

THE AUSTRALIAN
CHRISTIAN
STANDARD

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—1 THESS. 5:21.

VOL. II.—No. 3.]

MELBOURNE, MARCH 1, 1887.

[FOUR SHILLINGS
per annum.]

Notes of the Month.

R. Howard Crosby, of New York, speaking of an article on "Prisoners of Poverty," published in the *Tribune*, says:—"Moreover, all this hue and cry about so much destitution and misery and the unscrupulous greed of employers is groundless. I am convinced that more than one-half—yes, fully three-quarters of the pauperism of which you heard so much in the late campagne, exists only in the minds of the Georgites. The picture drawn of New York's misery is over-coloured, and its inspiration is in the distorted imaginations of the George fanatics. True, there is a heavy, strong indictment against these times; but, when you look things through and through, the decision must be that the rum-holes are the cause of all the misery and degradation and suffering and want. Yes, I repeat it: The trouble is intemperance. I have been watching for thirty-five years, and in all my investigations among the poor I never yet found a family borne down by poverty that did not owe its fall to rum. That's it, and there's where the remedy must be applied. We must make the Legislature act; the churches can't do any more than they are doing. Make the Legislatures shut up the rum-holes, so that fathers and mothers will have incomes, and there will not be so many stories of sewing girls working for starvation wages, and then being defrauded by factory owners."

THE Chinese Government (says the *Christian Commonwealth*) has just taken a most important step as regards Christianity in that country. They have issued proclamations to the people calling on them to live at peace with Christian ministers and their converts, and explaining that as the Christian religion teaches men to do right, it should be respected. One of these proclamations says:—"In respectful furtherance of the benevolent intentions of the State, I feel it incumbent on me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right: those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them." Much of the trouble in China has risen from the action of the French missionaries, who have claimed that their converts were no longer to be subject to Chinese authority, and who have sought to establish the supremacy of the Pope. The Romish cathedral which was built in the grounds of the Emperor's palace and which was simply a monument of French arrogance and Popish domination, is to be destroyed. China is in many ways asserting her power and emancipating herself. She is evidently taking a new start on the path of progress. Contrary to what we have been taught to believe, the Chinese are said to be a tolerant people, not given to persecute for opinion. The persecutions which have arisen have been due either to

political causes or to the arrogance of individual missionaries. In China, of all places in the world, it is necessary for Christian teachers to be "wise as serpents, and harmless as doves."

NEW light is coming as to the site of the "holy places," so called, in Jerusalem. The "second wall" of Josephus has lately been discovered fifteen feet below the present surface of the city. The discovery, says *The Christian at Work*, was made in digging the foundations of a new hotel. Christ died outside this wall; but it has not yet been actually demonstrated that the traditional site, so long the scene of thronging crowds of visitors, is within the walls. All that is certain is that the trend of the wall so far as discovered appears to be outside the traditional site. Few who have studied the subject believe that the cross stood where the Greek and Latin Churches suppose. The point will not be finally settled until the course of the second wall is traced; but all the probabilities are against the traditional site. Even now the nominal sepulchre is in the heart of the town, only five minutes' walk from the Prætorium; and Jerusalem, nineteen centuries ago, must have been very much larger than it is at present. But is there any other locality which seems likelier? Yes. As is known, Dr. Merrill, the present American Consul at Jerusalem, makes out a strong case for a skull-like knob immediately outside the Damascus Gate, and which has for long been an object of interest to visitors, because containing a cave known by the name of Jeremiah's Grotto. Some may re-

member that when General Gordon of Khartoum paid a visit to the Holy City he devoted much of his time to an investigation of the question now under consideration, and it may interest them to hear that he came to the conclusion that the spot referred to was the true scene of the crucifixion. What a catastrophe it would be to the Papacy to have it proved that they had been worshipping for centuries at an empty shrine. The Crusades would then be shown to have been a fight for a shadow, and the imposition of the sacred fire would be proclaimed to all the world.

IN one of his latest sermons on the Bible, says the *Christian Commonwealth*, Mr. Beecher treats the scriptures in that flippant style which has now become habitual with him. Everybody knows by this time that if the Bible does not agree with the opinions of Henry Ward Beecher it is so much the worse for the Bible. This is how Mr. Beecher talks in the sermon in question: "I think the Quaker is perfectly right when he does not want baptism, and the Church is right when it wants baptism; but it is not right for the Protestants to say that there must be baptism according to Scripture. I hold that they are perfectly right who say that sprinkling is enough, and that they are right who say immersion is necessary. I agree with the whole of them; and I say the Bible does not touch the thing at all. It is a matter quite outside of revelation or inspiration. It has no authority, whatever. Men say it has; but just as good men stand on one side as on the other." More ridiculous jargon was never uttered. The great Beecher tells us that because good men support both sprinkling and immersion, therefore one is as sound and authoritative as the other. But the same argument would support almost every evil under the sun—slavery, the liquor traffic &c. This is another instance of the folly and blindness of the wise and great when they forsake the word of God, and Mr. Beecher's sermon is entitled, perhaps in irony, "The True Teachings of the Bible."

