



"PROVE ALL THINGS ; HOLD FAST THAT WHICH IS GOOD."—I THESS. 5 : 21.

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MELBOURNE, NOV. 1, 1886.

[FOUR SHILLINGS
per annum.

Notes of the Month.

HE church union movement which seems to prevail to a very large extent in English speaking countries, has developed a rather interesting phase, so far as the Church of England is concerned. It proposes to expand its limits so as to embrace the Christian churches of the land now excluded from its pale. It is stated by Dr. Martineau, the latest and most prominent advocate of union, that to attempt to secure religious unity by uniformity of doctrine, has been, and always must be a failure, and that uniformity of ritual and worship may also be treated as unessential. It will be seen from this that the proposed union is merely a nominal one, without any foundation, and is so utopian and absurd as to be scarcely worthy of discussion. The wildness of the proposal will be all the more evident when it is understood, that it is proposed to limit the union to such non-conformist bodies as have stood the test of time and acquired an historic place. It would be interesting to know how many out of the enormous number of separate religious communities would be included and how many left out in the cold?

Dismissing the idea as preposterous, we can however notice with satisfaction, that the Episcopal Church is losing something of its exclusive character—that the church which erst while would not permit a non-conformist to be buried in "consecrated"

ground, is now ready to take them into its fold, and give them all the privileges of membership. Non-conformists ought to be very grateful for the condescension displayed towards them.

HOW to deal with inebriates is a question which is rapidly coming to the front. Dr. Crothers, an American authority of high eminence, has just published a most suggestive paper on the "Sanitary Relations of Inebriety" in a periodical specially devoted to investigations of that kind. He shows how drunkenness taints national health, saps national prosperity, and perpetuates all the curses of barbarism in the midst of civilisation, and then passes on to discuss the efficacy of our methods of dealing with the disease from which all these evils flow. Hitherto we have almost always taken one of two courses; by the law the drunkard has been arrested and sent to prison; by religious philanthropy he has been pledged to abstinence in the future. Both methods, Dr. Crothers says, he speaks with authority, have failed. "About two per cent. of permanent cures" is as much as he will credit the total abstinence movement with, so far as chronic inebriates are concerned. The other method of incarceration, so far from producing any good result, is positively injurious; for the diseased drunkards by these "inhuman means of reform" are driven farther and farther from the possibility of recovery. We are repeating in our time with the inebriates the blunders of the last century in the treatment of the insane. What then is the true course? To treat

the inebriate "as a sick man without power of his own to recover." His malady must be scientifically treated in special hospitals or asylums, of which at present we have far too few; he must be removed from his ordinary surroundings, relieved of all responsibility, and compelled to live a quiet, regular, and healthy life, with a certain amount of work, but without any excitement. Such a policy, says Dr. Crothers, would permanently cure more than 30 per cent. of the sufferers, and would "do more to lessen crime, poverty, and disease, than all other reformatory forces combined."

SOME glimpses of the state of things in Austria, says the *Sunday at Home*, are afforded in a letter addressed to the "Nonconformist" by one who has been travelling in that country: "Not a tract or book must be given away. The Holy Scriptures cannot be freely sold by colporteurs. Sunday-schools, as missionary institutions, are out of the question. There can be no free preaching of the gospel with open doors in public halls or private houses. All that is allowed is family worship. In other words, if a man chooses to gather his friends around his table or in his house, there is nothing to prevent his asking them to join him in worship, or to listen to a discourse he may deliver. Under this pretence—for, of course, it is nothing more—many meetings are held, but all attending them must be able to produce a card of invitation. In one or two cases the police have allowed such meetings to be held in halls hired for the purpose; but within the last few weeks even this small conces-

sion has been withdrawn. In one case a minister is allowed to hold one service in the week, but on condition of his sending his text for the following Sunday and the subject of his discourse to the police office every Monday morning, and of his receiving on Saturday evening permission to preach on it. It is strange that a country in some respects so enlightened, and with an Emperor whose sentiments and whose doings are known to be generous, should suffer such pettifogging and vexatious proceedings. The fact is, the vast majority of the more thoughtful and educated portion of the population are entirely alienated from all religion. It is a subject about which they feel no concern. Thus there is no possibility of awakening any general interest on the question of religious liberty."

THE volcanic outbreak in New Zealand, says the *Sunday Magazine*, which has desolated the most beautiful region in the North Island, was the occasion of much Christian heroism amongst those who suffered. While showers of stone and mud were falling, amidst sounds that carried terror over the whole country, a little group was gathered in one of the hotels. A Mr. Bainbridge, of Newcastle-on-Tyne, was one of them. He read the Bible, and spoke with calmness of God and eternity, warning any one who might be spared to let that day be a turning-point in their lives. The service over, the party took flight to another building at some little distance, holding mats and boards overhead to shield them from the pitiless ashes. In the darkness they could not see each other; but when they reached the place of shelter Mr. Bainbridge was missing. His body was not found till three days after, when it was discovered that he had fallen close to the hotel door, and been buried under the volcanic mud. Near by lived a family named Hazard. The father kept a school for the natives, and the whole family was greatly respected for its Christian worth. When they saw the fate that awaited them, Miss Hazard took her seat at the cabinet organ, and they joined in a hymn. Soon the crash came, only the mother and two children escaping.

THE HYMN BOOK Committee have gone through the first revision of all the Hymns submitted to them from all sources, and have rejected a large number of hymns that were found unsuitable, and have also included a number of new hymns of approved merit. Before entering upon the work of final revision and preparation for the press, they are anxious that brethren having hymns to submit, will do so at once, so that as soon as the final revision is completed, they may be able to publish a list of first lines, and then go to press. The Committee gratefully acknowledge valuable contributions from various sources, including brethren in England who are taking a lively interest in the work.

IN our correspondence column will be found a letter from Bro. Thos. Porter. The majority of our readers will be pleased to hear, that he has decided to again cast in his lot with us. While thoroughly disapproving of Bro. Porter's action in leaving us for the Baptists, we are pleased to know that he retained and taught those principles which mainly distinguish the disciples from other religion bodies—with the exception that he consented to wear a sectarian name. Bro. Porter will of course drop the title of "Revd.," and with it also that of "Dr.," (although we believe in America he would be entitled to the latter), this, he will not have much trouble in doing, as we believe they have been thrust upon him to a large extent. If Bro. Porter will bear and forbear, and give some heed to the advice of his brethren, we see no reason why he should not have before him a profitable and honorable career as a preacher among the Disciples.

SOUTH AUSTRALIAN brethren concluded their annual meetings just as we were going to press last month; full reports of these meetings appear in our columns this month. When we consider the very great commercial depression which has been so severely felt in the sister colony, we think our brethren there have reason to thank God, and take courage. The year's labor shows well, and when the dark cloud has passed over, and the sun of prosperity begins again to shine, as we hope and believe it soon will, our brethren in South Australia will doubtless make even more cheering advances.

THE month has been a gala month. The arrival of Bro. Troy from Sydney led to a welcome tea, which was a great success. Immediately following this, full meetings and earnest labor by Bro. Troy and the brethren at Kensington has resulted in quite a number surrendering to King Jesus. While the good work was going on there, Collingwood brethren held protracted meetings, where good seed was sown. Lygon Street brethren celebrated their Sunday school anniversary. In the midst

of which Bro. Forscutt appeared upon the scene. Bro. Forscutt is "one of our native-born Australian boys." He was a member at Hotham; he left for Kentucky College nine years ago, where he has graduated B.A., and now returns to fill an engagement with the church in Newton, Sydney. Bro. Forscutt has been doing a lot of preaching during his three weeks' stay in Victoria—Cheltenham, Lygon Street, Collingwood, Footscray, Ballarat, South Melbourne, and Hotham have all been visited by him. Hotham brethren got up a tea meeting to welcome him, and representative brethren from all our churches joined in giving him a hearty welcome, as a representative of "our Australian boys." Earnest desires were expressed for the speedy return of all the other boys. The cry is, Come, and *come quickly*, the harvest is plenteous, and the laborers few.

BRO. EDWARDS (of Collingwood) we regret to announce, has determined to return to America. The last mail brought the sad tidings that Sister Edwards had been taken seriously ill, and the nature of the complaint renders it unsafe for her to take a sea voyage. Bro. Edwards is therefore compelled to relinquish his purpose of remaining amongst us. All who know our brother, and many more who have heard of him, will sincerely regret the circumstances which render his departure inevitable; and when he leaves our shores, he will carry with him earnest prayerful wishes for his temporal and spiritual welfare. We trust he will find his loved ones restored again to a measure of health, and that peace and prosperity may be his and theirs for many days to come.

BRO. G. B. MOYSEY purposes visiting Tasmania, early in the New Year, and has obtained three months' leave of absence from the church at South Melbourne. This will bring him to the end of his term of engagement with the brethren there. The church will doubtless offer him a further engagement on his return. Whether Bro. Moysey will be able to accept it or not, remains for time to disclose. It appears that a generous brother, some time ago, placed a sum of money in Bro. Moysey's hands to be expended in evangelistic work in Tasmania, either by himself or some other preacher. The donor has called upon Bro. Moysey to give the necessary help to those churches. Bro. Moysey cannot secure a suitable laborer, as all our preachers (suited for this work) are fully occupied; he is therefore compelled to go himself, leaving South Melbourne work, which he does with great reluctance to himself and to the church there, as he has been drawing large audiences. Will "Our Boys" in America please note.

Hymn for the Month.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours.
All must be earnest in a world like ours.
Not many lives, but only one, have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour bringing in new spoil.
Our being is no shadow of thin air,
No vacant dream,
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that
meaning be.
Our sorrows are no phantom of the night,
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth,
Friend and companions even from our
birth.
O life below—how brief, and poor, and sad!
One heavy sigh.
O life above—how long, how fair, and
An endless joy. [glad!
Oh, to be done with daily dying here!
Oh, to begin the living in yon sphere!
O day of time, how dark! O sky and earth,
How dull your hue!
O day of Christ, how bright! O sky and
Made fair and new! [earth,
Come, better Eden, with thy fresher
green;
Come, brighter Salem, gladden all the
scene! Selected.

Lord's Day Meditations.

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.
—PSALM 119: 15.

October 31st

"The time is short.—1 Cor. 7: 29.

TOO short for us to waste even one day or one hour. The festive season is drawing near—Victoria's great racing carnival holds sway this month of November. Even Christians are liable to be carried away with the levity of the season. Brethren, let us remember that the time is short. We would not have you morose, we would not have you gloomy, but life is too awfully earnest, and time is too short for us to trifle it away. While the worldling seeks to "kill time," be it ours to

redeem it; while the worldling seeks his sinful pleasure, let it be ours to seek out duty, and be found "about our Master's business." Strength is wasting, time is flying, death steals on with unerring and unwearied tread. The world-day is drawing on towards its close. "Now is our redemption nearer than when we believed." Let us shun the worldlings pleasure. The racecourse, the theatre, the concert-hall the ball-rooms are not fit places for us. We have no time for such frivolities, even if they were not sinful. Let us never forget that time—the time—and especially *our* time, is short.

November 7th.

"The fashion of the world passeth away."—
1 Cor. 7: 31

Not only is time passing, but the world is passing away. Peter tells us that the world and all that is therein shall be burned up. Is it for us, then, who know these things—is it for us to fix our hearts and our affections on things below? Nay, let us use the things of this passing world as not abusing them, knowing that the fashion thereof passeth away. Note—
1st. It passes away.
2nd. It passes away forever.
3rd. It is replaced by a new heaven and a new earth, wherein dwelleth righteousness.

4th. Only the righteous can inherit that new heaven and earth.

"What manner of persons ought we to be."

November 14th.

"I will run the way of thy commandments."—
Psalms 119: 32.

Obedience knows and keeps celerity, integrity, constancy. 1. Celerity: "I will run the way of thy commandments." It makes haste, knowing that God will not be pleased with halting obedience, or with that zeal that only goes a parliament-pace. The cripple was carried to the temple. God loves not such limping zeal that is carried to church on two crutches, law and custom; but that which, with Peter and John, runs to the place where Christ is. But it is God that "maketh our feet like the feet of hinds." 2. Integrity: it turns not to the right hand nor to the left, but goes straight

on, "running with patience the race that is set before it." Therefore, saith the apostle, "make straight paths for your feet, lest that which is lame be turned out of the way," for all false ways the Lord doth utterly abhor. 'The wicked walk on every side,' they have circular goings on every side of the truth, but the true way they cannot find. But integrity is not so light-heeled, to skip out of the way of righteousness at every dog that reproachfully barks at it, nor at every siren that temptingly would call it aside. The devil, with all his force of terror or error, cannot seduce it. 2. Constancy: it is ever traveling, though through many hindrances. It hath a heavy load of flesh to burden it, and to make every step tedious, yet it goes. Cares for family, troubles of contentious neighbors, frowning of great adversaries, the malicious turbulence of the world, all offer to stay it, but it goes on. As if it had received the apostles' commission, "Salute none of these delays by the way," it resteth not till it see the salvation of God. The Lord 'delivers the foot from falling, that it may walk before God in the light of the living.'—T. Adams.

November 21st.

"Let us hold fast."—Heb. 4: 14.

No SHIP drifts into harbor. The ocean of life has many a hidden current, many a hidden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hulk which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and wave to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with the angry head-winds. Pleasant weather there may be in the voyage of life

but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, *there* may be most peril of being carried away from the right course by an unnoticed current. Keep then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be the easiest, the most natural, even the most enjoyable, thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—*S. S. Times.*

November 28th.

THE SECRET OF POWER.

AARON was gifted with fluent speech, with a personal presence which fitted him to stand unawed in presence of the all-powerful monarch of Egypt, and with supernatural authority to work stupendous miracles. Moses was slow of speech, backward, indifferently to preeminence. To human observers at the period of the Exodus, Aaron, not Moses, must have appeared as the man of the future, destined to win historic fame. But how is it today? Moses, the unselfish, reticent, retiring man, stands before the eye of the world as the grand, colossal figure of his times, while "Aaron, the prince and priest," appears like an unsubstantial shadow, dimly visible by moonlight. Why is this? Why, indeed, if not that Moses was vastly richer than his brother in those high qualities of mind which breed true greatness, and especially in those spiritual relations which are the sources of moral grandeur in character? He was "instead of God" to Aaron, to whom he was "the inspiring, informing soul within and behind." Stanley calls him "the witness that something more is needed for the guidance of man than high hereditary office or the gift of fluent speech—a rebuke to an age that puts its trust in preachers and speakers." In presence of this witness, Christ's preachers cannot well refrain from asking more "power from on high;" nor can his church wisely refrain from praying him to be in higher and still higher degree the "informing soul of their gifted and eloquent preachers."—*Zion's Herald.*

The Australian Christian Standard.

MELBOURNE, NOVEMBER 1ST, 1886.

PUBLISHER'S NOTICES—SPECIAL.

Previous to the amalgamation of the "Watchman" and the "Witness" the yearly volume of the former ended with the July number and the latter with the December number. It is now decided by the committee that, in order to bring all the subscriptions due at the one time, the current volume of the "Standard" be continued on till December next; and that the Second Volume be commenced on 1st January 1887. In order to enable us to do this, and introduce a uniform date for the payment of all subscriptions, all the "Watchman" subscribers are requested to pay up to December next. That is, *those who have not yet paid* will please pay for seventeen months—5s. 8d., which amount will settle from August 1885 to December, 1886. Those who have paid 4s. up to July 1886, will please remit 1s. 8d. for the five numbers from August to December, 1886.

AGENTS will please take notice of this, and get their clients to settle up to the end of the year.

SUBSCRIBERS will also please notice that *all subscriptions should be paid in advance*; but we regret to say there are a considerable number in arrears. From such we request an immediate remittance. We do not wish to adopt the objectionable system of sending colored wrappers, and hope our subscribers will see the necessity of sending on their subscriptions *without delay.*

Articles for publication (which should be as brief as possible) to be addressed "the Editors of the A. C. STANDARD," care of M. McLellan, 180 Russell Street, Melbourne, and should be to hand not later than the 10th of each month. All church news to be addressed A. B. MASTON, Molesworth Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

Subscription 4s. per annum, payable in advance, to

M. McLELLAN,
Manager and Publisher
180 Russell st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—JAMES 3: 17.

"OUR BOYS" IN AMERICA.

FROM remarks made at various times, we are led to conclude that the brethren in the colonies are held guilty of some degree of indifference in reference to those of "our boys" who have gone to America in order to equip them-

selves at one or other of our colleges as efficient preachers of the gospel. It is alleged by some that we neither assist them to go or return, that in fact we seem to be oblivious of their existence. We do not suppose that those sentiments obtain to any extent, but that they are felt and expressed by a few is quite certain. We think it advisable, therefore, to enquire as to how the matter stands, in order that the situation may be understood clearly, and the blame, if any there be, should rest upon the right shoulders. So far as we understand the case, it appears that a number of young brethren, filled with a laudable desire to give themselves entirely to the work of preaching the gospel, have of their own volition decided to go to one or other of our colleges in America in order to prosecute their studies. The brethren generally have known nothing of this intention, the first intimation of the fact being the announcement of their departure. In the majority of cases, nothing has been known of the qualifications of these brethren, either latent or developed, for the work. In fine, the brethren had little or no knowledge of them or their intentions, and consequently cannot be blamed for not rendering an assistance the need of which they were ignorant of. Still it is true that the brotherhood have been conscious of the fact that they had gone, and this knowledge should have been sufficient in itself to cause an interest to be felt in their prospects and career. The question arises, has this interest been felt and manifested? We answer, it has. When the conference decided to place an evangelist in the general field, the Missionary Committee placed the selection in the hands of Brethren O. A. Carr and McGarvey, intimating that preference should be given to Australian students if any were sufficiently advanced so as to efficiently take the field. That Bro. Carr was not unmindful of this, will be seen from his letter appearing in the last *Standard.*

The fact of the matter is, that the fault lies, not in a want of interest in the brotherhood here, but in the absence of any representative organiza-

tion to which is entrusted the work of assisting to bring out as preachers any young men who give evidence of fitness. This is a great want, and ought to be supplied at the earliest possible moment. It is true that a Bible College has been much talked of lately, but as yet it is only a possibility of the future. Many years must elapse before the resources of the brethren would justify them in spending large sums of money for the purpose of establishing colleges after the American pattern even if it should ever be deemed desirable to do so. What we require at present is the appointment by the several Conferences of Training Committees, to whom all cases in which young men manifest a desire to preach the word should be referred. These committees could test their capacity, and according to the promise indicated, say whether or not it was advisable for them to persevere in their efforts. In cases where there are young men of promise, the committees could aid them with funds to matriculate at one of our Australian Universities, and also secure the services of competent evangelists to train them in those matters more particularly connected with the preacher's work. This scheme would, we believe, absorb all the money available, or that it is right to use in this way at the present time. In many instances, we are certain that the young men could sustain themselves by accepting preaching engagements. Churches would be very glad to have young students of capacity, and would cheerfully pay them moderate salaries to help them on in their work. While thoroughly appreciating all the kindness and help given by our American brethren to "our boys," we are of opinion that it is a waste of time and money for our young men to seek their training in other countries. The sentiment is growing in the colonies in reference to secular matters, that we must have "Australians for Australia;" and in connection with the churches the idea is gaining ground, that our wants can only be fully met by those who are fully acquainted with us, and whose past and future life is definitely identified with our country. We

want "our boys" to grow up in sympathy with the feelings of those they are to labour amongst. There is no disguising the fact that in our churches in the States there are differences in reference to church order and practice to that which obtains amongst us here, differences that we do not want to see introduced, because they are not in keeping with the simplicity of the apostolic church. If, therefore, we wish to have our future evangelists working in harmony—not merely acquiescing—but in full sympathy with us and our aspirations, we must "grow our own men." Past and present American evangelists, who have been and are sojourning with us, need not think that we are casting any reflection upon them, the thought of such a thing is far from us. On the contrary, we are deeply grateful to them for all the help they have afforded us—help that was indispensable in the pioneer stage of our history, and which even now we cannot afford to dispense with. But they come and go. Their hearts are fixed by ties of family and association to the land of their birth. They labour for awhile, and then, getting home sick, return. Our young men, if trained here, would remain with us, but if trained in America, may (as Bro. Collis did) form ties which will keep them there.

