

# The Australasian Christian Standard.

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

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## Current Topics.

### GRAND OLD RASCAL.—

The time in which we are living, says the *Christian Evangelist*, has often been characterised as an age of Grand Old Men. But there are many species of the Grand Old Man genus. Besides grand old patriots, statesmen, orators, philanthropists and warriors, we have no small number of grand old villains. The newest sensation in England is being created by the resurrection to notoriety of the once famous Tichborne Claimant. This gentleman, about twenty years ago, divided the nation into two categories of public opinion. About half the people reckoned him famous, the other half considered him infamous. The memorable Tichborne trial, the greatest in history since that of Warren Hastings in the days of George III., ended in the prosecution of the Claimant as a perjured imposter, and in his sentence to a term of penal servitude for fifteen years. The immense numbers of people who believed him to be the real young Tichborne baronet were never convinced that he was anything but genuine. This only showed exactly what we continually notice respecting evidence of every kind, however convincing. We all know, for instance, that religious evidence, no matter how overwhelming, produces no effect whatever upon certain prejudiced minds. The Claimant came out of prison a few years ago,

and lapsed into obscurity. He was still regarded by multitudes as being the rightful heir to a noble title, and to a great estate in the beautiful county of Hampshire. He has now settled the matter of his own infamy by an elaborate confession that he is the biggest pretender, forger, liar, and swindler of modern times. A London weekly paper is giving week by week the "Confessions of Arthur Orton." It is to be hoped that this disclosure will constitute the object lesson on popular stupidity, which is needed by so many of that human majority dubbed by Carlyle as "mostly fools."

### AMBALMING THE BIBLE.—

During the May meetings, says the *Christian Evangelist*, which have been this year attracting teeming multitudes in London from all parts not only of the British Islands, but even of the European Continent, some remarkable facts have been disclosed about the creative energy of the Bible. It is profoundly significant that while, on the one hand, persistent analytic processes are dissecting the Bible, to the panic fear of those who are scared by the critics, the Bible itself is more potently alive and more tremendously constructive than ever. The Bible is puzzling students as to the process of its creation. But while attempts are being made to solve this problem, the Bible is at work creating new fabrics in land after land and amongst one race after another. Wherever this book goes

it immediately begins to conserve everything that is worth keeping, and to destroy whatever ought to be eliminated. Missionaries at this moment home in England have been telling us how during the last few years, new literatures have sprung up in countries where there was not even an alphabet until the Bible was introduced. For instance, to take one spot in Africa alone, Bishop Steere not only attacked the Swahili language, but the result of his labors have been to make that language the *lingua franca* across the entire Continent of Africa. Then follows another remarkable result,—the Bible has embalmed many a language now dead, such as the Hebrew, the Mæso-Gothic, the Old Syriac, the Gothic, the old Slavonic. Some of these Bibles remain as the only monuments of the speech of dead and buried nationalities. But in some cases a yet more wonderful result follows, for after a trance of centuries, the national Bible has awakened some moribund peoples, as amongst the Nestorians of Armenia, by speaking with a tongue of fire to hearts that it alone could move. We have in these British Islands a marvellous instance of this vivifying and resuscitating power of the written Word of God. It is not doubtful that the Welsh language is being kept alive, in all its wonderful vigor and beauty, by the influence of the Scriptures in the musical Cambrian vernacular. Little Wales is a Bible-loving principality. Welsh preachers are the most popular

throughout England; they never seem to lose their gift of fiery eloquence, even when they preach in English. In their own beautiful province the melody of the Gospel proclamation continuously mingles with the murmur of the streams amongst the romantic mountains. Beautiful Wales is the very citadel of civil and religious liberty in the British Empire, and of this liberty the Bible is the imperishable bulwark.

THE MASSORAH.—If our readers, says the *Anti-Inquid*, will carefully con the following definition of the term

Massorah, they will gain some conception of the size and value of that work of producing a complete Massorah, to which the eminent Hebrew scholar, Dr. Ginsburg, has devoted more than thirty years of his life:—

"The Massorah is a marginal dictionary, indicating on almost every line in the margin of the M.S. (Hebrew) Bibles how the letters, words, forms and phrases are to be written, according to the most ancient rules laid down by those who compiled, preserved and transmitted the canon of the Old Testament Scriptures. Every spurious letter or redundant word, every variation in the repetition of a phrase, and every peculiarity of construction over which the copyists are likely to blunder, and which had been a great source of the various readings, are most carefully noted; and those who are engaged in multiplying the copies are warned that "there is a peculiar phenomenon here" which is not to be made conformable to the ordinary readings. This invaluable key to the text of the Old Testament is called Massorah (tradition) because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing."

Such is the Massorah, which at the end of the nineteenth century is, for the first time, being published in its entirety. When Dr. Ginsburg began his work he had to endure a

great deal of chaff from literary friends, two of whom advised him to give it up, and study instead the Greek and Roman classics. He said to them:

"Let us make a bargain. If you will show me a single passage in the Greek or Roman classics, or, indeed, in any Oriental classics whatever, which can beat the twenty-third or the hundred and thirty-ninth Psalm, I promise you to leave the Bible alone, and turn to Sophocles and Æschylus." This was agreed, and they were honest enough to confess, after a while, that they had not found such a passage. Since then they chaffed no more, and I went on with my Massorah."

The story of his labors, as told to a representative of *The Westminster Gazette*, is full of interest, and suggests some idea of the unremitting toil bestowed on that peerless book, the Bible. The above story also shows how wonderfully the literary qualities of the Bible are forgotten in the more important moral and spiritual qualities it possesses. The literature has no glory by reason of the other glory that excelleth. Musical cadences and majestic rhythm are nothing in comparison with the good news that inspires and informs them.

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## Christian Standard.

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### THE LETTER AND THE SPIRIT.

HERE is, perhaps, no passage in the Bible which has been so much misused as that containing the words, "For the letter

killeth, but the spirit giveth life." (2 Cor. 3: 6). Its misuse affords a conspicuous example of the manner in which some religious teachers twist the words of Scripture in order to set forth some idea in their own minds without regard to the meaning intended to be set forth by the inspired writers. In this way the Apostle Paul is made responsible for the idea that it is not of much consequence whether we observe the "letter" of a law, providing we observe its "spirit." Generally this is said in defence of the non-observance of the "letter" of a law, and strange to say it often passes current as valid argument, but the most that can be said in its favour is that "a poor excuse is better than none."

It is admitted, of course, that every law has its "letter"—that is, the mere wording, and that at the back of the "wording" there is the "spirit" of the thing. Take for instance the command in reference to baptism. The letter of the command is observed when a person is buried in the grave of water—the "spirit" of it is carried out when he rises to walk in newness of life. In this case, as in most, it is quite possible to strictly observe the "letter" but disregard the "spirit," and of course where that is so the observance of the law is of very little value. Nor can we see that the ease is much improved when the "spirit" is said to be carried out but the "letter" is ignored. If we understand our New Testament aright, disobedience of a command in any of its phases, is at variance with the will of God, and therefore displeasing to Him. Perfect obedience—obedience that is acceptable to God—involves *implicit* compliance, wherever such is possible, and it can be no sign of spirituality to attempt in any way to evade the doing of what God has commanded. A person entrusted by another with money to give to the poor, might go

and utter words of sympathy, and return with the money ungiven, and attempt to justify his conduct on the ground that he had carried out the "spirit" of his commission, but no sane individual would think for a moment of accepting his statement as a justification of his action. It, therefore, follows that the "letter" and the "spirit" are always meant to go together and should both be observed whenever possible.

