bro. Lowen's house, Doncaster .. 1 0 0

With thanks,

W. C. THORNTON.

Naina, Tal., N.W.P.

May 28th, 1891.

DEAR BRO. LUDBROOK,—Have sent the money to Mr. Rumbro, and I have no doubt he will write to you acknowledging the same. In spite of the depression in America we have been receiving extra money lately—at least Mr. Wharton has towards buying land for a new bungalow. If we had another bungalow, there would not be any necessity for us leaving the plains in the hot season unless we were seriously ill.

Mrs. Durand says there has been a great deal of sickness in Hurda just lately. One of the schools has been closed for several weeks at the brother who taught there is a son suffering from small-pox. All the schools are closed now, but Mrs. Jackson has a few of the older boys come to her house every morning, as she is unable to go to school for some time, and the boys had formed a great deal she had taught them. Mr. Wharton writes that he has had very encouraging meetings in the bazaar early in the evening, and the hospital is getting on as quickly as could be expected.

Mr. Durand has secured some land for a Leprosy Asylum, but does not expect to carry more building until after the rains. He baptised two before the evening; before he

**Left Hurda.** One of them has since died, the other has persuaded his wife to attend one of the meetings. Jeremiah takes a great interest in the lepers. He wrote to me last week asking me if there were any here to try and persuade them to come to Hurda. We stopped at Hina for a couple of days on our way here, at Hira and his Mitchell's. Their station is only nine hours' journey from Hurda. Mr Mitchell has two services in English every Sunday, also a mid-week service and School, and Mrs Mitchell has a service in Hindi Sundays, and visits in the villages near them. Miss Burgess and Kinsey, the ladies who came out with the Mitchell's, came here with us, as they will be able to study better here than out on the plains in the heat. Mr. and Mrs. Mitchell have both been in India for a number of years, but Mr Mitchell's work had been entirely amongst English speaking people. They have been working very hard in America in connection with the C.W.B.M. for three years or more. We are boarding at a girls' school. There are over 80 girls here and several day scholars. Of course, with such a number of children, some of them quite young, a number of servants are required, and as they had no opportunity of attending any of the services which are held here for natives, I have been able to do a little work amongst them. Three of them are very anxious to learn what they can, some of them can read, others are too tired after their day's work to care for learning. The Ayah usually finds time at her dinner hour to come to me for an hour or so. Her work commences early in the morning, and she has three or four hours' leave in the middle of the day to cook for me and husband's meal. Several rich natives bring their families here for the season, but they are visited regularly by two elderly ladies who come here every year. We have a nice teacher, a Christian, employed on a missionary station, and he and I are now able to take a walk out every day, but we get very tired as there is very little level ground near our house. The school grounds are large, and there is a nice flower garden and a large vegetable garden sloping down almost to the lake. I had the pleasure of meeting a fellow missionary on day from New South Wales, and we had a nice time together. She came here not knowing anyone, but our experience has been the same—that the Lord has been better to us than we expected and supplied all our needs. MARK THOMPSON.

### QUEENSLAND DEPARTMENT.

By A. COBBAN, Langland Street, E. Brisbane.

Lastly in Queensland more progress seems to be the order of the day. At Brisbane good meetings, and a few conferences continue. P. A. Dickson's place just now is being filled by Bro. Fittman, the first named taking a holiday in the neighbourhood of the Darling Downs.

Bro. Stevenson has been working with acceptance amongst several of the churches below the Maria Range, and we hear of several additions.

Zilmerer brethren have also had some additions since the opening of their new meeting-house last month.

E. G. Dann, of Melbourne, has been in Brisbane, and he addressed the church there on the morning of the 17th June.

June 15.

### NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

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

**INVERCARGILL.**—Since last report two have been added to our number by the above-mentioned. These two are young girls from the Bible Class. At present there is a large Bible Class conducted by Bro. Sims. We expect much good will be done by it.

Please in notice that there is a new meeting, Bro. Robert Bell, Ettrick-street, Strathairn, Invercargill.

May 16.

J. C. TODD.

**MATAURA.**—As it is some considerable time since I sent you any church news I now drop you a few lines, although we have nothing startling to chronicle. We are just moving along quietly. Bro. Perkins "holding the fort" in the way of preaching almost unaided. We had Bro. Elburn from Dunedin for a few Lord's Days, also lying visits from Brethren Ludbrook and Hull, which were much appreciated by the brethren here, and we are looking forward to a month's preaching by Bro. Way of Dunedin, arranged for at last meeting of Missionary Committee.