Further, we think it a great mistake for young men to decide that they will devote their lives to the preaching of the gospel, without first seeking the advice of those brethren whose wisdom and experience have been approved by the churches generally. Especially so is it in the case of those who have given no proof in any shape or form that they have qualities that will make them successful in the vocation they have chosen. Young men in the ardour of their first love for Christ, think, and think rightly, that it is a grand thing to be a herald of "the glad tidings," but do not pause to think whether they could not serve the Master better in some other capacity than that of an evangelist. The charm of going to America, and perhaps the romance attending such a step, carries them away, and if, after years of labor, they awake to the discovery that they have made a mistake, and that nature has not en-

dowed them with the faculties that go to make a successful preacher, then the awakening is very bitter indeed, and is rendered all the more pitiful by the fact that the best years of their lives have to some extent been mispent. They are not qualified to preach—perhaps not qualified to do anything else as it ought to be done—good tradesmen or mechanics spoiled. This is a calamity which could be easily obviated were our young men trained in the colonies.

Finally, we say to "our boys" now studying in America, that we feel an interest in your welfare. We pray for your success and speedy return. If you have any preaching in you, then you are the men we want, and we will do what we can to help you. If you doubt our welcome, ask Bro. Forscutt, and he will tell you that Australia knows how to give her "boys" a hearty welcome.

AN UNPROVED THEORY.



N reading Mr. Charles Darwin's "Origin of Species," we were struck on almost every page with the incompleteness of his reasoning in favor of his theory of evolution. It would seem that Mr. Darwin, unlike many of less ability and notoriety who write on the subject, was strictly honest with himself and his readers, and hence he has been compelled to make a great many concessions, any one of which we regard as fatal to his theory. In most cases he seems to know and acknowledge a difficulty when he comes to it, and some of the most serious objections urged against evolution he has passed over without attempting an explanation, simply leaving the matter for future solution. His book, for the most part, abounds in doubts and incomplete arguments depending for their validity on possible future discoveries. Most of his arguments in favor of his theory conclude with such expressions as "if," "it may be so," "it is possible," "time and future research will prove it," &c. He brings before his readers an array of facts, scientific and otherwise, which no well read person on the question in hand will feel disposed to deny; but it is his unwarranted application of these facts

to his theory of evolution to which we object. The trouble lies more particularly in his deductions, and in his theorising. We accept the facts but utterly reject the theory he attempts to build out of them. We think any logical and unbiased mind that will properly read Mr. Darwin's books will be convinced that his theory is without any foundation in either reason or science.

Let us here take a sample. In his "Origin of Species," page 585, in answer to the objection that geology affords no evidence that one species has been formed out of pre-existing species, or, in other words, that no intermediate links between man and the lower animals have ever been discovered, either living or among the fossil of the earth, Mr. Darwin says:—"Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic change, and this, perhaps, is the most obvious and serious objection which can be urged against the theory. The explanation lies, as I believe, in the extreme imperfection of the geological record."

Here then Mr. Darwin evidently keenly feels the force of the objection from geology, admits that no such links as are necessary to establish his claim have been discovered, and virtually gives up the whole theory; for as Prof. James D. Dana, one of the greatest living geologists remarks, in his text book, on this point: "A hypothesis unsustained by facts just where it would be most natural to look for them, and resting for its geological basis on possible discoveries in the future, may well be left to pass as a mere suggestion until the discoveries have been made. This is the dictate of true science." So say we, and so we think all should say. So then according to Mr. Darwin's own admissions, the very best that can be said for the evolution for which he contends is that it is *an unproved theory*, and yet Christians are boldly asked to reconcile the teaching of their Bible with such a theory!

J. F. FLOYD.

Editorial Notes.

WE are again compelled to hold over important matter; there are also subjects which we should much like to discuss at length, but chronic pressure upon our space compels us to stay our hand. Will the brethren help one and all to double our circulation so that we can secure more space by increasing the size of the paper?

SWANSTON-ST. brethren held their annual public tea meeting on Tuesday evening 26th.

SOUTH MELBOURNE Sunday school held their anniversary on Wednesday 27th. Reports of both these meetings will be too late for this issue.

BRO. PARK has decided to return to Tasmania.

BRO. LITTLE is meeting with large success in the Wimmera.

BRO. JOHN VERCO, of South Australia, is over on a visit. He has been round among the churches in the city and suburbs, and has cheered and helped the brethren by his earnest Sunday morning addresses. When is Dr. Verco going to favor us with a visit?

DR. MAGAREY of South Australia, passed through on his way to and from Sydney. He spoke at Lygon Street one Lord's day morning; addressed the Sunday school in the afternoon. We had a visit of an hour from him, which gave us much pleasure.

BERWICK brethren have opened their chapel. The opening Sunday was very wet, nevertheless large meetings assembled. Bro. A. B. Maston conducted the opening services, and also delivered his "Tabernacle lectures" during the following week. Cheering reports have reached us concerning the meetings. Berwick brethren invite everybody to come to their opening tea meeting on Cup day, Nov. 2.

SOUTH MELBOURNE has followed on with special meetings, which are proceeding as we go to press. Already some have confessed Jesus as Lord, and we hope ere this writing reaches our readers a large number will have been gathered in there.

A Bible College for Australia was the theme of most of the speakers at Bro. Forscutt's welcome tea meeting. Is it not time the committee which was appointed at last conference to report on this matter had a meeting? The conference will expect them to do their duty.

"The Christian Sower Tract Fund" has just issued a series of twelve small leaflets, with the following titles, "Drifting Away," "Neglect," "Are you Ready?" "Whose Promise?" "What shall I do to be Saved?" "What shall I do to be Lost?" "Obedience," "The Thief on the Cross," "Why can I not be saved without?" Nos. 1 and 2, "Why I am Christian," and "The two

musts." Free to those unable to buy, sold in packages of 100, assorted, 3d., 10 packages, 2s. Also a four page tract, "Do you keep a jar?" 100, 1s.; 500, 4s.; 1000, 6s. Address A. B. Maston, Hotham.

SANDHURST.—Bro Watt writes—"Our meetings continue grand Yesterday (Oct. 7th), seven received the right hand of fellowship."

CHRISTIAN QUARTERLY.—Quite a number of copies of the April number did not reach the subscribers. The editor, Bro. Herndon writes us—"I cannot tell how it is that the April number did not reach all the Australian subscribers, I posted every copy myself. I have sent on duplicates to all subscribers who have complained. I will send on others to any who may have not received their copies if they will send word." Will subscribers please note.

BRO. TROY has for sale a pamphlet published by the Christian Evidence Society, Sydney. It is an answer by Bro. Picton to a lecture delivered by Mr. Collins (Secularist lecturer), "Theology the Curse of the World." Bro. Troy wishes us to state that his address for the present is Wolsely Parade, Kensington.

Christian Evidences.

Science ever has been, and ever must be, the safeguard of religion.—SIR D. BREWSTER.

"THE WATERS ABOVE THE FIRMA-MENT."

A NEW THEORY OF THE DELUGE.

(Continued from page 366.)

The travels of *Erman* in Northern Siberia have proved that such a wave did sweep from the Altai Mountains to the Arctic regions. Skirting the Northern Ocean, he says, there are hills 300 feet high, made up in great part of whole carcasses of mammoths and other mammals, "cemented together by layers of frozen mud and ice." Drift-wood, piled equally high;—"trees with their trunks thrown upon each other in the wildest disorder, forced up in spite of gravitation, and with their tops broken off, or crushed as if they had been thrown with great violence from the south on a bank and there heaped up."

The testimony of other explorers adds to this chain of evidence, from which we must draw the conclusion that whatever may be said of former revolutions that desolated the world, this last was a visitation *sudden*, and perhaps *universal* and *complete*.

There is much collateral evidence which bears upon this question, that would not be proper to introduce here, yet I cannot refrain from noticing one or two most significant facts.

Such a belt of waters, as it approached the earth, perhaps during a vast lapse of time, must have widened or expanded as it came under the influence of the atmosphere, and thus have gradually affected

the climate of the whole earth. The sun's heat could readily penetrate such a body and augment the temperature of the atmosphere, but not so readily return into space. This increase of temperature would cause the Temperate and Torrid Zones to become one stupendous *green-house*—the waters *above* acting like a glass roof. Well, is it not a fact, that immediately previous to the deluge, such a climate as is here supposed, did actually obtain? Have we not ample evidence to prove that at that time vast numbers of herbivorous animals luxuriated beneath the very Arctic circle? Have we anything but confirmatory evidence that primeval man dwelt naked in that terrestrial paradise? What other satisfactory reason can we assume for this remarkable change in the climatical condition of the globe, which, but a short time previously, was but a scene of universal death—a world chained in ice? What caused the earth to issue again from its glacial fetters, and bloom afresh? What caused man and beast to possess the earth again? I presume it cannot be accounted for by solar changes. The cause was more immediate and nearer home,—more transient in its general effects, and yet without subjecting the earth to those violent extremes of excessive heat in summer and cold in winter, that must necessarily attend an increase of solar heat. Something *modified* those extremes and in a measure prevented the change of seasons.

Is it unreasonable then to ask, what else than an aqueous ring, descending into the atmosphere and spreading out in the form of a huge belt, could produce this change? And again, what else than its fall could have produced the universal destruction of those animals whose remains are found in the modified drift? What else could for the last time have caused the northern glaciers to again increase, and move farther south? These perplexing problem, I trust are approaching a solution.

I believe most Bible commentators agree that the 9th chapter of Genesis shows that antediluvian man never saw a rain-bow. Now, if no rain-bow occurred before the deluge, it was because something so intercepted and modified the sun's rays as to prevent its formation. Is there any probability that there was any intervening body between the earth and sun, except the waters above the firmament? What else could have caused such a hindrance? The impurities of a chemical atmosphere had been stored away. Aqueous matter was the last to descend to the earth. But the most remarkable thing in this connection is the fact that the bow was made a *sign*. A sign of what? "I do set my bow in the clouds, and it shall be a token of covenant between me and the earth." It was a sign that there "should no more be a flood to deluge the earth"—a sign of perpetual *security* from a repetition of this catastrophe. Was it a sign that no more great rains should come from the clouds? Such rains occur all the time. Was it a sign that the earth was not to be devastated by an influx of the ocean? If so, where is the *philosophy* of such a sign? Such devastations have occurred many times, and the *bow* cannot be a sign of security from such an ordeal. Then it is a sign of

what? Not of our security from rain from the clouds; not from an influx of the terrestrial waters. Is it not an infallible sign that there can be no more floods from exterior water? Is it not a philosophical sign that the Great Deep has fallen?

So long as man lives on the earth and beholds yonder bow in the clouds, he has a sign of security from such *Deluge*. I presume this token of Omnipotence will for ever remain unexplained, unless we admit the former existence of a terrestrial ring of waters that prevented the formation of the bow before the Deluge.

Now, it is a well-known fact, that during the reign of the Mammoth and his contemporaries, England was a part of the main continent, the English Channel, in all probability, did not exist, and North America and Asia had land communication. The same species of animals inhabited both lands. Many of our continental islands have been separated from the main land in modern geological times. The evidence on this point is abundant and conclusive. So general a change in the topographical features of the three continents, cannot reasonably be attributed to a subsidence of the land, but rather to the augmentation of the oceanic waters. What but a fall of exterior waters could have made this increase?

There was a time when a great part of the land of the earth was covered by vast moving glaciers. Their track is seen in every continent. In many places the ice must have been more than a mile in depth. It scraped the sides and summit of Mt. Washington more than 6,000 feet high. I am persuaded that nothing but a fall of snow could have formed this mighty mass. That snow could not have been formed from vapour raised by solar heat, for that solar heat would have prevented the fall of snow and the formation of the glacier. It was not caused by a withdrawal of solar heat, for then water could not have evaporated to form into snow. That snow must therefore have fallen *from space*. Thus, a succession of rings approaching and then expanding by the force of gravity into belts, and finally falling, would seem to account for those great cataclysms of modern geological times, which have time after time swept the earth with the "besom of destruction." If this point be denied, whence then came the waters of the ocean? It rests with those who oppose this theory, to satisfactorily account for the fact that the oceans are now on the earth; and also for the fact that they have been many times augmented. They must also account for the fact that ocean faunae have at different times suddenly disappeared from a great part of the globe.

I ask the reader to put these links together. First, the waters above the firmament. Then, the forty days' rain, and the disappearance of those waters from above. The great cemetery of ante-diluvian animals at the poles. The climatical change cotemporary with the Deluge, and the bow as a *sign*! When he has done this, he has a chain from which hangs a key, with which he may unlock some of the most perplexing questions of science.

Open Column.

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

[This column is placed at the disposal of all brethren who desire to discuss questions about which there is a difference of opinion. The Editors wish it to be distinctly understood that they do not endorse all the opinions expressed.—ED.]

FAITH AND REPENTANCE.

SUCH expressions as "faith" and "repentance" have to very many lost the simple ideas they are intended to convey, and have acquired technical, theological meanings not in accordance with those really contained in them. To prevent or eradicate erroneous impressions on such a subject as repentance, it is necessary to translate the word into the simpler English, "change of mind," and the command "repent" into "change your mind." By this simple expedient, scriptures apparently contradictory are satisfactorily reconciled, and views which when stated in the technical terms, whose meanings are not fully grasped, seem diametrically opposite, are found to be quite in harmony with each other. For example, some say faith comes before repentance, and adduce scripture in support of their view; others say repentance comes before faith, and they too bring scripture to prove their position. However contradictory these positions seem to be, since both are supported by scripture, both must be true, and it remains for us to reconcile them and accept both. We have constantly to be thus reconciling scripture with scripture, but, unfortunately, we do not carry out this work to anything like the extent to which it ought to be carried, and this failure on man's part is one cause of the existence of so many religious bodies nearly identical in faith and practice. Oh, that instead of harping on one class of texts and ignoring another, men would but endeavor to grasp God's revealed truth as a whole! Then would its harmony be seen, and the union we so much desire speedily become an accomplished fact. *A truth*, if taken away from its fellow truths and imprisoned by itself in some narrow mind, becomes distorted and deformed, and pines away and dies, and is perhaps replaced by a deadly error, without any suspicion on the part of the jailer that anything of the kind has taken place.

Here is a specimen of the harmonising of apparently opposite doctrines on the subject of this paper. But first

of all the views must be stated. Some say that *faith comes before repentance* because Peter on the day of Pentecost commanded his audience to repent, when some of them, pricked to the heart by hearing (and doubtless believing), cried out, what shall we do? Others say *repentance comes before faith*, and quote the passages, "Repentance towards God, and faith towards our Lord Jesus Christ," "Repent ye and believe the gospel." Now, if we give "faith" and "repentance" their technical meanings, and if we say that they are two steps which men are commanded to take in succession, then these two views cannot possibly be reconciled, for the first view numbers the steps—faith 1, repentance 2; while the second places them—repentance 1, faith 2. Let us see if it is not possible to harmonise these apparently diametrically opposite positions by showing that there is some truth in both, but that neither express the whole truth.

It is worthy of notice that repentance and faith are mentioned together only twice, and in both cases repentance is put first. The first instance is where John says "Repent ye and believe the gospel" (Mark 1:15), and the other occurs in Paul's charge to the elders of Ephesus, "I shrank not from declaring unto you anything that was profitable, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21.) In the first case, though two actions are apparently enjoined they are really one and the same. John asks his hearers to change their minds and believe the gospel, the change of mind being simply their believing something which they did not believe before. Suppose with regard to some political question, I say to someone, I wish I could persuade you to change your mind and believe with me on this subject, I should really be asking him to do only one thing, viz., to believe the doctrine I held. And so when John said, change your minds and believe the gospel, he was really giving only one command, and what seemed at a distance to be two steps is found on a closer inspection to be but one. And when Paul uses the expression "Repentance toward God and faith toward our Lord Jesus Christ" he is not speaking of two things but of one, viz., that change of mind concerning God wherein men accept the doctrine that he has been manifested in the flesh. But in scripture, people are never commanded to believe and repent, for the simple reason that it would be a meaningless repetition—a thing strongly con-

demned by the Saviour. And when Peter, after preaching Jesus in Solomon's porch to the wondering multitude brought together by the healing of the lame man, said "Repent ye, therefore, and turn again," he was simply telling them to change their minds and their lives, that is, to believe in Jesus as the Christ, and act in accordance with that belief. It is unscriptural then, as well as unphilosophical, to separate faith and repentance, and treat them as two distinct steps. If they were two distinct steps, both of them would be invariably not only mentioned but insisted upon as conditions of pardon and prerequisites of baptism. But this is not done. Luke says (24:47) "that repentance and remission of sins (or as some ancient authorities read, repentance into the remission of sins) should be preached in his name" where faith is not mentioned as a condition of pardon. And why? Because it is not a step distinct from repentance but included in it. Philip said to the Ethiopian eunuch "If thou believest with all thy heart, thou mayest." In this case repentance is not mentioned or insisted upon. And why? Because it is not a step distinct from believing with the heart but included in it.

