

The Australasian Christian Standard.

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

PUBLISHED FORTNIGHTLY.

Vol. X—No. 5. MELBOURNE, FEBRUARY 28, 1895. Subscription 5/- per annum post free.

Current Topics.

WOMAN'S RIGHTS.—The following is a clipping from the *New Age*, a new first-class religious newspaper:—The Rev. C. F. Aked, of Liverpool, writing in his magazine, *Present Truth*, says: "I see that Lady H. Somerset's Society is issuing a paragraph to the press giving a brief reference to Miss Jessie Ackerman's visit to Olive Schreiner and her husband, in which it is stated that Olive Schreiner 'has compelled' her husband to adopt her name, instead of the usual custom of the wife taking the husband's. I don't know whether this is quoted approvingly, and whether Lady Henty Somerset and her colleagues think this course is one that should be generally adopted. It is evident that things would be somewhat awkward if both husband and wife used their own surnames after marriage, and it seems certainly in accord with common sense that they should both be known by one name. Which is to be the one, the husband's or the wife's? If Miss Olive Schreiner's example is followed, then we shall see a revolution, and it will be Mrs. and Mr. Blank, or Mrs. Blank and husband. For myself, I think Mrs. Schreiner's (?) husband has made a great fool of himself and shown his weakness. The most

natural and the most Scriptural plan is the old one of the wife taking the name of the husband. The woman's rights question is being ridden to death, and sensible women are getting tired of the constant and foolish chatter of a few self-constituted leaders."

THE FIRST HEBREW NEW TESTAMENT.—Many years ago a Beni-Israelite, far away in Travancore, full of bitterness and hatred to the name of Christ, began disputing with his neighbors, the Syrian Christians, the doctrines of Christianity, by trying to prove that Christ was an impostor and Christianity a false religion. The arguments were long and fierce. But instead of being convinced, he became more and more bitter, and at last determined to crush Christianity with one fell blow by writing a book in which he would expose its "false teaching." He set to work at once to achieve this great task, but found that to complete his triumph it would be necessary for him to master the contents of the New Testament. There was no Hebrew translation then, so he determined to make one for his own special use. Strong-minded and full of energy, a member of the "stiff-necked race," he went to work with the most dogged determination. Watch him in his little room, pouring over the manuscript, with writing materials and parchment before him, working

night and day, determined to crush Christianity. He has now come to the epistles of St. Paul, and he is greatly agitated. The Benjamite (St. Paul) puzzles him. He cannot answer his arguments. He loses his temper, and in a note writes a bitter curse on the memory of that Benjamite of Tarsus. He can get no further. He has tried to conquer the New Testament, but the New Testament conquered him. The Sword had done its work, and his own translation became the means of his conversion. He lived and died a Christian. This is the very first record we have of the translation of the Hebrew New Testament. The first attempt at a translation *led the translator to Christ.*

THE ANTIQUITY OF THE EAST.—The *Anti-Intel.*, speaking of the Antiquity of the East, says:—"Etymologists like Max Muller naturally look at this question from a different standpoint to that of geologists and the general public. Thus the Professor tells us in his article 'On the Enormous Antiquity of the East,' in last month's *Nineteenth Century*, that what we call ancient is not really so. Disregarding 'The Testimony of the Rocks,' there is little, he says, in our libraries and museums that is more than 4,000 years old—which most persons, however, would consider tolerably 'ancient'—and that the world, instead of having reached its prime,

and as some doleful prophets assert, hastening to its decay, is still in its childhood, and has an immense future before it, the past being only a brief preface to the 'ages yet unborn.' 'We are yet children,' mirthfully exclaims the Professor, catching a new inspiration of juvenility from the conception of the budding earth. And he goes on to point out the little ground there is in chronology for the traditional notion of the 'enormous antiquity' of the East, which, apart from figures, has been a familiar idea with poets and historians. This arises from the difference between authoritative and constructive chronology. The former can commence only when we have the testimony of a contemporary or eye-witness; the latter rests on mere deduction. Most of our earlier dates belong necessarily to *constructive* chronology, and hence their variation and uncertainty. The Professor gives a curious instance of this. From Adam to Abraham (birth) is, according to the Hebrew text of the Old Testament, 1,948 years; according to the Samaritan text, 2,249 years; and according to the Septuagint text, 3,314 (3,334?). These differences probably arise from transcription, an error of this kind of sixty years in the death of Terah having been pointed out in the Hebrew and Septuagint texts, all three texts agreeing that he was seventy at Abraham's birth (Gen. 11 : 26). Professor Max Muller is an enthusiast in Oriental and etymological studies, but he confines himself too closely to his own line. What will geologists say to his view of antiquity? Surely even 4000 years is no trifle in the lapse of time. But view it as we may, there is plenty to be learnt from this article, and every one will echo the Professor's anticipation that the increased attention to Oriental studies will draw mankind nearer together and augment their mutual affection and esteem.

The Australasian

Christian Standard.

(Published every alternate Thursday).

MELBOURNE, FEB. 28th, 1895.

F. G. DUNN, 251 Swanston-st., Melbourne.
A. B. MASTON, 528 Elizabeth-st., Melbourne.

Publisher's Notices.

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston."

Subscriptions, 5/- per annum, post free, to any part of the world. Remittances should be made to

M. McLELLAN, Manager and Publisher,
251 Swanston-st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

THE NATURAL AND THE SUPERNATURAL.

THE miracles recorded in the Bible have given rise to much controversy both inside and outside the theological world. So far as the latter is concerned, there has been much scepticism and even denial of the possibility of such events occurring. In former days it was customary for such critics to speak of a miracle as a violation of the laws of nature. It is not the fashion to speak thus now-a-days, save, perhaps, where ignorance predominates. Scientific scepticism does not go so far as this; it does not deny the *possibility* of miracles taking place, but rather questions their occurrence. Indeed, the researches of men of science bring them so often into the presence of phenomena which they cannot explain, that in the absence of any natural solution of their difficulties they are compelled to speak of an unknown power, and so they are brought face to face, whether they recognise the fact or not, with what is called the supernatural, behind which and in which the devout philosopher finds—God.

There are these again who do not belong to the above class, but about whose Christianity there can be little doubt, who seem to delight in explaining away the miracles of the Bible by attempting to prove that they were the result of ordinary actions. An instance of this is brought under our notice by a letter in the *Argus* from a Mr. Hackett Smith on "The Passage of the Red Sea." He says:—"I have read in your issue of November 3 last a most interesting report of a lecture delivered by General Tulloch on the 'Passage of the Red Sea,' as also your equally interesting article on the same subject. My own personal experience during a residence of several years in Syria and Palestine enables me to corroborate General Tulloch's description of the phenomenon which he witnessed on Lake Menzaleh. After the rainy season, from November to February, many of the low-lying districts of Palestine—such, for example, as the extensive plains of Esdraelon and Sharon—become swampy and water-sodden, so that hundreds of acres are frequently converted into temporary shallow lakes. During months of March, April, and May the east wind blows at intervals with abnormally violent force. This wind is called by the Arabs *shekhyeh* (*i.e.*, easterly), and hence our word *sirocco*. It fills the whole atmosphere with infinitesimal particles of sand, and produces a general sense of oppression and languor. It dries up all the moisture in the air, and I have known the ink in my inkstand to become solid in a single morning. But one of the most curious and remarkable effects produced by a strong *sirocco* is that which I have witnessed more than once in connection with the broad and shallow expanses of water to which I have alluded above. I have seen these rain deposits in the plains swept up

into heaps by the winds, like dust before a broom, laying bare the land which had been covered, and piling up on one side of it a literal bank or wall of water."

General Tulloch, to whom Mr. Smith refers, at the close of his lecture said: "If one of the oldest, and, according to philosophers, one of the most impossible records in the Bible is thus perfectly true, is it not likely that in due time other statements said to be impossible will prove to be equally correct?" "So fully convinced am I," says Mr. Smith, "of the truth of this observation that in the course of my lectures on Palestine at the great public schools and scientific institutions of Great Britain, I have frequently expressed my belief that there is not a single incident recorded in Old Testament history, however much it may tax the credulity of its readers in the present condition of their information and knowledge, which would not prove equally simple and natural if we had the key to the solution of the problem."