It so happens, however, that the apostle did not use the words "letter" and "spirit" in the sense expressed above as characteristics of a given law, but to designate two systems of law. Hence he speaks of the Old Covenant as "the letter," and the New as "the spirit." Evidently he had in his mind the manner in which both were given. As representing the Old, he sees the decalogue written by the finger of God upon tables of stone, and this he denominates the "letter." In regard to the New, obviously the words of Jeremiah and Ezekiel were before him—"I will put my law in their inward parts, and in their heart will I write it." "And I will give them one heart, and I will put a new spirit within you"—and so he calls the New Covenant the "spirit." This line of thought appears to have been suggested by what he had previously been saying in reference to "letters of commendation." Speaking of these, he had in effect said: "Others brought letters of commendation written in characters of ink. His commendation was the presence of the life-giving Spirit of God in their hearts. Nay, more; not only were his credentials of a kind quite different to his opponents', but they were infinitely superior even to the venerable credentials, with which God confirmed the Covenant made amidst the thunders of Sinai, and confirmed the authority of the great law-giver of Israel. For Moses

brought down from the mountain a testimony written by God on blocks of silent stone. But he could point to a testimony written also by God—in the hearts of living men." Paul's joy and glory was, that God had made him a sufficient minister of a New Covenant; "not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

It is somewhat strange and startling for us to hear the Ten Commandments—that which was "written and engraven on stones"—spoken of as something that killed; as "the ministration of death"; as "the ministration of condemnation," but only strange and startling because of our defective training in the philosophy of God's great scheme of redemption. James Denny, speaking of the phrase "the letter killeth," says:—"It condenses in itself a whole cycle of Paul's characteristic thoughts. All that he says in the Epistles to the Romans and Galatians about the working of the law is represented in "the letter killeth." The power of the law to create the consciousness of sin and to intensify it; to stimulate transgression, and so make sin exceeding sinful, and shut men up in despair; to pass sentence upon the guilty, the hopeless sentence of death,—all this is involved in the words. The fulness of meaning is as ample in "the spirit giveth life." The spirit of Christ given to those who receive Christ in the gospel, is an infinite power and an infinite promise. It includes the reversal of all the letter has wrought. The sentence of death is reversed; the impotence to good is counteracted and overcome; the soul looks out to, and anticipates, not the blackness and darkness for ever, but the everlasting glory of Christ. When the apostle has written these two little sentences—when he has supplied "letter" and "spirit" with the predicates "kill" and "make

alive," in the sense which they bear in the Christian revelation—he has gone as far as the mind of man can go in stating an effective contrast." From what has been said we think it will be abundantly clear that Paul gave no license to disregard New Testament law, but on the contrary, demonstrated in his own characteristic manner, the infinite superiority of the New over the Old.

Nevertheless the Old Covenant law had a glory of its own. Compared with all other laws existing prior to the advent of Christ it was the highest and best. Its work, however, was that of a pedagogue. It had to deal with a people in a state of spiritual childhood, and consequently its laws were made to suit their capacity. The decalogue itself gives proof of this. The law which told them "Thou shalt not make unto thee any graven image," though superior to the laws of other nations, bears upon its face the fact that it was made for a people not sufficiently advanced to grasp a higher law, such as that given by Christ, "God is spirit, and they that worship him must worship him in spirit and in truth." But whatever glory the old law had, it was like the light that shone in the face of Moses—it faded away. To the mind of Paul, contradictory though it may seem, it had no glory at all "by reason of the glory that surpasseth." A candle light has a glory of its own, but what becomes of that glory when the sun is shining in his meridian strength? "The stars are bright till the moon rises; the moon herself reigns in heaven till her splendour pales before the sun; but when the sun shines in his strength there is no other glory in the sky. All the glories of the Old Covenant have vanished far Paul in the light which shines from the cross and from the throne of Christ."

## Editorial Notes.

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**Higher & Better.**—Not often have we seen, says the *Christian*, a distinction more admirably drawn than that by 'Principal Cave when he says, in "The Battle of the Standpoints":—"The 'Higher Critics' are not the 'Better Critics,' as if they were gifted with a sort of genius in criticism. Nor are the utterances of the 'Higher Critics' to be implicitly accepted, like the deliverances of a great painter on painting, or of a great poet on poetry. The Higher Critics claim to be scientists, not artists, and must be judged by the facts and arguments they adduce, not by their possession of a superior faculty." The air of superiority which is generally, if not always, assumed by those who repudiate the orthodox views very easily misleads the un instructed and timid; it is a "vain show" when anyone has the courage to go right up to it, and examine its pretensions. Objectors to the truth often strike us as men of singularly rigid minds and dogmatic tempers. Some of their interpretations reveal a singular lack of imagination.

**"More Better You Go."**—A shipwreck at its best is a sad affair. For a whole ship load of men and women to go down in the open sea without a moment's notice is a terrible thing. We have often thought as a place to study human selfishness, on shipboard is the best of all; there the mind seems to be occupied alone with self. If this is true on a calm sea under a clear sky, what must it be on an angry sea with the bottom of the ship gone, or when the ship has gone down and the survivors are struggling in the water? A few weeks ago, the s.s. "Catterthun," bound from Sydney to China, struck on a sunken rock and went to the bottom in less than 20 minutes. The most of the passengers went down with her; a few escaped in a boat and picked up a few others who were struggling in the water. Mr. Crane, one of the passengers, tells us that the ship was rapidly settling down, and seeing the sailors climbing the main rigging he tried to follow, but was unable to do so. Within a few seconds afterwards the ship sank under him. He was sucked down some distance, and on rising again swam towards a large floating object, which proved to be a meat safe. He was joined subsequently by a Chinaman, who in bland, persuasive tone peculiar to his race said, "More better you go catchee nother piece box." Crane replied, "More better you go," but the Celestial declined, and both continued to cling to the box, which was ample to support them well out of the water. Here is the same old story again, tell first and somebody else after. But is not this spirit manifested too much

in the every day walks of life on land as well as at sea?

**The Victorian Alliance.**—The fourteenth anniversary was held in the Congregational Church, Collins-street, on Monday evening last. The building was well filled, and the meeting throughout was full of interest and some enthusiasm was manifested. J. W. Hunt, the president of the Alliance, presided and gave a short address, stating that the business of the organization during the year had been that of education. Mr. Hunt is a strong advocate, as is the Alliance, of woman suffrage, and alluded to the fact that it had already come in New Zealand and South Australia, and was as sure to come in Victoria as "night follows day," a rather unhappy reference, for which he apologised to the ladies afterward. During the coming year Mr. Hunt said the Alliance meant to attack some of the outposts of the whisky business. Mr. Vale, the secretary, gave a brief outline of the work of the year, saying in the language of a country delegate that they were not going backward but were "still staggering on," and making some progress. They had averaged one public meeting for each day in the year, at one of which only they had eggs, though other unsound arguments were often used. Their "friends the enemy" had frequently opened their mouth and put their feet in it. Solomon Joshua, the great brandy man, had stated that there were humbugs in all trades, but that the liquor trade was the biggest humbug of all. He closed by stating that they had an overdraft quite large enough to guarantee their respectability.

**First Resolution.**—"That this meeting reaffirms the oft-expressed conviction that power should be given to the people of each district, men and women alike, to protect themselves, from the manifold curses of intemperance by prohibiting the liquor traffic in their midst, if they so please, and that this Popular Veto should be free from the incubus of compensation; and hereby promises its hearty support to the Victorian Alliance in endeavoring to secure legislative expression to this just demand." "Rev." Joseph Richardson from South Australia moved this resolution. Of course he spoke of woman's franchise in South Australia, stating that by next April 70,000 women will have enrolled as voters in that colony. For two years he was a minister on the Moonta Mines, where there was a population of 7,000 people. There are no hotels there, and during the whole two years he had not seen a drunken man. He once put the question to 500 children, and not one of them had seen a drunken man, and the single policeman had a perpetual picnic. One of the tests made in a North of England lunatic asylum was to set the patient to bat out a tank while the tap

was left running. To put it in the language of one of the attendants: "them that isn't idiots stops the tap." He left them to draw their own conclusions. Rev. J. J. Halley seconded the resolution.

**The Collection.**—This was an important item on the programme, and was urged by Mrs. Harrison Lee in a most telling little speech. To her mind the drinking evil was the biggest in the world, and urged all present if they did not care for themselves to be like the old toper who was rather far gone to be benefitted by prohibition himself but he voted for "Sally and the children." She admitted that the State would lose something in money by prohibition, and then told us the story of the tobacco merchant in America when the bill was up to prohibit the sale of cigarettes to boys under sixteen. "If that bill is carried it will mean a million dollars lost," when an enthusiastic woman exclaimed "If that bill is not carried a million boys will be lost." Then the collection.