W. PAYNE, Sec.

April 19.

**KAITANGATA.**—Since last writing the church here has had a six weeks' visit of Bro. Hull, who is laboring under the direction of the Missionary Committee of the associated churches of the South Island. While with us he addressed the brethren 11 times. His addresses were edifying, instructive and practical, and some of the lessons taught us should not soon be forgotten. He also delivered the same number of gospel addresses, those of them on Lord's day evenings being well attended, while those of them that were held on the week-days were not so well attended. This was owing to inattentive personal interest being taken, so as to get those who have not yet accepted Christ to come to the meetings.

Before leaving, we held a social as a sort of a send-off to our brother, at which all attempted to enjoy themselves.

Since last writing we have three additions to chronicle, all of which are by faith and baptism, one of them being from the Lord's day school. It does indeed give us encouragement, seeing that the seed sown abounds in those who have thus come with the fruit thereof. Let us pray God that the structure that we shall build will be one that shall stand the test of the great day, that we may then receive honor from the great Master-builder. We are trusting for fresh work in all the other departments of church work. Work, for the night is coming!

June 4.

A. ROY, Sec.

**LIST OF ISOLATED MEMBERS.**—Mrs Caroline Jackson—Palmerston, North. Mrs. Jas. Cox—Gaitins River. Mrs. and Mr. Higgins—Pelorus Valley, Havelock, Marlborough. Mr. and Mrs. J. W. Humphreys—Clunghwood, Nelson. Mr. and Mrs. A. Dwyer—Nelson. Mr. and Mrs. G. Davies—Dovedale, Nelson. Mr. James Palmer—Notapiko Valley, Nelson. Agnes Thompson—Bilton, Nelson. Mrs. H. Ricketts—Pelorus Valley, Havelock, Marlborough. Mrs. and Master Meyer—Lambert Valley, Nelson. Mr. and Mrs. L. Bell—The Parsonage, Mrs. Collier—Otaunui, Invercargill. Mr. and Mrs. T. Dawson—Marakakaiko Station, on Hastings, Hawkes Bay.

Mr. David Fryde—Waikato, Hawkes Bay. Mr. T. Fryde—Māhū, Waikato, Hawkes Bay. Mr. and Mrs. Galt—Riversdale, Southland. Mr. and Mrs. W. Dunn—Riversdale, Southland. Mr. and Mrs. C. Stokes—Lawrence, Otago. Mr. Geo. Reid—Limehills, P.O., Winton. Mr. Jacob Crowe—Hannockburn. Mr. Geo. Duncan—Exandere. Mr. and Mrs. H. Ferguson—Hendry. Mr. and Mrs. A. Perkins—Woodland, Wellington.

### NEW SOUTH WALES DEPARTMENT.

By J. COLBOURNE,

39 Balcon Street, Stanbury Hills, Sydney.

**BROKEN HILL.**—The church of late has been deprived of two of its members, Bro. Silver and myself. The church can ill afford to lose members, as they are so few in number. The former has been obliged to leave through that cruel enemy, the lead poison, from which he has suffered very much of late. The church will lose in our brother a consistent Christian, and I would that many others would take a lesson by him. He was always at his post, and never absented himself from the church if able to come. We will wish him God-speed and hope and pray that he again may be blessed with health, and return to his family and the church. The church will miss him greatly, he having always from the commencement taken a prominent part, especially in addressing the church. For myself I can only say I have done what I could. I feel very much my successor from the church at Broken Hill. Though few in number, the most are faithful and consistent, and we enjoyed our meeting on the Lord's day morning very much, for we know it is not at the number our Master looks for, but in pleasure in but faithfulness, and obedience to him. If there be only two or three the Lord is there, and He will bless them. I pray God's blessing may rest upon the few left, and that they will work and plead along together until the Master come. Bro. J. E. Boyle, of Lane street, Broken Hill, has been appointed secretary in my place, to whom all communications for the future should be sent. I. PLANT.

### SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VERCO,

Adelaide.

**BALAKLAWA.**—Members increased by two this month, one by letter from Norwood from Bossila.

May 12.

W. T. S. H.

**QUEENSTOWN.**—This evening one man made the "good confession," and will (to v.) be baptised next Sunday evening. Sister Hill has been called upon to part with her child, and has the sympathy of the church.