In proof of the above statement he cites the case of Naaman as one out of many examples he could cite. "Everyone," he says, "knows the story of Naaman and his wonderful cure. Everyone is accustomed to regard the incident as supernatural and miraculous. It is one of those very narratives which are seized upon by the sceptic and the scoffer as the target for ridicule or abuse. And yet, when read under the light of scientific knowledge and personal experience, the whole story is a perfectly simple record of as natural a case of disease and remedy as can be found in the pages of any medical journal.

"Naaman was suffering under a skin complaint, which is extremely common in Syria and Palestine at the present day, and which in its

earlier and less virulent stages is readily curable by proper treatment. Had he been a leper in the extreme sense of the term, not only could it have been impossible for him to have held his high command in the Syrian army, but he could not have even lived at home, his name would not have been allowed to be mentioned by his family, and his wife's Hebrew maid would never have heard of his disease. He would have been an outcast alien from society, compelled to associate with the other wretched beings who were afflicted with the same terrible malady as himself. For the laws concerning lepers were as rigidly enforced by the ancient Syrians and other Eastern nations as they were by the Jews themselves.

"Elisha, when consulted by Naaman, prescribes a plain and simple remedy. He orders him to go and take a regular course of baths in the Jordan. Now the Jordan and Kishon, the two principal rivers of Palestine, are muddy in the extreme. Neither of them appears enticing for a bath, and their banks are so soft and slushy in almost every part that if one attempts to enter the water one sinks above the knee or even to the waist, it being frequently found a very difficult matter to extricate one's self at all. The Abana and Pharpar, on the other hand, are beautiful, pellucid streams, always clear, refreshing, and cool, even in the height of summer. We can, therefore, easily understand Naaman's scorn of the dirty, muddy "waters of Israel" as compared with the sparkling "rivers of Damascus."

"And yet it was, as I believe, the very property of the Jordan that Naaman despised, which was, under God, the natural remedy for the cure of his disease. It is a matter of common knowledge that a course of mud baths is now considered by the highest medical authorities of the day to be the best treatment for

skin complaints. In fact, in various parts of Europe there are flourishing health resorts which are frequented almost entirely for the sake of the mud cures which are there effected. Elisha therefore simply prescribed for Naaman what any skilful doctor of the present day would prescribe for his patient under similar circumstances. That the Syrian commander himself recognised that his cure had been accomplished through the healing powers of the soil held in solution by the Jordan is evidenced by the remarkable request that he might be allowed to take back with him to Damascus two mules' burden of earth. It is generally supposed that he wished to erect a sacrificial altar with this earth at Damascus because of the vow with which he accompanied his request. But sacrificial altars were always constructed of solid stones, and the vow was merely a declaration of his belief in Israel's God, who had, as he thought, imbued the very soil of the country with a miraculous healing power. He wanted the earth in order that he might be able to make a mud bath with it himself, in the event of his complaint reappearing."

Now all this is very interesting, but there is a possibility of carrying it too far. The phenomenon described by these modern travellers in regard to the passage of the Red Sea no doubts coincides wonderfully well with the record in Exodus, and it may or may not be the means which God employed to accomplish His purpose, but we are not warranted in expecting that every miracle can be thus accounted for. God may employ ordinary means to accomplish His purposes, but in the other hand He may choose to do so by the mere exercise of His will. If we recognised God as the creator of the universe, as the Almighty power behind the seen and the

unseen, we need not trouble ourselves to enquire as to how He accomplished the wonders narrated in the Bible. The savage transplanted from his native forest into the wonderful cities of the nineteenth century, finds himself surrounded by many things which to him seem to be miraculous, but as his knowledge increases and he becomes familiar with his new environment his wonder ceases. And so to the Christian when transplanted from this earthly scene into the higher and heavenly state—seeing God as He is—will understand many things that are mysterious to him now. In the meantime having firmly fixed his faith in God and His Son Jesus Christ, he may rest serenely until the great revealing time comes.

The laws of the present universe, says Professor Lins, exist for a divine purpose; and when that purpose has been fulfilled they will be set aside. And the supernatural, that which men persist in ridiculing and denying, in spite of so many and so various evidences of its existence, is the one unvarying order which will exist when all inferior systems shall have passed away. Miracles are, as it were, flashes of light upon the twilight of our present existence, bright meteors flaming across the darkened sky of our lives to tell us "there are more things in heaven and earth than we dream of in our philosophy."

Editorial Notes.

"Shining for Jesus."—We were stopping at a friend's house not long ago over night. The little girl of the household, on going to bed for the night, requested to be allowed to sing—evidently her usual custom. Her mother played the organ while she sang a beautiful child's song, "Shining for Jesus." The chorus ran as follows:

"Jesus bids us shine,
You in your dark corner
And I in mine."

It was a child's song and a child sang it,

but it impressed us very much and has been ringing in our ears ever since, and has taken on a much wider form than was evidently intended by the writer. "Let your lights so shine" is the living language of a living, loving Christ, and is intended for all Christians for all time. With many of us we are not willing to shine just where we are in our own "dark corner." Let us remember that

"Jesus bids us shine,
You in your dark corner
And I in mine."

"A People a Version of the New Testament is being prepared," says the *Christian Leader*, "by a company of ladies and gentlemen who think they will improve the Scriptures by excluding words and idioms not in common use. The *Manchester Guardian* prints this sample of supposed improvement: 'And why do you trouble about clothes? Notice the wild lilies, how they are growing. They do not toil, nor do they spin, yet I tell you that even Solomon in all his grandeur did not dress as well as one of these. Now, if God clothes in this way even the wild plants which to-day are living and tomorrow are to be made fuel for the oven, will he not much rather clothe you, you men of little faith? Do not, then, trouble yourselves with such questions as what we are to eat, what are we to drink, what are we to wear? For all these things are what heathen nations make their aim. For your heavenly Father knows that you need all these things.'"

"Women convicts in Texas," says the *New Age*, "are having a taste of 'equal rights' with men. The City Council at Fort Worth has passed an ordinance requiring the women convicts to work at rock-breaking. . . . Among the Sioux Indians no lover can have the girl of his choice unless he can outrun her. Scientists say this is a survival of the earlier method of ambuscading an intended wife and kidnapping her as a means of opening the courtship. . . . How necessary it is to know how to swim, for women as well as men, was last proved by Miss Mary Hawley's rescue of Mrs. C. J. Whitney at Monument Beach, Massachusetts. Mrs. Whitney had sunk twice before Miss Hawley succeeded in pulling her into shallow water. This heroine is a student of Wellesley College."

Connecticut has a woman mail-carrier. . . . A woman out West was elected mayor of a town. Her husband entered suit for divorce. While the suit was pending he was arrested on a charge of assault and battery. His wife, in her official capacity, imposed a fine sufficient to pay her lawyer's fees in the divorce suit. Business-like, wasn't it?"

Education Act.—It is evident from recent utterances by dignitaries of the Roman Catholic Church that their dissatis-

faction with the present Education Act is as deeply rooted as ever. Their denunciation of it is of course quite unreasonable and is only a cover for the real object of their desire. No national system of education will ever satisfy their demands. What they really want is to keep the education of children of Roman Catholic parents in their own hands so that they may educate them in the tenets of their faith, with a Government subsidy to help them to accomplish their object. At present they have no grounds of complaint, as all religious bodies are placed upon the same footing, but the introduction of religious instruction in state schools would furnish them with a very strong lever by which to gain their ends and one which they would not be slow to use to the very utmost.

A Word of Counsel.—It appears to us that our preachers and teachers might find more profitable employment for their spare time than writing articles against a principle which has been a distinguishing feature of the brotherhood ever since the cause was planted in these colonies. The principle we refer to is the non-alliance of the church with the world, and as involved in that the refusal to receive monetary support for the carrying on of church work from non-Christians. It is one of the essentials of unity that when possible we seek to work on lines on which there is general agreement. So far as the money question is concerned there is absolute unanimity in one direction, viz. that it is the duty and privilege of all Christians to contribute of their substance so that the work of the Lord may be carried on successfully. Here there is perfect agreement, but when it is sought to depart from this there is at once discord. We believe that the practice of taking money from "all and sundry" is unscriptural and anti-scriptural, but just now we urge, on the grounds stated above, that it is unwise and even dangerous to depart from the path of safety, and enter into those which will end in friction and may ultimately cause division. Let us rather all join in seeking to promote liberally among the brethren, and while we grant that our preachers and teachers have the right to express their opinions on these questions we consider it highly inexpedient that they should unduly push these to the front, as some of them seem to be doing at the present time.