MR SPURGEON in the *Sword and Trowel*, gives the following extract from Joseph Cook's lectures, as he says for the special delight of those "advanced brethren" who have of late so sagely picked up what the Germans have thrown away. By the time they have got the old Teutonic small-clothes comfortably fitted upon themselves, the Germans will all have become orthodox; and then our learned brothers will have to strip again, and get into the new fashion just as it is waxing old. Very funny these twistings of the infallibly wise! Very wicked of these Farder-landers to lead our witless sophists into ditches, and then leave them there!

"Germany has the most learned universities that the world now contains. The German Empire has five young men in a course of university education where England has one. In the theological faculties of the German universities are found the acutest modern experts in the study of the historical and philosophical proofs of the divine origin of Christianity. As all scholars know, there has been in these faculties in the last fifty years a great reaction against infidelity and unbelief. Fifty or eighty years ago the evangelical lecture-rooms in the theological departments of the German universities were empty, and the rationalistic were crowded. Now, as I know from personal observation, the evangelical are crowded, and the rationalistic empty. Out of the thirty prominent universities of Germany, only three are under predominantly rationalistic influence. Of these three, Heidelberg is the most important; but Professor Christleb, on the banks of the Rhine at Bonn, told me not long ago, that this university lately had seven theological teachers and only seven theological pupils. It has not had over forty pupils at any one time in its theological department for many years. On the other hand, the number of theological pupils at evangelical Halle is from two hundred to three hundred; at evangelical Berlin from three hundred to four hundred; at evangelical Leipzig from four hundred to five hundred. I was lately at Leipzig, and heard Luthardt, Kahnis, and Delitzsch lecturing to immense classes of three hundred pupils. At Heidelberg I have heard the lead-

ing theological professors often, and never saw more than five, seven, or nine pupils before any one of them at once. Lord Bacon used to say that the best material for political prophecy is to be found in the unforced opinions of young men. It is a most suggestive sign of the times that in Germany young men give their patronage to evangelical rather than to rationalistic professors in the proportion of ten to one. There is, of course, rationalism enough left in Germany among the peasants and merchants, and in certain medical, legal, and philosophical faculties of the universities where theological science has not been studied as a specialty; but the experts always ultimately lead thought in Germany, and the experts in the theological faculties have fought a great battle with unbelief in the last eighty years, and have defeated doubt on all central points. Two generations since, rationalistic commentaries used to come to us from the Elbe and the Oder; but now, the best evangelical commentaries come from the most learned universities of the world."

AMONG Asiatics, lying is a sign of culture and polite breeding. In Africa, says the *Saturday Review*, the natives are not yet sufficiently civilised to have any definite notions on the subject. They are on the lowest possible level. They lie or not according as they think it is their advantage or the reverse. Rum and religion, Bibles and bayonets, have yet to do a great work before the poor African can rise to the dignity of forming a definite policy on the matter. The Australians lean to the American side. In Europe, Ananias is branded as a bad man; in America he is a funny man; in Asia, were he known, he would be canonised as the polished man; while in Africa he is nothing better nor worse than any other man—he is the mere average mortal, he drifts with the tide of events, and is not worth making an occasional fetch of. On the whole, the career of Ananias must be considered a failure. Where he is known he is not respected, and where he might be respected he is not known. In Sunday schools and in the pages of tracts he points a moral; but the position is inadequate to the desires of a true ambition, or the requirements of a discriminating philosophy. To sporting journals and to the entire American press he is invaluable, but this is unfeeling, thankless ground. He merely represents a "record," which no one is desirous to break. Not a man of those who cite him regards him with gratitude, not to speak of honest esteem.

Hymn for the Month.

MY BELOVED.

My beloved!—oh, what sweetness,
In the sense that Thou art mine!
Earthly joys may fade and perish,
But my soul cannot repine,—

My Belovéd,
This my joy is all divine.

Ah! how often earth's possession
Doth elude the eager grasp,
Or if gained,—the looked-for object
Withers in the cutting blast.

My Belovéd,
This eternally shall last.

Mine to guide me through the desert,
Mine to look to in distress,
Mine to care for, and to love me,
Mine to succour and to bless;

My Belovéd,
What a Saviour I possess!

How can sinner vile as I am,
Dare to call this loved One mine?
Hark! it was his voice first said it,
'Twas He told me, "I am thine."

My Belovéd,
Thou art mine, and I am thine!

Yes 'tis He creates desires,
He alone can gratify;
Earth may weaken expectations,
Disappoint them bitterly;—

My Belovéd,
Thou dost more than satisfy.

Oh! what feeble, cold affection!
Yet what object such as mine?
Who is worthy as my Jesus;
Wondrous, sweet, and all divine.

My Belovéd!
I am His and He is mine.

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.

March 6.

SPIRITUAL DULLNESS.

"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing."—Heb. 5: 11.