June 12.

**ADLAIDE.**—Since last report Mr. and Mrs. Keays have been received into fellowship at Grote st., having previously obeyed the Lord in baptism. On Sunday, June 3, there was one confession of faith in Christ, Bro. J. C. Dickson being the preacher.

June 12.

**YOKK.**—We were very pleased at being able to hear Bro. M. Wood Green on last Lord's day morning, and not only

being but also noticing the vast improvement since last we saw him. We hope that in a short time he will be so far restored to health as to be able to be about his Father's business preaching.

July 12.

W. BROOKER.

**POINT STURT**—A visit on the 23rd ultimo from Bro Colbourne was very much appreciated by the church. His time was taken up by speaking once in Milang and twice here. We saw no visible signs of good results. Monday evening Bro Colbourne gave a graphic description of Sydney and its surroundings in a very entertaining manner. Retreat was felt that Bro C's visit could not be prolonged.

June 10.

A.W.P.

**NORTH ADELAIDE**—During the month six have been immersed on a confession of their faith and received into the church, and two by letter from Great-st. Letters of transfer have been granted to one to the church at Williamstown, to two to Norwood, and to two to Great-st. Received from absentees Mrs. Frilberg has lost her little boy, and needs the sympathy of the church.

June 17.

**UNLEY**—Meetings are keeping up well. We have lost by transfer Bro Percy Anderson, and we were called upon to lay aside a promising young brother (Bro Charles Vincombe), who after a very short illness fell asleep in Jesus. The Lord's day school followed his cemetery, for he was loved and respected by all. His bereaved parents and brothers we would commend to the comfort of our Heavenly Father. At the close of last Lord's day's discourse our hearts were cheered by the son of Bro. Geo. McGowan making the noble confession of his faith in Christ.

May 16.

T. J. STOREY, Sec.

**QUEENSTOWN**—Though we have no visible results to report since our last, that is to say an open confession of Christ before witnesses, still the church is in as healthy condition as it has ever been, and we believe that the time is not far distant when we shall see some coming out on the Lord's side. Our meetings are all well attended. We had the pleasure of our Bro Colbourne's presence last Wednesday, and a splendid address on the sin against the Holy Spirit, which was listened to with pleasure by a very good number. We are thankful for the valuable help afforded us by our visiting brethren, which are very many, and we trust that many may be blessed through their labor, especially are we thankful for the valuable help afforded by our beloved Bro J. Verec, who has the oversight of the church in this place, and whose zeal for the Master is unlimited. Our earnest prayer to God is that his love may be spared to us, and that his labor of love may be crowned with abundant success, and that many souls may be saved.

R. HARRIS.

**HINDMARSH**—The usual interest in every department of church work has been fully manifested during the month. We noted that the evening previous to our last report four young ladies made the good confession, these have been followed by other five, all of whom have been baptized and admitted into the privileges of the church, save one, who will be thus received next Lord's day all being well.

Under these Bro and Sister Plant, late of Broken Hill, have also been received by letter. They will not meet with us very often, having taken a business in the country.

We have the joy of testifying to the deep interest apparent at our meetings for the proclamation of the gospel, and believe that joy will be intensified by others shortly accepting the Lord Jesus. Very large meetings have been held on Sunday evenings, quite filling our enlarged building. This is a cause for much satisfaction to those who have the deep interest of the church at heart.

We have quickly come to the end of the term of exchange between the evangelists, Brethren Smith and Colbourne. Bro Smith is now on his way back, and is expected here on the 18th. Bro C. leaves for Melbourne per express train to-morrow. Last evening a very pleasing and largely attended social was tendered Bro and Sis. Colbourne to thank them for their visit, and wish them God speed on their return journey. Will all the brethren who have in any way filled vacancies for the church here please accept our warmest thanks, especially the church at Elizabeth-st., Sydney, in so readily agreeing to the arrangement of exchange. Bro Colbourne returns very much benefited by the change, and has increased many pounds in weight. We trust Bro Smith will return alike benefited.

Our sick friends are many of them improved in health. No deaths have occurred to any of our members, but Sister William Simms has been called upon to part with her oldest son, which is a great grief to her, as also to other members of the family. He was just of that age to be of material assistance to his widowed mother. May the Lord comfort their hearts.

June 14.

A.G.