The Expositor.

TERMS OF DISCIPLESHIP.—

Matt. 10: 24; Luke 14: 26, 27, 33.

W. W. THOMLINGS.

A DISCIPLE is a "learner," or as gathered from the context of the above scripture, a "follower" of another, as a learner. Men are necessarily disciples of

some one. The few only are adapted to lead, the many to follow. Few do the thinking for the many. The Jews claimed to be "Moses' disciples." The true Christian is a disciple of Christ, follows whosoever He leads (John 10: 27). No man should claim to be a disciple of Christ who refuses to follow the Great Leader in one point or many. In the New Testament Christ is presented as THE LEADER. He is the anti-type of Moses. He claims for Himself "Mastership," and admits no subordinate claims. "It was said by them of old time," but Christ says, "Verily, verily, I say unto" Before we proceed any further let us examine what He demands, "Whosoever he be that forsaketh not ALL that he hath, he cannot be My disciple." Nothing less than all will satisfy, and if not prepared to concede this, no man should profess discipleship to Christ. Alas! too many have, and do so profess before they have "counted the cost," and thus the religion of Christ is often held in dispute, and the would-be disciple is the mark for the finger of scorn and ridicule. None should profess until they can say and mean, "Take my life and let it be consecrated Lord to thee." Readers, look at His demand in the light of eternity and then if you say, "He requires more than I can concede," we pray you do not profess to be His follower. He is presented to your thoughtful consideration, first, as the Great "Teacher sent from God," the greatest the world ever saw. It has boasted of many teachers before and since, but even His very enemies admitted "Never man spoke like this" (John 7: 46). The teachers of this world continually require teaching, their mistakes continually require rectifying, some of their words to be taken back, but the Christ stands perfect amongst them all. He made no mistake, He had no word to ask. None could trip Him in His speech. Those who heard Him were "astonished at His teaching, for He taught as one who had authority, and not as the Scribes." Again He spoke in the "Imperative mood," "The Son of man must be lifted up," "Verily, verily I say unto thee, except a man be born of water and the Spirit He cannot enter into the kingdom of God" (John 3: 5). To Christ (Paul says) "are hid all the treasures of wisdom and knowledge." He is the "Christ, the power of God and the wisdom of God." Second, Christ is the Greatest Conqueror the world ever saw. We read of Caesar, Alexander, Hannibal, Xerxes, Napoleon, and Wellington, but their names pale into insignificance before the "Lion of the tribe of Judah." He conquered sin. Glorious Man! He gained the victory over death and the grave. Mighty Victor! In all His encounters with man and man's adversaries He never lost a battle. Third, He is the Greatest Po-

tentate the world ever received. He is "King of kings," "Lord of lords," "King of glory," "Monarch of the universe." He has "all authority and power" vested in Him, in all things temporal and spiritual. "Crown Him Lord of all." Lastly, He is the Greatest Saviour the world ever saw. He can do what all the teachers, warriors and kings of the world can never do, "Save His people from their sins." He is the "Author of eternal salvation to all them who obey Him." Thus He stands pre-eminent as the "wisdom and power of God." "Wisdom" as the Teacher, "power" as Conqueror, King and Saviour. Reader, are you satisfied to trust Him with your all? that His claims are not exorbitant, and would not be His disciple? Then notice and carefully examine His terms. "If any man (whoever) would come after Me (be My disciple) let him deny himself, and take up his cross, and follow me." There's a grand word to start with, "Any man," "whoever" (Luke 14: 27, 33). No respect of persons. Blessed be God, "whosoever will may come." The King can claim no more than the beggar, and be he one or the other, the terms are the same. No first and third class compartments to the favor and love of Christ to acceptance with Him. "Sinners Jesus will receive," regardless of rank or status, but "whoever" would come, must comply with the terms.

1st. *Self-denial.* "Let him deny himself." This was one of the great characteristics of the Christ Himself. "He pleased not Himself" (Rom. 15: 3; Phil. 1: 6-9). Christ makes this a speciality for all who would be His disciples. He wants whole-hearted, self-denying men and women, who can say "for me to live is Christ," who will go down in order to rise. Alas! how little of self-denial do we find, even in those who profess most. My Christian brother and sister, whilst we do only those things that please ourselves we can never be Christ's disciples. Any one else's, but not His. Unsaved friend, do you say that you can never give up this darling sin or that one, this bit of mammon or the other, then Christ says that you cannot be His disciple. No dabbling with mammon for the disciple of Christ. He will have the whole service or none.

2nd. "Take up his cross." The popular idea is that this signifies the bearing of some bodily or other infirmity; some home trouble with patience; testifying in public, or performing any unpleasant duty willingly. This much may be in it, but there is nothing more. Is there not a hidden meaning, an undercurrent of heavenly teaching? Do not those and the following words, "and follow me," contain the plan of salvation in metaphor? I think so. They were spoken to the "multitudes" (Luke 14: 26). What did taking "up the cross" signify to Christ? Death; crucifixion. "Death to

sin"—"For in that He died, He died unto sin once" (Rom. 6: 10). Then, as one has written, the "Scheme of redemption must be reproduced in every one of the redeemed." What "taking up the cross" meant to the Lord, it means to every unsaved man and woman—"crucifixion." "For they that are Christ's have crucified the flesh." *Death to sin* (Rom. 6: 6, 7, 8, 11). "Reckon ye yourselves to be dead to sin." Yes! "Deny yourself," crucify the flesh, die to sin, "and follow Me." After death comes burial. The Lord was removed from the cross to the tomb, but as no man can "follow" him into the literal tomb of Joseph of Arimathea, but still must follow Him in burial, an anti-type is provided in the grave of water. Being "dead to sin," the one who would be Christ's must be "buried with Him in baptism" (immersion), (Col. 2: 12). "Buried with Him by baptism into death." Be buried in the grave of water, the anti-type of the Lord's grave. It was from the grave, not the cross, that Christ came to life; so he who, in following Him, has died to sin and been buried "by the immersion into His death," is resurrected from the watery grave to walk in newness of life (*Christian life*) with the risen Redeemer. The new life of Christ commenced on the moment of His resurrection from the grave, so the Christian life—the new life in Christ—commences at the moment of resurrection from the grave of water. The leader still calls "Follow Me." He has gone on before to His Father to "prepare a place" for his faithful disciples, and He beckons them "forward." In self-denying love the "new life" must be spent, following the footsteps of the Divine Leader when here below. The "love of Christ constraining," a faithful reprint of His life must be presented to the world, and if the Lord tarries, and the disciple must "cross the dark valley of the shadow of death," His red and staff shall support, and guide across the deep Jordan into the presence chamber of Him "who dwelleth in the light," and on the resurrection morning there shall be a great triumph for the faithful disciple. "The Lord Himself shall descend from heaven with a shout," the redeemed soul shall be united to the redeemed body, "and he shall be ever with the Lord." Unsaved reader, do you desire to be a partaker in the glories of eternity, to know the blessedness of the man whose sins are pardoned now, and to be one of those who shall be found "in Him" at the resurrection? Then His terms He bid thee you to accept or reject. Like James and John of old, "forake all" (that hinder acceptance), "deny yourself," take up the cross and follow Him in the likeness of His death, burial and resurrection now, follow Him to the new or Christian life, and you shall assuredly rise in His likeness when He comes in the clouds to receive His saints home. Will you not in the heat of eternity consider His proposals and "come"? He that believeth and is immersed shall be saved.

Correspondence.

THE ANTIQUITY OF MAN.

DEAR BRETHREN,—

Matthew and Luke give different genealogies from David to Christ. The names differ and they are manifestly different lives. Many theories have been proposed to account for this, but with Dean Alford, "I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not.*" There is no evidence that the early enemies of Christianity challenged these records, though they were acute enough to detect inconsistency if it were present. Learned and able Pagans by their silence admitted the correctness of these tables; though if they had not done so, to say that because the evangelist is wrong, therefore Moses is, would be a *non sequitur*. I give you credit for your statement; that you will speak and write what you believe to be true, but allow me respectfully to point out that no progress would be made in the search for truth, if we were to wait until all searchers were at one. This is what the sceptic says of Christianity, "It will be time enough for me to embrace it, when its professed adherents have settled all their bickerings." True, the Septuagint and the Samaritan MSS. differ from the Hebrew, so does the Egyptian, so does the Hebrew, so does the Chinese, etc.; but my question is, "Is the 5th chapter of Genesis a myth?" To say that other chronologies exist does not answer my question. I accept it, and shall continue to do so, until it is proved to be mythological, especially as the New Testament asserts that Enoch was the seventh from Adam. Turning to Genesis we find that Enoch lived three hundred years after the birth of Methuselah, who lived seven hundred and eighty-two years after the birth of Lamech, who was contemporary with Noah for five hundred and ninety-five years. These are very definite quantities for such a remote period, and have all appearance of "having been given not only for the purpose of pedigree, but are evidently chronologically complete," though *some* may hold a different opinion.