**Second Resolution.**—"That this meeting regards the Grocer's Licence as being a specially dangerous development of the liquor traffic because of the easy facilities it affords for the introduction of drink into the home, and urges its abolition without delay." Ven. Archdeacon Langley, who moved this resolution, said he had something on his mind and would not be happy till he got it off, and then gave the Alliance in particular and temperance people in general a lively ten minutes. Being a preacher, he divided his address into two "heads." 1 What he was asked to say: 2 What he was not asked to say. It struck us that he almost forgot his first head in the elaboration of the second. Bro Isaac Selly seconded the resolution in a characteristic address, but as he did not commence to speak till after 10 o'clock, he had but little time. On the whole the meeting was a great success, and most in the end do much good.

## The Expositor.

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THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

BY CHAS. WATT.

No. 2.

In further proof that the Sabbath was unknown to the Israelites until given at Sinai, let the reader turn to Nehemiah 9: 12-14. There you find that at the time that God led the people through the wilderness, "in the day by a cloudy pillar, and in the night by a pillar of fire," He

"came down upon Mount Sinai" and

"MADEST KNOWN unto them thy holy Sabbath." Now in what sense could God have "made known" the Sabbath, if, as the Sabbatharian says, it had been "kept since the creation?" This passage in Nehemiah, in which God is said to have given to the people "right judgments and true laws, good statutes and commandments," refers to the same event as Deuteronomy 5: 2, 3, viz., the giving of the Covenant at Horeb. This was the Covenant that in the New Testament is termed

#### THE OLD COVENANT.

Now by turning to Heb. 8: 7-13 you will read: "For if that first covenant had been faultless, then would no place have been sought for a second." But it was *not* faultless, and hence God "taketh away the first that he might establish the second" (Heb. 10: 9). Whatever was good in the Old has been carried over to the New. But the law dealing with the Sabbath could not have been deemed "good," for no provision was made for it; and the Adventist cannot find it there though he seek it carefully with tears. Were we getting up a new constitution for N. S. Wales, as soon as it had passed into law the old one would of necessity be abrogated. Of course all the good features of the old would be incorporated in the new, and would be thus binding. But any point that was not in the new would necessarily pass away. Precisely so with the Old Covenant that was given through Moses. Whatever was good in it has been carried forward to the New. Hence all the true moral principles it contained will be found in the New Testament "intimately magnified, multiplied and exalted." But now comes the real question. When the New Covenant superseded the Old, what was done away

#### AND WHAT REMAINED?

This point has vexed the Church of Christ from the first year of its existence until now. The Apostles had a lot of factious trouble with those who sought to retain portions of the old constitution that had been omitted from the new. It was to oppose an attempt of this kind that Paul and Barnabas journeyed all the way from Antioch to Jerusalem and met the Apostles in conference. (See Acts 15.) And in his various letters the *Apôtre* warns the Christians against all such Judaizing tendencies. To the Romans he

writes (6: 15), "We are not under the law but under grace." To the Galatians (5: 4), "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." To the Philippians he writes (3: 9, 10) that he counts "everything but refuse that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through

#### THE FAITH OF CHRIST."

But we must be a little more specific as we are now treading the ground on which the Seventh Day Adventists and ourselves will have to wrestle. This Apostle has gone elaborately into the very question we want to deal with in his various letters, and we purpose examining his arguments that we might find out the plain truth on the Sabbath question. And should a frank and candid examination demonstrate the present obligation of Christians to "keep the Sabbath," the writer shall publicly avow his determination so to do.

#### FAULT TO THE GALATIANS.

This reference will be found of great value to us in offering useful suggestions of the superlative importance of the New Covenant Scriptures. Let the reader turn to, and peruse carefully, the third chapter. There he will find the following statements:

(1) That the Gospel is older than the law (verse 8).

(2) That it was "confirmed" 430 years before the law was given (verse 17). This total is made up as follows:—Abraham was 100 years old when Isaac was born, 25 years after the promise (comp. Gen. 12: 3, 4 with 17: 17). Isaac was 60 years old when Jacob was born (Gen. 25: 26). Jacob was 130 years old when he went down into Egypt (Gen. 47: 28). And the sojourn there lasted, according to Usher's chronology, 215 years. Which would give us 25 + 60 + 130 = 215 430.

(3) That the law was a mere parenthesis in the Divine scheme, introduced because of, the transgressions of the Israelites (verse 19).

(4) It was given in anger, and was therefore a curse and not a blessing (verse 13).

(5) Its object was to answer a purpose for a limited period, "TILL the seed should come" (verse 19).

(6) It was a mere tutor to lead the people to Christ, but when the Christ came they were no longer under the tutor (verses 24, 25).

Then we have the whole argument gathered up in one comprehen-

sive statement at the close. Those who are Christ's, that is, who are justified by the faith and who seek no justification by the law, are the true seed of Abraham and the real heirs of the promise of blessing.

Now in the fourth chapter the Apostle shows exactly his feeling on this matter. He says he was "perplexed" because some of the Galatian brethren

"DESIRED TO BE UNDER THE LAW" (verses 20, 21). And in the paragraph ending at the 1st verse of chapter 5, in which he presents the relative importance of Law and Gospel, as the son of a handmaid and that of a free woman, he concludes, "With freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage." What that bondage was is seen by verses 9-11. They "observed days, and months, and seasons, and years." These men were the progenitors of our modern Sabbatharians. And if the Apostle were expressing himself on this thing, he would just write as he did to the Galatian Judaizers, "I am afraid of you."

## Xtian Evidences.

### THE PHAROAH OF THE OPPRESSION.

#### THE EDUCATION AND EARLY LIFE OF MOSES.

ONE of the most interesting of the Midday Lectures to City Men was the one delivered by the Rev. Dr. Samuel Kinns, at St. Michael's Church, Cornhill, on the "Pharaoh of the Oppression, the Education and Early Life of Moses." The doctor took for his text Ex. 1: 3, "Now there arose a new king over Egypt, which knew not Joseph," and then proceeded to say that the discovery as to who this "new king" was, was a matter of the highest importance, for upon it depended the verification of the statement in Exodus that "the sojourn of the children of Israel in Egypt was four hundred and thirty years." The "Speaker's Commentary," the ninth edition of the "Encyclopædia Britannica," "Kitto's Illustrated Commentary," Sir Gordon William, and others suggested that Ahimenes, the founder of the eighteenth dynasty, was the most probable person, because he drove

outs Apapi, the last of the Hyksoes kings, who was the patron of Joseph. The lecturer, however, pointed out that Joseph was only seventy when Apapi lost his throne, and from the scriptures we learn that he lived with his family around him enjoying domestic happiness until he was 110; for we are told that he lived to see and dandle on his knees his great grandchildren, and also at his death he was embalmed and put into a sarcophagus. Thus, then, he dwelt in Egypt 40 years after the deposition of Apapi; that was right through the reign of Aahmes, through the reign of his successor, Amenophis I., and two years into that of his son Thothmes I.

Therefore, Aahmes could not be the king who "knew not Joseph," seeing that the patriarch was living in respect and honor with his family at Goshen during the whole of that monarch's reign. Also Aahmes was a Theban prince, and as the famine extended throughout all the land of Egypt and even reached to Canaan, Aahmes not only must have known Joseph, but also must have participated in the great benefits of his wise rule, which being the case in all probability he continued Joseph in some post of honor just as Darius the Mede did Daniel. Then, as Joseph lived two years during the reign of Thothmes I., Queen Hatshepa, the daughter of the latter, would probably have known him and have heard him spoken of with respect, so that through all that dynasty would Joseph's memory be revered. At the end of that dynasty Egypt passed into another family, that of the Ramesides, who would doubtless know nothing personally of Joseph.