**LOCHEL**—Since last report one has been restored to fellowship. At a church meeting held March 19th the following resolutions were passed—1st. That the church roll be revised as so many have left the district, their whereabouts unknown. 2nd. That a special collection be taken on first Sunday in May in aid of Rescue Home. 3rd. That a service of song be arranged for to be held some time in August for same purpose.

A.L.G.

## TASMANIAN DEPARTMENT.

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

**LATROBE**—We are smaller in number from removals to other churches, and are meeting in my house as in times past, having left the building in consequence of the debt on it. We have had visits from Bro Law-Melbourne; Bro Donaldson, Sisters Bradley and Purdy, Hobart; Bro and Sis. (names not given), Bro Tomkinson, Launceston; and Sis. Roberts from Rosevears.

June 13.

R. C. FAIRBANKS.

**HOBART**—There is little to report since my last communication, except perhaps a little good news. A social meeting was held at the chapel last Wednesday, which was a decided success, and I think I may safely say, thoroughly enjoyed by all present. It was of purely a social character, choruses being sung, recitations given, and addresses delivered by Brethren Donaldson, Poulitney, Geo. Smith, Dalgleish, J. Adams, Ross and others. The addresses of all these brethren were of a cheering nature.

Bro Penny is still working hard at his little paper, *The Harbinger*. When I saw last I speak adversely, because he has a difficult task to play the printer. This paper is sound, and deserves the moral and monetary support of the brethren, more

especially as it is for free distribution, and is kept going entirely by voluntary contribution, and is purely a local paper. (Above received rather late for last issue Eds.)

## WEST AUSTRALIAN DEPARTMENT.

**FREMANTLE**—I am very happy to be able to report to you that the church of Christ is progressing in Fremantle, our membership is fast increasing. We are having full evening meetings. Bro Ford's gospel services are taking a hold on the people of Fremantle.

It causes us sincere regret that a brother returning from the other colonies should have to report that some of the churches over there are not satisfied, even now, that the church in Fremantle is based on the right lines. In all my reports I have endeavored to point out the alterations we have made regarding "open collection." This was started by Bro. Bates when he first opened the cause here, and was supported by some of the then members, and when Bro Ford joined us and commenced gospel work it was a sore point with us, and was discussed many times by the Church of Christ members as to the best way to do, so as not to offend those (Baptist) members who were connected with the church, and were in favor of open collection, as to them at that time meant to leave out about four Church of Christ members, who were scarcely in a position to support the expenses of the work incurred at that time. But an increased membership determined us to abandon open collection at the next quarterly meeting, which was done. It is the earnest desire of all the members that the church should be built up in exact accordance with Scriptural teachings.

I will now give you an outline of how our services are carried out on Lord's Day.

**Mornings**—Meetings for members of the Church of Christ members, who are presided over by one of the brethren. Reading of Old and New Testament lessons, arranged by the brethren. Breaking of bread address and collection.

**Evenings**—Gospel services, with preaching by Brother Ford. No collection.

We did not at first observe this order in regards morning service, as the membership was small, and nearly all attended at night, but with increased membership we found it expedient to hold the morning meetings as given above, and we have the breaking of bread after evening service every Lord's Day in the month, for those members who are unable to attend the morning meetings.

I sincerely trust this explanation will prove satisfactory and will erase from the minds of sister churches any doubts they might have concerning us, and I am confident that with God's grace and blessing the cause will go on and prosper in W.A. 29/5/94.

S. PROBERT, Sec.

## VICTORIAN DEPARTMENT.

By J. PITTING, Arlie Avenue, Ararat.

The reported additions for the month are as follows:—Kyalaram 2; Heppelcote 1; Berang 1; Berghurst 2; N. Yarr 1; Polhemmet 1; Vectis 4; Dims 1; Warrnambool 1; Rosebury 1; Gallop 1; ...

hargans 1; Rotherglen 1; Haastern 1; Elphinstone 1; Dudley 1; Brunswick 1; Cheltenham 1; Williamstown 2; Prabant 1. Total, 32.

**NOTES**

**PREACHERS' MEETING.**—The usual monthly meeting was held on Monday, June 4th. There was a large attendance of brethren. Principal Whitley M.A. of the Baptist College was present by special invitation, and gave a very interesting address on the points of difference between the Baptists and ourselves. An animated discussion followed, which elicited considerable diversity of thought among our own preachers, but all were pretty much agreed as to the basis of Christian union, not omitting Principal Whitley himself. Indeed if all Baptists were as right as he, there would be no difficulty in the way of union worth speaking of. A very hearty vote of thanks was presented to Mr. Whitley for his presence and address. It was arranged that at next meeting, to be held Monday, July 2nd, at 2.30, in Lygon Street Chapel, Bro. Selby should read a paper on Seventh Day Adventism.