HE central thought of the epistle to the Hebrews is the High Priesthood of our Lord Jesus Christ. But the Apostle no sooner enters on it than he is checked by the painful difficulty, which the spiritual condition

of many of the Hebrews presented. They had declined in the spiritual life. The theme of Christ's priesthood was the most important he had yet touched. If adequately presented, it would go far to arrest many a wavering mind who still yearned for the aid which the old priesthood offered. But could he make the truth clear to minds that had grown dull in comprehending spiritual matters? He had many things to say of the Priest after the order of Melchisedek. It was necessary that these things should be said in order that truth might shine out full-orbed, it was necessary for their consolation amid mental perplexity; and for their invigoration in the Christian life; but he felt it was almost impossible to make them realise the glorious truth he had to unfold, seeing they had become "dull of hearing."

And it is equally necessary to-day for us faithfully to examine ourselves, that we may find out whether we are spiritually capable of receiving truth, for great truths need spiritual discernment. If we do not understand a truth, we should earnestly ask ourselves whether the failure is not due to our low attainments, and whether it should not beget "the sternest self-rebuke."

The Master has said, "Take heed how ye hear."

March 13.

DECLENSION.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5: 12.

WHEN the Apostle found that the Hebrews were not capable of receiving the high and holy truths which cluster around the High Priesthood of our Lord, he digressed into a rebuke of their feebleness and ignorance, and thus endeavoured to stir them up to a more diligent attention to the truth as unfolded by the person and work of Christ, and in consequence to higher attainments in the Divine life.

The most painful part to the Apostle was that they had become "dull of hearing" *i. e.*, of understanding, after having possessed considerable force of character. It was not simply that they were dull. Had it been a natural

defect, it would have called forth sympathy. But they *had become* dull after having shown great quickness of perception. Their minds had once been open to receive truth, and every faculty was awake to catch each impression. They were eager to know, and seemed likely to be steadfast. But gradually they fell back. Something checked them. Whatever it was, it took the heart out of their search into Divine things, they grew slack in their enthusiasm for the new faith, they lost the relish of their early appetite, and thus they lost even the perception which they once had of the glory of Christianity.

And shall we not remember that failure in fidelity begets failure in spiritual experience, and failure in spiritual experience begets failure in understanding the word of God.

March 20.

STERN BUT SAD FACTS.

"For when by reason of the time ye ought to be teachers ye have need that someone teach you."—Heb. 5: 12.

"By reason of the time" which had elapsed since they first believed in Christ, and the opportunities of instruction which they had enjoyed, they ought to have so mastered the truths which distinguish the Christian faith as to be able to teach others in an intelligent fashion. For whilst it is quite true that the Hebrews were peculiarly tried by reason of their confession of Christ; it is also true that they had been peculiarly privileged. To them the gospel was first preached. Of them the first Christian Churches were formed. Some of them had heard Christ preach. All of them had heard more or fewer of the Apostles. And their previous knowledge of the Old Testament enabled them to obtain clear views of the meaning and scope of the new dispensation.

But instead of being able to teach others, they had need that "some one teach" them "the rudiments of the Oracles of God." The irony is biting. He was ready to teach them the higher truths of the Christian faith, to lead them forward until all the Divine harmonies should strike upon their ears but they were dull, and had need not

that the Apostle should teach them, but "some one," anyone who knew Christian truth would do to go over again the very elements, so as to make them understand.

The important matter for consideration, is not how many years one has been a Christian, but how far advanced he is in spiritual understanding. Age may bring discredit.

March 27.

BABES.

"Ye * * are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe."
—Heb. 5:12-13.

ANOTHER illustration drives home the truth that the Hebrew Christians had declined in their Christian life; they were babes a second time, and again needed milk, for they were incapable of digesting "solid food" that is, of understanding the higher truths of the Christian faith.

The doctrines of the gospel must be explained and illustrated in the simplest fashion. The reasonableness of the Christian faith must be set forth in the plainest and most explicit terms. Everything must be made extremely simple. No one must speak to them as though they understood any part of Christian truth. They must be as tenderly dealt with as a babe, and truth must be iterated and reiterated as though you were teaching a child the veriest elements of knowledge. And this was what they had become, after giving abundant promise in earlier days of reaching a high standard in the Christian life.

But here we have to rub our eyes. Is this really the Apostle who speaks of first-century Christians or is it some fearless man of God rebuking the infants of to-day? For it is marvelous how many babes there are in the Christian Church, babes around whom clusters no beauty or poetry, for babes are beautiful only at the right time of life, and these are babes when they ought to be men.

What, and where, are we to-day?

In which direction are we growing, to manhood or to babyhood?

The Australian Christian Standard.

MELBOURNE, MARCH 1ST, 1887.

PUBLISHER'S NOTICES.

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, Canning 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.

THE BIBLE COLLEGE.