It was not Rameses II., as some supposed, who commenced the oppression, for the monuments proved that he was not born when Moses was taken out of the bulrushes. Therefore it must have been Sati I. who, when he came to the throne, knew not Joseph, and commenced the oppression, which was carried on by his son, Rameses II., at whose court Moses was brought up, and which oppression was greatly increased during the reign of his son and successor, Menephtah II., who was undoubtedly the Pharaoh of the Exodus. Eminent Egyptologists had fixed the date of the accession of Aahmes, the king who succeeded Joseph's Pharaoh, at about 1780 B.C., and the date of the accession of Menephtah II. at 1360 B.C., or just 400 years; and if we add to this

the 17 years Jacob lived in Egypt, and suppose that Apapi reigned 13 years after the death of Jacob, including the five years' struggle with Aahmes, then the monuments proved to us that the Hyksoes were just 430 years in Egypt, and our much-prized Bible scored another triumph.

Dr. Kinn's next showed that the monuments told us of the exact disposition of this Seti I., and read the translation of some of the inscriptions in reference to him. The doctor also stated that Seti was an exceedingly clever man, and left behind great works which would last almost as long as the world stood, of which works the grand Hall of Columns in the temple at Karnak, and his magnificent tomb at Thebes are special examples. The tomb—which is fully described in Doctor Kinn's work, "Graven in the Rock"—is cut, the lecturer explained, in the solid rock, the whole length being 32 ft., the last saloon 160 feet perpendicular below the surface, the inclination of the corridors downwards being at an angle of 18 degrees, and they, with the staircases, are most elaborately decorated with figures beautifully sculptured in bas-relief. In the grand saloon Balzoni discovered Seti's beautiful alabaster sarcophagus, which was now in Sir John Seane's Museum, Lincoln's Inn Fields, and has not its equal in the world.

The lecturer next proceeded to relate the discovery of Triton, one of the treasure cities, by M. Naville, at Tell-el-Makhuta, near to the scene of the battle fought at Tell-el-Kelbi in 1882. A monument from this treasure city, viz., a statue of the lieutenant of King Osorian II., in red granite, was in the lower Egyptian gallery in the British Museum, upon it being an inscription stating that he was lieutenant or recorder of the city of Triton.

The next interesting subject was the early life and education of Moses, which could be ascertained from the monuments which told us what an Egyptian prince would have been taught at that time. For Moses having been adopted by Thothmes, Seti's daughter, his education would be similar to that of the other members of the Royal family. That fitted in with the statement of St. Stephen that "Moses was learned in all the wisdom of the Egyptians." This education and training prepared him fully for his after position as the law-giver of Israel and the author of the Pentateuch. The Doctor also

showed that there were striking evidences that Moses was a general in Rameses' army, which military career helped to train him for becoming the future leader of the great camp of Israelites when passing through the desert.

We must now give a few of the Doctor's statements in reference to Menephtah, the Pharaoh of the Exodus, who was the son of Rameses II., and, some Egyptologists thought, was about sixty years old when he came to the throne. It was very remarkable that the Bible and the monuments quite coincided in the description of his character; for on the latter he was described as believing in and practising magic, surrounding himself and his court with professed sorcerers and magicians. He was also false, hypocritical, weak, vacillating, and accustomed to break his promises, without warning or apology.

The lecturer then pointed out that the Bible did not say that this Pharaoh was drowned in the Red Sea, and therefore there was no difficulty in reference to his magnificent tomb which still remained. The text in Exodus 15: 9, in the Revised Version, reads thus, "Pharaoh's chariots and his host hath he cast into the sea, and his chosen captains are sunk in the Red Sea. The deeps cover them. They went down into the depths like a stone." There we found that Moses distinctly spoke of Pharaoh's host, his chariots and his chosen captains, but certainly he did not mention Pharaoh, which he would have done had such a terrible disaster happened to the king. It was quite evident that Menephtah sent his chariots to follow the Israelites even into the path so miraculously made through the sea, whilst he and his infantry stood on the shore. Here then was another instance of error in teaching the Scripture stories to children. Dr. Kinn closed with a few earnest words in defence of the Biblical narratives.

## Correspondence.

PRO LORENZO HOWARD

Dear Friends.—In reply to Bro Watt I wish to say that as the paragraph was hurriedly written from memory of the contents of a letter, the mistake was made of stating that "his decision to be immersed came about as the result of interviews with those four brethren." All the rest of the

paragraph, as will be seen from the subjoined extract from Mr. H.'s letter, is quite true. It is incorrect to say that Mr. H. "wants a license to enable him to marry;" he has had one for a long time, has it still, and will continue to hold it apart from the Churches of Christ in N. S. W.

EXTRACT FROM A LETTER WRITTEN BY MR. L. HOWARD ON JULY 11, 1895.

"It seems that the news of my latest step has preceded me to Victoria, and so I am to a certain extent forestalled. I had expected an opportunity of giving you a surprise, but as it has already reached you, I may as well explain the whole thing. Well, for two or three years past I have not been altogether satisfied in my own mind as to the Methodist style of baptism being the Scriptural one. Many who have known me as a Methodist, in connection with evangelic work, of which I have done a good deal and with, I am thankful to say, a fairly large share of success, can testify that I was always a bit heterodox from a Methodist standpoint on the subject of baptism. This question I have for the past three years endeavored to thrash out for myself independent of what may be termed outside help. I have sought for instruction from the Bible itself, with the result that for a long time past, in spite of early teaching to the contrary, I could not help coming to the conclusion that both by example and precept the Book certainly taught *baptizo's baptism*. Probably from early teaching I struggled against this conviction for some time, but ultimately had to confess that I believed it was my duty as well as privilege to imitate our Saviour in this respect, and let me be but once convinced that it is right for me to do a certain thing, and I must do it as soon as possible. Well, on the strength of this, I resolved to be immersed, but before I did so, Mr. Collourne came to see me and we had a long talk over the matter, and the subject of joining the church from a preacher's standpoint came up. "Can you find me plenty of work if I do?" I asked. "Any amount of it," he said. "We are short of workers and want all we can get." But, added he, "the worst of it is our finances are none too good." "Oh," I said, "you need not trouble about that as far as I am concerned, if I join your preaching staff, it will be as a labourer of love and for the glory of God and not money." However, I became immersed, and now feel very thankful for having done so, as I believe in my faintest soul I have obeyed the command of Christ in the matter. However, the subject of preaching had to be found somewhere else, and after a good deal of thought and after having conversations with four of the ministers, Messrs. Collourne, Patten, Watt and Clayham, at different times on the matter, I have gone so far as to undertake to supply the services at Westfalia for the next two

or three weeks. . . . I hope you won't think that this is a new-fangled idea of my own, for it is the outcome of years of honest conviction, and I feel that the step taken was perfectly right. . . . If the Church of Christ, which I am learning to love very much, is willing to avail itself of my services as an independent preacher, they are welcome to them without money and without price, but otherwise, before the end of the year I shall carry the gospel of God's grace into one or two suburbs where it is not yet proclaimed." CONTINUED.

## Hearth and Home

### AT THE ELEVENTH HOUR

The night is dark, the hour is waning late,  
A wayward pilgrim knocking at the gate,  
Wearied of wandering in the wild, of sin,  
I seek Thy fold, kind Master, let me in.  
My back is wet with dew, bleeding and sore  
My feet have trod life's rugged pathway o'er,  
My youth is gone, hope's fairest visions dim,  
Friends scattered far or numbered with the dim.

Forgive, dear Lord, that I have strayed so  
Lost, Headless amid the world's unheeding throng  
A weary outcast, pin-point I stand.  
In tender pity reach thy gracious hand,  
Let me but taste Thy sweet, forgiving love,  
Once by thy side, no more, no more to rove,  
And still be stand, and call with better cry,  
Importunate beneath the midnight sky.

Then he rejoined, he turns in wild despair,  
When he, with soul made bare upon the air,  
On silver hinges the iron gates unbar,  
A heavenly light, softer than moon or star,  
Illumed all the pathway. Enter, enter in,  
Thou soul-bled bought, redeemed from  
death and sin.

### THE ROAD TO YESTERDAY.

With some wise man who has journeyed  
Over land and sea for aye,  
To the countries where the rainbows  
And the glaciers meet,  
Kindly tell a little stranger,  
Who has oddly lost his way,  
Where's the road he must travel  
To return to yesterday?