Ballarat.

M.

THE ANTIQUITY OF MAN.

DEAR EDITORS,—Your correspondent, "M.," in his slight of "musing on the letter of "J.E.L.," as you predicted, is now in the "limbo of wild speculation." This he may not know, but it is true nevertheless. He properly dissents from the Mosaic account being transformed from fact to fiction. And it may be true that he is right in objecting to your incidentally stated "indefinite quantity" of chronology on which he issued his writ of *quo warranto*. From this point his ballast disappears, and he is tossed to and fro like a ship without a helm. His staying powers seem entirely inadequate for the sail he carries. Consequently his movements became erratic, for after a display of his chronological powers, he arrives at Noah, and declares "at this date it is assumed that Noah and his family were the only human beings on the face of the earth;" but fails to show who "assumed," whether it was Moses, or those who believe him, or both. Next he mounts the pyramids, then descends to view the depicted Copt, Negro, Jew and mummy, and sneeringly asks, "Are eight hundred years sufficient to develop these?" Then in the profundity of his knowledge reveals the secret "that negro parents never produced a Caucasian child!" "That geology" and all other ologies demonstrate "that there are at least three distinct races of mankind;" and how many more these is has yet to decide. What he means by race is not known. He asserts "the Caucasian race was the last to make its appearance on the earth," but hints not how any of them came on it. If our friend knows of three distinct races, it is equally incumbent upon him to know and inform us from whence they came, and what he means by race. Feeling that he has said questionable things, he wavers, then dilates about a "naughty man" and an "infidel," "reformed churches" and "reformers" in variety. Passing on he recounts "the last charge of Puritan Robinson to his flock," pays his respects to Dr. Pyc Smith for his doubt respecting our "progenitors;" then he approaches the sanctum of Melchisedec, Moses, Aaron, and David, but finding little in them to admire, no weight is attached to them, because they are of the old school who believed that God created all things by the word of His power, perfect, including man—

Adam the first—the representative of the human family. Finding himself in a labyrinth of difficulties, he remembers he has read Professor "Dawson's works," and admits there is not much in stone, bronze, iron or other metals, to establish a prior existence of man to Adam. After an apology for the space he has occupied, he says, "I crave permission to say that I consider Professor Dawson is correct when he states that the Bible history principally refers to *one family.*" This is very good because there was no other. But he adds: "I believe many difficulties . . . would be cleared away by the hypothesis that Adam was the first of the Caucasian race," but not the first man. Again he says, "I believe that they (the believers in the Bible account of the origin of man given by Moses) will yield to the deductions of the geologists," and I suppose all the otherists. This appears to be the sum and climax of his wish, hope, and desire, that the Bible may be so modified, and its facts rendered sufficiently elastic at its cost, reputation, and claim as a revelation from God to man, that perfect unanimity may exist between the wisdom of the wise of this world, and God. Let me say, had it been the purpose of God, this could and would have been so.

Now, brethren, at the risk of trespassing, being assured he will not be "ruffled," I desire to say I fail to discover what three-fourths of his epistle has to do with the "antiquity of man," but being the result of his "musing on the letter of "J.E.L.," I submit. The conclusions arrived at from the deductions made are but the natural, logical, and inevitable consequences of being wise above what is written. Astonished I am not; nor shall I be at anything that emanates from this school. Our friend refers to Genesis 5th chapter as a chronology of a "definite quantity," and this by way of a hit to you; while, poor man, he is blind to the fact that it is dead against himself. The first verse reads: "This is the book of the generations of Adam in the day that God created man; in the likeness of God made he him." This agrees with the first chapter account, from which we infer that man was the only creature after a pattern, all others being original in design. If we substitute the word "man" for that of "Adam" no violence is done; for he observed "Adam" is merely a name

for that created—man, the chronology therefore, in all propriety is that of man in a most comprehensive sense, and that of Adam in consequence, for the "man" was before Adam, but both indicate the same person—the first man. I have long contemplated with much delight and admiration the glories of creation. The theme is a glorious one, abundantly rich and grand to arrest the attention and command our highest admiration. In every creative act miracle-act and perfection are combined. But above all others, the thrilling story of the origin of Lord Adam and Lady Eve is peculiarly interesting. Space forbids further comment on this absorbing topic. But when we are told that three distinct races of mankind exist, and that Adam was not the first man but only the first of the last race, I pause and consider, not that I dispute the superiority of our forefathers, for it is written, "God will enlarge Japheth," but because of the assumption that it was the last of three races that appeared on the earth in the person of Adam as its first representative. From this speculative theorising I with every person of intelligence, am forced to infer that God had been practicing the art of creating humanity for some time, but without satisfactory results, till Adam, the last and best, was struck off, and became the representative of man in Bible chronology. There is no escape from this conclusion. If this fearful estimation of the power and perfection of the Creator is not implied in such reasoning, pray, what does it mean? In view of the hypothesis stated by friend "M," I would recommend that he close the Book and seal it, be honest, and no longer insult its author.

I leave this bottomless, boundless, endless, shoreless ocean of spurious philosophy, and go a "musing" with Paul, the tentmaker. Already the change is very appreciable in the pure bracing atmosphere of revelation. I feel pleasure in believing that though absent he can hold his own with the whole school of professional jargons of the day. As he was a man of letters, versed in chronology, who had seen the Lord, and equipped by the Holy Spirit to know and discriminate between truth and error, he must now be heard. In his first masterly letter combating a few reptiles on the resurrection in the Church at Corinth, chap. 15: 45, "Rotherham's

Translation" I read these words: "Thus also it is written, 'THE FIRST MAN ADAM became a LIVING SOUL,' the LAST A LIFE-GIVING SPIRIT." Here is a clear issue between Prof. Dawson and the whole school of incipient infidelity and Paul, the tentmaker. Let me ask, did Paul recite a lie? Did he not know what he was talking about? Or did the Spirit fail to make clear through him the great fundamental truth that the first man Adam was of the earth, and the Second the heavenly?

Let the wise above what is written overturn Paul if they can; let them marshal their hosts from the four quarters of the globe, and let the attack be worthy of the enlightened age and their profound learning. To sneer at Paul that he "assumes" as they have done about Noah's family being the only one will not meet the case. And when they succeed in a fair and honorable way I promise to close the Bible as a book of fiction and join their ranks. Meanwhile I chose to contemplate, admire and revel in the sublimely grand and glorious theme of a world called into existence and peopled with its ten thousand forms of life, including Lord Adam (the first man of all the varieties that people the habitable globe). In proof Paul on Mars Hill said, "The God that made the world and all things therein, the Same already being Lord of heaven and earth. . . . He made also, out of one, every nation of men to dwell on all the earth's face."—"Rotherham's Translation." Where now are the three races of mankind and from whence came they? To the unqualified statements of the great apostle I cling; and humbly, admiringly listen to that dauntless hero while he thunders mighty truths in the ear of sceptic Agrippa.

In musing on the faith and deeds of the ancient heroes of glory and renown, including our modern master in Israel—the beloved Alexander Campbell—methinks I see hovering around them a halo of glory, that so far transcends the helpless, impotent vapourings of the "Higher Critics" and all who essay to modify the Bible, that the comparison appears as pygmies to giants.

By the old land marks let us stand. I close too long a letter with one sentence from the lips of the Master: "Nevertheless when the Son of Man cometh, shall he find faith on the earth? How very suggestive!" Sydney. ALEX. HUTCHINSON.

Hearth and Home

By A. H. BUCKNER.

—O—

ONE AT A TIME.

One step at a time, and that well placed
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light.
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.
One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head.
One blow at a time, and the tree's clift
through,
And a city will stand where the forest grew
A few short years before.
One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.
One grain of knowledge, and that well
stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—Author Unknown.