IN our January number we published a copy of the trust deed of the fund generously initiated some years ago by our Bro. Magary. The trustees are Bro. P. Santo, A. T. Magary and Dr. Magary; the amount held has now reached the sum of £2341. If this sum could be made available as a nucleus for the Australian Bible College, the project would start with a reasonable prospect of success. We have purposely refrained from expressing our opinion upon the conditions of this trust, in order to give the brotherhood time to get fairly acquainted with it. Up to the time of this writing, Bro. Forscutt is the only one who has written upon the subject. We expected in this issue to publish the report of the committee which has charge of this matter, but the report has not yet come to hand. As the conference time is now approaching, it is incumbent on us to discuss the situation with a view of helping on towards a satisfactory beginning! We may say at the outset that Bro. Magary and those other

brethren who united with him in setting apart the money now held in trust for a Bible College are worthy of all praise for their kindly generosity. We are also quite sure that they desire that their liberality should be put to the best possible use. Their idea seems to have gone no farther than the establishment of a local institution. It is evident, we think, to all that however good this idea might have been at the time, it is far too limited in its scope to meet the requirements of our rapidly increasing churches! The questions which call for enquiry are, Can the conditions of this trust be altered, and if so, Are those who have charge of it and the brethren who have contributed the money willing to consent to the necessary alterations? First—In reference to the location of the institution, it requires no argument to show that this should be left for the subscribers generally to decide. The sum now in hand is a noble contribution but it will go only a very small way in establishing a Bible college of the character we need. If such an institution is to be started at all, it must be upon a broad and liberal basis, or the movement is doomed to disappointment and failure! Taking this view of the matter, it will be seen that if other brethren subscribe (what must necessarily be the greater part of the money) they must have a voice in the permanent management of the institution. This point established, and the alteration of the Adelaide trust deed becomes a matter of vital and imperative necessity.

Second.—The trust deed (in section 22) disqualifies a trustee for simply non residence in South Australia. Such a provision as this is quite inadmissible in any Australian scheme. It is beyond doubt that a perfectly capable body of trustees could be selected from our South Australian brethren, but when such a provision is made imperative, and when this provision applies also to the whole committee of management, the objection is fatal when considering an Australian Bible College question.

Third.—This deed makes the committee sole controllers of the fund and absolute directors (for all time) of the College in all departments without the

slightest reference to the subscribers or to the brotherhood (individually or collectively). This is a power and a responsibility which no body of men ought to have, and which wise and thoughtful brethren would probably decline to accept.

Fourth.—Section 21 gives the committee power to fill all vacancies which may occur by death or any other cause for all time; the brethren have no voice in the appointment of this committee which is spending its money and educating its preachers. It is not needful (we are sure) for us to do more than point these things out in order to show that this deed must be laid aside and a new one prepared if the Adelaide funds are to become the nucleus of an Australian Bible College fund.

The questions—Can this deed be altered (with or without an act of parliament)? and, Are the trustees willing to take steps to have this done? are pertinent questions, and ought to be answered before any steps are taken in connection therewith. Some may think that this is unnecessary, the names of the trustees being a sufficient guarantee that the interests of the brethren will be sufficiently conserved. This may be true, if we could ensure their permanence; this we cannot do, and however careful the existing trustees might be in filling up vacancies, there is no guarantee (and there can be no guarantee under this deed) that the funds of contributors may not be applied to purposes quite foreign to what is now intended. With very little legal manipulation, the Bible College may become a completely sectarian institution and the object of its promoters entirely frustrated.

Recent American exchanges give an instance of this. A secularist who died some years ago, left a sum of money to establish a purely secular institution, to teach morality apart from the bible. An intelligent jury has decided that no system of morality can be taught apart from the bible, hence the college founded with the secularist's money has been diverted entirely from the purpose its founder intended. What has thus occurred may occur again, and the manifest defects of this deed leave an open door. We hope a

way may be made plain by means of which this deed may be altered, and these valuable donations be made available: but if this cannot be, then a fresh start must be made, and this desirable nucleus must be foregone.

THE CONFERENCES.

THE time is drawing on for holding our Annual Victorian and New South Wales Conferences. We would therefore take this opportunity of reminding brethren of the fact. The days, time of meeting, and standing orders for Victoria will be the same as in former years; with this exception, that the president's inaugural address will be a fixture. It has been arranged to have this address delivered at half-past two on Good Friday afternoon, so that all who desire to hear it may know when it is to be delivered. We hope to see good gatherings of brethren present. The year has been an eventful one; at no previous time in our history in Victoria has so much evangelistic work been done, and the reports from the field are likely to be of more than usual interest. The same may be said of N. S. Wales. Churches having any matters to bring before the Conferences should send on notice to their Conference Secretary at once, so as to have their business properly placed upon the notice paper. We hope country brethren will make a special effort to be present; arrangements are being made by the sisters in our Melbourne and suburban churches for their entertainment, and we are sure that no pains will be spared to make their visit to the city pleasant. Brethren who desire to avail themselves of our good sisters' hospitality should give immediate notice to the secretary, appointing time and place of meeting, and some token by which they may be known, only by this means can disappointment be avoided. We hope to see large gatherings, and that pleasant and profitable seasons will be spent to the honour of our Lord and Saviour and with blessing to his church.

The Sisters' Conference will be held on the Saturday afternoon following Good Friday. It is their intention to prepare dinner and tea for the delegates attending the General Conference, on Good Friday.

Editorial Notes.

Time and change are busy ever,
Man decays and ages move,
But his mercy changeth never,
God is wisdom, God is love.

Since our last issue, numerous changes have taken place, and we are reminded again "that nothing here for long can last."