In the case of Cornelius, too, there is not a word said about repentance being either a condition of pardon or a prerequisite of baptism. Why? Either because Peter recognised them as possessed of repentance before he preached Christ to them, or because he realised the truth that the Holy Spirit would not be poured out on impenitent persons, or for the reason just stated in connection with the eunuch. It is the goodness of God that leads men into repentance, and it is that goodness as manifested in the gift of His Son, in the life, sufferings and death of His Son, which is by far the most powerful force to draw us into the state of repentance, but the goodness of God, as displayed in various other ways, has led many into the state of repentance who never heard of Jesus. Cornelius was one of these, and doubtless there are many Corneliuses at the present day among both Jews and heathens who would on hearing the gospel readily accept it, and to whom it would not be necessary to say a word about repentance.

Pollock's remark about faith, "All faith is one, in object not in kind the difference lies," applies equally well to repentance. Repentance is always a change of mind, but it may be a very momentous or a very trivial thing, according to its object, that is, the thing about which the change takes

place.

There are many subjects on which we may change our mind; in fact, whenever we believe anything which we formerly disbelieved, we change our mind, and the act we perform may just as appropriately be called repentance as faith. When an atheist is led to believe that there is a God, this change of mind is repentance, and it is also faith. When a man sees God's character in its true light, and ceases to hate and begins to love him, this change is repentance. When a man changes his mind as to the course of life he has been living, and resolves to pursue a different and a better course, this is repentance. When a Christian has been guilty of a wicked thought or action, has been brought to see it in its true light, is exercised with godly sorrow on account of it, and turns to God in humble confession, crying out, "Against thee, thee only have I sinned and done this evil in thy sight," this is repentance—the repentance required of Simon Magus, though we are not told whether he attained to it—the repentance of the erring Corinthians, explained by Paul in chap. 7 of his second letter to them (see the revised version which brings out the difference between repentance and regret)—a repentance as necessary to salvation as faith is to pardon in the first instance—a repentance often exceedingly difficult of performance, if not quite impossible (Heb. 6:4-6.) In his first letter to the Corinthians, Paul had censured them very severely for the stand they took in keeping among them a wicked person. He afterwards *regretted* having sent it, not that he had *changed his mind* at all, but because he feared that perhaps he had been too severe, and that instead of being won back to repentance by what he had said, they might be made more stubborn than before. Fortunately, however, these fears proved groundless, and he had the happiness of being able to write in his second letter, "For though I made you sorry with my epistle, I do not regret it, though I did regret." The foregoing remarks prove, I think, that it is not scriptural when proclaiming the gospel to speak of faith and repentance as two distinct steps which must be taken in one particular order. I confess this has the charm of having the appearance of regularity and method about it, but this cannot compensate for its unscripturalness, for the danger it introduces of causing conversion to be regarded as a mechanical process; and, last but not least, for the prevalent idea that people have done with repentance when they

enter the church, and that consequently it should not be preached to them any more. They also indicate, I trust, how much may be done, not by the learned, not by constant study of commentaries, but simply by an unprejudiced, truth-seeking perusal of scripture, to remove differences of opinion and bring the lovers of the Saviour nearer each other, and, as a necessary consequence, nearer to him.

J. E. L.

(To the Editors of the A. C. Standard.)

In the account of the Sisters' Conference in the *E. O.*, I see that the paper for next year's conference was given in charge of Mrs. R. Hutchinson, of London, the subject being: "Can we as Christian women exert any influence over our brethren, sisters, and children on the question of marriage out of the church, and what is the nature of that influence?" Is not the subject worthy of a conference paper in these colonies, though I would word it somewhat differently—"out of Christ" rather than "out of the church." Also, why do our preaching brethren speak against these unholy marriages and yet perform the ceremony. Is it that they have not the courage to refuse to perform the thing, or is it for filthy lucre.

H. W. C.

AN ADDRESS

Delivered in the Tabernacle, Dunedin, by J. K. Henshelwood (formerly a Presbyterian minister) prior to his baptism.

Dear friends and brethren in Christ, —Having intimated my intention of being here amongst you this evening for the purpose of being admitted into your fellowship, it was suggested that I might say a few words to you previous to the celebration of the initiatory rite through which alone admission into your fellowship is attainable.

In accordance with this suggestion, I am here before you to offer a few remarks. If I feel embarrassed as to how to discharge the task I have thus undertaken, the reason is not that I have not a very great deal that I should like to say on such an occasion as this, but because I have far more to say than will be possible to condense into the few brief minutes at present at my disposal. In order, therefore, that I may improve these brief moments to the best advantage, I must leave a great deal unsaid which I should like to say, and confine myself to the briefest possible statement.

Permit me, then, to say that I am

the son of Presbyterian parents, my father having for many years been an elder of the Presbyterian church; that I was brought up in the Presbyterian faith, and after passing through the prescribed curriculum, and having been duly licensed by the United Presbyterian Presbytery of Glasgow, was ordained to the ministry by the Presbytery of Edinburgh to the pastoral charge of the East United Presbyterian church, Haddington, East Lothian, Scotland. That I was thence translated to the pastoral charge of the English Presbyterian church, Worcester, England, and that previous to my coming to this colony I resigned that charge and received the usual Presbyterian certificate as to character and ministerial status.

On my arrival in the colony, by a kind and gracious Providence, it was my lot to be introduced into a family, one of the members of which belonged to the body called Christians or Disciples. I was thus for the first time in my life led to acquaint myself with the tenets of that body, and as a result of the information which I have since acquired I have seen it to be my duty to adopt the same in all their leading features, and to order my life and actions in accordance therewith. As to what these tenets are, and the grounds on which they rest, it is unnecessary that I should dwell at any length. Suffice it to say that while for the most part they are such as I have long continued to believe and practice, there are two of them which it is impossible for me to accept without abandoning the position which I have hitherto maintained. The one relates to church polity, and the other to the rite of baptism.

With regard to the former, I am now convinced that our blessed Lord, who is the only King and Head of the church, has invested each congregation with authority to govern its own affairs, that all such authority is invested in the congregation by *inalienable right* and cannot be transferred or delegated or deputed to any class of office-bearers whatever; and that all office-bearers, by whatever name they may be called, are merely the servants of the congregation to which, under Christ, they are at all times responsible. It is unnecessary to point out how utterly incompatible this *democratic principle*, if I may so term it, is with all clerical assumptions of authority, whether Papal, Episcopal, or Presbyterian. It strikes at the root of all and every form of church government which implies any kind of distinction such as that denoted by the terms *clergy* and *laity*; and it is impossible for any man consistently to

hold it and continue to be either a Papist, an Episcopalian, or a Presbyterian. Accordingly, convinced as I am that the principle alluded to is divinely true, I am shut up to the alternative of adopting it, even at the cost of having to renounce the Presbyterian tenets in which I have been brought up.

In reference to *baptism*, I am now fully satisfied that our blessed Lord was himself baptised by being *immersed* in water, and that when he commanded believers to be baptised he meant that they should like himself be immersed in the same element. Whatever the words *bapto* or *baptizo* may mean when uttered by any other lips besides his is to me a matter only of secondary importance, and having satisfied myself by what appears to my mind clear and ample evidence that *immersion* was the idea which was in his mind, and which he meant to convey when he gave the command to believe and be *baptised*, loyalty to him demands that I as a believer should obey his behests as far as possible to the very letter. Whatever may have been done for me in my infancy I can no longer delude myself with the idea that I have already complied with the Saviour's command, and I can only regard myself up to this moment as an *unbaptised person*, and believing in Jesus Christ as I do, I am here openly and for myself to acknowledge Him as my Saviour and my Lord, and to prove the reality and vitality of my faith by yielding obedience to what I believe to be His positive command. As to what our blessed Lord's reason might be for instituting immersion as the initiatory rite into His kingdom, we may at least in part learn from the writings of the Inspired Founders of the Church. But even were no other reason to be discovered beyond his arbitrary command, I should still feel bound to obey the sovereign behest.

With regard to the motives whereby I am induced thus to yield obedience to our Lord's command, I may say in the first place I feel anxious to make myself as sure as I possibly can that I really am united to Christ, and am embraced in the covenant of grace of which He is the head. So far as I am concerned, there are three conditions with which I must comply in order to my admission into that covenant. These three are faith, repentance, and baptism. I now see clearly that these are all equally enjoined, and that, as *conditions* of admission into the covenant, are all equally necessary. Whatever, therefore, the secret purpose of God may be in reference to my ultimate destiny, it seems to me perfectly plain that it is only by my

complying with all the conditions prescribed in the gospel, that I have valid grounds for concluding that I am savingly united to Christ. While, therefore, I go to be immersed in proof of the sincerity of my faith, and in order to fulfil all righteousness, I at the same time go in order that I may become entitled to the remission of all my past sins, and all the other blessings of the covenant of grace. I say *entitled*, not in the way of merit, but on the ground of the gracious promises of God contained in the gospel, and given to all who are baptised into the name of the Father, the Son and the Holy Ghost.

Of the many other motives which may have influenced me in arriving at the decision to which I have come, it is unnecessary to speak on the present occasion. Suffice it to say that with me it has come to be a question of personal loyalty to Him whose I am, and whom I am resolved more and more devotedly to serve. My only regret is that I did not take this step at an earlier period of my life, I feel that I ought to have taken it. It is long since first I had doubts as to the scripturalness of infant sprinkling, I could not rid myself of the idea that there was something like farce and mocking in speaking to an unconscious babe as if it were an intelligent being, and saying, "John, or Mary so and so, I baptise thee in the name," etc. To evade the mockery, I was accustomed to alter the mode of address, and instead of the usual formula, I would simply say to the parent, after exacting from him a profession of his faith, "on the ground of the profession you have thus made, I claim this child for the Church of Christ, while I thus baptise him or her in the name," etc., and then add "the parent names the child so and so." It was impossible however by any sort of evasion to get rid of the idea that, as preached by those, who like myself, did not believe in the doctrine of baptismal regeneration, it was at least a mere fashionable form pregnant with no reality, and utterly destitute of any spiritual benefit to the unconscious subject. Having, however, from my infancy been trained in the Pædo-baptist faith, and then having at the outset of my course adopted the clerical profession, I became so environed by material considerations, social influences, and professional interests, as in a great measure to blind me to the truth, and to make me the slave of a system, the rottenness of whose foundation was hidden from my view. How in the mysterious providence of God my eyes were at length opened, and my bands unloosed, I may perhaps have oppor-

tunities of rehearsing at some other time; meanwhile, I can only thank God that even at this late hour of the day I have been led to the knowledge and acknowledgment of the truth concerning baptism, as taught and enjoined by our Lord himself—the only infallible authority on the subject.

Before concluding, I cannot but gratefully acknowledge the great kindness that has been shown me by Breth. Moore and Houchins, who have been at great pains in assisting me in my endeavors to master the principles peculiar to the Church of Christ. For several weeks it has been my privilege to sit at their feet, and like Apollos, to be by them instructed in the way of the Lord more perfectly. I desire thus publicly to thank them for their kindness, and to express my indebtedness to them for the services they have rendered me.

And now dear brethren and fellow disciples, in thus casting in my lot with you, I am sure I shall be received by you in the same spirit as that in which I come. I come to you as a brother amongst brethren, I come in the spirit of brotherly love, I come to be a sharer of your joys and sorrows, to be helped by you on my way to heaven, and as far as I possibly can to be a helper of your joy and faith. I come as a fellow soldier under the banner of our blessed Redeemer, to fight side by side with you the good fight of faith, and to subdue all nations to the sceptre of our glorious king. I come to pray for you, and to be remembered in your prayers. Finally I come to spend and be spent along with you in the service of Him who loved us and gave Himself for us, and who hath washed us from our sins in His own blood, and who hath made us kings and priests unto God, and with whom we shall reign for ever and ever. To Him be the praise and the power and the glory forever and ever. Amen and amen.

IN THE "new man" "tribulation worketh patience; and patience, experience; and experience, hope;" and "all things work together for his good." When "troubled on every side, he is not distressed; when perplexed, he is not in despair; when persecuted, he is not forsaken; and when cast down, he is not destroyed." In every condition of existence he finds deep content in the centre of the sweet will of God, and verifies in experience the great central fact of the Divine life—that "we can do all things through Christ who strengtheneth us."—ASA MAHAN.

American Correspondents.

IMPRESSIONS OF SAN FRANCISCO.

I HAVE hastened leisurely in giving your readers my impressions of this somewhat notorious city. No civilised white man with a decent conception of morals can by any means be favorably impressed with what its inhabitants are pleased to call the City of the Setting Sun at a superficial glance, and so it occurred to me to look deeper, and further, and see more of it, before I ventured to put myself upon record concerning the place. The unfavorable impression a stranger receives on a first observation of the city is not because he is prejudiced from newspaper accounts, which have made the place infamous all over the world, but because he sees before his eyes a verification of these reports which he finds have not been exaggerated. It does not require a protracted stay or an extended investigation to ascertain the character of San Francisco; but if one does begin to investigate, he finds it all the worse for the moral reputation of the city. Much of its wickedness is on the surface, as a visible tumor indicates the condition of the blood, or a volcanic eruption the internal state of the earth. Its lawlessness and moral looseness is more impudent, brazen, and defiant than I have ever seen it elsewhere. Sunday is only distinguishable from other days by its vaster wickedness. The Lord's day here is emphatically the devil's day. It is a secular holiday modelled after the desecrated Sunday of continental Europe. There is more profanity, more drunkenness, more debaucheries, more tragedies and murders on Sunday than on all the other days of the week put together. The Sunday pastimes are theatres, operas, base-ball, tournaments, cock-fights, prize fights, beer garden sports, picnics, and all kinds of marine and country excursions. The liquor saloons, brothels, dives, and low theatres are crowded to excess. Sunday is a day of noise and confusion and excess of wantonness, when the masses of the people are rushing somewhere in search of pleasure. With the exception of some of the larger houses, all of the business places in the city are open as on other days. For the saloon keeper, the gambler, the prize fighter, the demagogue, the "boodle ringer" *et id genus omne*, Sunday is the day of all the week the best, emblem of the sordid dust. The first Sunday I spent in this city my sensibilities were shocked beyond expression at the painful contrast between these godless demonstrations and the quiet and peaceful Sunday of an Australian city. Had I not known it to be Sunday I could never have gathered the fact from anything that I saw. From all the indications apparent, a stranger would naturally suppose it a great national holiday, like Easter or the Queen's birthday in England, in which the people were turning out for a grand good time in the way of a day's enjoyment, but characterised by a spice of abandon and looseness that do not belong

to English holidays. As I returned from church, Market Street, the main thoroughfare of the city, was completely blocked by an immense procession of the "Anti-Chinese League," composed of Sandlots, Hoodlums, and the riff-raff anarchist population of the Pacific coast, with music and banners and hostile symbols, which breathed out threatening and slaughter against the Chinese of the State. This procession numbered about ten thousand men, and was led by a blatant old charlatan, who had been elected coroner of the city and aspired to the governorship of the State. As we sat in a street car, blocked by the surging crowd, contemplating a Chinaman hanged in effigy with distending eyes and tongue hanging out of his mouth, and feet jangling on the bed of an old cart that bore him along the street, our attention was directed to a gang of ten or a dozen roughs in pursuit of a Chinaman, beating him over the head with sticks and stones till the blood ran down over his face and saturated his clothing with gore. Several policemen stood round with their hands in their pockets looking on at this scene without the semblance of an effort to protect the defenceless Chinaman or to put the law in motion against his fiendish assailants. This howling mob, composed of home larrikins and foreign revolutionists, a thousand-fold more dangerous to the country as an element of its population than the hated Mongol, are permitted Sunday after Sunday to gather in the streets and on the Sandlots of San Francisco to be harangued and inflamed by bloodthirsty orators, who exhort them to armed rebellion against the authorities of the state to drive out the Chinamen at the point of the bayonet. On the Sunday referred to, 21 Chinamen were maltreated, one of them fatally and several of them seriously, and yet, wonderful to relate, as a back handed compliment to our civilisation, no attempt whatever was made to bring the offenders to justice. One of the last developments of these "anti-Coolie" demonstrations was a dynamite scheme to blow up Chinamen, and a revolutionist plot to assassinate several of the leading citizens of the place. If these eruptive elements are allowed to gather much longer there will be an explosion that will distance Chicago and Milwaukee, and correspond in the social and moral world to the recent volcanic outbreak on Mount Tarawera in New Zealand. This city is sowing to the wind, and it will be a strange reversal of the usual order of nature if it does not reap the whirlwind. The last Sunday I spent here, thirty-seven thousand people witnessed a sword contest in Woodward's gardens, and according to the estimate of one of the newspapers sixty-five thousand visited the saloons, theatres, dives, and brothels of the city. A Sunday seldom passes without a big prize fight, witnessed by three or four thousand men at one dollar per head. The City of the Setting Sun is the paradise of the ring, and hence pugilists come here from all parts of the world to fight, and when they do come they receive an ovation of welcome that would satisfy the Prince of Wales or the President of the United States. With all the happenings of Sunday, the Mon-

day morning newspaper is a curious study as an index to the moral status of this great western metropolis. It is simply a record of sports and crimes. Its character may be gathered from the statement that it devotes a paragraph to a Sunday sermon and a column to a Sunday cock-fight. I have frequently seen three or four columns of a broad sheet daily given to the revolting details of a prize fight, ornamented by large woodcuts of the brutal contestants in illustration of their various attitudes during the battle. There are seldom less than two or three blood-curdling tragedies of the previous day to be dished up in the usual unsavory fashion, with the flaming sensational headlines characteristic of American journalism. In the prevalence of the social vice and all the forms of sexual impurity, San Francisco is the rival of Paris. Some of its best known millionaires and politicians are notorious libertines, whose concubines and mistresses are almost as well known as themselves, and it goes without saying that the lower orders in this as in other matters take their cue from the higher. Marriage is out of date, and divorce is much in favor. The dominant religion is Roman Catholicism, and the dominant irreligion is spiritism and infidelity. Every other man you meet is a Catholic, a Spiritualist, or a follower of Ingersoll. I have never seen so much brazen outspoken infidelity as on the Pacific coast. There is a deep seated hatred to God and the bible and all Christian institutions, and notwithstanding the disgusting manifestations I have described, these men unblushingly maintain that San Franciscan civilisation is the highest in the world! In the midst of this state of demoralisation it is no wonder that every good cause languishes and scarcely survives in the struggle for existence. The dominant liquor power looks down with contempt on the temperance cause for its weakness and insufficiency. There is not a temperance hall or a stick of property owned by the temperance cause in the bounds of San Francisco, but there are *ten thousand* places where a man can buy liquor to get drunk on! There are a few zealous temperance workers, but they are only a drop in the bucket in comparison with what ought to be and must be before the devil's drink empire can be invaded in this part of the immortal vineyard. The state of religion is not much more satisfactory than that of temperance. Romanism is strong in numbers, but in moral influence adds nothing but darkness to darkness. Protestant churches are generally not prosperous, and the saddest reflection is that they grow smaller by degrees and beautifully less in proportion to the purity of the religion they teach and practice. In the whole state of California there are only five per cent. of the children in the Sunday school, and there is one criminal for every 287 of the population, which is the lowest average attendance at Sunday school and the highest average in crime of any state in the union, except the adjoining state of Nevada.