ONLY LOUIS.

BY MRS. E. M. HOWARD.

"Only an emptied vessel,
For the Master's use made meet."

OVER and over the young girl hummed the haunting words, feeling very humble, very good indeed as she sat under the gaslight, her pretty feet, incased in tiny velvet slippers, held out toward the glowing fireplace.

She was making up her mind to do some very pretty missionary work among some of her young friends—young men who were carelessly inclined—and she felt very self-sacrificing and nice, and her heart was as warm as her feet, at least one side of it.

She was expecting a call from one of those young men, in whom she was interested, that very evening, and she was dressed in a very lovely costume, a dark brown, very becoming to her clear complexion, and trimmed lavishly with a golden-col-

ored silk, shimmering in the gaslight, and blending with the shade of her fluffy, light hair most charmingly.

A ring at the door disturbed her dreams. She hastily roused herself from her drooping posture, passing her white hand involuntarily over her crinkling hair, then waited; she heard Peters go and turn the spring lock and steps entering; then the door opened, and a bright, though rather reckless, young face appeared in the doorway.

"Oh, it's only Louis," she said, in a somewhat pettish tone of disappointment, and sinking back into her indolent position.

He caught the words, and his face flushed angrily.

"Very well, Miss Blake, since I'm 'only Louis' I'll take myself off again—to the devil, for aught you know or care." The last in an undertone of soliloquy as he banged the door after him and stalked away.

She started up, half thinking to run and call him back to her, then settled back again with a deprecating sigh. "What a dreadful temper Louis has!"

She heard the hall door close with a heavy jar a few moments later, and her conscience pricked her as she thought of how often Louis was spending his evenings away of late. Then her mother put an anxious face in at the door: "Is Louis here? I thought I heard him here with you."

"He was here a few moments ago, mother, but he has gone out again."

"I am so sorry, I feel worried about Louis, and I hoped you might keep him with you, Cora."

"I am expecting Dr. Willard," Cora replied, almost coldly, and a door closed upon a mother's sigh, and she was alone again.

"It is so impossible to do personal work with a third person present," she said, aloud, making an apology to her inward monitor by way of dismissal, but that troublesome guest refused to leave her as promptly as Louis had done, and persisted in whispering uneasy suggestions in her unwilling ear.

It was half an hour before the bell rang again, and this time a tall young man, with bright, sympathetic blue eyes, and wavy brown hair and moustache, curling over a full mouth, the charm of which lay in a peculiarly sweet and winning smile, appeared in the doorway—the gentleman whom she expected.

She was all smiles now, coming forward with her pretty hands ex-

tended in welcome.

"Oh, Dr. Willard, I am happy to meet you. Come, take this warm, easy chair by the fire-place. The air is so chilling out of doors."

"One could almost forget that there is cold, hunger and misery outside, you are so warm and cheery in here," the young doctor said, with an appreciative glance about the tasteful room, its luxury enhanced by the glowing fire-light.

"You have been slumming again, Doctor. A noble work, but oh, so very unpleasant."

"One can not always select his duty from the pretty things of life. I have not been slumming, Miss Blake, simply visiting a home where misery and grief went in before me."

Dr. Willard, though not a professing Christian, was an earnest, thoughtful person, whose practical views of philanthropy gave better results often than those of others who, earnest and sincere in their purpose to do good, were deficient in judgment and executive ability.

Miss Blake admired him exceedingly, and her interest had culminated just now in an earnest desire for his conversion, and she skirted along the verge of the momentous subject delicately, feeling her way, for she was not one of those who fire personal queries at one broadly—she seldom did things abruptly.

She had just sealed the outer wall of the doctor's reserve when he turned upon her somewhat abruptly, saying:

"Do you know, Miss Blake, what kind of company your brother Louis is keeping?"

"Why, no; at least I hoped he chose good company. Still, I have feared lately that Louis was getting a little wild."

"A little wild," the doctor repeated. "I met him this evening with a set of fellows whom I should be very sorry to see my brother with. I wondered then how a fellow could possibly prefer such society to the pleasure of an evening in such a home as this."

Miss Blake reddened as her uneasy conscience repeated to her the scene of the previous hour.

"One becomes accustomed to even the best things of life," she replied, evasively.

"Are you sure that you use every means to make his home attractive to him—to make him feel that he is a welcome and important factor in it? Pardon me if I speak too plainly, but he is at such a critical

age, and no one, it seems to me, can do missionary work for him so well as the sister who loves him."

"But what can I do, Dr. Willard?"

"Surely in this beautiful room, with music, books and games, and a lovely sister to make them attractive, a young man could not help being lured toward home. Then, too, there is innocent society of his own age, which might be invited here to spend pleasant evenings with him. Forgive me for such a personal interest, but I came so near, so very near, moral shipwreck at his age that I feel strongly. Nothing saved me but the earnest, loving effort of a dear sister, though she had not your luxurious accessories to work with—"

The door-bell rang, and it was almost with relief that Miss Blake welcomed the idea of another caller, for Dr. Willard's remarks had quite unnerved her; perhaps it was Louis come back, she reflected, and if so she would entice him to the parlor, and Dr. Willard should see what a model sister she could be, her thoughts hovering between vexation and anxiety.

There were smothered words in the hall, a shriek from her mother in the room beyond, and Miss Blake turned pale with fright. Then came the tramp of many feet outside, and Dr. Willard rose anxiously.

"I fear there has been an accident, and perhaps I can be of assistance. Miss Blake—Cora, do not, I entreat, give way so." For with her hand pressed against her heart, Cora had sunk back into her chair nearly fainting.

It was Louis, who had been thrown from a carriage by a fiery horse driven by hands unsteady and nerveless with drink, and he was quite unconscious as they laid him upon his mother's bed.

"I think he will live," Dr. Willard said, after a careful examination. "But it will take months of careful nursing to fully restore him."

"Never sister cared for a brother as I will care for him," cried Cora, in her agony of self-reproach. They had returned to the parlor, and she confessed the careless words which had sent him from her side that evening, saying, with tears, "It is all my fault, and many other times I might have kept him with me by a little of self-sacrifice," piling up accusations against herself.

"Do not, I beg, blame yourself too harshly," Dr. Willard said, kindly. "This may be God's own special providence for you both,

giving you each an opportunity to mount up higher through the baptism of sorrow and pain."

It was the beginning of weary days and nights of watching, as Louis moaned and muttered in feverish delirium, and harder to bear than all else to Cora was the refrain which fell often from his lips, "It's only Louis," showing how deeply her careless, selfish words had wounded him.

"If God will only spare my brother, I will henceforth devote myself to mission work at home," she said on her knees by the bedside, and she kept her word most nobly.

Louis lived to hear her humble confession of wrong, and in the long weeks of convalescence there was a bond of love and influence established between them which lasted their lifetime, and never again in Cora's experience was her cherished brother alluded to as "Only Louis."

Home Missions.

By M. McLELLAN.

W. D. LITTLE.—Have spent past month in Colac where the church meets in Bro Lee's house. The attendance at gospel meetings (held in the hall Lord's day afternoon and evening, and Tuesday and Friday evening) though not by any means large, has steadily improved. As usual, miscomprehension and misrepresentation of the doctrines set forth abound, but have been expected and grappled with. There is without doubt a fine field for evangelistic labor in this town and district, which according to all indications would bring forth much fruit. The interest awakened concerning the way of salvation should not be suffered to die out if it be in our power to make a continued effort in this district next conference year. On Friday morning, 1st Feb'y., the brethren went down to the lake, and we baptised an elderly lady and gentleman and a young lady who had determined to accept Jesus Christ as their Lord. At the close of last night's meeting another lady came forward and confessed her faith, and we had the privilege of baptising her this morning.

W. W. TOWNSON.—The Mechanics' Hall in Lillimar having been occupied on each Lord's day evening for some time past, we have commenced to hold gospel services in the State School as opportunity offers, so far with a good attendance. I have held one service at Lessor lately. The school was well filled and we propose another visit shortly. At N. Yanac and Kaniva church matters are quiet. The active opposition at

N. Yanac has resolved itself into a system of persistent "boycotting." At Bro. McCallum's on my last visit we had quite a nice attendance to hear the gospel. On Tuesday, Feb. 12, we had a good attendance of people at Bro. Thacker's bee farm, the scene of many others of the sort. After addressing the meeting, I had the pleasure of immersing three more young believers into the ever blessed names, and on the afternoon of yesterday (Lord's day), a like meeting gathered under the verandah of my dwelling. After speaking to the people another one confessed her faith in the Christ, and was immersed "near by."