BRO. MINAHAN.—One of the elders of the church at Hotham has been called suddenly away to his rest.

BRO. EDWARDS has left for America via Palestine and Great Britain.

BRO. THOS. PORTER has again taken up the "work of an evangelist" at Collingwood. The North Fitzroy chapel has been opened amidst great rejoicings and with crowded meetings. Other events have transpired of which more extended mention is made in our columns. Amidst all these changing circumstances how sweet to remember

"That his mercy changeth never."

J.E.L. received. Next month.

CONFERENCE ESSAY.—Owing to the departure of Bro. J. H. Edwards to rejoin his family in America, Bro. W. D. Little has been requested by the Conference Executive Committee to prepare the essay for the forthcoming conference; he has consented to do so, and has chosen for his subject, "Apostolic teaching and modern requirements, the church of the New Testament, the church for the times." So that this subject will now take the place of the one proposed at the last annual meeting on the Sabbath question.

BRO. W. CUST, of Murtoa, has also adopted Bro. Willder's suggestion that a number of brethren should contribute two guineas annually to the Missionary fund. This is the third brother now who has intimated his intention of falling in with the suggestion. The treasurer (Bro. Thurgood) will no doubt be pleased to hear from others to the same effect.

BRO. GORE is on his way back to Australia; many of our readers will be glad to hear this. The following letter from him is to hand, it is dated from Bloomfield, Kentucky, January 5th, 1887.—"Dear Standard,—I write you by this mail a brief note. I have now fully decided to return to Australia, and labor for the Master in that part of the world, where I have spent the best years of my life. My family and myself expect to leave San Francisco by the steamer *Maiposa*, which is advertised to leave on February 12th. This steamer is due in Sydney on March 8th. I come without engagement, and shall be free to labor wherever in any one of the colonies, in the good providence of God, I may be directed. Any communications sent

to me, care of Bro. A. B. Maston, Molesworth Street, Hotham, will reach me on my arrival in Melbourne. I am yours fraternally.

T. J. GORE.

NEWTOWN (Sydney).—We hear a good deal about the petty jealousy of sectarians in reference to our work for the Master. The following coming from a gentleman in high position as an officer in one of the churches, is both kindly and refreshing. It breathes the true spirit of the Master, who said "He that is not against us is on our side." The extract reads thus: "Your people here (Newtown) have got into their new place of worship, and with their new evangelist" (Bro. Forscutt) "seem to be carrying everything before them. They are having immersions every Sunday and the place crowded. Well, if sinners are saved and Christ's kingdom enlarged, God be praised, and though our colors differ, our Captain is the same." This is excellent, but there need be no difference even in the colors.

SANDHURST.—Another letter comes to us from a leading Baptist brother. We extract the following from it:—"I am sorry to believe that your people here are endeavouring to bend our people under the plea of unity. I think there is plenty of room for all, amongst the lost and degraded, without stooping to these practices, which do no good, and only cause heart burnings all round." We do not know what "practices" the writer refers to; if our brethren in Sandhurst are doing anything more than preaching Christ, and urging all who love Christ to "be one, even as Christ and the Father are one," well, we have no sympathy with their methods; but if the truth is doing its work, and leading our Baptist brethren to see that holding the one Lord, the one faith, and the one baptism, they are really one with us in these matters, and that there is no need for separation even in name, then we can only say, God speed the day when all who hold these things shall be one body in Christ, who died for us, and prayed that all his people should be one; to Him be the glory for ever—Amen.

BRO. EDWARDS left our shores on Friday 18th, by S.S. *Chimborazo*. He purposes (on his way home) visiting the Holy Land, and also Great Britain. All Victorian brethren will unite in wishing him a prosperous journey with the presence and blessings of the Master on his way. Bro. Edwards is a man who makes many friends and no enemies; hence during the single year he has been with us, he has endeared himself to all who have had the pleasure of knowing him. His abilities as a preacher and writer have also been highly appreciated, and his unavoidable departure is a matter of deep regret; our prayer is that

in his own country he may in the future (as in the past) be richly blessed, and be made a blessing to many. He has left his type-writer with Bro. Illingworth for sale. Any brother requiring a machine that will write splendid articles had better secure this machine.

R— writes: "Where is the new hymn book? When will it be ready for circulation? A good sister wants 10 copies—so she said last Lord's day at Lygon Street. Is it to be published or not? Please answer in next *Standard*." Brethren have a very remote idea of what is involved in getting out a new hymn book. The committee has sat (for nearly a year) every Friday evening, from 6 to 10, and have spent more time than this individually every week in their own houses. They could not be expected to do more, and to do less would have left the work in an unsatisfactory condition. The final revision is complete, and the copy is now being prepared for the printer. If the brethren will just "wait a little longer," they will be placed in possession of a book which ought to give universal satisfaction.