For you see, she's unfamiliar  
With to-day, and can not read  
What strange, mysterious meanings  
Tell of way and where they lead,  
And her heart upbraideth her sorely,  
For aye she did not mean to stray  
When she fell asleep last evening,  
And abandoned yesterday.

For she felt a deal displeas'd  
That she really should have done,  
And she hears she's lost some favour,  
That the lady might have won,  
So she'd like to turn her backward,  
To be sure than if she had,  
With not more one kindly tell  
Where's the road to yesterday?

St. Nicholas.

### THE WOMAN AT THE CRIB.

It takes a brave man to live where my hercule lived. Very pleasant, you say? Oh, yes, it is now, with this soft breeze playing over the lake, and the merry laughter of excursions ringing through the air. But in the winter, oh, in the winter, when there is only the sound of the wild wind raving and howling, and the great cakes of ice pile up until the stanch little tug can hardly crush its way through with needed supplies; then it is different.

But she was a cheery little woman who lived there in the old crib. And as, on a bright summer, she would explain to curious visitors how the crib was built over the inlet of the tunnel, and how the water of Lake Michigan flowed into the well through deep openings, and then was sucked through the tunnel by the throbbing engines two miles away, to be distributed over the city, they would listen admiringly. Then, if some thoughtful one should remark the singularly wasted and scarred appearance of the third finger of her left hand, she would probably state simply that it was crushed last winter.

So I think I must tell you the story myself, for in her modest relation of it you might not read, between the lines, her devotion, the unconscious heroism of a woman's love.

One day last winter, after a long, cold spell, Captain Halstrom began almost to despair. For nearly two weeks he and his men had toiled like slaves. Tired, wet, and numb with cold, they worked with frantic haste in the well, chopping away the ice fast caking about the inlet, or with nets gathered the slush outside before it could enter.

But this day the ice would gain on them. The water sank lower and lower in the well, and the prospect of a water famine stared them in the face.

Not a drop of water in all Chicago! Captain Halstrom grew white as he thought of it. He telephoned to the city the danger, and asked for a tug to be sent.

"Come, boys," he said, "it is now or never! North inlet choked and west one going fast. You get down to the well, and I will go outside."

"Here's a son-of-a-gun, John," called Mrs. Halstrom.

"Never mind, I don't need that now."

"Oh, John," she cried, in sudden

terror, "you are not going on the south side?"

"Yes, Norah, that is just where I am going."

She said no more, but, catching up her heavy shawl, followed him out. The keen wind almost took away her breath, and, as if in mockery, the broad, white fields, stretching away on every side, glittered in the sun. The ice was piled in great, jagged hummocks, alternating with dark blue patches of water.

Recalling her attention to her husband, she turned in time to see him disappear over the parapet.

"Oh, wait, wait! Isn't one of the men going to hold the line for you?"

"No, there isn't one to spare. Safe enough."

Her own reply was to throw over the end of a slender but strong line. The captain, balancing on the slippery piles, knotted the rope under his arms.

His wife gripped the line firmly, keeping it taut, while he tugged and shoved at the very cakes of ice. But one vigorous thrust made him lose his slight and uncertain footing, and swing far out over the dark, icy water.

With a prayer and quick cry which the wind carried away from the house unheeded, Mrs. Halstrom began to draw him up, a dead weight. And he was a strongly built man, cumbered with heavy clothing, and she by no means muscular.

Inch by inch she dragged the line over the parapet, and again as the wind would swoop around the corner and sway his heavy body, he would slip back. Her hands were growing stiff and awkward with the cold, and as she gave a desperate pull, the third finger of her left hand was caught under the rope and ground against the rough stone. Skin and muscle and tendon were torn from the bone, but not a murmur escaped the brave little woman's lips, nor did she relax her hold on the rope to release her finger. But, entangling her foot in the rope, and throwing her whole weight upon it, she gave a steady pull with her free hand, and her finger, now little more than denuded bone, slipped from the rope at the edge of the coping. In another instant Captain Halstrom's hands were upon the wall, and he swung himself heavily over.

"Why, Norah, wife, what is the matter? Has it killed you?" he exclaimed, seeing her lean, very

white and trembling, against the stones, with the blood dripping over her dress. Just then two men ran across the platform. They had crossed the ice, and, seeing it all, they hurried on, shouting, but could not get there in time to help. They lifted her tenderly, and carried her into the house, stanching the flow of blood, and tried to replace the torn tendons.

The first faintness over, she rallied briskly, and during the weary hours while the tug crunched its way through the ice, she busied herself giving directions for hot coffee for the men.

When the tug came, with the physician on board, her first anxiety was for the tunnel. Yes, a relief force had been sent, and outside the tug was churning up the waters to force the ice, and divers had been lowered. Thank God, the danger was over.

In course of time the finger healed, but it is very stiff and wasted, you see—just skin and bone.

And she? Oh, no, she doesn't mind it a bit. She thinks that was a small price to pay for the captain's life.—*Exchange.*

## Bible Readings.

### THE SHORTEST VERSE.

BY C. H. SPURGEON.

"Jesus wept."—John 11: 35.

A great storm was stirring the mind of Jesus. We find on looking at the original, that He was indignant and troubled. We have a very literal translation in the Revised Version; and instead of reading, "He groaned in the spirit, and was troubled," we find it, "He was moved with indignation in the spirit, and troubled Himself." What was this indignation? We cannot think that it was caused by the unbelief of His friends, or even by the pretended sympathy of those malicious Jews who hastened to accuse Him to the Pharisees; but we look further and deeper for the reason of this heat. He now stood face to face with the last enemy, death. He saw what sin had done in destroying life, and even in corrupting the fair handiwork of God in the human body; He marked also the share which Satan had in all this, and His indignation was aroused; yea, His whole

nature was stirred. Some read it, "He roused Himself," instead of as we have it in our version, "He was troubled." Certainly, there would seem to be an active sense in the expression: it was not so much that He was troubled, as that "He troubled Himself." The waters of His soul were clear as crystal, and therefore when troubled they were not muddied; yet they were all stirred. It could be seen that His holy nature was in a ferment, and an inarticulate expression of distress fell from Him. Between indignation at the powers of evil, grief for the family who had been bereaved by death, sorrow over those who stood by in unbelief, and a distressing realisation of the effects of sin, the Lord's heart was evidently in a great storm. Instead of the thunder of threatening, and the lightning of a curse, all that was perceptible of the inward tempest was a shower of tears; for "Jesus wept." A hurricane rushed through His spirit; all the forces of His soul were disturbed; He shuddered at the sight which was about to be set before Him; He was thrilled from head to foot with emotion; yet the result of the storm was not a word of terror, nor a glance of judgment, but simply a blessed shower of tears: "Jesus wept." If all our righteous indignation displayed itself in tears of pity, we should have fulfilled the text, "Be ye angry, and sin not."

"Jesus wept." I have often felt vexed with the man, whoever he was, who chopped up the New Testament into verses. He seems to have let the hatchet drop indiscriminately here and there; but I forgive him a great deal of blundering for his wisdom in letting these two words just make a verse by themselves: "Jesus wept." This is a diamond of the first water, and it cannot have another gem set with it, for it is unique. Shortest of verses in words, but where is there a longer one in sense? Add a word to the verse, and it would be out of place. No, let it stand in solitary sublimity and simplicity. You may even put a note of exclamation after it, and let it stand in capitals, "JESUS WEPT!" There is infinitely more in these words than any sermonizer, or student of the Word, will ever be able to bring out of them, even though he should apply the microscope of the most attentive consideration. "Jesus wept." Instructive fact; simple but amazing; full of consolatory of our earnest heed.

## Home Missions.

By M. McLELLAN.

W. D. LITTLE.—During the past month have visited every part of this circuit, held twenty meetings for preaching and Bible study, and in nearly every place had audiences that are very encouraging. At Kaniva the brethren are enthusiastic in Bible study, and some of them by the preparation of essays on various subjects show a desire to qualify themselves for use in the Master's service. At North Yanac the attendance has been more numerous than heretofore, and bears promise of successful work. On the way up there we held a meeting at Dunjup, which we trust to follow with others every month. From Bordertown held a week-night meeting at Mundella Hall, which the brethren are endeavouring to obtain for Lord's day preaching. Last Friday evening had our first preaching meeting at Dinjarrak, which was abandoned some time ago. The attendance was so satisfactory that we intend to carry on meetings here also, if the Lord will. Although no additions this month, expect some shortly as arrangements have been made for one baptism, and we have been told of some other decisions. May the Lord Himself establish the labour of His servants.