G. H. BROWN.—You have already a report from Port Fairy, so I do not wish to add to it. I would like to say that I enjoyed the company of the brethren there very much indeed. I found them all that could be desired as Christians, and to specially mention one would not be doing justice to the others. They are lovers of Christ, earnest, faithful workers, and I hope they will be rewarded by the salvation of many precious souls in the near future.

Feb. 10.—Met with the brethren at Galaquin in the morning. I preached the funeral sermon of the late Bro. Marsbman at Irwin. The chapel was full, and a good many outside: about 200. Usual service at Galaquin in the evening.

17th.—Galaquin morning and afternoon: very small meetings, the weather being hot. Evening at Galaquin East, about 50 present. The interest is still all that could be desired at this place. On Saturday evening Bro. Howard of Galaquin met with a nasty accident. After sewing a bag of wheat he jerked the string, and the needle went into his eye. The doctor fears he will lose the sight of at least one eye.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But that items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. D. MASON, 529 Elizabeth street, Carlton.

WESTERN AUSTRALIA.

COOLGARDIE.—I am glad to report to you that a Church of Christ is established here in Coolgardie. It is now seven months since Bro. Silvester and myself started to break bread on the Lord's day morning, and have continued to do so. We have increased in numbers from two to fourteen. Some are away from here now, and we have visiting brethren come into our meetings, which gladdens our hearts. We have been trying to rent the Town Hall, but the Presbyterians have forestalled us, but we

hope to be able to get a meeting place in the township yet. We met at Bro. Matthew's camp near Bailey's consults, and shall be glad to meet any brethren that may visit Coolgardie. We have not any gospel meetings yet, for these reasons: first, we have no place to meet in; and second, none of us feel competent enough to preach, we have no hymn books, and not rich enough to buy them yet. We must do what we can and trust to our heavenly Father to judge us aright. We would like you to impress on the mind of those brethren who think of coming here, to be cautious, for this is a terrible place to be in, either in sickness or without means to take themselves away again should anything unforeseen occur. We have had more than one instance occurred among us already, for gold is hard to get, and work is not plentiful, and to go out prospecting anyone must be provided with capital to have any chance of success. We have had good rain, and water is plentiful just now, but that should not encourage anyone alone, for many are coming in every day without getting anything like what they expected. We feel it our duty to give our brethren the true state of affairs here at present, and by doing so we feel that we have done our duty to our brethren. Pray for us, brethren, that our strength fail not and that the banner of Christ which is unfurled here in Coolgardie may be carried on throughout this vast land till it reaches the sea, and that it may be upheld honestly and truthfully until the coming of our dear Lord and Master Jesus Christ.

R. DYER, Sec.

Bailey's Consults, Coolgardie, Jan. 21.

NEW SOUTH WALES.

HEATHCOTE.—On Anniversary Day the Church of Christ Lord's day school held its annual picnic here among the beautiful wattle trees, ferns, and English blackberry bushes, which were covered with fruit. There were a number of visitors from the churches present, who helped greatly to make the picnic a success. The children were well catered for, and our heartiest thanks are due to Brethren D. Hall and T. C. Walker, also the other brethren and sisters of the Sydney church, for their kind assistance in providing food and toys. Bro. J. Colbourne, in his usual happy way, presented on our behalf a book prize to each child for attendance, etc., at school. We have joy in recording one more addition.

W. FLOWERS, Sec.

SOUTH AUSTRALIA.

QUEENSTOWN.—We are happy in the fact that the Master's work is still progressing. Our Lord's day meetings are good, also our Wednesday meeting is slightly better since last report. Our tract distribution has brought some to the meetings, and also

gives us the chance of some nice little chats about the kingdom, and trust it may mean the entrance of some. Our sisters' sewing class is well attended, prayer, reading of the scripture and singing being indulged in by them. We pray that they may be very much blessed in their work. We can say, I think now with very few exceptions, that all our members are in harness and working. On Lord's day, Jan. 20th, we had the joy of receiving into our fellowship a brother formerly of the Baptists, but who had got into a despairing state through being unfaithful to his Lord. After he had been received he stood upon the platform and before a good number of people stated his trouble, for fear of one being present in the same state. In a few words he stated his search after light, but none came, and that he gave up, thinking there was no place in the kingdom for him; but upon coming to the meetings and hearing the scripture so simple, so plain, and the order of meeting so attractive, caused a fresh search after truth, but the brother quoting the Master's words that whoever cometh to him should not be cast out completely upset his theory, because that included him. We had I assure you a very happy morning. God bless him and keep him is our prayer. I forgot to mention in my last that Bro. Gibson has returned to his home in Victoria. He spent his last Lord's day with us. We hope our Father's richest blessing may follow him.

R. HARRIS.

NEW ZEALAND.

PETONE.—Meetings continue to be large on Sunday evenings, with good morning attendances. Since our last report we have received two by letter. On Jan. 22nd the Newtown and Petone Sunday Schools held their annual picnic near Petone. The weather was glorious. The children and friends seemed to enjoy themselves thoroughly. Different games were gone into, which enabled them to discuss the good things provided them with evident satisfaction. Bro. R. Wright, besides proclaiming the truth from the platform, is conducting a bible class for the Sunday School, which is much appreciated.

Jan. 20. C. HOW, Sec.

PETONE (Later).—Since last report one has come forward and confessed the Master. We have been very much weakened by removals, but we still press on, knowing that in due time we shall reap if we faint not.

Jan. 27. C. HOW, Sec.

AUCKLAND.—Our Bro. Greenwood, after four and half years of faithful service as Conference evangelist, has decided to change his sphere of labor, and intends to leave this city soon after Easter.

We have gladly welcomed our old friend and brother, henceforth to be known as Dr. Wm. Todd, who has been absent for nearly

three years in America. We hope to see him soon prominently established in his profession here.

Bro. and Sister Bryden have also arrived and been cordially received. Our brother has addressed the church twice and preached once, and proved himself a forcible and agreeable speaker.

Feb. 5.

R. D.

TASMANIA.

HOBART.—Have just returned from a visit to the Port Esperance brethren, with whom I spent a very pleasant and profitable time. The brethren, though few in number, are very loyal and spiritually minded, and nobly seconded any effort to extend the work. Held a week's protracted meetings with fair audiences, considering prejudices and other adverse circumstances known to exist there. Bro. and Sister Reeve, at whose house I was located, were to the fore in their hospitable treatment, and the brethren generally were profuse in their kindness.

Our chapel at Bream Creek was destroyed by fire on the night of 27th Jan. It is believed to be the act of an incendiary, since which time the State School and another house near the same district have shared the same fate. The fire fiend is evidently around.

Feb. 12.

W. DONALDSON.

HOBART.—The Endeavor Society held its annual social a fortnight ago, and it proved an unequalled success. The tea was good and the speeches were cheery. Bro. Poulney occupied the chair, and addresses eulogistic of the work done by the society were given by Brethren Brown, G. Smith, Ross and others. A varied programme of melody and rhetoric filled up the rest of the time. Sister Speakman read the report, which showed that the society had actually credit balance, which is something worth commenting on in these times.

We have had a good many brethren and sister from over the water with us lately. Bro. W. Wilson gave us a magnificent exhortation on the life of Job on the Lord's day morning he was here and in the evening—a stirring address on the triumphs of Christianity. Bro. Price, of Launceston, has also been with us a short time and taught in the church.

The Bream Creek brethren have lost their nice little chapel by everything leads to the supposition it has been the work of an incendiary. The week after the fire they assembled in the schoolroom of the district, and on the same Lord's day evening that also was burnt to the ground, and the people living in the building adjoining had a very narrow escape. The chapel we are pleased to learn was insured. Much sympathy is felt for the Bream Creek brethren in their trouble.

VICTORIA.

BENDIGO.—During the past month we have been favored with visits from the following brethren—Brethren Maston, Ewers, Ludbrook and Bryant; who each in turn addressed the church in the morning, we believe with beneficial results. On the evening of Bro. Maston's visit, he lectured on Palestine, illustrated with lime light views, to a crowded meeting, many not being able to gain admission. The lecture was highly appreciated by the audience, and very favorably commented upon by the local papers on the following day. On each of the other evenings, he above named brethren addressed large and apparently appreciative audiences. We are very much pleased to state that at the close of the address given last night by Bro. Bryant, one young person—a daughter of our much esteemed Bro. and Sister Roberts—came forward and made the good confession. We are also pleased to state that our Bro. Houchins is slightly improving, and that he has gone into the country for a short time for change of air and quietude, which we sincerely hope may prove beneficial to him.