BRO. LEWIS writes, While referring, in reporting the death of our sister, Mary Ingram, to her letter of commendation, allow me to congratulate the brother who wrote that letter, so most refreshingly unlike those cut and dried printed forms, "letters," (?) which are becoming such a source of grief to the brethren who used so anxiously to listen and learn from the letter *how much* esteem they could give, and *how much* confidence they could place in the new comers. Can't some brother finish the matter, and give us a *form* for marriage, and a *form* for burial.]—Printed letters have advantages as well as disadvantages; if more requires to be said than what appears on the printed form, it is easy for officers to add what they wish, or to give a special letter. *Re* the funeral and burial services, Bro. Illingworth has already committed the transgression of compiling these; if it be a sin, we have no doubt that he will be willing to bear the penalty.—ED.]

BRO. BROCKWAY was in Melbourne for a few days. He addressed the church in Footscray on Lord's day morning, January 29th. He is open for engagement now. Churches requiring his service will please address him to Autumn Street, Geelong.

BRO. CAMERON has gone on a short mission to the Mornington district, partly under the auspices of the Missionary Committee.

BRO. McALLISTER, we hear, has been invited to take up the work at Berwick. It is probable that he will accept this invitation. He has been lecturing on "the Identity of Anglo-Saxon Race with the Ten Lost Tribes of Israel."

FAIRFIELD PARK (Alphington).—A new chapel was opened here on Lord's day, February 20. A fasting prayer meeting was held at 8 a.m., which was well attended. The meeting for worship was held at 11 o'clock, at which about 50 were present (including a goodly number from North Fitzroy. At three, a gospel service was held, when Bro. Illingworth preached to a full house on "The Saviour's Mission." In the evening, at seven, another gospel meeting was held, when Bro. Lewis, of Prahran, preached to a crowded meeting on "Primitive Christianity." The building is a neat little structure of wood, seating 100, and stands upon a large and valuable allotment of land, the whole cost of which has been borne by the two Bros. Edwards (members of the church at North Fitzroy, but now residing at Fairfield Park.) They propose to hand it over as a free gift to the church, which will shortly be formed there. It is a noble gift. May the Lord prosper the donors, and bless the little church, and make it a blessing in this rapidly growing suburbs. A tea and public meeting was held on Tuesday evening to celebrate the opening of the Fairfield Park chapel. There was a great crowd of visiting brethren from North Fitzroy and elsewhere. Bro. J. E. Edwards was in the chair. Addresses were delivered by Brethren Fullwood, Clapham, Spurr, Millis, Illingworth and Edwards. The North Fitzroy choir rendered selections of music in their usual excellent manner, Bro. Tinkler wielding the baton.

THE Hymn Book Committee report that they have so far progressed in their labors that they are now ready to go to press, with a selection of about 800 hymns, doxologies, and chants, which will be found to embrace all the hymns most in use in the A. C. Hymn Book and King's book, supplemented by a careful selection made from all the leading hymn books of the various denominations around us. Many very beautiful hymns hitherto practically unknown to the brethren have been adopted, and as a whole the book will be found to be much superior to any in use among the churches. In addition to the first selection published in the *Standard* of 1,300 hymns, an equal number from other sources have been considered. The committee for nearly two years have been giving four hours in each week to the consideration of the hymns submitted, and, in addition, the individual members have each week privately given more than this to the preparation of work for the consideration of the committee. Bros. Illingworth and Tinkler are now busy selecting suitable tunes for the hymns, and as soon as the final revision is completed, a list of the numbers selected from the published list, with the first lines of those added,

will be published in the *Standard*. The brethren who gave in their names as subscribers to the publication fund are requested to forward their remittances to Bro. McLellan, the conference secretary, 180 Russell Street, Melbourne, and not only those who gave their names, but others willing to become subscribers. We require altogether £200, towards which promises have been made for £120, leaving £80 more still to be subscribed for. The conference secretary will be glad to hear from brethren who are willing to subscribe towards this sum.

ARRANGEMENTS are again being made this year for the entertainment of delegates during the coming conference. The details have been left in the hands of the conference secretary. We understand that communications are being sent to all the churches in Melbourne and suburbs, requesting those members who can accommodate one or more country brethren to intimate the same to Bro. McLellan, when it can be registered. On the other hand, intending visitors to the conference at Easter are requested to inform Bro. McLellan, 180 Russell Street, of the accommodation they are likely to require, when he will endeavor to accommodate them. We hope that the brethren in town and suburbs will heartily respond to this request, so that our country brethren may feel at home when they come to town.

Thesecond annual conference of churches in New South Wales will be held in Sydney on Good Friday next, and will probably be continued for two days. The essay will be prepared and read by Bro. W. Wilson, who has agreed to take the place of Bro. M. Ker, who was to have prepared the essay, but who has unfortunately died since his appointment. We heartily wish our New South Wales brethren every success at their annual meeting, and hope to have cheering reports from them.

BRO. and Sister Floyd and family have safely arrived in Sydney. Bro. Floyd commenced his labors in the Sydney church on Lord's day, the 13th February. He will be a welcome addition to the preachers in New South Wales.

WE are pleased to hear that it is the intention of the New South Wales Missionary Committee to send Bro. Forscutt to Dubbo, a town about 300 miles from Sydney, during the month of March, and hope with God's blessing to hear of a church being organised at that place.