G. H. BROWN.—I have been my usual rounds since last report. On the 21st July I was at Galaquill, morning and afternoon, evening, Galaquill East. On the 22nd visited a Mr. Lad, who decided to obey the Saviour, so on the 23rd baptised him at Beulah. His wife has also been added, having been immersed here. 25th—Morning at Galaquill, 24 present. Bro. and Sister Lad received. Afternoon, Brim, over 30 broke bread. Evening, Galaquill, about 50 present. Aug 4th—Morning, Galaquill; afternoon, same place, over 60 present. Evening, Galaquill East, over to present, but I was unable to speak here, having a cold, so Bro White took my place. 11th—This date will long be remembered by all here. We had gathered together to remember our Lord, when a telegram came, telling us of the death of our Sister Barnea, who had been run over by the train on Saturday night. There was, and is, great sorrow at her loss. She was the mother of 12 children, six of whom are members with us. She was a particular favourite, always bright and cheerful. Afternoon, we gathered at Brim; Bro Everett, from Bangerang, preached. In the evening we all gathered together at the house of Sister Barnea and read and prayed together. On the 14th visited Sister Barnea, at Beulah Cemetery. 18th—Galaquill, morning and afternoon. One woman came forward and confessed Christ, and at

the close her husband decided. They are to be baptised next Tuesday. Evening, Galaquill East, about 40 present. We have had very little success here yet, but still labour on; we are sowing the seed, let us hope we may reap by-and-by.  
Brim, Aug 19.

T. HAGGER.—I left Melbourne on Thursday, July 18th, arriving in Echunga late on the following Saturday. The church there has 41 names on the roll, 15 of whom live in the town. I stayed here till Thursday, the 23th. On Sunday we held two gospel meetings, also another on Monday. On Wednesday a tea-meeting was held for the double purpose of celebrating the opening of the new meeting house and of welcoming me to the district. The meeting was a great success. The next place visited was Kerang East, where there are 8 members. There are not great prospects of success here. The schoolroom can only be obtained by the brethren on alternate Sundays. I went to Murrabit, 16 miles away, and preached at a Baptist meeting. At this latter place Bro and Sister McDonald, of Drummond Church, reside, and as it is on the way to Benjeroop, I will thus break the journey from Kerang East to that place. Arrangements have been made to hold a week-night meeting in their house. At Benjeroop I found a church of 8 members also. Prospects of success here are good. I only stayed three days, during which time we had one gospel meeting in the Fish Point schoolroom. We left this place for Yarravalla on Thursday, July 20th, arriving the following day. On Saturday I proceeded to Fernhurst. Held services on Lord's day and Monday evenings. On Tuesday I went to Wedderburn. The church here numbers 64. They have a fine Bible Class that meets on Wednesday evenings, over which Bro Twiddy senr. presides. We had a gospel meeting on Thursday, and on the Lord's day, in addition to addressing the church in the morning and preaching in the evening, I delivered an address to children in the afternoon. Our evening meeting was a great success, as regards attendance. The chapel was crowded from platform to door, while several remained outside. I was greatly encouraged by this gathering. The distribution of tracts, which this church has recently taken up, is in a large measure accountable for this large meeting. On Wednesday reached Echunga. In the evening I conducted a Bible class, and on Thursday preached the gospel. Friday afternoon I came to Kyabram. I preached about three miles out of the town on Sunday afternoon, and at Villiepa's hall in the evening. I am unable to record any visible results so far, but hope to be able to do so ere long. I preach here again on Tuesday, and leave on Wednesday for Echunga, where we propose holding a week's protracted meeting.

## Church News.

All matter for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. MATON, 524 Elizabeth street, Carlton.

### NEW ZEALAND.

AUCKLAND.—A short time ago the Church here held its half-yearly combined business and tea meeting, which had been arranged in order that brethren and sisters who do not as a rule attend business meetings might be informed of the work which is being done in our midst. During the half-year seven have been added to the church by faith and obedience. The preaching meetings have been well attended, the platform having been occupied by local brethren, among whom Bro Bryden has done his full share of the work. The various agencies of church work were reported upon by their respective secretaries, showing that very good work in the Master's service had been done in every department. These included Sisters' Sewing Meeting, Young Men's and Young Women's Bible Classes, Sunday School Teachers' Union, Band of Hope, and Mutual Improvement Society. Some of these reports I am specially desirous to forward for publication. They are therefore sent herewith. The object sought to be obtained by these classes and agencies will be sufficiently explained by the title of each, but it is only right here to say that a large amount of success has attended the efforts put forth. Sisters are brought into more intimate relation and learn to love and assist each other at the Sisters' meeting. Young men and maidens are trained to habits of consecutive study of the inspired Word at their Bible Classes. Teachers take counsel together as to the best means of imparting instruction and maintaining discipline in the Sunday School, at their Union meetings. The Band of Hope warns the young and rising generation against the drinking customs of our day, and seeks to prevent them from falling into the snare of the destroyer. The Mutual Improvement Society embraces all kinds of subjects in its studies, and includes friends outside the Church who are anxious to help on its work and willing to abide by its rules. We hope for good results under the Divine blessing in time to come from the operation of all these agencies to the glory of God and for the good of our fellow men.—R. DOWSON.

Among the reports of the various departments of Church work presented to our half-yearly Church tea meeting, the following from the Young Men's Bible Class was read:

by the secretary, Bro. K. Davies, epitomised, however, so as not to be too lengthy for publication.—Since last report we have been continuing our studies of the Scriptures and our various exercises with considerable interest and profit, and making, we trust, fair progress in knowledge. Our president, Bro. W. H. Evans, has led our studies through the first Epistle of John, and we are at present going through the Epistle to Galatians. We cannot too heartily thank our worthy president for the time and trouble taken in making these letters clear to each one, causing light to appear where before was darkness. The attendance and readiness to take part in all exercises manifest the great interest of the members in these studies. Our numbers do not increase, on account of the many removals. Several who had begun to use their talents in the Church have had to leave for other places. Still we know the seed sown in the class will not be lost. Besides the usual lessons, the question box is made good use of and brings up for discussion on the last Sunday in each month subjects of practical Christianity, such as "Can Christians serve as soldiers," "Is it right to speculate in gold-mining shares, and is it not gambling?" and many others. We try to keep a hold on our distant members, by correspondence, and where possible to continue the studies in this way. Other similar classes have been commenced in two distant places by members of the class removed to those parts, and those are progressing nicely. The aim of the class is to lay a good foundation for faith in Christ as the Son of God—to learn practical Christianity, both individually and in the church, and to fit young members of the church for future usefulness.—R. DAVIES, Secretary.

The quarterly report of Sisters Seaving Meeting in connection with Christian Meeting House, corner of Cook and Hobson Streets, Auckland.—It is our pleasant duty to bring before you our quarterly report. We are pleased to be able to record that our meetings have been very profitable to us, and we have done our best for our Master and His cause. Our sisters have done a great deal of visiting, trying to cheer the sick and comfort the bereaved. One feature in our report seems painful for the present, that is that our dear Bro and Sister Hannah's and Bro and Sister King's little ones have gone home. We sent a letter of condolence to each family, and we pray that God may comfort them both. We have had six meetings during the quarter, and our attendance has averaged eleven, so that considering our members only number twenty-four, that is very good. We do hope that more of our sisters will make an effort to fall in and help us in the good work. All the sisters worked with heart and hand, and

are all willing to do anything for any who are in want. We have sold several garments, and have sent a parcel and some money to the Rescue Home, Melbourne. We have a balance in hand of £2 19s 7½ to meet any emergency that may arise.—

ESTHER IRVING, Sec.  
E. JOHNSTON, Treas.  
SISTER WARD, Treas.