Feb. 11.

G. HINSON, Sec.

LILLIMUR.—The West Wimmera Conference of Churches of Christ will be held in Kaniva Chapel, on Wednesday, March 6th, commencing at 3.30 p.m. Tea at 6.30; charge 6d. per member, in aid of Kaniva Church building fund. Conference will meet again at 8 p.m., when business will be concluded, after which we expect essays and speeches on live topics will be delivered by local brethren. I held a well attended meeting at Bro. Thacker's Bee Farm to day, when three more believers were immersed into Christ. We pray they may pr. a forward and grow in grace. More to follow.

Feb. 12.

W. W. TOMLINSON.

LILLIMUR (Later).—Good meetings on Lord's day 17th. In the afternoon at my residence I held a meeting and immersed another one into Christ, and to day at the same place the youngest son of our late Bro. Goldsworthy, of Milang, S. A., and brother of our Bro. J. Goldsworthy, of Kaniva made the good confession and was also buried by the immersion into the death of Christ. One other married female also decided for Christ on Lord's day at my home, and will be immersed as soon as a present hindrance is removed. Thus under these evidences of the blessings of God on our labors we thank Him and take courage.

Feb. 18.

W. W. TOMLINSON.

BENDIGO.—During last month we had a visit from our Bro. Selby, who held a debate with Professor Johnstone on the subject of Baptism. It was looked forward to by the public with great eagerness. When the night arrived the hall was crowded, mostly to hear our Bro. Selby, who is a great

favorite here among the outsiders. Our brother was not long in overthrowing the Professor's arguments, as it was evident in his reply to Bro. Selby's first speech that he really knew very little of the subject, and far less of what the New Testament taught in regard to it. He may know something of Philology but he lacks greatly in Theology. As our brother, in his manner which characterises him as an able expounder of truth, shattered the arguments of the Professor, brought forth rounds of applause from the audience. Although we would rather that our brother had an able opponent yet it has been the means of enlightening many on the necessity of obeying all Christ's commands, and we hope soon to see results of our work.

The church here is working away. Since last report we have started a Sunday School which is progressing well. I believe we have yet before us the prospect of a glorious ingathering for the Master.

At close of my address last Sunday evening one young lady stepped forward and made the good confession, a daughter of our esteemed Sister Scott. We expect others soon to follow. To God be all the praise! E. T. GRANT.

OUR NEWS BUDGET.

The next issue of the STANDARD will contain twelve extra pages.

In our next, we intend publishing an interesting paper by Dr. J. C. Verco, on "Mistakes of the Bible."

This paper was originally delivered by Bro. Verco to the University students who belong to the University Christian Union (Adelaide), and afterwards at the South Australian Conference.

After it appears in the STANDARD it will be brought out in pamphlet form at a nominal price, and we trust our readers will do what they can to give it a wide circulation.

Bro. F. G. Dunn will reply to Bro. J. E. Laing's criticisms on "Church Finance" in a supplement, which will appear in our next issue.

As it is possible there may be an extra demand for the next STANDARD, those desiring extra copies should communicate early to any of the agents or to the publisher Bro. Malcolm McLellan.

A. B. Maxton is still in Brisbane, and reports a slight improvement in his condition of health.

We hear that Bro. C. G. Lawson contemplates taking a trip to the "old country" about the end of the month.

Bro. C. Watt returned from New Zealand on Feb. 14th, after an absence of more than three months. He is now hard at work in his old field at Enmore.

Bro. Henry Allan Walker, of the church at Prabar, has passed away. He suffered very much. We deeply sympathize with Sister Walker (who is treasurer for the Sisters' Conference).

F. J. Dardwell, formerly of Hawthorn church, is now superintendent of the Sunday School in Brisbane. They evidently know a good thing up there when they find it.

West Wimmera Conference of churches co-operating in that district will be held on Wednesday, 6th March. No doubt arrangements will be made as far as possible for continuing the work.

Owing to the introduction of the linotype into one of the largest newspaper offices of Brisbane, a number of our brethren who are printers are likely to be thrown out of work. The church is hoping that none will have to leave the city.

The Order of Rechabites have been holding their annual session at Echuca. Bro. Wm. Wilson, of Surrey Hills, has been elected as District Deputy Ruler. Bro. Thos. Smith, M.L.A., is a member of the Executive.

We notice from Bro. Browne's report that Bro. R. Howard, of Galaxil has met with a serious accident to one of his eyes. It is thought that he may lose the sight of one eye. We sincerely hope it may not prove so serious as that.

The church at Murrumbidgee is now organized and meeting in a new building for worship on Lord's day mornings. The deacons are Brethren J. Barrett, A. Hoak and C. Newham. Bro. Newham has been appointed secretary. His address is Centre road, East Brighton.

Bro. Dunn's pamphlet on Church Finance seems to have caused a commotion amongst some of our so-called liberal brethren. Bro. J. E. Laing has issued a sixteen-page pamphlet in reply, and Bro. Isaac Selby intends going over the same grounds in a series of articles in the pages of the *Press*.

Bro. Laing's pamphlet has been issued as a supplement to the *Press*, and Bro. Ewers offers to publish a reply on the same conditions as in Bro. Laing's case, viz, that the writer pay the cost of doing so. As this involves the expenditure of about four pounds, we do not anticipate that many will close with the offer.

VICTORIAN MISSION FUND.—In response to the special appeal now being made for pound contributions a number have responded. The church at Drummond has set a good example by giving a contribution of one shilling per member. If all the churches did this, instead of a deficit there would be a handsome surplus.

We recently passed through Warwick, Queensland, by train, and caught a glimpse of the last meeting place of Stephen Cheek. In every one of the churches in this part of Queensland, churches which Stephen Cheek practically died to establish, the lamp of life has almost or entirely gone out. This is a sad comment on human enterprise and human zeal.

We hear that Sister Nellie McClelland is to take the principal parts in "Calvary" at the Philharmonic concert on Good Friday night.

At Newmarket on Sunday evening Bro. Pittman is giving a series of addresses on "Christianity *envis* Romanism." The latter system is receiving an exposure, based upon stern facts, of a blinding and withering character, while the pure religion of Jesus Christ is made to appear all the more lovely and beautiful by the contrast. The audiences are increasing.

A social meeting of the church was held at South Melbourne on Monday evening, Feb. 14th. Bro. Martin, who presided, said the meeting was designed to bring the members into closer friendship with each other. Songs of Zion, recitations, short speeches and a board richly spread with God's good gifts made up the programme of the evening. It was good to be there.

Bro. C. A. Thomas, formerly of North Melbourne and now studying at the Kentucky University, has won the Chautauque oratorical contest. Seven colleges entered into competition, and by all accounts Bro. Thomas made a splendid effort and won easily. We congratulate our brother, and sincerely hope that he will achieve still greater triumphs in winning many souls for the Master.

Word comes from Corowa, N.S.W. that our Bro. J. T. Murgoson died on Saturday, 23rd. He had been ill for some weeks, but a few days before the end rallied somewhat, and hopes were entertained by his relatives that he might be spared to them for a season, but it was not to be. Our dear and our brother suffered a relapse, from which he had not sufficient strength to recover. Bro. Murgoson was one who gave much of his spare time to the work of the church, and was a most acceptable teacher and preacher. We sympathize very deeply with his Murgoson and the members of the family in their great bereavement.

VICTORIAN CONFERENCE.—This will be held on Good Friday, 12th April, in Lygon-st. chapel. Temperance Demonstration on Thursday evening (10th). General Conference on 12th. Sunday School Session, Saturday morning. Church Meetings, Saturday afternoon, on Saturday night, sacred cantata entitled "Cloud and Sunshine." Conference Sermon by Bro. J. Pittman, Sunday afternoon at 3 o'clock. Picnic at Heidelberg on Easter Monday; on Easter Monday night in Lygon-st. chapel, low-light entertainment by Brethren Maxton and Selby, and Conference Essay by Sister Eliza McCaughey on Tuesday night (10th).