WE have the cheering news that Bro. Forscutt has had about 60 additions by faith and baptism since he commenced his labors in Newtown. If the brethren at Newtown progress long at this rate "The Tabernacle" will soon be too small for them.

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

CHAPTER II.—THE REIGN.

"In those days appeared John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the reign (*Basileia*) of heaven is at hand," (Matt. 3: 1-2.)

(Continued from page 36.)

14. The kingdom of the Messiah is that of David, but that of David is that of Israel, and that of Israel is God's. Jehovah was the true sovereign of ancient Israel. He took the nation to himself as his kingdom on earth. He declared they should be to him a kingdom. And when they clamoured for a human king, God still reserved to himself the right of appointment and the power of dethronement. "He gave them a king in his anger, and took him away in his wrath." David himself was consecrated expressly as the Anointed of the Lord; he was no more than "Captain of the Lord's host." Gladly did he acknowledge the kingdom to be the Lord's. Prophetically he called his son his sovereign. Here the Messiah confounded the ignorant scribes when he asked them, How did David in spirit call him Lord, saying, Jehovah said unto my Adoni, Sit thou at my right hand until I make thy foes thy footstool. They could not tell how the royal David should acknowledge his son to be his sovereign. No Jewish father would do this without good cause. The cause why David did this they knew not; they saw not the Messiah to be the true King of Israel, her supremest sovereign, her divine monarch.

15. The Davidic sovereignty being that of God explains its resumption under the Messiah by that peculiar style and title. And Christ being alike the Son of David and the Son of God, gives him right to the sovereignty under both appellations. He was born King of Israel, for he was born Son of David and Son of God. The angel of the annunciation combined these two ideas when he said to Mary, "Thou shalt bring forth a son, and shalt call his name Jesus; he shall be great and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." In his case, as in David's, it is the divine decree that

constitutes him sovereign. And it is deserving of note that in the second Psalm, in which Jehovah says, I have set my King upon Zion the hill of my holiness, and adds, I will declare the decree, that decree consists simply in saying, Thou art my Son, this day have I begotten thee. The apostle told the Jews that these words were applicable to the reception given by the Father to the Son on his ascension to the heavens. He told the house of Israel, to "know assuredly that God had made that same Jesus whom they crucified both Lord and Christ;" he told them that the words of David, in whom they gloried, were fulfilled in that Jesus whom they had despised and rejected.

16. It cannot, then, be held with any truth that the kingdom of God—the kingdom of Israel—is not yet established. If Peter spoke the truth on Pentecost, the decree of the second Psalm has taken effect in the exaltation of the Messiah, as reigning sovereign, to the right hand of the majesty in the heavens. We have heard a very childish statement to the effect that Christ is not yet seated on his own throne, but on that of his Father. True it is he makes promise, saying, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne." But this is not saying the Father's throne is not his own. Pray, what is the son but the father's heir? What is the father's that is not the son's? What is the son's that is not also the father's? What said Jesus to the disciples on this very point, "All that the Father hath is mine;" and how addressed he the Father in expectation of resuming his eternal glory, "All mine are thine, and thine are mine," (John 3: 35; 5: 20-23; 13: 5, 31, 32; 16: 13-15; 17: 5, 10.) This is a distinction without a difference; it is whimsical and fallacious. It has no support in Scripture. What a conceit it would be to say, the Church of God is not the Church of Christ; the house which the Son is over as his own is not the house of God; the throne of David is not that of his son! And this is the very plea. Jesus in being seated on the throne of God occupies that of the universe; that which is over all lordships and includes all kingdoms. Being the Father's kingdom it is the Son's by right of inheritance.

17. The good confession made by Jesus before Pontius Pilate had express reference to the kingdom, as that made before the high priest had regard to the Messiahship and sonship. The high priests interrogatory was, "I adjure thee by the living God

that thou tell us whether thou be the Christ the Son of God." The reply was, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Whereas Pilate's question was, "Art thou the king of the Jews?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king, then?" Jesus, after the oriental manner of affirmation, replied, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Since then the good confession witnessed by Jesus consisted in the declaration of his being King, even then, though his manifestation on the right hand of power was yet future, the truth manifestly is as we have submitted, namely, that the kingdom is now a present reality, though it yet awaits such a manifestation as must for ever silence all cavil as to its existence and the power of its sovereign.

18. Jesus having thus confessed himself "King of the Jews," it is proper to observe what his apostle testifies when he says, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit and not of the letter, whose praise is not of men but of God" (Rom. 2: 28, 29.) Again he says, "We (Christians) are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," (Phil. 3: 3. Thus are they not all Israel who are of Israel: the children of the flesh are not the children of God; they who are of faith are the children of Abraham. (Rom. 4: 11, 17; 9: 7, 8. Gal. 3: 6-14.) The disciples of Jesus are the Israel of God.