**CENTRAL LITERARY SOCIETY.**—This Society is having some lively meetings. The subject of "State Secularism" has been discussed at the last two meetings, Bro Selby taking the affirmative, and Bro. Laing the negative. There were about 200 present to hear and take part in the debate. The next meeting will be held in the Lygon Street Lecture Hall, on Wednesday, July 4th, at 8 p.m., and the subject to be discussed is Womanhood Suffrage. This, too, is likely to be a live debate, and should attract a large number.

The churches of Victoria are again reminded of the resolution passed at the preachers' meeting to the effect that the preaching brethren will be glad to devote their energies to any church desirous of holding a series of special gospel services. Such efforts not only tend to the numerical increase of the churches, but also to their growth in divine life. Two or three churches have already proved their utility.

The Melbourne Vocal Union is changing its singing place for practice. The Lygon Street Church having intimated that they require the Lecture Hall, arrangements have been made to hold the fortnightly meeting henceforth in the lower room Swanston Street Chapel.

Bro A. H. Bryant has now removed to 32 Auburn Parade, Camberwell.

A mission has been started at South Pakenham. Our son Ernest in conversation with a farmer in the above district found that a nice building which had been used for religious meetings was standing idle, and that quite a number of persons in the neighborhood were anxious to have their names received. He therefore determined to do his best to preach Christ in this neglected locality. The meetings were commenced the first Sunday afternoon in May, and are held fortnightly. About 25 persons attend, who seem well pleased with the movement. Some were anxious to remunerate the preacher, but this he could not conscientiously accede to, but it was pointed out to them that they might help some philanthropic work; and that they gladly do.

**SUCCESSOR TO BRO. CLAPHAM.**—We announced in our last number that Bro. Moysie had been invited to accept the position of missionary in the Corowa district. This was true for as the Missionary

Committee was concerned. But it now transpires that the church at Corowa had previously been in communication with Bro. H. W. Huntman (being quite unaware that Bro. Moysie was their available), and the church had concluded an engagement with Bro. Huntman. The cause at Corowa has now become self-supporting, and will for the future be worked independently of the Missionary Committee. We sincerely wish Bro. Huntman every success in his new sphere of usefulness, and hope we may hear from time to time of much prosperity attending his labors.

**VICTORIAN BIBLICAL INSTITUTE.**—With a view to sustain the interest of the country churches in the Victorian Biblical Institute, I have just paid a visit to Drummond and Taralale. I am well pleased with the result. The brethren received me cordially at both places. At Drummond I addressed the church on Sunday morning. I delivered my lecture on "John Knox and the Reformation in Scotland," to a full house, and on Tuesday I had also a full house to attend the proclamation of the gospel. Bro. Main drove me over to Taralale on the Wednesday. After enjoying the hospitality of Bro. and Sister Collins I was driven to Bro. Hughes', where I was hospitably entertained during the rest of my sojourn. I addressed the prayer meeting in the chapel on Wednesday evening, and preached the gospel on Sunday evening. I left Taralale on Monday morning. I broke my journey at Macedon, where I was met by Bro. J. E. J. Thomas, who accompanied me to his log cabin, about two miles from the railway station. Bro. Thomas has been doing a great deal amongst the settlers. About 30 have been in the habit of meeting in his "parlor" every Sunday, and along with one or two other gifted brethren he has been doing his best to open up to them the scriptures. A site has been secured for a chapel, and building operations will be commenced forthwith.

One result of my trip has been to convince me that the country brethren need to be more thoroughly enlightened as to the designs and methods of the V.B.I. to be induced to extend to it the sympathy and support necessary to its maintenance.

**J. K. HUNTSWOOD.**

[The report sent by Bro. H. was much longer, but owing to the want of space, had to be condensed.—Eds.]