If an explanation of this condition of things be sought, I suppose it can be found in the bad inheritance from the gold fields, the fag element of Spaniards and Mexicans who formerly owned the country,

the fact that the distance of California from the States made it the natural receptacle for the criminals of the east, and the large influx of foreign emigration which brought with it much of the scum and dregs of European society. San Francisco is not distinctly an American city. It is cosmopolitan in the worst, not in the best, sense of the term. The almond-eyed mendacious Celestial, the whiskey-selling rebellion-inciting Irishman, the beer-guzzling atheistic German, the brutal Dutchman, the savage Pole, the cruel and treacherous Spaniard, the frivolous and pleasure-loving Frenchman, with a good thick slice of Yankee fleecers-hunters, under a government naturally loose in its administration, could not, under the most benevolent manipulation, make up a compound that any man with a conscience would dare to label paradise, or to call after the name of a saint. It goes without saying that there are many good people in San Francisco, but, taking the whole population together, I think it is decidedly the worst place I ever saw. The best thing about it is the climate, and that is hard to beat. J. J. HALEY.

Midway, Ky., July 28th, 1886.

Bloomfield, Kentucky.

Dear Brethren,—According to promise, I take my pen to write to you. It gives me pleasure again to communicate with my Australian brethren. My heart turns instinctively to the country where there is so much I love. I feel much sympathy with the brethren in that land in all their work.

Since my last my wife and myself have journeyed through some parts of Kentucky, and have seen some things about which you may be pleased to hear. Last week we went for a few days' visit through Lexington to Carlisle and Mount Sterling. Bro. G. T. Walden, one of the young men from Adelaide, is preaching during the vacation months of July and August in Carlisle. He expects to return to college in September. The church here numbers about 350, and is in good condition. Bro. Walden is very popular among them, and they are trying to persuade him to leave college and preach for them. They like him very much. I mention this simply to show that our Australian boys are appreciated very much. In fact, I am afraid they are so much appreciated, that they are too easily persuaded to stay here after they have finished their college course. I might say, however, that it is Bro. Walden's intention to return to Australia, when he leaves the University. I might as well say, at this point, that my conviction grows stronger continually that we should have a Bible school in Australia. We have young men there who can never hope to come to America, who could by some instruction in the bible, become useful teachers and preachers. Besides we have so many brethren who preach and teach, and who would like to have the benefit of such instruction as would enable them to be more efficient, and who could thus, in conjunction with their various occupations, carry on a course of study. A bible school would be of inestimable benefit to this class. I am glad we have so

many brethren business men in our Australian churches, who are willing to help on the glorious work of preaching and teaching, though they cannot give all their time to it. All honor to them. In this country, public speaking is left too much to the preachers as a class. Now, for the reasons given above, and for many others which I might give, I think we should inaugurate a bible school as soon as possible. There would be no difficulty about teachers. I feel great interest in this matter, and would do all I could to forward the good work. The Australian brethren would do well to consider this subject seriously and act upon it. We should spare no pains to make our preaching and teaching as efficient as possible.

We had dinner with Bro. Mark Collis, in Lexington. He is another of our Adelaide young men, he is now Professor of English in Kentucky University. He is preaching during vacation months with much success. Whilst at Carlisle, Bro. Walden drove us out about ten miles to Blue Lick Springs, a watering place of considerable notoriety. The mineral water here is noted for its health-giving properties all over the United States. Here, in the early days of Kentucky's history, was fought a battle with the Indians, in which many of the whites lost their lives. Daniel Boone was one of the officers, and he lost a son in the battle. It is a picturesque country, through which runs the river Licking, a stream of considerable size. Leaving Carlisle and passing through Paris and Winchester, we come to Mt. Sterling. We pass through a beautiful country; an ample wheat harvest has been gathered in, and on every side there is rich promise of an abundant crop of Indian corn, tobacco, and of hemp. The dark green of the luxuriant corn, the somewhat lighter shade of the equally luxuriant hemp, and the large leaf, and strong plant of tobacco, impress upon the traveller the fact that he is passing through a rich country, the celebrated blue grass country—the garden spot of the world, as some say. We can safely say it is a garden spot, whether of the world or not must be left to those who have seen the world. The forest trees are very beautiful, embracing such varieties as oak, black walnut, maple, hickory, ash and beech.

We go up to Mount Sterling to attend the conventions of the Christian Women's Board of Missions, the State Missionary Society, and the Sunday School. These three conventions are held on three successive days, in the order abovementioned. They began on Tuesday, August 3rd, at 2 p.m., and continued until 1 p.m. on Friday. The object of these conventions is to forward the cause of missions. The sisters of our churches in the United States are desirous of sending the gospel abroad, and of having it preached at home in destitute places. They have auxiliary societies through the different states, so far as they have been able to organise them. Their convention was an exceedingly interesting one. The church building, which is a large one, was crowded during the entire sitting of the three conventions, and there must have been at least 400 delegates in attendance. Bro. Surber had his hands full during the three days. He is the preacher for

the church at Mount Sterling, he managed everything most admirably. We all know in Australia that what he undertakes to do, he does well. Mount Sterling is not a large town, about 3000 inhabitants, yet they entertained all three delegations in a most delightful way, not one was allowed to go to an hotel, arrangements had been made to accommodate all who came; the people of the various religious bodies gladly helped to entertain the multitude. Our church in Mount Sterling numbers about 500 members, and Bro. Surber is doing a good work among them. The various religious bodies whenever a convention is held by any one of them, extend their hospitality in a most hearty and unselfish way. The Baptists hold their convention next week in Mount Sterling, and our brethren will throw open their houses, and extend a warm-hearted hospitality to all whom it may be necessary for them to entertain. The hundreds of delegates were most elegantly entertained by the good people of Mount Sterling; every day dinner was provided in a large hall, and the multitude enjoyed an elegant and ample repast, the conventions adjourned each day about five o'clock. In the evening there was preaching. One remarkable feature of these conventions, was the abounding liberality manifested by the large number present, nearly ten thousand dollars (£2000) were raised by cash and pledges. This was, in the first place, for Missionary work; in the second place for the support of a Sunday school evangelist, whose special business will be to organise Sunday schools, to visit those already organised, and generally to look after Sunday school work; and in the third place to help forward the orphan home in Louisville; for the last object about five hundred pounds were pledged. A very delightful feature of these conventions, was the entire absence of a single note of discord. Of course there were motions made and lost, but all discussion was in the most courteous and Christian spirit. Nothing was introduced that did not bear on doing good by missionary effort in preaching the gospel, and in helping the orphan.

We met many Australian friends. Bro. J. J. Haley was there from Midway, where he is now located, he looks well and is doing well. Bro. Edmunds, from New Zealand, has finished his collegiate course, and is now preaching regularly. It was our pleasure also to see some of the Australian students, Brethren Alex. and James Dickson, and Greenwood; they are good young men, and will do well as preachers. There was a large number of preachers present. Among the older men we specially noticed Professors Graham, McGarvy, and Loos, and Bro. A. J. Hobbs, of Louisville. Bro. Hobbs presided at our state meeting, he is among our best preachers, he is a man of power. Breth. Graham, McGarvey and Loos, were helping forward the cause of missions, by their presence and counsel. Bro. John S. Shouse, I must also mention, as he is the preacher for the church on Broadway, in Lexington, where our Australian students usually take membership. He is a splendid man, now about middle age; in my judgment he is one of the most devoted, and one of the best men I ever saw, I think it fortunate that students

from the far-off land have such a man to watch over them as Bro. Shouse. There was a large number of preachers present at the conventions, and no doubt, went away to their homes strengthened for another year's work. These conventions have a good effect on those present. I do not know that I need to take further space this month, hope to write again for next month's. To my Australian friends I send greeting. I feel under obligation to Bro. Thurgood, of Melbourne, who has on so many occasions shown his kindness to me in my journeyings. Bro. Thurgood always impressed me as a man who was always ready to do all he could for the church. I hope he will be long spared, and that the Lord will raise up many more like him. You would do me a favor if you would send the *Standard* to my present address, I miss its familiar face. Hoping to talk with you again soon.

I remain yours fraternally,
T. J. GORE.

Correspondence.

THE BIBLE COLLEGE.

Dear Bro. Editors.—In reference to my promise made at the tea meeting at Hotham, to welcome Bro. Forscutt, I have much pleasure in withdrawing the condition that I then made, and now beg to say that I will give fifty pounds (£50) to the above College unconditionally. There are a number who will give more, and there are also a number who will give less, but I am convinced that this movement only needs proper representation in order to be a complete success. If we are to make progress, we must have a college for our young men. Another means for raising funds is to take up a collection once a year, in all the churches on a given Lord's day, to be known by the name of "Bible College Sunday." In order to have the hearty co-operation of all the churches, I would suggest that a Bible College Secretary be appointed in all the churches in Australasia, and that Bro. Maston who has taken such a warm interest in the matter, be appointed general secretary, and that the editors of the *Standard* be requested to act as treasurers; and that Bro. Phillip Santo be requested to represent the College in Adelaide; Bro. Moore, in New Zealand; Bro. Forscutt, in Sydney, and other prominent brethren in other parts. That all subscriptions, donations, and collections be sent to the secretary, and acknowledged in the *Standard* every month, and that brethren will remember the College in making their wills, and not forget a bequest to it. I am certain the movement would commend itself to the

brethren in England, Scotland, and the whole of Australasia, and I hope soon to hear of a provisional committee being formed, and subscriptions rapidly flowing in.

DERBIN WILLDER.

[We would remind Bro. Willder that the last conference took this matter into consideration, and that the committee he speaks of has been in existence over six months, and is expected to report progress at the next annual meeting.—Eds.]

(To the Editors of the *A. C. Standard*).

As I contemplate a change in my church relations as a member of Christ's body, and a public advocate of the claims of the Son of God, a few words will not be out of place, nor without interest to your readers.

In the year 1867 I became the evangelist of the church of Christ at Hindmarsh, South Australia, from that time to the year 1880, I labored among the Disciples advocating, as earnestly and as faithfully as I could, the principles which characterise them as a people: which principles, in their essential features, I have never ceased to believe to be according to the mind and will of God, nor am I aware that I have departed from them in my teaching and preaching. In the year 1880, I became the pastor of the Baptist church in Fitzroy. Of the circumstances which lead to this change I need not enter into detail, suffice it to say that I neither attempt to defend myself nor cast the blame upon others. My arrangement with the Baptists left me free to preach and teach what I believed to be the truth as revealed in the word of God. My manner of life and doctrine were known to them, and, to their credit be it said, that while many of them no doubt thought me extreme in some matters, they offered no opposition, but rather gave me a hearty support, and God gave his blessing and largely increased their membership. I desire to place on record my sense of appreciation of the kindness I have received from them as a body of Christians, and my conviction that they are seeking the glory of God and full surrender to his will. I indulge the hope that the day is not far distant when the Disciples and Baptists, understanding each other better, will realise that they can, to the glory of God and the greater good of his cause, work together. Each body must look for and learn to love the good that is in the other. I am confident that the love for God and the truth that both have, and the love for each other that the good in each will create, will bring

them nearer together, until finally they will be glad, in the interests of the truth and God they love, to unite upon the only ground upon which the faithful in Christ Jesus can unite, viz., the Word of God. My earnest prayer to God is to hasten the day, to which prayer everyone who desires the glory of God and the more rapid extension of his kingdom, will respond Amen!

My reasons for the steps I am taking are briefly as follows:—

1st. I long for a union of God's people, believing that division is sinful and contrary to the will of him who prayed that his people might be one, and that division is an impediment to the salvation of precious souls for whom Christ died. In order to union there must be agreement. To agree to disagree will never bring the union enjoined upon us in the Word of God. In order to agreement there must be a basis upon which all can agree. No human creed can furnish this. Even if all Christians could agree upon a human creed, which is not possible, it would not be long before some would outgrow the creed, and the thing which was intended to be as a bond of union would become a bone of contention, as witness Scot's church in Melbourne. I can conceive of no basis of union but that the Disciples for more than half a century have been urging, viz., the Word of God as contained in the New Testament scriptures. More than 700,000 Christians have united on this foundation, and it is matter of fact that no people are more united in matters of doctrine than they, "they all speak the same thing"

2nd. The great importance of preaching the same word in the same way as did the apostles and the preachers of their day. We can all, if we will, understand the commission that Christ gave to his apostles; we can and must believe that they preached it as he gave it, and as that commission was for all time, it must be preached to-day and every day as it was preached in the first days. Jesus said, "he that believeth and is baptised shall be saved." The apostles so preached, and the preacher of the nineteenth century must so preach if he would be faithful to him who alone has the right to impose conditions upon men that affect their eternal salvation, but let every preacher be careful to attach the same meaning to the words that was in the mind of Christ when he uttered them.

3rd. To the honor of the Christ, whose, by Divine grace, I am, I feel it due to him to bear his name. There are, no doubt, many honorable asso-

ciations connected with the names Baptist, Wesleyan, &c., but no such associations as cluster around the name that is above every name, and there can be no reason offered that can justify the wearing of a human rather than the divine name. I believe it is the name that Christ prefers me to bear, and that most pleases the Father. I have no desire or intention to reflect upon others, even by an implication. It is right and pleases my Lord, and that is enough for the disciple.

I will not trespass further on your space now. Next month (D.V.) I will write further upon these themes.

Sandhurst. THOMAS PORTER.

THE ANNUAL MEETING OF SOUTH AUSTRALIAN CHURCHES.



HE Third Annual Meeting of Delegates from churches connected with the Evangelistic Union of Churches of Christ in South Australia was held in Grote Street chapel, 16th September, 1886.

Forty-five brethren from various churches attended throughout the day, and all were invited by the chairman to take part in the proceedings.

The chair was taken at 10 a.m. by Bro. P. Santo, and an hour's devotional exercises, consisting of prayer and praise, were first engaged in.

The attention of the brethren was closely concentrated upon the business brought before them until 7 p.m., with a short interval for lunch (gratuitously provided by some of the sisters of the Grote Street church) at 1 p.m. Want of time was sorely felt in order to the proper discussion of various questions and a two days' conference was hinted at for future meetings.

During the meeting, the following telegram was received with much satisfaction:—

"Cheltenham church send greetings, hoping your conference will be blessed.

"(Signed) D. WILLDER."

A public tea was held in the Grote Street school room, which was largely patronized, and the evening meeting, which commenced at 8 p.m., was also well attended.

Bro Green read a paper upon the subject "Our Position and Duty," and was followed by Dr. Verco, Bro. Powell, Bro. Judd, and Bro. T. H. Bates.

The principal items of business carried through and otherwise dealt with by the delegates are as follows:—

ROLL OF DELEGATES.

Alma, J. McLachlan, R. Harkness. Balaklava, W. J. Verco, J. Wark. Baroota, none. Cameron, W. D. Green-shields, J. G. Cosh. Dalkey, A. Hall, D. Finlayson. Grote Street, W. Pol-lard, R. Verco, senr. Hall, none. Long Plains, R. D. Lawrie. Longhorne's Bridge, H. Saltmarsh, T. Dalton. Mt. Gambier, none. Millicent, none. Mal-lala, D. Wilson, R. Marshman. North Adelaide, Thos. Forsyth, Wm. Mat-thews. Norwood, H. Warren, H. Smith. Port Pirie, none. Sterling East, A. Scott, J. Hewett. Strathalbyn, Alex. Gordon. Unley, J. Colbourne, W. Burford. Willunga, J. Wheaton. Wild Horse Plain, Bro. Jones, A. Barr. Yatina, J. B. Carr.

EVANGELISTS' COMMITTEE'S REPORT.

Dear Brethren,—If any apology be needed for a meagre report from your Committee on this occasion, it is to be found in the fact that its functions have not yet reached beyond the primary steps in evangelisation, and in the prosecution even of that work, its opportunities have been circumscribed by a modest exchequer and few preachers.

Being yet in its infancy, however, we do not despair but that your Union will with succeeding years enlarge its sphere of ac-tion, and thus require a more elaborate re-cord of stewardship from its committee.

EVANGELISATION.—Under this head we have to report upon two classes of labor for the Master, viz.: paid and unpaid, for we feel bound, whilst adverting to the one, to recognise the other in the voluntary ser-vices rendered by Bro. M. Wood Green, who has been foremost not only in personal aid, but in the suggestion of useful projects. Brethren Wm. Judd and Jesse Colbourne have been the only two paid evangelists whose services have been availed of by your committee during the past year, the former continuing his connection from last year, and the latter having engaged to labor with the Union from 11th January last. Bro. Judd's time has been spent principally in the Northern Districts, and that of Bro. Colbourne principally in and around Ade-laide. Early in the year all the country churches were corresponded with relative to the carrying out of a systematic series of preaching meetings in their respective dis-tricts, by Brethren Green and Colbourne acting in concert, and very interesting and profitable results have accrued therefrom.

Bro. Colbourne left Adelaide on the 14th July for a three-week's evangelistic visit to the South East, and returned with so en-couraging a report to your committee, that they at once despatched Bro. Judd to Mount Gambier until this meeting, so as to main-tain the interest aroused with a view to extended effort in that district during the coming year.

FUNDS.—Your committee desire to express their sincere thanks to the churches for the business-like way in which they have for-warded their instalments towards the funds; in consequence of which, income and expen-diture have so evenly gravitated during the year that no embarrassment of any sort has been experienced in prompt payment of all current liabilities; considering the severe commercial depression existing, your committee regard this action on the part of the contributors to the evangelistic fund,

as the token of a healthy condition of church life, and highly commendable.

RECOMMENDATIONS.—One of the great objects of this meeting being to decide upon the direction of evangelistic effort in the immediate future, your committee strongly recommend that it be specially directed to the South East Districts of the colony dur-ing the coming year.