#### VICTORIA.

WIDENERS.—Since last report we have had two more make the good confession and put on the Lord in His own appointed way, and received into the Church, one from the Sunday-school, the other a young man working here. For this we thank our Heavenly Father, and take courage. On the 5th inst. our young brother T. Hanger arrived here, and on the 8th he preached to a good audience, and on last Lord's day he addressed the Church in the morning and the Sunday-school scholars in the afternoon, and in the evening preached to a full house. He was listened to very attentively, and I think he made a good impression on all that had the pleasure of hearing him. He seems to be a very earnest young man and a good visitor as well as a preacher, and the impression he has made on me is that he is the right man in the right place. I believe if the brethren remember him at the throne of Grace, and of course with the help of our Heavenly Father (for without His help we can do nothing), he will do a good work in this circuit of ours. May this be the prayer of us all. Some, perhaps, may think our brother is rather young, myself included, but let us remember that Timothy was young when he started to preach, and the apostle writing to him said "Let no man despise thy youth." I hope no one in this circuit will despise his youth, but let us encourage him in the great work, then the Lord will bless his labours.

Aug. 19.

J. TAYLOR.

PARK'S FIELD, CAROLINE.—To the brethren who so kindly responded to the appeal made on behalf of a new Bible Carriage for Bro Park.

DEAR BRETHREN,—I have very much pleasure in informing you that the new carriage is now finished and on the road. In every respect the carriage is a good one, well and truly built and very neatly finished, thanks to the careful supervision of the Elphinstone brethren, who took a very great interest in the matter. Bro Park can now go everywhere preaching the glad message, without being in dread of his wheels turning inside out. A new set of harness has also been bought to match the carriage, and on the whole we can (if I may) be proud of our Bible Carriage.

You will see, dear brethren, that the funds do not quite balance, and I would

wish that those who have promised money and also those who would like to share in the good work to send along at once, that this small debit may be cleared off. The following is a statement of receipts and expenditure:—

To cost of new carriage ..	£38 15 0
.. " " harness ..	7 10 0
	£46 5 0
By cash sub. cribed ..	£34 13 6
.. Price of old carriage ..	7 10 0
.. " " harness ..	1 10 0
.. Dr. Balance ..	2 11 6
	£46 5 0

Once more thanking you, brethren, for your generosity, I am,

Yours in the bonds of Christian love,  
GEO. H. DUNN.

#### QUEENSLAND.

KANAKA MISSION.—Bro. Thompson's report for July.—The meeting held on the plantations during the past month have been fairly well attended, considering the extremely cold, frosty nights, we have had here of late. The Kanaka brethren are continuing in well doing in spreading the gospel on the plantations of a night time, also in holding Sunday schools. One of the Kanaka brethren who had been working in the Isis, has removed to the Gregory river, and has commenced holding week night meetings, also a Sunday school.

Aug. 12.

S. O'BRIEN, Sec.

#### SOUTH AUSTRALIA.

Received for General Evangelism Fund—Fort Pirie, £12. Queensland, £1 10s.

The Annual Conference of Churches of Christ in S.A. will be held in Grote-street chapel on Sept. 11, 12 and 13. Let no one forget, and all make arrangements to attend.

NORTH ADELAIDE.—On Aug. 18th there was one confession at Kermode's and one at Palford Road. The special services have been very fully attended and these are the first fruits. After next Sunday, the 25th, Mr. Dickson takes the preaching at Kermode's for six or seven Sundays, and Dr. Verco gives his blackboard lectures at Palford.

STANLEY BAY.—Since last report we have had publicly confessed their faith in Christ. Two have been named, the other (to V) will obey the Master next Lord's day. Two of these are scholars from the Sunday School. To God be the glory.

RICHARD PATTERSON, Sec.

TRULLY.—Since last report we have received one by faith and obedience. Alfred Langenberger, and by letter from Gustaf Seters Fax, Chimich and Harris, and Dr.

Harris; these were all good workers at Groot's, and we hope they will work for the Master at Unley with the same zeal and earnestness. Our meetings are good, and Bro Green is much appreciated, and we believe that there is a good time in store for Unley. May God bless our work and His people.

Aug. 21.

T. G. STORER.

NORWOOD.—I am pleased to report that the meetings of the church are keeping up well in attendance. Peace reigns in our midst, and the spirit of prayer is manifest on all sides. Since our last report we have had occasion to open the baptistry several times, when those who made the "good confession" have been baptized into Christ. Strangers continue to come to our meetings, and we are hopeful of many more obeying the truth.

The Sunday School is progressing satisfactorily. We are having four class-rooms built, which will be very helpful to the teachers of the elder classes, when they can have their classes alone and teach them quietly the truths of God's word. Besides, when four classes are taken out of the chapel, more room will be left for the classes remaining there.

The Sisters' Prayer Meeting is still being carried on, and the Dorcas Society has been enabled to render help to many poor ones during the winter.

The Endeavour Society is still doing a good work. Meetings are occasionally held by them at the Institute Asylum, and several of our members are on the "Workers' Committee" of that institution.

We thank God for all blessings received thus far, and labour on in hope.

Aug. 13.

A. C. RANINE.

OWEN.—We are pleased to report one more addition to the church at Dalkey by faith and immersion. We hear of the brethren at Balaklava (12 miles from here) having good times—15 additions for the past four weeks, and more expected to follow. The members of this church are of sterling character, and have proved to be living epistles, and have gained the confidence of those around them. By the able and faithful assistance of Bro P'Nesi, may we see the way of the Lord more clearly and taking their stand on the Lord's side. May they continue to prosper.

Aug. 17.

D. I.

NORTH AVALAIDE.—Last evening the chapel was crowded, when two were immersed. At Prospect one made the good confession.

Aug. 26.

BALAKLAVA.—Since last report seven have confessed Christ; six of these have been baptized.

## OUR BUDGET.

Be true to God, and then you will be false to no man.

Today is the time to serve the Lord. To-morrow is too late.

If the voice of God points one way and earthly gain another way, heed the voice of God.

The man who makes it his business to serve the Lord does not have to explain his conduct.

If the truth told on you will not hurt you, it is very hard for one to hurt you by telling a lie on you.

You can serve Satan by failing to take sides with the right in an issue between right and wrong.

A good rule: When the flesh and appetite say one way, and conscience another, always follow conscience.

The Christian (?) who will not work unless he can take the lead is working more for his own glory than for the glory of God.

One confession at South Yarran Sunday last, Bro Hannah preaching.

One confession at Stk. Melbourne Lord's-day evening, Bro Barnard preaching.

We hear that there is a likelihood of Bro Selby entering upon a debate with Mr. R. Roberts, the apostle of Christianophobia. Bro S. has been invited to a discussion, and will comply with the request, should the Adjutant agree to the proposition to be discussed.

The Victorian Alliance held a very successful Annual Meeting at the Congregational Hall last Monday evening. Resolutions were passed in favour of prohibition, also against grocers' licences, and for the abolition of harmful. Bro Selby was one of the speakers at the meeting.

We are requested to state that a single young man for the work of an evangelist is wanted for the Northern District of Auckland, N.Z. The salary will not be princely, but enough for a living, at all events, for a young man. Full particulars may be obtained from A. B. Maston or M. McLellan, 528 Elizabeth-st., Melbourne.

Systematic house to house tract distribution in Collingwood, conducted by a large number of workers, is proving a great auxiliary. Three sermons are thus preached in 500 homes per week, and it is now decided to extend the work, so that 1000 homes will be visited every week. The tracts and line fold illustrations are greatly increasing the audience. An audience of 800 was present last Sunday, a large number being unable to enter. "Rome underground" will be illustrated by Bro Pittman next Lord's day with diagrams specially drawn.

We hear that the brethren at Perth, W.A., are having good meetings and are working together in perfect harmony. For one time past they have had an average attendance of 25 at the Lord's day morning meetings.

The evening services are not so well attended as could be desired, owing to the unattractive place in which they meet. This defect they intend to alter.

Through the kindness of the late Bro Horton, of Victoria, they have been able to secure a good piece of ground in a good locality, and upon this desire to erect a plain building for present needs.