**KYAIRAM.**—Being elected secretary of the church, I now send you a short report. Bro. Little preached an excellent sermon to good audiences, afternoon and evening, in the Mechanics' Hall. He took for his text Matthew 11: 28, 30, and at Bro. Morgan's private house, Kyabram, East, on Lord's day morning, he gave us an address on "Our Calling," which was greatly appreciated by the brethren. You will hear of more additions shortly. We will meet in Bro. Bishop's old ironmongery shop, now known as Salvation Army Barrack, Sunday fortnight, as Bro. Bishop's private house is getting too small. Every prospect of good cause being established here.

**J. A. WILLIAM GIBBERT, Sec.**

**SOUTH YARRA.**—We had the pleasure of a visit from Bro. Isaac Selby on the 12th inst, when he delivered his popular lecture on "From Atheism to Christianity, and what I learned on the way," to an audience of about 70 souls. He will (next) be with us again on the 26th inst.

Our first day meetings, both morning and evening, are being well attended, and our

school is steadily increasing in numbers.

No additions to report, but several seem to be greatly interested.

June 18. THOMAS HARGREAVES, Sec.

**Loved Ones Come Before**

**COX.**—John Munford.—This well known and highly esteemed brother fell asleep in Christ early on Friday morning, 25th June, aged 70 years. He left his dear wife with two brought to the knowledge of the truth in Bath, England, where he carried on business as watchmaker and jeweller. He came to prospect this colony for his health (being weak in the lungs and delicate) some 27 years ago, and returning, arranged his affairs and arrived in the colony with his family 23 years ago. He commenced a business in Carlton, and with his sister wife took membership in the Church of Christ, Swanston-street. Giving up business in Carlton, and removing to Brunswick to reside, he frequently worshipped with the church there, where he was, as in the church at Swanston-street, highly esteemed by his brethren for his quiet, consistent, faithful living and fidelity to the truth. He has left, besides his sister wife, five sons and one daughter to follow in his steps as he followed Christ, and thus enjoy the good hope of re-union at the coming of the Lord.

**CARR.**—Our dearly beloved sister Jessie, youngest daughter of Sir Carr, fell asleep in Jesus in the early morning of Friday, May 18th. From her infancy our dear sister attended our Sunday School, and was immersed by Bro. C. L. Thurgood about 10 years ago, and ever since has been a devoted follower of our Lord and Saviour Jesus Christ. She always took a deep interest in the S.S., and although for several years past ill health has prevented her from taking the active part she otherwise would. Still, she was ever ready to do all she could for the S.S., and the extension of the Kingdom. During the last few months she was confined to her bed, and for nearly five weeks unable to leave her bed, but it was her desire, during that period, to have two or three of the Lord's people to meet with her to commemorate our Lord's death. Our dear sister's sufferings were great, but she bore them with Christian fortitude and patience. She was a weary pilgrim longing for "home, sweet home." We shall miss her more than we can tell, but we know that our loss is her eternal gain, for we are assured that she has gone to be with Christ which is far better.

Her father, brothers, and sisters will mourn her loss, but they sorrow not as others without hope, for they will be as looking forward to a happy reunion in that heavenly land where we shall meet to part no more, where our God shall wipe all tears from our eyes, for at His right hand is fullness of joy and pleasures for ever more.

**DUFF.**—Our dear young brother Charles F. Duff was called away from earth on the 14th April, leaving behind a sorrowing mother and four brothers and three sisters, who are all members of the Church of Christ here. Our young brother was 27 years of age, and had a very promising career before him, he having passed most successful examinations in the Education Department, and from whose great talents were expected. He was also a most devoted and attentive member of the church, and grounded in the truth, a most consistent

walker in the footsteps of the Master, and whose whole life centred in the truths of the Gospel.

He was baptised by Bro S Black over two years ago, and since that time had endeared himself to all in the church, but our sorrow is mingled with the joy that we shall meet him again. We looked for great things from him, but he is not, for God took him. His was a life which is an example to us all, for his perseverance and loving service to his Master.

May God bless his sorrowing ones who are left behind, and that the mantle of his devotedness may rest on us all, till by-and-by we shall join him in the home beyond Amen.

Launceston J. G. P.