A short time ago the church at Murrumbidgee made an appeal for assistance towards building their chapel. The following sums have been received. Please publish the same and oblige. J. C. Barrett, secretary, Bro. W. H. Steuart, Clayton, 7s.; Church, South Melbourne, 10s.; Henley Beach, South Australia, 7s.; Bro. C. W. Judd, Cheltenham, 2/6; Bro. Cooper, Rosstown, 10s.; Church, Mount Clear, 10s.; Church, Fort Esplanade, Tasmania, 10s.; Church, Brighton, 2s.; Church, New Guinea, Tasmania, 7s.; Bro. A. Hoak, junr, Murrumbidgee, 7s.; Two Brothers, Cheltenham, 5s.; Church, Broadmeadows, 7s. Total, 71/10/6.

The readers of the STANDARD may have noticed in the daily papers some time ago a case of vitriol throwing. Some fiend in human shape stealthily crept to the side of a bed in which lay a young mother and infant, and poured the deadly liquid over the head of the child, and then made his escape. Information was sent by a good sister to the Rescue Home, Armadale, and mother and child were removed to that institution. For some time the life of the child was despaired of, but by the most careful nursing it is now nearly out of danger. The culprit is not yet brought to justice.

LOVED ONES GONE BEFORE.

WARDEN—On Saturday, January 26th, our much loved and dearly esteemed Bro John Warden fell asleep in Jesus. Our dear brother had been ailing for some four weeks from influenza, but to all appearance was steadily improving in health, and we all expected shortly to have him at work again for the Master whom he loved. But our hopes were blasted, as he was suddenly taken with severe pain, and in a brief hour he breathed his last. The last words he was heard to utter were "Into thy hands, Lord Jesus, I commend my spirit." Our brother became a member of the Christian church meeting at Mallett, S. A., July, 1883, and has ever since been a true and faithful follower of his Saviour. From the time of his first entering the church till his last illness he has been an earnest and faithful preacher—one who never shirked the work given him to do, but wherever he was planned to speak we could depend on him being there to fill his place. He loved his work. We shall miss him very much. Our prayer is that others may be found on whom his mantle may fall. He was cut down in the prime of life, as he was only 36 years of age at the time of his decease. Life seemed to be opening up fair before him, but our Father wanted his son home and took him. We can truly say that we sorrow not as those who have no hope. His delight was to think of home. The last time I saw him he said it was good to have a hope of another life, his worth was untold. He leaves an aged mother, to whom he was a good son, three sisters and six brothers to mourn their loss. Truly living an obscure life, a great and good man has fallen. May our Father comfort the bereaved ones, and help us each and all to imitate his virtues and serve our Master faithfully, then we all shall meet by-and-by to part no more, and give thanks for victory over death through Jesus Christ.

Feb. 12.

B. MARRIMAN.

MCCLEAN—Among those who have recently said with Christian cheerfulness and

hope their final farewell to the world was Florence McClean, an attentive teacher in the Lyall-st. Sunday School, and an enthusiastic toiler in the Chinese Mission. She was educated in the principles of primitive Christianity, brought up in our Sunday School, and at sixteen, in response to the preaching of Bro J. J. Haley, made the good confession and was immersed in November, 1884. She was seriously ill for four months, and during that time she bore her sufferings without murmuring, at times expressing a desire to fly away and be at rest with Jesus. Many friends called to see her, and when asked by one for a parting word she said, "Peace, sweet peace," and to another she gave as her favorite hymn, "Blessed Assurance, Jesus is Mine." Throughout her long illness she exemplified the words of that hymn on Sunday morning, Feb. 10th, she fell asleep. The esteem in which she was held was attested by the number who followed her remains to their last resting place. Representatives from the Sunday School, the Chinese Mission, the church, and her wide circle of friends gathered around her grave and did the last sad offices for the dead, singing together

"Blessed assurance—Jesus is mine.
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God!
Horn of his spirit, washed in his blood."

ISAAC SLEEVY.

PAUL—Our Bro. and Sister Paul have been called out to part with their little daughter Violet, aged 5½ years. She had been suffering nearly four months, when as the last resource she was taken to the Children's Hospital, where she died Thursday, Jan. 31. Two days before the Saviour took her to His loving arms she said to her mother, "Mamma, will you ask the nurse whether I may go home in two days." Her request was answered by our heavenly Father Himself, who took her two days afterwards to the home that has no vacant chairs. So the frail little Violet was transported to paradise. Our sympathies go out to our Bro. and Sister in their hour of trial.

Berwick.

W. REES.

PAUL—On the 10th inst. Bro J. T. Paul, of Grantville, was called upon to part with his wife, Sister Paul. She had been a great sufferer for some time past, and was brought to Melbourne for medical advice. After a short stay her case was pronounced hopeless. She was therefore taken back to Grantville, so that she might die surrounded by her husband and family. Although in great pains she said she was quite happy and prepared for her departure whenever it pleased God to call her home. When in Melbourne she was cheered by the visit of a brother and sister, and for which she was very grateful. Before dying she had strength to bid each of her children good-bye and

give them a dying mother's advice. May they always remember her parting words. Her mother (Sister Stewart, of Clayton), as well as her husband and sorrowing family have our deepest sympathies. M. McI.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND

Bro Goldsmith, South Melbourne, 2/; Bro W. Guck, Surrey Hills, 1/; Bro Jas. Cust, Warracknabeal, 1/; Bro W. Pattison, Fernhurst, 1/; Bro C. G. Lawson, Swanston-street, 1/; Bro C. Lawson, do., 1/; Bro B. J. Kemp, do., 1/; Bro R. Lyall, do., 1/; Bro Jas. Wylie, do., 1/; Bro Jas. Fisher, 1/; Bro Jas. Wiseman, Ascot Vale, 1/; Bro J. C. Syme, Euroa, 1/; Bro J. Morris, Newmarket, 1/; Bro W. C. Craigie, Lygon-street, 1/; Bro E. Wilson, Doncaster, 1/; Bro J. Pittman, 1/; Church, Echuca, 1/; do., Kyabram, 1/; do., Ballarat East, 1/; Brethren Porter and Davidson, and Sisters Porter, Fisher, and Smith, Ballarat East, 9/; Bro J. A. Davies, Swanston-street, 1/; Bro W. Collings, 5/; North Fitzroy, per sister, 1/; 15s. 6d.; Mildura, 10/; A Friend, 1/; "For the Lord's sake," 1/; Bro Masters, Collingwood, 1/; Elphinstone, 1/; Bro John Tully, Doncaster, 1/; North Melbourne, collected by Bro Phillips, 1/; 12s. Bro John Howard, Gombargana, 1/; Bro R. McCance, 10/; Sister H., 10/; Total, £37 6s. 6d.

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

RESCUE HOME.

Gratefully received.—Mr. T. Richards, Kyabram, 10/; Col. Card, Miss Readhead, Havelock, 5/3; Col. Box, Y.P.S.C.E., Warrnambool, 9/; Col. Card, Miss Ker, Sydney, N.S.W., Mrs. W. Crosthwaite, Junno, New South Wales, 10/; Mrs. Matthews, Berwick 5/; A Sister, N.S.W., 1/.

J. PRYMAN, Armadale.

SUBSCRIPTIONS RECEIVED.

With thanks—B. Jenkins, Juno Nimmo, J. T. Nimmo, J. C. Syme, Coleraine, Juno Proctor, W. T. S. Harris, Mrs. S. Fisher, Zelus, J. Tully, Somerville, Wm. Howard, Alex. McKenzie, Henry Shepherd, Alex. Kemp, 5/; J. Rhodes, Henrichsen, and J. Smith, 10/; Silvester and Fairlam, 20/; A. E. Kemp, 22/1; W. Winter, 25/.

M. McLELLAN, Manager.

251 Swanston-st., Melbourne.

WANTED.

Advertisements on the first leading One Shilling each
A YOUNG MELBOURNE BROTHER
(about 17) would like a Situation on a Farm. Any one with a Vacancy for a Willing Lad should communicate with J. M., c/o M. McLELLAN, 251 Swanston-st., Melbourne.

Printed by the AUSTRALASIAN PRINTING CO. LIMITED,
218 Elizabeth-street, Melbourne, and published by
MELBOURNE: M. McLELLAN, 251 SWANSTON-STREET. Also
By the "Australasian Christian Standard
Newspaper Co. Limited."