TREASURER'S REPORT.

It is with a feeling of satisfaction that I present my report for the evangelistic year, September, 1885, to September, 1886.

At the commencement, there was a balance in hand of £2 3s. with which to begin operations. During the whole period the treasury has contained more than enough to meet all current expenses, and there is at the end of the year a credit balance of £15 11s. 7d. All the churches in the Union have contributed to the funds, with the exception of those at Mallala and Long Plain. These stand in a different position from all the other churches in the co-operation, with the exception of Grote Street, in that they have been sustaining an evangelist themselves for special labor in their own district.

The contributing churches have for-warded their cheques with a regularity that deserves the thanks of the treasurer.

The amounts received from the various churches are as follows:—

The item that merits to lead the list is Willunga, £40, which is in reality the generous donation of a brother at Aldinga, who finds his pleasure in thus sharing in our work without reaping any other benefit.

The church at Hall is credited with 5s. 6d., and perhaps the Lord knows best how to appreciate the mite of the needy.

Mount Gambier, £1 10s.; Yatina, £5; Grote St., Adelaide, £5; but in connection with this it must be remembered that Bro. M. W. Green, who has been wholly sus-tained by the city church, has been spared to take part in several special efforts in the country districts, so that this labor ought to be added in calculating our indebtedness to Grote St. Cameron or Lochiel has sent £5 17s. 2d., which has been for them a very profitable investment, judged by the duration and success of the labors of Bro. Judd. Port Pirie has forwarded £6 12s. 6d.; Millicent, £7 15; Dalkey, £11 1s.; Balaklava and Norwood, £20 each; Stirling, £25; Langhorne's Bridge, £12; Alma, £30 1s. 3d.

Unley has been contributing £8 6s. 8d. per month since Bro. Colbourne accepted an engagement with your committee, and in eight instalments has paid in £66 13s. 4d. The church at North Adelaide in four quarterly payments from special collec-tions has yielded £102 19s. 3d., making a debit total of £361 18s.

On the credit side, appear the following items of expenditure:—

Paid to Bro. Judd 52 weeks at	£3 10s.	£182 0 0
To Bro. Colbourne 8 months at £18 15s.		150 0 0
Expenses incurred last Sep-tember, in connection with the Delegates' meeting, and the Institute tea		7 1 8
J. Colbourne's expenses to South East		1 0 0
W. Judd's expenses to Mt. Gambier 2 10 0		
Stationery and postage		3 14 9

Making a total of £346 6 5 leaving a balance in the treasurer's hand of £15 11s. 7d.

Considering the wave of very serious financial depression which has been passing over the whole colony, we feel that the brethren have been liberal in their giving. We trust that they may have confidence, and ability to give even more during the ensuing year.

We would notice that two main basic features in our association have been well exemplified. 1. That a donation to our funds is not an absolute essential to co-operation; as some of the churches have contributed nothing. To members of churches of Christ not in the Union, we would say, do not allow financial disability to debar your asso-ciation with us. 2. The contributions do not regulate the labour expended in any particular district: in fact our reports show that the church which has given most freely, has had the least aid—and the churches which have given the least to the funds, have been furnished with the most evangelistic assistance.

One word more, so as to gain a fuller and truer estimate of the funds expended in the cause of general evangelisation, let us re-mind you that in all the special efforts, the local and travelling expenses were defrayed by the local churches, and do not appear in the sheets.

And now, may the Lord of hosts who saith "the silver is mine, and the gold is mine" fulfil his promise, "Give, and it shall be given unto you full measure," and may our love of giving, and our wisdom in giving, grow with our getting, and outgrow it, for the sake of the Lord Jesus and his glorious work.

EVANGELISTS REPORTS.

At the beginning of September last year, I entered into a fresh engagement with your committee; being directed to labor with the church at Lochiel, and to try and live in the neighbourhood if possible, but after several fruitless attempts to find a suitable habitation, I was compelled to give up the idea of making my home in their midst, so my family remained at Alma, and I have been to and fro. The travelling has taken up a great deal of my time, and the work altogether has been by no means easy. Out of the 52 Sundays in the year, I have spent 45 with the church at Lochiel, the other odd Sundays I have spent with the churches about home i.e. about five Sundays. Besides the various meetings held in connection the church, I have generally addressed the monthly temperance meeting held at Lochiel, and taken part in Young Men's Improvement Society held fortnightly at Nantawarra, and have circulated some hundreds of tracts. We have not seen the results which we anticipated at the commencement of the year; we have had encouragements and discouragements. We cannot complain in reference to the meetings, the attendance, especially at the preaching services continued excellent. And while we can only record eleven immersions for the year at Lochiel, yet I cannot but feel persuaded that many more who have heard the word preached, will yield them-selves to the Saviour, and I believe the locality is yet a good field to be worked. I must not forget to acknowledge the valu-able assistance rendered me in the work there by the visits and preaching of Bros. Green, Colbourne and Powell during the year. The last month I have been over four Sundays with the church at Mount Gambier. I found the church there in a very weak state, the cause of which I shall not enter into now; through persevering efforts it is possible for the cause still to prosper

there. They have a few earnest brethren, who are exceedingly anxious to have the services of an evangelist in their midst. Our meetings on Sunday and week evenings were fairly attended, although only one came forward for the baptism while there. Yet we had encouraging signs that our work was not in vain, and the brethren all appeared anxious that I should return to them again. As for fields for evangelistic efforts, we find them everywhere, and I do think the South Eastern district a promising field, plenty of work for several evangelists in the several large towns, such as Border Town, Narracoorte, Millicent, Mount Gambier, and other places. But whether the South is more promising than the North I am not prepared to say. May the Lord send forth more laborers, and may the next year's labors be crowned with greater results. Wm. Judd.

On the 17th of January of this year, I commenced to labor in connection with the Evangelistic Union of the committee of this colony. Bro. M. W. Green and myself have visited some of our country churches, but the greater portion of my time has been devoted to Unley. Late in last year, a special effort was made at Stirling East by Bro. Green and myself. The preaching services were held there each evening for a fortnight. The meetings grew in interest, and some six (6) or seven (7) embraced the truth, and on a confession of their faith in the Lord Jesus Christ, were immersed into the name of Father, Son and Holy Spirit. We feel that this is a good field for a laborer, and could an earnest persevering brother be placed in that locality, we believe that much fruit would be gathered. A fortnight's preaching services have also been held at Hindmarsh, we did not realize our expectations there, the meetings were not largely attended, but some four or five through the effort accepted the Saviour, and were united to the church. In the early part of this year, Bro. Green and myself in company, held meetings for two weeks at Lochiel, the scene of Bro. W. Judd's labors. The meetings increased in interest, and we believe that not only were some seven or eight added to the church, but the brethren were stimulated and encouraged; on this visit I spent some two nights at Port Wakefield, where there are some four or five brethren and sisters, and it seems to me that a church might be planted there, with fair prospects of success. Next we visited Willunga and Aldinga, devoting a fortnight between these two places. We found the church in the former place in a very low condition. But a few brethren and sisters are left, the most have had to leave in search of employment. Our brethren however are to be commended for continuing the Lord's day morning meeting, and doing their best in the absence of abler brethren, to preserve the ordinances as delivered by the Lord. After we returned home, we endeavoured to provide speakers from the city and suburban churches to visit Willunga periodically, which was done for some little time; but inasmuch as brethren had to go up on the Saturday afternoon, and were compelled to lose some time on Monday mornings, it was found to be impracticable, and of late we have not been able to do as much as we would like to help and encourage our brethren in that locality. These are all the churches that Bro. Green and myself in company have visited, and I feel as a member of the Evangelist Committee that our hearty thanks are due to

Bro. Green for his very arduous and hearty co-operation.

Having been requested by some few of the brethren at Dinyarrak to visit them, and feeling a desire to accede to the Macedonian cry, I expressed my wish to the Committee who were not only willing that I should go thither, but in accordance with an expressed wish of Bro. C. Clarke that I should also go to Mount Gambier and Millicent, they suggested that I should do so. I feel I need say nothing here, as to my visit and its results in the South East, as a condensed report of the same appeared in last month's *Christian Standard*.

In reference to the cause at Unley, I may say that it is a field where much remains to be done. The audiences there are good, and the church of Christ exerts a powerful influence in that locality, but the church is yet in her infancy, not being more than

four years old on the 21st of next February, a good number have been obedient to the gospel during the year that is past, and there are others not far from the kingdom. We have however lost quite a number of really useful hard working brethren through the depression of trade, but thank God that others are coming in to fill their places. I feel however that this is a field of labor that needs constant attention and persevering labor; many of the members are young in years, as well as being infants in the faith, and they need to be gently led, and more fully instructed. Brethren, what a responsibility rests of making known as widely as possible the glad message of life. May we not only strive to preach it, but live it, that in all things we may adorn the doctrine of Christ Jesus our Lord.

J. COLBOURNE.

September 15th, 1886.

SOUTH AUSTRALIAN EVANGELISTIC UNION.

TREASURERS STATEMENT OF INCOME AND EXPENDITURE.

DR.		CR.	
Balance in hand Sept., 1885 ..	£2 3 0	Paid to Bro. Judd since Sept., 1885 ..	£182 0 0
Church at Willunga ..	40 0 0	Paid to Bro. Colbourne since Feb., 1885 ..	150 0 0
" Hall ..	0 5 6	Expenses at Tea and Meeting of Union in 1885 ..	7 1 8
" Mt. Gambier ..	1 10 0	J. Colbourne—Expenses to S.E.	1 0 0
" Yatina ..	5 0 0	W. Judd—Expenses to Mount Gambier ..	2 10 0
" Grote St., Adelaide ..	5 0 0	Stationery, &c. ..	3 14 9
" Cameron ..	5 17 2	Balance in hand Sept., 1886 ..	15 11 7
" Port Pirie ..	6 12 6		
" Millicent ..	7 15 0		
" Dalkey ..	11 1 0		
" Balaklava ..	20 0 0		
" Norwood ..	20 0 0		
" Stirling ..	25 0 0		
" Langhorne's Bridge ..	12 0 0		
" Alma ..	30 1 3		
" Unley ..	66 13 4		
" North Adelaide ..	102 19 3		
	£361 18 0		£361 18 0

STATISTICS.

NAME OF CHURCH.	Immersion during the year.	Received from Sister Churches	Received, having been formerly immersed	Died during the year.	Withdrawn from.	Transferred to Sister Churches	Removed to where there are no Churches.	Present No. of Members on the Roll.	Sunday School Teachers.	Sunday School Scholars.	Members of Band of Hope.
Alma ..			1			1		87	5	45	
Balaklava ..											
Baroota ..											
Cameron ..	11					1	4	51	3	25	133
Dalkey ..	7	9	2			2	25	118	4	60	
Grote Street, Adelaide ..	43	20	5	1	4	4	6	347	15	309	204
Hall ..								18			
Long Plains ..					1	1	3	24	5	40	
Langhorne's Bridge ..											
Mount Gambier ..		2		1	10			25			
Mallala ..	19					8	4	61	5	35	
Millicent ..		2					1	30			
North Adelaide ..	24	5	1	2	1	10		166	12	109	190
Norwood ..	3	7	2	2		6	3	69	8	99	
Port Pirie ..		5			1	3		18			
Stirling East ..	5	3		2		2	5	32	3	36	
Strathalbyn ..								10			
Unley ..	26	5	2	1		11	1	163	25	260	105
Wild Horse Plains ..											
Willunga ..						1		30			
Yatina ..								4			
Totals	138	58	13	9	17	50	52	1253	85	1018	632

ELECTIONS.

Chairman for next annual meeting, D. Gall; Treasurer, Dr. Verco; Secretary, James Manning. As Committee—Jas. McLachlan, John Verco, P. Santo, T. Forsyth, D. Finlayson, A. T. Magarey, W. Burford, P. Mesent, M. W. Green.

Resolved—

That the next annual meeting be held in Grote Street chapel.

That the subject for the next essay be "How can we best advance the cause of Christ throughout the colony?" and that Bro. T. H. Bates be requested to write the essay. Bro. Bates, who was present acceded to this request.

GENERAL BUSINESS.

Bro. Green gave notice that he would move at the next annual meeting—"That the chairman of the Annual Meeting be *ex officio* chairman of the committee meetings during the year."

PERIODICAL FOR SOUTH AUSTRALIA.

—Moved by Bro. Green, seconded by Bro. Pollard.

That this meeting considers that it would be expedient to support a local paper.

After some discussion, Bro. Green decided to make this a motion for next annual meeting.

THE NEW HYMN BOOK.

Bro. Gall who has recently returned from a visit to Melbourne, reported upon the progress made by the compilers of the new Hymn Book, authorized by the Victorian Conference, and stated that it would probably be ready before Easter. It was resolved—

That the South Australian conference requests that the Victorian conference, before publishing the new hymn book, allow us to see either proof copy of the book or a first line list when finally revised.

It was further resolved—

That the South Australian Conference requests that no steps be taken to stop the publication of the present hymn book.

BIBLE COLLEGE.

A motion was tabled by Bro. Green with reference to this object, but it being shown that the trustees of the existing trust had not been consulted, no further steps were taken.

THE ORGAN QUESTION

was brought before the notice of the meeting by the following motion by Bro. J. B. Carr, seconded by Bro. Porter—

That the delegates of the various Churches of Christ now assembled, express regret at the introduction of instrumental music into some of our churches, as such is offensive to many of our brethren, and is likely to prove disastrous to the peace and prosperity of the Churches of Christ in this colony. We would, therefore, respectfully urge that the brethren who have introduced this innovation give the matter their best and earnest consideration, and have it removed as early as possible.

To which an amendment was moved by Bro. M. W. Green, seconded by Bro. J. Colbourne—

That this meeting considers it inexpedient at the present time to express any judgment upon the subject.

A spirited and lengthy discussion ensued, not so much upon the merits of the motion, but in consequence of the objection of a few speakers to allow the matter to be considered by the meeting. The result was that a great loss of time ensued and the matter was not matured for a vote by the time that it was absolutely necessary to bring the proceedings to a close. Bro. Carr therefore consented to allow

his motion to stand for next annual meeting.

It was resolved that the date of next annual meeting be the day before next Show; this will accommodate the country brethren, and also admit of any surplus of business being carried over to the next morning until noon.

Hearth and Home.

Home is where affection binds,
Loving hearts in union;
Where the voices all are kind,
Held in sweet communion.

GERTIE'S MARRIAGE.

"Has Gertie married well? Is she well off?"

I did not hear the answer in the passing crowd. I only heard the question; but as I went on I said to myself, "Has he health and strength, and a will to do his best? This unknown somebody who has married Gertie, has he truth and tenderness, and a memory of his marriage vow in his soul? Has he a hate for vice and a love for virtue, and the courage of his opinions? Has he honor and independence, and, above all, has he a heart full of love for the woman he has made his wife so that no other woman can be so dear?"

If he has these things, Gertie, whoever she is, has surely "married well," though the expected answer as to riches should be that he has only so much a week as will buy their daily bread and butter, and an honest will to use them.

But if, on the contrary, he is a fashionable fool, with an elegant array of vices, mental powers which he allows to rust, vanity which leads to flirtations which will break his wife's heart, and a contempt for homely old-fashioned family affection; if he has for the woman he has chosen only a fleeting passion that will die with her bloom, then, though he has millions in gold and lands, poor Gertie has married badly indeed.

SPEAK GENTLY.

A young lady had gone out for a walk, but forgot to take her purse with her. Presently she met a little girl with a basket on her arm.

"Please, Miss, will you buy something from my basket?" showing a variety of book-marks, watch-cases, needle-books, &c.

"I am sorry I can't buy anything to-day," said the young lady. "I have not any money with me. Your things look very pretty." She stopped and spoke a few kind words to the girl, and then as she passed, she said again, "I am very sorry I can't buy anything from you to-day."

"Oh, Miss," said the little girl, "you've done me just as much good as if you had. Most people that I meet say, 'Get away with you!' But you have spoken kindly to me, and I feel a heap better."

That was "considering the poor." How little it costs to speak kind words, and how much are they worth! If we have nothing useful to give, let us at least give love and sympathy.

AS QUICK AS THE TELEPHONE.

One night a well-known citizen of a western city, who had been walking for some time in the downward path, came out of his house and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him, with imploring eyes, to spend the evening with her, and had reminded him of the time when evenings passed in her company were all too short. His little daughter had clung about his knees, and coaxed in her pretty, wilful way, for "papa" to tell her some bed-time stories; but habit was stronger than love for his child and wife, and he eluded her tender questioning by the deceits and excuses which are the convenient refuge of the intemperate, and so went on his way.

When he was some blocks distant from his home, he found that, in changing his coat, he had forgotten to remove his wallet: but he could not go on a drinking bout without money, even though he knew his family needed it, and his wife was economising, every day more and more, in order to make up his deficits. So he hurried back, and crept softly past the window of his little home, in order that he might steal in and obtain it without running the gauntlet of either questions or caresses. But, as he looked through the window, something stayed his feet. There was a fire in the grate within—for the night was chill—and it lit up the little parlor, and brought out in startling effect the pictures on the wall. But these were nothing to the pictures on the hearth. There, in the soft glow of the firelight, knelt his child at her mother's feet, its small hands clasped in prayer, its fair head bowed, and its rosy lips whispered each word with childish distinctness. The father listened spell-bound to the words which he himself had so often uttered at his own mother's knee,—

"Now I lay me down to sleep."

His thoughts ran back to his boyhood hours; and, as he compressed his bearded lips, he could see in memory the face of that mother, long since gone to her rest, who taught his own infant lips prayers which he had long forgotten to utter.

The child went on, and completed her little verse, and then, as prompted by the mother, continued,

"God bless mamma, papa, and my own self,"—then there was a pause, and she lifted her troubled blue eyes to her mother's face.

"God bless papa," prompted the mother softly.

"God—bless papa," lisped the little one.

"And—please send him home sober." He could not hear the mother as she said this; but the child followed in a clear, inspired tone:—

"God—bless—papa—and—please—send—him—home—sober. Amen."

Mother and child sprung to their feet in alarm, when the door opened so suddenly; but they were not afraid when they saw who it was, returned so soon. But that night, when little Mary was being tucked up in bed, after such a romp with papa, she said, in sleepest and most contented of voices—"Mamma, God answers 'most as quick as the telephone, doesn't he?"

Gleanings.

Gather up the fragments that remain, that nothing be lost.—JOHN 6 : 12.

EVERY deceased friend is a magnet drawing us into another world.—E. COOK.