**HAMMOND**—I have to record the death of Bro John Hammond at the ripe age of eighty-six years, on Lord's day morning, May 13th. He was one of the old identities of the church at Alma. He served the Lord for the long period of sixty-four years; thirty of these he spent at Alma. His early religious training was amongst the English Calvinistic Baptists, and he was a Calvinist up to the time he met with the late Bro John Aitd, of the church meeting in Bro Aitd's house amongst the Willunga hills some thirty-three or thirty-four years ago. Our brother had a grand memory, which he retained to the last, having presided at our morning meeting the Lord's day before he died, and was able to quote both Scripture and poetry freely. His mind was fairly saturated with divine truth, and so he was never at a loss when called upon in emergency to speak to us. Since the death of Bro John Lawrie he has generally presided at our morning meetings, as well as taking his share in the teaching and exhorting. We will miss him much, as, with Bro Ewers' death last year, it makes us very short in speaking power. He lost his partner about three years ago (Sister Hammond having attained the great age of over ninety years), and since that time failed considerably. His end was just as we would have had it—in peace and without the least suffering. As was his custom, he got up first and went to kindle the fire, and there he was found a few minutes later on his knees, but fallen a little to the side against the fire-place. He has left a numerous progeny of children, grandchildren, and great grandchildren. Most of those who have arrived at maturity have been or are members of the Church of Christ, which speaks volumes for his consistency of life.

June 10th, 1891. R. H. Sec.

**McKAY**—On Lord's day, June 3rd, I was at Drummond, when we were called upon to lay aside our beloved and very highly esteemed Sister Isabella McKay, who after over a year of intense suffering from that deadly disease cancer, fell asleep in Christ. It was her request that I should give an address at the grave, which I did, also preached the funeral sermon last Lord's day to a good meeting. Our sister was a grand Christian woman, led to Christ by Bro. Cheek about 10 years ago. She has been faithful ever since. The deepest sympathy is felt for the loved ones.

June 14. JAMES PARK

**THOMPSON**—It is with deep regret that we have to record again to record the death of another of our oldest members. Our Bro Richard Thompson was with us peacefully on the morning of the 16th May, at the age of 62 years, after a long and painful illness. Our brother was one of the

very oldest of our members, having joined the church in 1877 during the ministry of Bro F Hingworth. Consequently he was one of the few remaining brethren who were associated with the church in its earliest days. He was a well-tried and faithful brother, and one who was always to be found at his post, and was a zealous supporter of the truth. He was not a speaker, but showed his usefulness in other ways. In truth, he did what he could, and that with a single eye to the honor of his Lord and Master. He was a man of sterling integrity and honesty of purpose, thoroughly straightforward and conscientious in all his dealings, and much respected by all who knew him, both those outside as well as those inside the church. He was always reliable, therefore one of those whom you realise you miss. During the last few months some of the brethren spent many a happy and profitable time with him during their visits, conversing together upon subjects appertaining to the kingdom. Our brother liked much to hear read the 14th Psalm, and to speak of the mansions in which the Lord had gone to prepare, and of His coming again to receive His loved ones unto Himself. He leaves a wife and family to mourn their loss, and we trust the children will follow in their parents' footsteps, so that by-and-by there may be a happy reunion of the family to dwell for ever in the mansions of the blessed.

Hendigo. G. HINTON, Sec.

**TOMLEY**—On Friday, April 7th, our Bro John Tomley passed from this present state of trial and probation to that which is far better in the 64th year of his age. He was a native of Llansainffraid, North Wales, and landed in this colony in 1835. While at home he was identified with the Baptists, but after his arrival in this colony and while on a trip to the Manning River he became acquainted on board the steamer with our Bro G. Newby, who was the first to show him the way of the Lord more perfectly. Ever since his identification with the disciples he has always been found in his place at the assemblage of the saints, and the writer has for the last few years held sweet converse with him, as on the Lord's days we have walked to and from our homes to the Lord's house. He had known and was a great admirer of Chas Spurgeon, and many a story could he tell of his life. Apparently healthy, in spite of his years, our brother was suddenly taken ill with some ailment prior to his death, with what the doctors at first thought the typhoid fever, but his sickness was ultimately found to proceed from an internal abscess, and to which he eventually succumbed. He suffered great pain towards the end, but unconsciousness having set in a day or two prior to his death he was spared further pain, and passed away quietly to be with Jesus on the afternoon of the 7th of April.

Sydney, N. S. W.