In Perth timber is dearer than stone, and stone is dearer than Melbourne bricks. It would be a big lift for our Perth friends, if our Sydney, Melbourne, and Adelaide brethren would *send the bricks*. They think they can raise about one hundred pounds themselves, and about another hundred would put them straight. Who will help the little church in Perth?

TO VICTORIANS: Brethren—Dear Brethren, we regret to have to inform you that one HELEN MANNING PERRO is *extra* *gratis* *ANALYST*. Just think what this means! Over ten weeks' salaries to our poorly paid agents, whose wages have already been paid to the lowest! We have no bequests to fall back upon now, and there are yet few months unto the harvest of the annual collection. In the meantime what are these brethren and their wives and families to do? Please do not merely sigh over the state of affairs and then straightway forget all about it in the press of other subjects, but if you can do anything for the Lord along this line, however little, do it while it is on your mind. "He who gives quickly gives twice." The money is needed *now*. On behalf of the Missionary Committee, D. A. EVANS, President; M. McLELLAN, Secretary.

HAZARD, A.C.—The following extract from the Age shows how the religion of Christ is dragged through the mire in order to obtain funds to carry on Church work:—"During the past four weeks a bazaar has been in progress at the school room attached to St. Peter and Paul's R. C. Church, South Melbourne, and has proved exceptionally successful. It was opened by the Acting Governor and carried out with the business zeal that is essential to the good results aimed at. On Saturday night an auction sale of goods was held, and a sum of over £200 was realized. A main feature of the 'fair' was a tug-of-war between priests and lawyers, six on each side. The priests had to enlist the weight and strength of a local crowd, as they only numbered five at the pull, but they vanquished their opponents with comparative ease. The bazaar was under the direction of the Rev. Dr. Graber, and will bring in a substantial addition to the church funds."

Bro. A. M. Ludbrook, at Brighton, has just concluded a series of lectures on "The Catacombs of Rome," which have excited considerable interest.

Bro. A. H. Bryant, having been unwell of late, has gone to Adelaide for a month's change and rest. Bro. H. W. Huntman, junr., is supplying at N. Fitzroy.

The Brighton Sunday School is now forming a library. Any gifts of books, new or second-hand, will be thankfully received. Send to Mr. F. Ludbrook, 121 Collins-st.

A Sisters' Prayer and Praise Meeting will be held in the lecture hall of the Swanston-st. chapel at 3 o'clock Friday afternoon, the 5th Sept. All sisters cordially invited to attend.

The monthly meeting of the Victorian S. S. Union Committee is postponed till Monday, 2nd Sept., owing to the Annual Meeting of the Temperance Alliance being held on the last Monday in August.

A recent cablegram states that a remarkable spectacle is just now presented at Lourdes, in the south of France, a noted place of resort by Roman Catholic pilgrims. There are no fewer than 25,000 sufferers in the town, who are clamouring to be dipped in the "sacred" grotto. Father Hailly, the organizer of the pilgrimage, declares that hundreds of miraculous cures have been effected.

Huxley is dead at three-score and ten. His bark of life went down in the wide and fatherless sea of speculation. It was necessarily so, as he had no port in view. It is evident to his readers that in the storms of ill-health and bereavement which overshadowed his later course, he would almost have welcomed any port, but if he had ever taken lessons in life's sea-craft he had long ago forgotten them, and was drifting aimlessly when the summons came. He was a great man as the world counts greatness, an intellectual giant as the world measures giants, but, therefore, all the more striking illustration of the truth that the wisdom of men is foolishness with God.

During the year (says *The Christian*) 21,499 Hebrew New Testaments were forwarded to different parts of the world for distribution. Dr. Althausen, of Wilna, who has much to do with the continental distribution, writes that Dr. Hermann, one of Israel's learned and religious men, has said: "The history of Israel will only attain its true position in the world, and Israel herself her better future—when she has accepted Christ. That will be the true and only way of solving Israel's problem. The cause of Israel's rejection is their rejection of the Messiah, Jesus; and their restoration to favour, and to their original destination, will only take place when they will have accepted Him as their Saviour."

We are pleased to notice from reports that our new Home Missionary—Bro. Hagger—is having good meetings.

The new Indiana liquor law, which has made such a stir among the liquor dealers, and which they have vowed to defeat, or circumvent, authorizes a majority of the voters of a township, or of a ward in any city to prohibit the selling of liquor in such township, or ward. It requires that every saloon shall be on the ground floor, fronting the street; that it must be in a room separate from all other rooms in which business is carried on, and without any partition; there must be no music, nor amusement devices of any sort, and that at times when it is unlawful to do business the windows must be left uncurtained and unobstructed. This law makes a real attempt to "regulate" this unregulatable business, and the whole liquor camp is in mutiny. How hard it is to regulate this lawless business may be seen in the action of the New York hotel keepers. They circumvent the Sunday closing ordinance in this way: They claim the right to furnish liquor to their customers with meals, and now they provide any amount or kinds of liquor in connection with an order of any one item in a bill of 24d. dishes.

#### LOVED ONES GONE BEFORE.

PAUL—Bro Hugh Paul, aged 39, fell asleep in Jesus on August 1st, after a long, lingering sickness, borne with Christlike patience. Baptised about 16 years ago, and ever since a faithful follower of the Master, his loss will be keenly felt by the church at Berwick and by all who knew him. It is not too much to say that he was a talented, educated gentleman, with a fine capacity for business, and an exalted sense of his responsibilities to the church. Even when confined to his house he seemed to be one of the pillars of the cause in this place, his advice and experience as an officer of the church being invaluable to his fellow deacons. With a retiring, humble disposition was combined the deepest devotion to Christ, and unflinching faithfulness to the truth as it is in Jesus. The weak-spined, compromising laxity of the present day was not to be found in him. He was an eloquent speaker and preacher, a good singer, and above all, one who lived Christ at home and abroad. For some years Bro. Paul and his family resided at Garfield, and experienced many happy times of refreshing there with our late Bro. Hilliar. Since his removal to Berwick his whole thought has been for the welfare of the church. There have been so many gaps in our ranks here of late that we can ill afford to lose him. Quite a number have left for other parts, and death has been at work among us, so

that our numbers are much diminished. We would have been glad if he could have been spared a few years longer, but the Lord knows what is best. Our brother leaves a wife and five children, who sorrow not as those that have no hope, but look forward to that day when the trumpet shall sound, and the dead in Christ shall be raised incorruptible. Sister Paul has had abundant token of the respect in which her loved one was held in all the district, by the many expressions of sympathy from near and far. May we all be true to the end, that we may meet our brother in heaven.

PERCY PITTMAN.  
SHARP.—On August 13th, Brother and Sister J. Sharp, of Lake Rowan were called upon to part with their little daughter Florence, aged ten months. After an illness of three days she succumbed to an attack of croup. The pang at parting is severe, but is dispelled when we think of the little one at rest in that land to which we are ourselves hastening.

WHITE.—Our beloved Sister White has just been called away from this world of pain and care. She only obeyed her Master about one week before her death. Although convinced of the truth for years, and remembered His death once which she enjoyed very much, she departed in full assurance of faith and love to Him who loved her and died for her. She leaves a husband and grown-up family to mourn her loss. We wish to express our sincerest sympathy with them, and hope they will all meet where and when there will be no pain, death, or parting. Bro Park spoke at the grave, and on Lord's day evening addressed a large gathering, warning them to also be ready.

Taradale, Aug. 19. H. HUGHES.

#### ACKNOWLEDGMENTS.

##### VICTORIAN MISSION FUND.

St. Kilda, per Sister Hill, 12/6; Yarrawalla, 4/2; Brighton, per Sister Bosworth, 13/3; Drummond, per Sister Gilmore, 12/; total, £4 3/9.

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

##### SUBSCRIPTIONS RECEIVED.

A. Barber, 15/-; McKean, per Selwood, 5/-; Clifford, 10/-; Garland, 5/-; Bagnall, 45/-; Miss Hussey, 5/-; F. G. Smith, 6/-; Thacker, 2/6; Miss Raggatt, 10/-.

MALCOLM McLELLAN, Manager.  
528 Elizabeth-st., Melbourne.

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