"THE sun has been shining all day," said one, when the hours had worn away in ceaseless rain-fall; "only we were on the wrong side of the clouds and could not see it." Rise by faith to the upper and heavenly side of the clouds of earthly sorrows and cares, and you will see and feel always the sunshine of the love and face of God.

OUR religion is to be estimated, not by a few intensities, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, having feeling, we find no expression for that feeling in life, we may well mourn.

I BELIEVE the first test of a truly great man is his humility. I do not mean, by humility, doubt of his own power, or hesitation in speaking his own opinion. But really great men have a curious understanding of powerlessness, feeling that the greatness is not in them but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man, and are endlessly, foolishly, incredibly merciful.—JOHN RUSKIN.

IT IS a dangerous thing for a man to fool with the evidences of truth; to gladiate with them; to make them merely matters of parrying. When men purposely blind themselves, so that they cannot discern what is true, they are responsible for not believing truths which they ignore and which might by honest dealing have been made evident to them.

How often is it difficult to be wisely charitable; to do good without multiplying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "blessed is he that feedeth the poor;" but blessed is he who considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—RUSKIN.

SORROW is not an accident, occurring now and then—it is the very woof which created the nerves to agonize and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized in fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life

is. The Cross, manifested as the necessity of the highest life, alone interprets it.—*Baltimorean.*

"PRAYING ALWAYS" (Eph. vi. 18). The soul of man is like a kindled brand; so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow; but let the air stagnate around it, and, flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love, will die away from it, because these are the results of spiritual grace from above; and covered with the dead, white embers of its own selfishness and pride, it too will be cold and dead and hard—a useless thing, half consumed with impatience and sin.—ARCHDEACON FARRAR.

WHAT IS IT? Not always, not often, where the intellect is strongest and the educational advantages have been most affluent. God dwells with the humble, and although it is possible to be poor in spirit in a palace or a bishopric, those who live in quieter walks and less conspicuous positions find it easier to follow the meek and lowly. Whatever tends to make us think much of our poor selves also destroys the spirituality of our mind. You can not serve God and self too. Choose you this day, therefore, in whose service you will employ your energies and devote your life. If to self, the devil will keep you; if to Christ, your reward shall be righteousness and peace.

IT takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is therefore not an unmixed good.—SPURGEON.

NO GRACE is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.

IT IS a matter to be thankful for, and in a good sense proud of it, if a man can say that, as to the popular forms of outbreaching vice, he never knew anything about them; that he never entered a place of debauchery; that he does not know the taste of intoxicating liquors. Happy is the man who can humbly declare to a friend such blessed ignorance as that.—JOHN A. BROADUS.

THERE is no doing anything with a man who does nothing but think. The lawyers and doctors do not flock into the ancient church. Thought is the cold lightning-rod feeling, the sparkling point on the top where the air is charged with electricity. All the apostles had blood in them, and a pulse.—PARKHURST.

THE only "prayer-guage" I believe in is that which gauges the character of our prayers and the spirit in which we offer them. The very first essential to all right prayer is unconditional submissiveness to

God's will. "Nevertheless, Father, not as I will, but as Thou wilt." The richest blessing that prayer can bring is to bring us in closer communion and agreement with the all-holy and all-loving One. Dr. Bushnell's illustration of the "bow-line" represents this most happily. A man stands at the bow of the boat, and draws upon a line attached to the shore. His pull does not move the solid ground one hair's breadth, but it does move his boat towards the land. So when I attach the line of my desire fast to the everlasting Throne, faith does not expect to move the Throne, but to draw me closer to it; and when I get more and more into harmony with God I receive what my heart most desires. Finding my happiness in Christ, I am satisfied. Money, health, promotion, ease, and all kindred cravings, are only lawful when they are subordinated to the higher love; and the moment they get the upper hand we must expect to be dismissed, as John and James were when self got the upper hand of them.—Dr. CUYLER.

A THING to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering.

OUT AND OUT!—If I cannot keep my father and mother, and be faithful to God, then I must forsake my father and mother. If I cannot keep my husband or wife, and be faithful to Him, then I must forsake husband or wife. If I cannot keep my children, and be faithful to Him, then, Jesus Christ says, forsake them. And if I cannot keep my house and lands, and be faithful to Him, then I must forsake them. If I cannot keep my business, and be faithful to Him, then I must sacrifice my business; and if I cannot keep my health, and be faithful to Him, then I must sacrifice it; and last of all, if I cannot keep my life, and be faithful to Him, then I must be prepared to lose it, and lay my neck on the block if need be. That is my religion, and I do not know any other. I do not believe any other will stand on the right hand of the throne.

A SANCTIFIED heart implies a sanctified tongue. We are commanded in the Word of God to have charity among ourselves. This means burning love for one another, such love as will not notice each little mistake in our brother or sister. We cannot love bad actions, yet we must love every soul; and if we are true followers of the blessed Saviour, we love our enemies. That love will flow out as naturally as our breath. We desire also to see all our friends and neighbours coming to Jesus. It means much to be fully consecrated to God, and it means more to say and do all to the glory of God. Self must be dead in order to do this, and Christ must live in us and control us.—Mrs. G. A. GORDON.

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

NOTHING else is to be called the business of life at all. I am extreme you may think; but this is liberty and life to me—to know Christ.—GEORGE MACDONALD.

HE THAT despairs, measures Providence by his own little contracted model.

Our Sisters' Column.

SISTERS' SOWING.

Some very excellent reports have been received from the Sisters' Societies in Melbourne. The Young Ladies' Society of Christian Endeavour, Lygon Street, Carlton, send the following report:—

Attendance, three months 105, readings 8, recitations 11, song, solos and duets 8, texts recited 105, work done—boys' shirts, 6 (for Mission school), children's dresses 2, knitted socks 3 pairs, 1 baptismal gown. The Secretary also reports the class as improving, the members working hand in hand, and the greatest unity prevails.

From the Christian Endeavour Society, Hotham, report for six months:—

Average attendance 15 each evening. Reading 46, solos 25, duets 8, essays 3, recitations 7. Collection for Mission Fund, £1 4s. A number of garments have been made for the Dorcas Society. Tracts purchased to the amount of 5s., distributed by young ladies. £2 was collected, and presents bought for two sisters in Queensland. Every member answers the roll call, with a scripture text. Quite a number of Bible questions asked and answered. We are studying Mark's gospel, with pleasure and profit to all. A number of cards on hand are waiting for straws to frame them.

Sister Spicer of Castlemaine, sent an account of their Dorcas Society; it has already appeared in the October *Standard*. These reports should encourage and stimulate to increased effort, for—

"The seeds of good we sow,
Both in shade and shine will grow,
And will set our hearts aglow
While the days are going by."

Will the secretaries of the different societies please send me a list of their officers and members, that we may become better acquainted with each other.

Your fellow-laborer in the Master's field,
MRS. C. L. THURGOOD.

GENERAL EVANGELIST'S REPORTS.

Murtoa, 9th October, 1886.

To the Missionary Committee,

Dear Brethren,—By our Heavenly Father's grace, we are again able to report having seen the power of the gospel of Christ evidenced in the breaking down of pre-judice and pride, and the submission of men and women to the authority of King Jesus. On Monday, September 13th, I went down to Ararat, where you will remember I preached in June, and the brethren since have been laboring steadily. I was pleased to find that Bro. Thurgood had on the previous day baptised two young men on the confession of their faith; he having come up from Ballarat for that purpose. We held a Bible class on the Tuesday evening, at which we considered "The commission given by Christ, and how the apostles carried it out." At the close, two young women proclaimed their intention to obey the gospel. On Sunday 19th, having returned to Murtoa,

I preached on "Christian Unity," and baptised two ladies, one of whom had been a Roman Catholic. Friday 24th, visited Laen again, and preached. At this place one has decided for Christ, and we hope for others. Sunday 26th, Murtoa chapel was full, and there were many outside to hear a discourse on "Household Conversions." On the following Thursday, we baptised a young tradesman, the husband of one of our sisters. Sunday, 3rd October, at Ararat, in the Corporation Baths, at two o'clock, we baptised two young women in the presence of a large assembly of people, after which we had the "breaking of bread." At the evening preaching, the attendance was small, but at the close, four persons declared their conviction as to the necessity of baptism, and their desire to render obedience "as soon as possible." Clothes having been procured, we took the confessions and baptised them "straightway." As we stood there in the light of the lantern's struggling beams, the scene forcibly recalled the night baptism of the gaoler and his household. "Well," said a gentleman who was one of the spectators (not in the church) "that's more like the New Testament than anything I have ever seen." We trust this is but the beginning of good things at Ararat. On Wednesday, 6th, at Murtoa, we baptised a young man, the husband of one of those who joined the church on 19th ultimo. He has been for some time convinced that our position was most scriptural, but had doubts as to the inspiration of the Book and the Divinity of Jesus. Being reasonable and desirous of obtaining the truth, on carefully examining the proofs of both these things, these doubts disappeared, and he believing, obeyed. As he is going to reside at Stawell, he together with our veteran Bro. Shrieve, and others, intends to commence breaking bread there. It is my intention during next week to deliver a lecture in Murtoa on "The history of the Ordinance of Baptism; how and when the changes were introduced." I hope to be able to run out to Laen and Wonwondah before going down to Ararat again. By doing so, I may be able to augment the contributions to your funds which are going down from here. We thank our God for the past mercies, and pray for his continued blessing upon our labor in the gospel. Yours in the love of Christ,

W. D. LITTLE.

I have no time to write as full a report as I would like to; if I am spared to send you a report for next *Standard* I may say something about prospects, hopes, fears, etc.

I landed at Williamstown, Friday Sept. 17th, after a very pleasant run from Sydney, with a sad heart—sad because the parting from the fond brethren in Sydney was still fresh in my mind—sad because I longed to be able to go right on to England and see my dear old mother. Sister Troy said, "you may save yourself the trouble of fretting about your mother." No use in crying for the moon; I suppose there was a good deal of moonshine in my desire.

I was met on the wharf by Brethren *Nobody*. This did not trouble me, as I

know my way about pretty well.

[The Missionary Committee appointed a special deputation to meet and welcome our good Bro. Troy, but he stole in without notice, and so the deputation missed him.—EDS.]

I want to thank the Kensington brethren right here for the tea meeting and hearty welcome they gave me. I trust that the better we know each other the better we will love each other.

Since my arrival, I have delivered about 21 addresses, 23 have confessed their faith in Christ, and numbers are almost persuaded. Last Lord's day evening was our best meeting, when eight came forward and confessed Christ. We thank God and take courage. The Missionary Committee tells me that the whole of Victoria is my parish; if so, we want all the parishioners to "pray for us that the word of the Lord may have free course and be glorified." F. W. TROY.

Having closed my time with the churches at Maryborough and Bet Bet, I think it well to send in a short closing report. While I regret at not having had more fruit, yet amidst all the difficulties our labors were not altogether in vain. The last week, I was there, I had the privilege of baptising two, and giving them the right hand of fellowship, receiving them into the Bet Bet church; this church is the only one that has received any additions since I came, they are in a healthy state, and I have no doubt, will get along well. Maryborough has not been in a flourishing state for the last few years by what I can learn, nevertheless there are a few faithful brethren striving to uphold the faith once delivered to the saints. I believe my services were more helpful to the Christians than the world, yet I am persuaded that it has opened the way to many hearts. At Eddington I had the offer of the State School, just two days before I left, which had previously been taken from me. Having left Maryborough on the 5th, I came to Newstead, where there are a few faithful brethren struggling along, and doing their best to live against heavy opposition. On Lord's day, I addressed the church in the morning, and in the afternoon we went to a river, two miles distance, and gave an address to about 50 people, then baptised one into the name of Jesus. At night, and Monday night, I preached to a small number, tomorrow night I am to preach in the Methodist chapel, kindly lent me for that purpose.

JAS. PARK.

MEETING OF OFFICE-BEARERS.

At the last Annual Conference of the associated churches of Christ in Victoria, the following resolution was passed:— "That it be a recommendation from this Conference to the churches of Victoria, that meetings of the officer-bearers of the various churches in different centres of population, be held quarterly." In compliance with the above resolution, Bro. E. H. Kemp, assistant conference secretary, called a meeting on Thursday evening, 2nd September, in the lower hall of the Swanston Street chapel, when represent-

atives from Lygon-st., Fitzroy, Prahran, South Melbourne, Hawthorn and Kensington churches were present. Bro. Spurr (North Fitzroy) was voted to the chair, and briefly stated the object of the meeting. The first business being the election of Secretary, Bro. W. B. Frencham was elected. It was decided to hold the meetings quarterly. After some discussion a motion was carried that Secretaries and Treasurers of churches were eligible to be elected as representatives. A discussion took place on the best means to be used in the granting of letters of commendation, when the following resolution was carried:—"That this meeting agrees to adopt a uniform practice in granting letters of commendation, viz., that the letter be sent to the secretary of the church which the member wishes to unite with," also, "That this meeting recommend to the various churches, (through the *Standard*) throughout the colony to adopt this practice that one uniform system may prevail." The secretary was instructed to write to the editors of the *Standard*, requesting them to publish a complete list of the names and addresses of the Evangelists and Secretaries of the various churches in Victoria, for the information of the brethren. A suggestion was thrown out that it was desirable to publish an Almanac, containing all the leading events in connection with the church of Christ, each year. Regret was expressed that there were not more of the churches represented, and a hope expressed that at the next meeting (2nd December) all the churches will be represented. If any of the churches have any suggestions they would like considered at the next meeting, they are kindly requested to forward them to the secretary. The meeting then closed with prayer. Will brethren please address all communications to W. B. Frencham, Woodleigh, Barrett Street, South Melbourne.

ARRIVAL OF BRO. C. T. FORSCUTT.

Our brother left Lexington, June 21st, New York, July 10th, and London, August 18th, arriving in Melbourne, October 1st. Quite a number of his old friends and brethren were at the wharf at Williamstown to welcome him. During his stay in Melbourne, he preached several times in the various chapels of the city, including Lygon Street, Hotham, Swanston Street, South Melbourne, Footscray and Prahran. Bro. Forscutt left Melbourne for the U.S. more than eight years ago, being then a member of the church in Hotham. During these eight years, he has taken the entire literary course as well as the Bible course in Kentucky University. Not only has he secured for himself a good education in that time, but has preached in several parts of the U.S., thus being instrumental in bringing many souls to Christ. We hope and pray that the same success may attend his labors in his native land. As he was a member of the church in Hotham, the brethren there concluded to give him a welcome tea, making it however, as far as possible a welcome from the entire brotherhood of Victoria, especially of Melbourne. This meeting was held on Tuesday evening,

October 12th. A large number sat down to a most excellent tea at 6.45. After an hour spent at the tea table in eating and friendly chat, the public meeting commenced at 8 o'clock. It was rumored, and freely spoken of around the tea table that there were to be eighteen speakers, this however proved to be slightly exaggerated as there were but seven besides Bro. Forscutt and the chairman. The chapel had been tastefully and appropriately decorated by some of the sisters of Hotham, the motto or theme of the evening, "What of our Future?" being placed in large letters in the shape of a crescent over the platform. The short addresses were of a most practical and interesting nature, and we were much pleased to notice that the speakers did not spend their time in simply praising Bro. Forscutt, but in speaking words of encouragement directly to him and to the many brethren who are engaged in the work in the colonies. Bros. Moysey and Clapham spoke of practical sympathy with those who labor in word and doctrine. Bro. Dunn spoke of the necessity of the churches being taught that they must maintain their own spiritual life, leaving the evangelists free to preach the gospel to the unsaved. Bro. D. Willder spoke of several things which he considered necessary to our future success, the principal being the establishing of a Bible college. At the close of the meeting he offered £50 as a start to the endowment fund. Bro. Harding also talked of the Bible College, saying that while we very much appreciate the kindness of the American brethren in extending so many hospitalities to Australian students, that the time had come for us to have an institution of learning of our own. He referred to the progress that we had made since 1852, when the first meetings were held in Prahran, one of them consisting of one man and two goats. Bro. Troy went into mathematics, speaking of what could be done by regular and systematic giving for missionary work. He thinks that we ought to have twenty more preachers in the open-field, and that if the brethren could only be reached in the proper manner that this could easily be done. Bro. Strang followed with a few words of kindly welcome to Bro. Forscutt, stating that he had been among the last to bid him farewell on board the steamer in Sydney, and that he was glad of the opportunity of being among the first to welcome him back to the colonies. Bros. Illingworth, Edwards and Cameron were in the meeting, but did not speak, owing to the want of time. Bro. Forscutt closed the meeting with a short but practical and telling address. He also spoke of the pressing necessity for the establishing of a Bible College. He stated that no less than twenty-four young men had left the colonies for America to prepare themselves for evangelistic work. [Will Bro. Forscutt kindly favor the Australian brethren by giving the names of these brethren. We know even the names of only six, and we venture to affirm that few brethren know more than we do. We know that they are there, but who are they.—Eds.] In itself this was right enough, but unfortunately the most of them remained there, thus draining the church of the very element that it most

needed.

During the evening, the choir of the church at Hotham sang some very appropriate hymns, and the meeting closed at ten o'clock. Taking it on the whole it was one of the most successful and enthusiastic tea meetings ever held in Melbourne. If this meeting was any criterion at all of the feelings of the colonies towards "our Australian boys," they can rest assured that when they return that they will find a warm and hearty reception. We hope at no distant day to have the pleasure of welcoming others of the young men who are now in the U.S., to the work of our common Master in these colonies. The fields are white for the harvest, and there is an abundance of work for all. Bro. Forscutt left Melbourne for Sydney on Tuesday, October 19th, where we know he will meet with as warm a reception as in Melbourne, and where we hope and pray he will be abundantly blessed in his work.

HALF-YEARLY MEETING OF THE A. C. WATCHMAN NEWSPAPER COMPANY.

The usual half-yearly meeting of the above company was held in the lower hall of Swanston Street chapel, on Monday, 20th Sept., Bro. T. Smith, of South Melbourne, in the chair. The following report from the committee was read and adopted:—

To the Shareholders of the A. C. Watchman Newspaper Company, Limited.

Gentlemen,—We have again to lay before you a report of the affairs of the company during the past six months. The president (Bro. A. Shaw) having gone to London for a time, and it being necessary that another should be appointed, the committee have elected Bro. T. Smith of South Melbourne to that position. The circulation of the *Standard* is keeping much about the same, viz., 2,000 subscribers, but we are beginning to realise that a considerable number of these will require to be discontinued, owing to their failing to pay up their subscriptions, a number of them being one, two, and three years in arrears. Seeing that a new volume will be begun in January next, the probabilities are that a goodly number may then renew and remit past subscriptions, but if the company thought well they might instruct the committee to discontinue all those who are in arrears for a certain time. Toward the close of the present volume a special effort should be made to increase the number of subscribers, so as to make up for those alluded to as being in arrears and likely to be discontinued.