E. G.

## Acknowledgments.

### RESCUE HOME.

Received for the month with much thankfulness—Church, Mungindi, N. S. W., £1 4s.; Mrs A F Butler, do, £1; Church, Bundamba, Q., 7/3; Church (Kamaka), Chertsey, N. Z., £1; Church, Havelock, £1 1s.; Mr T. Richards, Kyraam, 10s.; Church, Alfriston, N. Z., 10s.; Church, Enghawk, 10s.; Church, and others,

Taran., N. Z., £2; Church, Lygon-street, 7/6 10s. 6d.; Church, Warracknabeel, 15/6; Church, Rossberry, Vic., 10s.; Church, Horsham, 11s.; A Sister, North Fitzroy, 2/2; Church, Millicent, S. A., 10s.; Church, Impression Bay, Tas., £1 12s.; Mr Geo. Wellard, "Oakwood," Tas., 13s.; Church, Brisbane Q., £2 6s. 7d.; Church, Malvern, £2; Church, Port Albert, New Zealand, 14s.; Church, Hoteo North, New Zealand, 10s.; Two Sisters, do, do, 5s.; Mrs A. McClure, Drummond, 5s.; A Sister, per Mrs McClure, 2/; Church, Linwood, New Zealand, £1 10s.; St. Patrick Mission, 5s.; Mr J. Ickel, 10s.; Church, Tealambia, Victoria, £1; Church, Tara, Mangawai, New Zealand, £1; Mr James Sandert, Roma, Queensland, £2 21s.; Col. box, Mrs. Organ, Cheltenham, 6/6; Church, Peel-street, Ballarat, £1; Col. card, A Sister, Peel-street, Ballarat, 10s.; Mrs. Lebean, Ballarat, 10s.; Mr Chas. Morris, Ballarat, 5s.; Mr Geo. Newby, Taree, Manning River, N. S. W., £1; Church, Lismore, N. S. W., £2; B. L. per N. McLellan, 10s.; A. C. T. U., Burnley Branch, 9s.; South Pakenham Mission, 3/3; Truck of wood, Messrs. Morgan, Bishop and others, Kyabram; A Sister, Malvern, £1.

J. PITTMAN, Airlie Avenue, Armadale, Victoria.

**VICTORIAN RELIEF FUND.**  
Received two Bags Flour from Church at Port Fairy. W. C. CRAIGIE, Treas.

**BRO D. MACALLISTER FUND.**  
Church, Dawson-st., Ballarat, £3; do., Dunolly, 14s.; do., Williamstown, 20s.; do., Port Pirie, 20s.; do., Juneo, 20s.; do., Ascot Vale, 17/6; Collection at Church Social, Horsham, per Bro. Hoyer, 17/6; £2 12s. 11s.; Bro. H. Gebbie, Oamaru, £1; Bro. F. W. Greenwood, per Bro. T. McCollan, £1.

W. C. CRAIGIE, Treas.  
159 1/2 Little Collins-st., Melb.

**VICTORIAN MISSION FUND.**  
RECEIVED TO 25TH JUNE.  
Malvern, per Sisters, £1 1s.; South Yarra, per Bro Lewis, £1 1s.; Sis. E. Lang, 10s.; Galanuf, £2 17s. 11s.; Taradale, per Bro Park, 10s.; Kerang East, do, do, 10s.; Wimmera U. Evang. Fund (Lillico), £3 1s.; Bro L. Carmichael, S. A., 11/6; Brethren at Euroa, per Bro. Symes, £1 5s.; X Y Z, £1; St. Stevenson, St. Kilda, £1 5s.; North Fitzroy, per Sis. A. Twinkler, 10s.; 7d.; do, per Sis. Nesbit, £1; Swanton-st., per Sis. F. A. Kemp, £5 7s. 6d.; Cheltenham, per Sis. Goulding, £1 7s.; Surrey Hills, per Sis. Cunt, 17/6; Corowa and Wahgunyah, £10; Footscray, £1 5s. 9d. Total, £36 15s. 11d.

W. C. THURGOOD, Treasurer  
357 Swanston-street, Melbourne.

**SUBSCRIPTIONS RECEIVED.**  
TO 25TH JUNE 1891.—G. Hinton, 10s.; W. C. Ludbrook, J. Scott, Brake, Archer, W. Paul and W. Smith (Foster) 10s.; L. Carmichael, 9s.; W. Barnes, 7/6; R. Davis, Beldman, Mrs. Newby, McKenzie (Kaniva), Lewis, House, Rouse, McKenzie, Clements, E. Bell, Horthorn, Slaney, Harris, D. Wright, J. Wark, Mrs. Fisher, K. Neely, S. Smye and A. Kemp, 5s.; Mrs. McQuinn, H. Gibson and Mrs. Murray, 2/6.

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