The committee deemed it advisable to continue the present volume right on to December next, when the subscribers to the late *Watchman* and *Witness* could pay up their subscriptions to the same date, thus abolishing any distinction between the subscribers in the future, and make in reality a complete amalgamation. This action will be ultimately for the best, although in the meantime it has probably had the effect of delaying many of the old *Watchman* subscribers sending their remittances, the agents no doubt finding it inconvenient to collect the sums to cover the extended time from August to December, and this fact will account in some measure for the balance to credit being somewhat smaller than last. The committee have been enabled to meet all liabilities as they fell due, although they anticipated that their action in prolonging the present volume would have the effect of delaying somewhat the paying of subscriptions.

The thanks of the committee are due to Messrs. A. Yewdall and Robert Lyall for their efficient services as auditors, and also to the editors and contributors for the able assistance they have given to the paper.

On behalf of the Committee,

THOS. SMITH, Chairman.
M. M'LELLAN, Manager.

The financial statement was then submitted, and adopted as follows:—Receipts—To balance, £46 16s. 1d.; subscriptions, £137 3s. 2d.;

advertisements, £25 18s. Total, £209 17s. 8d. Expenditure—By printing account, £147 15s.; postage, £22 13s. 9d.; carriage, £1 11s. 6d.; publishing, £16 10s.; stationery, 16s.; exchange, 7s.; registration, 8s.; commission on advertisements, £5 12s. Total, £195 13s. 8d. Cash in bank, £12 17s. 7d.; on hand, £1 6s. 5d.; balance, £14 4s. Total, £209 17s. 8d.

Resolved—"That the manager be instructed to discontinue all subscribers who will be two years in arrears with their subscriptions in December next.

The following were elected as the committee for the ensuing six months:—Brethren A. Shaw, F. G. Dunn, T. Smith, J. Strang, W. O. Thurgood, James Haddow and F. Payne.

Brethren A. Yewdall and R. Lyall were re-elected as auditors, and heartily thanked for their services.

The meeting terminated with prayer.

Poetry.

I will praise Thy name with a song, and will magnify Him with thanksgivings—Ps. 69: 30.

DIVINE ORDER.

'Tis first the true and then the beautiful—
Not first the beautiful and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful—
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful—
But first the sorrowful and then the glad;
Tears for a day—for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark—
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc;
First the dark grave, then resurrection-light.

'Tis first the night—stern night of storm and war—
Long nights of heavy clouds and veiled skies,
Then the far sparkle of the Morning-star,
That bids the saints awake and dawn arise. BONAR.

THE KING OF GLORY.

Lift up, ye gates, be opened wide;
Shout heavenly hosts on every side,
Standing in white array
For why? Hear the wondrous story—
To let in the King of Glory,
And chant His solemn lay.
Ps. 24: 7, 10.

Who is this King of Glory, pray?
What has He done, or what His day,
To be thus welcomed home?
Whence has He come in triumph now;
How gained the crowns upon His brow;
Whence has His victory come?
Ps. 24: 7, 10.

Listen to the wondrous story—
Jesus is the King of Glory
Welcomed by this bright train.
In lowly form He came to earth,
Though angels did announce His birth
To shepherds on the plain.

In lowliest guise He lived and wrought,
In meekest mood He walked and taught
Through Israel's favored land;
Yet mightiest works that marked His day,
And sweetest words dropped by the way,
Do on the record stand.

But cruel rage and bitter hate,
Displayed by priest and potentate,
Pursued Him down to death,
Upon the cross a victim He
Man's substitute did come to be,
And yielded up His breath.

Three days He rested in the grave,
But soon He proved His power to save
By rising from the dead;
And thus triumphant in that hour
Declared the Son of God with power,
Now glory crowns His head.
(Rom. 1: 4).

The living One who once was dead,
Is now the whole Creation's Head,
Death can no more enthrall.
To heaven He's gone in triumph now,
Before Him heavenly powers do bow
And crown Him Lord of all.

In might the sceptre now He sways,
Called up by the ancient of days
To sit upon His throne—
A fit reward for deeds so great.
All heaven declares such mighty state
Belongs to Him alone. (Dan. 7: 13, 14).

He is the King of Glory now,
And to Him every knee shall bow
Is the supreme decree.
Though on earth He's yet rejected,
And His blest commands neglected,
Earth shall His glory see.

Creation then shall groan no more
Delivered from the bondage sore,
Bondage of corruption. (Rom. 8: 19, 21)
For then all war and strife shall cease,
No power allowed to break the peace,
Or make foul eruption.

The saints with Him shall shine so bright,
Like Him they shall be clad in light,
And reign throughout His day.
For reign he must, till all His foes
And everything that doth oppose
Is brought beneath His sway.

Till last of foes abolished be
And death no more the world shall see
The work of God enthrall;
Till heaven and earth shall both rejoice
Brought into one in heart and voice,
And God be all in all.
(1 Cor. 15: 25, 28).

Ye sons of men, oh! hear Him now,
And to His gracious sceptre bow,
While yet He speaks in grace;
(Ps. 2: 10, 12).
Ere yet His wrath is kindled quite
Which all His enemies shall smite
And drive them from His face.
(2 Thes. 1: 7, 9).
W. W. D.

RESCUE OF MERCY.

Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night.
Thy mercy, Lord, is like the morning sun,
Whose beams undo what sable night had done;
Or, like a stream, the current of whose course,
Restrain'd awhile, runs with a swifter force.
Oh! let me glow beneath those sacred beams,
After bathe me in those silver streams;
To Thee alone my sorrows shall appeal;
Hath earth a wound too hard for Heaven to heal?
QUARLES.

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11: 25, 26.

FANNY ISABELLA BARRETT.—At Boundary Road, Hotham, on Lord's day morning, September 19th, Fanny Isabella Barrett fell asleep in Jesus, at the age of 22. She was immersed, and added to the church in Lygon Street, Carlton, several years ago. Since removing with her parents to Hotham, our young sister has worshipped with the church in that suburb. Till within a fortnight of her death she was the picture of health. But she was seized with congestion of the lungs which rapidly did its work. Her sufferings were very severe, but faith triumphed over weakness and pain, and almost her last words to her sorrowing relations conveyed the assurance that she was ready to die, and that she knew that God for Christ's sake had pardoned her sins. A neat marble monument, the tearful tribute of the young ladies who were her companions in the work-room, and beautifully inscribed, marks the place where her remains are buried. Young sisters! the transition from the bloom of opening womanhood to the cold grave is often very rapid. It was so with Fanny. The lesson for us all, but especially for you to learn, is surely this—"BE YE ALSO READY!"
J. STRANG.

CURRY.—We regret to have to write of another of our loved ones having departed this life. Our Bro. Curry of Bet Bet, after a lengthy and painful illness, borne in patience, fell asleep in Jesus, on the 19th September, and on the 21st, was committed to his resting place, in the Dunolly cemetery, our brother leaves a widow and ten of a family, all grown up, and some married. He came to this colony 32 years ago, and through hard work and steady life, leaves his family in fair circumstances; he was 65 years of age, and was united to Christ by faith and baptism ten years ago, being baptised by Bro. Davey, and from that time till his death, he continued in unbroken fellowship with the church, and was marked as an earnest and devoted christian; when passing away, his friends weeping over him, he said, don't weep for me, I am going to be happy, and although it is natural to weep, they need not sorrow as those who have no hope, for there is a right hope in Jesus for every faithful one.

His desire for them was that they should continue in the good way. I visited, read, and prayed with him, and some of the brethren met at his house a week or so before his death to break bread; he enjoyed these privileges much; he is gone, and will be greatly missed. We sympathise with the bereaved ones. Keep on the narrow path dear ones, and you will meet him again.

Weep not my friends, weep not for me,
All is well;
My sins are pardoned. I am free,
All is well.

There's not a cloud that doth arise,
To hide my Saviour from my eyes;
I soon shall mount the upper skies,
All is well.

JAMES PARK.

MURRAY.—On September 21st, our Sister Annie Murray, eldest daughter of Bro. Murray senior, elder of the church, was removed to her eternal home. Thirteen years since she was baptised by our late Bro. Hammil, and united with the church of which she has ever since been a consistent member. Owing to her residing for some years in the country, she could not be an active worker in the church, and when she returned to Geelong, the state of her health prevented her from being such, still she could say,—Lord, I have loved the habitation of thy house, and so long as she was able, she was found in her place on the first day of the week to commune with the Lord and with his people in the breaking of the bread, and in the exercise of prayer and praise. When confined to her bed, it was her delight to commune with the Lord in his own ordinance, with her parents and the members of the family. Our departed sister was quiet and retiring, yet her Christianity was felt, she was a Christian at home, always seeming to lose sight of herself in her desire to promote the best interests of her brothers and sisters. Her affection for her father was great, and she ever delighted to speak of him and of his consistent Christian life. To her mother, she was a right hand, always ready to help in any way that help was needed. She ordered her life by the word of God. In her illness she rested on the Rock of ages, Christ Christ, and her mind was kept in peace amidst weakness; and the hope of eternal life animated her spirit in the prospect of departure from this world. Her end was peace. Her parents, brothers and sisters, mourn her loss, but rejoice in the hope of meeting her again in that world where there is no more death, pain, nor sickness, where every tear is wiped from every eye. Blessed are the dead who die in the Lord.

G. BROCKWAY.

The Harvest Field.

In due season we shall reap, if we faint not.—
GALATIANS 6 : 9.

SUMMARY of additions by baptism reported in October Standard :—New Zealand, 110; Victoria, 38; South Australia, 12; New South Wales, 2; Queensland, 2; total, 165. An increase over last month of 127. Brethren in writing to the "Harvest Field" column, must confine themselves to news, write on one side of the paper only.

A. B. MASTON.

Molesworth-st., Hotham.

VICTORIA.

HOTHAM.—During the past month, we are glad to report addition of three by faith and obedience. T. K. MINAHAN.

DONCASTER.—Just a short note to say that the work of the Lord moves on, one young woman having made the good confession of the name and sonship of Jesus since our last report, stating as her reason for so doing, that she felt herself to be a sinner. Thus showing her state of soul to be penitent; she was immersed into Christ, and now rejoices in a glorified Saviour. The saints are living in peace, and rejoicing in the hope of the glory of God. Fine meetings, mornings and evenings.

HY. FULLWOOD.

NORTH FITZROY brethren have got the roof on their new chapel; there is now prospect of it being completed by the end of the year. This chapel has not been "forty and six years in building," but it has been a long while. When completed, however, it will be one of the most handsome and commodious chapels we have in Victoria. While the chapel has been building, the brethren have been doing noble work in soul saving, thus pushing ahead the great spiritual house which our God and Father is erecting for his eternal glory. This is, after all, the very best of all kinds of building.

SOUTH MELBOURNE.—We are having a fortnight's special services, Bro. Moysey has been holding forth the word, assisted by brethren C. T. Forscutt, and F. W. Troy, the results up to the moment of our writing have been decidedly encouraging; five having made the good confession and put on Christ by baptism. We also report an addition of four by letter, making nine in all for the month. Our old friend, Bro. Illingworth, will bring the special effort to a close on Lord's day, October 24th, and we herewith record our thanks to the brethren at Footscray for their kind consideration in this matter. We are shortly to lose the services of our evangelist for a season, the church having acceded to a wish expressed by Bro. Moysey that he might be permitted to spend a period of about three months in the harvest fields of Tasmania; our brother anticipates leaving about the new year. Bro. Moysey in taking this step will be fulfilling an obligation; it appears a brother, whose name has not transpired, has placed in the hands of Bro. Moysey a sum of money to be expended in the spread of the primitive gospel in the fields above mentioned, and our evangelist will take advantage of this favorable time of the year to attend in person to the unknown doner's instructions. Perhaps some of our wealthy brothers seeing this noble example, will be impelled to do likewise with other evangelists.

Work, for the night is coming,
Work for the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon. T. S.

ST. KILDA.—The anniversary of the Sunday school at Pakington street, was celebrated on the 14th September by a tea meeting and entertainment. About 90 sat down to a well-appointed tea, the meeting house being tastefully decorated. After tea, a magic lantern was shown, exhibiting some splendid views from the life of Christ, also pictures of historical interest. Bro. Lewis, who presided, gave short explanatory remarks on each view. Several musical selections were given creditably, notably a duet by Sisters Gardner and Hill "Hymn

of the Moravian Nuns;" the recitations of Miss M. Smith, "The Signalman," and Bro. Harris "The Pauper's Christmas" were splendidly rendered. Sister E. Hill, presided at the harmonium, in her accustomed able manner, while great credit is due to Bro. Bagg, for his efficient training and conductorship. A handsome lot of prizes were presented to the scholars, Bro. Lewis accompanying each book with a few well-chosen words of advice or approbation. A happy evening was spent by all, the proceedings terminating shortly before ten o'clock.

HOTHAM (Christian Endeavor Society)—Being a fifth night, a social evening of the above-named society was held Sept. 30th in shape of a fruit soiree. The meeting opened with praise and prayer, after which the president (Mrs. Maston) gave a short address. The secretary was then called upon to read the report of the progress of the society, which showed a steady increase, having commenced with twenty-five members now numbers fifty. Several of the class, and other members of the church, then gave some good solos, recitations, and readings. The young men of the church aided us very materially in the social part of the evening. A most pleasant and profitable time was spent.

NELLIE STEWART, Sec.

SALE.—It is some time since you heard from us. We have been endeavoring as best we could to present primitive Christianity to the people of Sale, but owing to the absence of a preaching brother our meetings were falling off, until at the end of last August the Missionary Committee took pity on our lone state, and sent Bro. D. McAllister, an able brother of great scriptural knowledge, under whose ministry our meetings are improving, although we have had no additions since Bro. Watt left. Our esteemed Bro. M. is becoming very popular with the general public of the district, and I feel sure he would do a good work here if his stay could be assured for some time. Bro. M. has announced that he will deliver a series of addresses on "Lost Israel," which should be of much interest. May God's blessing rest on these and all other efforts put forth. JOHN SHANKLY, Sec.

SANDHURST.—On Wednesday, September 16th, a social tea meeting was held in connection with the Bible study class. Invitations were issued by ticket to many of the attendants of the Sunday evening gospel services, and likewise to other friends; the usual addresses, recitations, and musical selections were given, and altogether a very enjoyable and profitable evening was spent. There was one peculiarity about the affair, that being its freedom from charge, which many of the guests did not seem to understand, it appeared to them a new idea altogether; to be at a tea meeting without having anything to pay. We have still to report that good interest is manifested in all our meetings, which is very gratifying. We also record with much pleasure that one made the good confession, and was baptised into Christ, before many witnesses, last Lord's day evening. We trust her example will stimulate others to go and do likewise.

BET BET.—Bro. Park has been laboring in Maryborough and districts for the last four months; he has had up hill work ever since he came; however he has brought three souls to Christ, and convinced a great many more as to their duty, he preaches

the truth very plainly. We have been greatly edified by him since he has labored with us.

W. GEMMELL.

4th October, 1886.

WEDDERBURN.—The annual festival of the Sunday school in connection with the church in this town, took place on September 16th, and was a decided success, nearly two hundred sat down to the tea, which was provided in the meeting house. The after meeting was held in the large hall of the Literary Institute, which was filled to its utmost capacity. The secretary reported an increase of scholars on the roll, and also of average attendance, while *four* of the scholars had been added to the church, during the year. Bro. Watt of Sandhurst, and Brethren Lee and Patison of Fernihurst addressed the assembly. Bro. Pretty occupying the chair. The recitations of the children were exceptionally good, and the musical selections which were creditably rendered by teachers and children added much to the enjoyment of the evening.

R. TWIDDY.

MURTOA.—I have to report the further progress of the cause of our Lord, in this district; since my last report, *four* have been added to the church of Christ in Murtoa, by faith and immersion, two of whom have at once removed to Stawell, and I have just received an intimation from our Bro. Anyon, who resides there, that an arrangement has been made to meet together on Lord's day morning next, for the breaking of the bread, in loving remembrance of Him, who "has loved us." There will be present (I think) brethren Anyon, Shreeves, and Shirreff with their sister wives, and I know our brethren will rejoice with us, when they hear that there is every probability of a start being at last made in Stawell. Bro. Little held preaching service in Ararat, on Saturday, 3rd October, where he immersed six. I understand five were from the Salvation Army (so called), one being a lieutenant. There are now some twelve or thirteen disciples meeting in Ararat, where there is a good field for labor opened. In round numbers ten have been immersed in this district by Bro. Little since my last, and we understand there are more ready in Wonwondah. Bro. Little is untiring in his efforts, and though far from well is still working away. He delivers a lecture on the 15th October on the "History of Baptism," and how the alterations originated, taking all his evidences from those who practice "infant sprinkling." Brethren and sisters, unite with us in giving all the praise and glory and honor and dominion to Him, who alone gives the increase, and pray for us that our heavenly Father will use all to the honor and glory of His name, and that many more in this district and elsewhere may be added to the number of them whose name is written in the Lamb's Book of life.

WM. W. TOMLINSON.

MOOROOLBARK.—I think that some of the brethren would be glad to hear how the church is getting on. The place was quite deserted, except by one brother, through selling out and removal, so our meeting was closed May 10th. September 19th, 1886, our good Bro. Strang, evangelist, paid a visit, and re-opened a meeting at Bro. Stile's house, near Croydon station, at which place we have had fine meeting since. We are anticipating getting a meeting-house up shortly, at Croydon. Our good Bro. Thurgood has secured the ground, and I think it will be a good field for labor. September 26th,

we were cheered by the presence of sister C. L. Thurgood from Ballarat. G. H.

WARRNAMBOOL.—Since writing you last, the church here has had an addition to its membership of *fifteen*, six of whom are by letter, and nine by faith and obedience. Bro. Nevill is still laboring in our midst.

Warrnambool, Oct. 14th, 1886. J. T.

FOOTSCRAY.—*Nine* have been added to our number since last report, six by faith and baptism, one restored, and two from the church in South Australia. Since Bro. Illingworth came amongst us last May, the total increase in membership is 42. The truth is steadily advancing without any apparent opposition, and the church is being edified and strengthened.

E. R. W.

WONWONDAH.—Our little church continues to work unitedly together, since the increase in our numbers, we found it necessary to remove to the State school for the breaking of bread. Bro. Little's visit to us some weeks ago, caused considerable excitement, it has had a twofold result, it has built up our little church, increasing our numbers, he has also convinced many others of the necessity of baptism, some have expressed their determination of being baptised, and uniting with us, others will be baptised, but do not see their way clear to unite with us, thinking we are too close, but desire open communion. If Bro. Little should again visit us, I think we would have more additions. Bro. Little's visit has also caused very much bitter opposition, all denominations uniting to oppose us, holding opposition meetings in the dwelling-houses, on the days we preach in the school. There has been some excitement during the month among the people, on account of the Sunday school; three years ago a Sunday school was started in the district by Mr. Jones, as secretary, Miss Brady, and Mr. Gibbons superintendent, I also shortly after became a teacher in the school, which was carried on as Wonwondah East Christian Sunday school. A short time afterwards, Mr. Jones and Miss Bradley became united with us. We have carried the school on without any trouble up to the present time, the school has grown up to forty six on the roll, disciples being represented by sixteen children in the school. The Bible Christian minister seeing three disciples teaching in the school, became disturbed, called his committee together to get them to pass resolutions that the school should be called Bible Christian School. We got notice that if we wished to retain our position as teachers, we must sign articles to come under the supervision of Bible Christian Committee, which we refused to do. They then applied to Bro. Jones, as correspondent of the board of advice, to call a special meeting to decide the matter. The board decided that the superintendent was supreme in the school, and had the power to change its name, and turn the teachers out at his pleasure, which he has done. Bro. Jones is not satisfied with the decision of the board, so has appealed to the department. It is necessary now for us to form a school on our own account. It is the greatest desire of our brethren here to see an effort made in Horsham, as we have many sympathisers. There are several Baptists, but no church, which would be likely to unite with us; there are two gentlemen of influence in Horsham, who are acquainted with several of our leading brethren in the colony, and have expressed a desire that we should start in

Horsham, and kindly offered to assist us in any way, with money or providing a building for speaking in. Our brethren here are not blessed with much of this world's goods. The church has decided to devote the fellowship money to the evangelist fund, we have a few pounds in hand, which we intend to forward to the committee. We hope that our wealthy brethren will not forget us, as the harvest is great and the laborers are few.

October 13th.

W. S.

SOUTH AUSTRALIA.

HINDMARSH.—The anniversary of this church took place on Tuesday, October 5th, when there was a very large attendance at both tea and public meeting. Bro. Philip Santo, of Adelaide, presided with his usual grace and dignity. The treasurer, Bro. Albert Glastonbury, read the secretary's and treasurer's reports, from which it appeared that the total number of members now on the roll, including those at the branch churches of Fulham and York, was 338. The additions during the year had been—at Fulham 1, York 19, Hindmarsh 19, making a total of 39. The losses had been 9. Three of these had been transferred to sister churches, and six had fallen asleep in Jesus. The Hindmarsh Sunday School was shown to be in a flourishing condition, having 328 scholars and 26 teachers. At York there were 84 scholars and 8 teachers. 21 scholars had joined the church during the year. The Floral, Dorcas, and Temperance Societies were all working peacefully and successfully. The treasurer reported that he had begun the year with a deficit of £28 8s. 9d., which during the first quarter had increased to about £34, but since the envelope system had been adopted it had gradually been reduced until now it stood at £8 0s. 6½d., thus closing the financial year with a clear gain of £20 8s. 2½d., and showing that the new method had increased the revenue of the church at the rate of £1 3s. 2d. per week. The total amount raised by the church in all its departments during the year was £558 1s. 7d. The liabilities were put down at £47, and there were balances in hand of £85 at Fulham, £11 16s. at York, and £3 10s. in the Dorcas Society at Hindmarsh. He congratulated the church on being able to present them with such a favorable report. The chairman then spoke in praise of the work done by the church during the year, and said that prosperity depended very largely upon ourselves. God was ever willing to bestow his blessing, but it depended on our recognizing the position in which he had placed us, and the duty we had to perform. This statement found apt illustration in the words of Paul, "Whose I am, and whom I serve." Mr. J. W. Jones (Congregationalist) was the next speaker, and remarked that with all the talk about "hard times" the depression seemed not to affect this church. He then gave a very interesting and instructive address on "The Utility of the Bible," emphasizing the fact that a knowledge of the bible will do no one any good unless he does what it teaches. He was followed by Bro. Colbourne, who pleasantly referred to his past happy experience with the Hindmarsh church, congratulated them on the very favorable reports of the secretary and the treasurer, and then spoke on "Work," work for Christ, and concluded a good address by wishing for the church a continuance of

its prosperity. Mr. T. Lees, of the Christian church, Hindmarsh Place, devoted his time to a stirring and practical address on "The Christian Life." Then came Dr. Verco, who, after referring to the financial and numerical success of the church, said that commercial depression ought not to affect the salvation of souls; if it did it ought to be for the better. By a very beautiful illustration from the stars—visible only at night—he showed that the difficulties of life are intended to teach lessons which could not be learned in times of prosperity; and that since God was on our side, we were just where we ought to be, just as rich, just as poor and as wise as was good for us. The last speaker was the writer, whose theme was "The Elements of Church Prosperity," which he defined to be three—1st piety in the members, 2nd efficiency in officers, and 3rd a hearty co-operation on the part of all. He had found these at Hindmarsh, and hence its prosperity. Votes of thanks to the chairman, the speakers, and the ladies who had provided the tea were then proposed by Bro. Jas. Weeks, and seconded by Bro. T. H. Brooker, which, of course, were carried with acclamation. The choir sung a number of the beautiful songs of Zion under the leadership of Mr. Geo. Duncan, which were all very heartily appreciated. At a quarter to 10 o'clock the chairman pronounced the benediction, and thus brought a very pleasant and profitable meeting to its close. Since my arrival here, we have received 28 into fellowship. By letter 6, restored 4, confession and baptism 18. To God be all the praise.

THOS. H. BATES.

UNLEY.—The anniversary services of the church took place too late for your September publication. As you have already been informed, Dr. Porter was invited over here for a two-weeks special services with Bro. Colbourne in connection therewith. Our esteemed brethren have often labored together before for the Master, so they needed no introduction to each other, so went to work immediately. The congregation through the whole of the services increased daily, and at the close of them the results were good. The tea and public meetings were a success every way. The chapel was beautifully decorated by the good sisters, and the speeches made by Bros. Bates, Green, Dr. Porter, Colbourne, Santo and Hiddlestone were exceedingly encouraging and soul winning. However sane people can keep out of the kingdom, while constantly hearing such preachers of the glorious gospel as these men are, is past understanding. Our additions through the month have been (all by immersion) seventeen, and an earnest inquiry is being made after truth by many more. Two of these are from the Sunday school. I am sure you will pardon me as superintendent of the school if I say that these dear lambs are our special treasure. We rejoice exceedingly over every soul saved, but the children always have the very warmest place in our hearts. May every Sunday school teacher have this as his only desire "My class for Jesus." Last night three were immersed, by Bro. Colbourne, Bro. H. Hussey preaching, and at the close of the service four others made the good confession. The school as the church is in a most flourishing condition, and we are just all overjoyed at God's goodness in so blessing the preaching of His own word. We have suffered many losses by esteemed brethren and sisters, leaving for Victoria, New South

Wales, and Hobart, but the greatest loss will be in our Bro. R. Drummond's removal to Collingwood. He has been with us from the formation of the church here, and has help us much. God has blessed him with a good voice and he has used it with us to His praise and glory. In the Sunday school and in the improvement classes he has always been to the fire. Please keep him at work, the harder the better. Our dear Bro. Colbourne and family are well. Any of the brethren coming to South Australia will find a home at Unley.

WM. BURFORD

NORTH ADELAIDE.—The Lord's work is still going onward amongst us, not with rapid strides, but surely and steadily. During the month there have been five additions to our number, three by faith and obedience to the gospel, and two formerly immersed. Our numerical increase however has not been great, as we have transferred four to the church in Grote Street. The brethren are working well, and working well together; the younger ones are striving hard to fit themselves for public usefulness, and we are encouraged and gladdened that one more of them has essayed to teach and exhort the congregation, and gives good promise of being a power and stay to the church.

NOTES FROM SOUTH AUSTRALIA.

THE annual meeting has been held, and there are one or two points about it that may be noted with advantage. The gathering was a very good one, as regards the number of brethren present, and there was certainly no lack of earnestness, or of interest in the matters brought forward. What these were, the secretary's report elsewhere makes plain. One pressing want was experienced, and that was the want of more time. This might be met in future meetings in two ways. Speakers should avoid *making speeches*. Our object is chiefly business, and this is not furthered by long speeches; fewer words, more work—next time. Secondly, the reports might be printed, and distributed early, and taken as read, and might include also "suggestions from churches" which would permit a more full and delicate consideration of these. Most of these suggestions did not come before the delegates, and even the analysis of the schedules was not read. Printing would obviate all this, and if printed to correspond with the *Standard* might be issued as a supplement to it; and so save space in the monthly magazine. This saving of time might prevent the pushing of the "Annual Essay" out of the meeting of delegates, held in the afternoon, into the social meeting of the evening, and as the former is composed of hard-headed representatives, and the latter is an indiscriminate gathering any discussion, that might arise over the paper would be limited to the former; whereas the social evening meeting should be free from discussion, and all the speeches calculated to disseminate harmony among the brethren, and to diffuse a happy and profitable influence among the others. Unfortunately the schedules do not give us a complete idea of the membership of the brotherhood in the colony, inasmuch as some four churches in the co-operation have not furnished any statistics, and some three churches of Christ have not their names on the schedule, as being in the co-operation. So far as we are able to gather, the membership in these seven churches is probably about 450, so

that the 1253 which appears in our published returns should probably be about 1700, while the additions during the year should be increased by about 50. We trust that next year, the church secretaries will supply as full returns as can possibly be made, and that the results of the year's labor for Christ at all centres will be so gratifying, that all will feel a pleasure in furnishing them for the encouragement of the whole co-operation.

A person named Isaac Selby, is now in Adelaide, preaching the gospel of Free-thought for the Secularists. He has challenged Bro. M. W. Green to a public discussion of the relative merits of Secularism and Christianity, and M. W. Green has accepted. Details of the arrangements are not yet made known, but we trust that Mr. Selby may be made to appear even smaller than the young man of the name of Walker, and that the stone of divine truth, may fall upon the Secularist error, and grind it to powder.

THE brethren at Hindmarsh embracing branches at York and Fulham, held their anniversary tea and public meeting on October 5th. Their reports were very encouraging, and their prospects seem bright. The speeches from the platform were practical, and well given.

NEW SOUTH WALES.

NEWTOWN.—We are in the throes of excitement consequent upon the near arrival of Bro. Forscutt and the completion of the new meeting house. The opening services will take place on Lord's day, Oct. 24th. The tea meeting to celebrate the opening and welcome Bro. Forscutt will be held on the Tuesday following; a large and successful meeting is anticipated. During the last month Brethren Hawkins and Kingsbury senr. have ably conducted the preaching services, the meetings being fairly well attended. Many of our brethren will be grieved to hear of the decease of Bro. James M. Gray, who was well known to many for his kind and genial disposition. He was immersed by Bro. Moysey on the 12th March, 1882. He had been in delicate health for a long time past, yet he was called hence unexpectedly. He left his home on the morning of the 4th inst. with the intention of witnessing the eight-hour demonstration; while out he had an attack of the palsy, and never regained consciousness up to the hour of his death, which took place on the morning of the 8th inst. His remains were interred at the Neeropolis, Rookwood, on the following day. Bro. Joseph Kingsbury, senr., conducted the burial service in a most impressive and dignified manner, exhorting his hearers "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." J. H.

PETERSHAM.—The church here is gradually increasing in numbers, and we believe not in name only. Three have been added this month by obedience to the gospel. Just 12 months have now elapsed since the opening of the chapel, as was illustrated last evening by the anniversary tea and public meeting. By fair calculation we have about 70 members in good standing. This gives joy to the mere handful of brethren who have borne the heat of the day; when under a host of difficulties suc-

ceeded in erecting a substantial brick building capable of seating from 180 to 200 persons. What a lively illustration of that scripture "add to your virtue," or, as Prof. Milligan says, *heroism*, which seems to include all the heroic virtues, such as courage, fortitude, manliness, bravery, and intrepidity. "Aletheuon," in *October Standard*, when commenting upon the four young men who have recently gone to America to enter upon a collegiate course, pertinently asks, "Are there not other young men willing to make sacrifices?" Yes! we cheerfully reply. There are young men who are willing to make sacrifices. Young men, who are declared by brethren competent to judge, that they are in possession of the gifts requisite for a preacher, and that the one thing needful for them in order to become *polished* shafts in the Master's quiver, is to possess those attainments which constitute the man qualified to fearlessly confront the world and boldly declare his mission as "a messenger of grace to guilty men." But it is a question of ways and means. These single young men are not in "wealthy making businesses." This to them may be a matter of prospect or promise. If such were their condition, then monetary difficulties would be of little or no moment. Now, we see no difficulties in the way of young men to go who have no claim upon them. But we ask, how are they to go who have home responsibilities—parental obligations? Certainly it would not be "a sacrifice well pleasing unto God" to leave a parent and younger members of the household wholly unprovided for. Oh, some say, "Be a Garfield: rise superior to your circumstances." Assuredly we will. President Garfield determined to get an education; he succeeded and became eminently useful. He rode as few men do on the car of fame, and sat in seats only to be occupied by educated men. We sometimes sing "We share our mutual woes, our mutual burdens bear," but in what sense is this practiced when we are recommended to be a Garfield? Who will condescend to inaugurate some kind of a system to assist young men in this condition, who are willing to go, who are anxious to go, who are determined to go, and who have already waited some years. The best years of some men's life are lost in this way, while others, having lost all hope, resolve to settle down and are thus tethered for life. Who will step forth to unlock the fetters? Until some such philanthropic effort is made the young men will continue to say, "I can dig, but to beg I am ashamed." E. BAGLEY.

October 13th, 1886.

NEW ZEALAND.

DUNEDIN (Tabernacle)—We have to report fourteen additions by baptism, four by letter, and one who has reunited with us. Bro. Houchins' forcible exposition of the truth is now bearing much fruit. As a rule, there is no morning service at which we have not the pleasing duty of welcoming brethren and sisters who have decided to cast in their lot with us. We think that seldom before in Dunedin has there been a more thorough and sustained interest aroused. And this is not only the case in town, but up country it is just the same. Bro. Moore has frequently great difficulties in opening up a new district, but he can manage any kind of meeting

with quite consummate art. We have very much pleasure in mentioning among our recently received brethren the name of Bro. J. K. Henshelwood. Bro. H. would be an acquisition to any religious body, for both as a writer and speaker his talents are of no common order. Contributions from his pen have lately been running through one of our leading periodicals. Brethren Houchins, Moore, and Henshelwood intend going to Oamaru soon on missionary work. We expect to report a good many additions next time as a result. Bro. Houchins' health is improving and becoming more confirmed, but Bro. Moore has lately suffered a good deal and is not yet recovered. He has such a penchant for work that he does not give himself a fair chance, and uses every interval of convalescence to push on the cause, often inducing a reaction in consequence. He can't do anything by halves, and when once he puts his hand to the plough the end of the furrow has to be reached somehow.

October 6th, 1886. O. G.

NOTES FROM WELLINGTON, N.Z.

There have been two additions since last report.

The following brethren have been chosen deacons by the church:—J. Say, E. H. Hearle, H. Hurrell, J. James, J. Jamieson, F. Mason, and A. Mudge.

A social meeting of the brethren and sisters was held on Thursday, 23rd Sept. It partook of the nature of a conversazione. The object was to bring members together and create a better feeling than has been in existence of late. In this it may be said to have been eminently successful. Invitation cards were issued by the officers and their wives, who managed the social, and no charge was made for either admittance or refreshments.

We are happy to say that Bro J. F. Floyd has recovered from his illness, and is again hard at work in the Master's vineyard.

Bro. C. A. Moore, from Dunedin, is expected to be with us shortly; when he comes protracted meetings are to be held.

We hear that Bro. Hy. Exley is back in New Zealand, having arrived in Auckland about a month ago.

1st October, 1886. H. A. H.

VICTORIAN MISSION FUND.

RECEIPTS FOR OCTOBER.

Church at Fernihurst	...	£2	0	0
Do. Lygon Street	...	4	7	4
Do. Wedderburn	...	3	0	0
Do. Euroa	...	5	0	0
Do. Maryborough and district	...	5	0	0
Do. Ballarat West	...	1	8	0
Do. Kensington	...	9	0	0
Do. Beechworth	...	0	10	0
Do. Ballarat East	...	1	6	0
Do. Collingwood	...	4	13	0

£36 4 4

W. C. THURGOOD, Treas.
209 Swanston Street, Melbourne.

QUEENSLAND MISSION FUND.

AMOUNTS RECEIVED BY BRO. THURGOOD FOR SEPTEMBER.

Bro. W. Cust	...	£1	1	0
Sisters' Sewing Meeting, Mission Box	...	1	18	0
		£2	19	0

NEW SOUTH WALES MISSION FUND.

RECEIPTS—17TH SEPTEMBER TO 17TH OCTOBER, 1886.

Church at Sydney	...	£25	3	11
Do. Newtown	...	4	16	9
Do. Petersham	...	4	0	0
Do. Rookwood	...	2	15	0
Bro. J. Bardsley (Newtown)		5	0	0

Total £21 15 8

WM. WILSON, Treas.

Hay St., Sydney.

CHRISTIAN MISSION SCHOOL,

LITTLE BOURKE STREET.

H. R. T. 2s. 6d.; Mrs. Rowles 3s.	£20	5	0	
Entertainment in Prahran				
Sunday School	...	3	7	0
		£23	12	0

Also clothing from Lygon Street Ladies Endeavor Society, and parcel of clothing (donor unknown.)

W. C. THURGOOD, Treas.

SUBSCRIPTIONS RECEIVED.

4s. from Neelands, Kippist and Ritchie; 5s. 8d. from Paternoster, Fisher, Horton, and J. R. H. Smith; 3s. 4d. from John Verco; 1s. 8d. from Hy. Smith, Collis, and McKenzie; 1s. from Miss Walsh, and Mrs. Greedy; 7s. 6d. from Reid, and W. Smith; 6s. 2d. Black; 9s. 6d. Clifford; 17s. Allan.

Subscription, 4s. per annum, paid in advance.—Agents and friends will please bear in remembrance that the new Volume begins on 1st January next, when we will be glad to increase our subscription list. Intending new subscribers should inform us as soon as possible.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.