19. He being King of Israel, and his followers being the acknowledged Israel or people of the Most High, he is their King in particular; they are his confessed, and sworn, and loyal subjects. By them his authority is acknowledged, however much it may be denied and despised by others. Three classes of subjects, indeed, has the Messiah; *first*, those that cannot dispute his rule, comprising the realm of nature; for it is written that he makes the winds his messengers, and the lightnings his ministers (Ps. civ. 4; Heb. 1: 7.) *Second*, those who refuse allegiance to him; such characters as

those denoted in the parable who say, "We will not have this man to reign over us," but whose ultimate subjection is compelled by punishment when the King shall say, "Those, mine enemies, who would not that I should reign over them bring hither, and slay them before me," (Luke 22: 11-27.) And *third*, those who homologate his own confession, and recognising him to be the Son of God, the King of Israel, receive and obey him as such (John 1: 49.)

20. In the Church, therefore, it is that his sovereignty is acknowledged among men, that his laws rule supreme, that his kingdom is developed and manifested. The identity of the Church with the kingdom as its highest present development on earth, is apparent from many considerations, as well as from the chain of evidence now submitted. When Peter made the good confession, Jesus said to him, "On this rock I will build my church," and added, "and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This apostle, then, was to be privileged with the keys, in other words, with the opening of the kingdom; this he was to do on earth, assured of the ratification in heaven of what he did by virtue of the authority thus conferred upon him. What he did was to announce the exaltation and supremacy of the Messiah to propound the terms of salvation through his name, to open the church or kingdom to such as obeyed these terms, and to close it against all who refused them. So he did. And so were the converts to Jesus said to have been "translated from the power of darkness into the kingdom of God's dear Son." The terms which the Lord propounded to Nicodemus, as necessary to admission into the kingdom of God, are those by which the apostles admitted men into the Church. Compare John 3: 3-5 with Acts 2: 38-42.

21. Still more. The reign of grace as the divine imperality claims an implicit submission. While it appeals to the understanding of man as the faculty which God himself has implanted for the discerning of good and evil; still it does not subordinate its decisions to the determinations of human reason. On the contrary, and strong in the assurance of its demand for nothing but a "reasonable service," it requires the unreserved subjection of the whole man, body soul, and spirit. It accepts not an unwilling, unintelligent obedience; but being itself "the wisdom of God," imperatively calls for the dethronement of

the wisdom of man, under the supremacy of which "the world by wisdom knew not God." It is no justification to the disobedient that he can say, "I do not see the utility of this injunction." It supplies evidence of the propriety of every law, and, if in nothing else, at least in this, that each is the command of God. This is enough to the creature. Faith asks no more. Therefore, thus wrote the apostle: "The weapons of our warfare are not carnal but mighty for God to the pulling down of strong holds; casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience to Christ." The obedience to the Messiah—the obedience to the faith—that express and unqualified obedience which Christ by the gospel demands of all who would have its benefactions, was that which the apostolic weapons were and are capable of effecting for God.

22. Christianity is not a democracy. Essentially a religion for the people, it is theocratic, in order to their liberation and enfranchisement. All human systems of religion ever have been, and ever must be, burdensome and enslaving. They place the people under the dominion of men. Be the dominant power the few or the many, in either case slaves of men are the votaries of every man-made system. No conception of religious or ecclesiastical rule but the one divine one, the kingdom or reign of God, ever can give man his needed liberty, and God his rightful honor. All the errors of the apostasy are traceable to the non-recognition of this cardinal conception. All the sufferings, heresies, persecutions, martyrdoms inflicted and endured in that most anomalous of all anomalies, better called Babeldom than Christendom, are referable to the fact that it has recognised lords many and gods many. No system or party which tolerates human legislation in religion can say with the apostles, "With us there is one God, the Father, and one Lord, Jesus the Christ." With prescient eye the Messiah saw the danger to which his followers were exposed, and apt and timely warning gave them when he said, "Be not ye called Rabbi (doctor), for one is your leader (*Rathegentes*) the Messiah, and all ye are, brethren and call none your father upon the earth, for one is your Father, who is in heaven; neither be ye called masters (leaders), for one is your master (leader), the Messiah; but he that is greatest among you shall be your servant, and whosoever will exalt himself shall be abased, and he that will humble himself shall be exalted"

(Matt. 23 : 8-12.) To like effect wrote the apostle, when he said, "Be not ye the servants of men." "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is equally a violation of the authority and teaching of the Messiah, and recusancy from the allegiance due to him, for any one confessing his name to assume or allow dictatorship in the things of the kingdom of God. He who so acts is either a usurper or a slave.

23. Necessarily right as God and all his requirements must ever be, the sceptre of the Anointed is announced a "sceptre of righteousness," and the kingdom is said to consist in "righteousness, and peace, and joy in the Holy Spirit," inasmuch that it is added, "for he that in these things serveth Christ is acceptable to God, and approved of men." The approval of men and acceptability to God may alone be had in this *servicing of Christ*. We say *this service*, because the apostle says, He that in *these things* serves him is thus accepted and approved. The service of Christ is the only obedience required, but his service consists in certain things, simply and alone in those which he has commanded. Many attempt to serve him by doing what he has nowhere enjoined; but what master or sovereign could regard such service? Certain it is the Messiah did not approve it. "Why," said he to such professors, "do you call me Lord, Lord, and do not things which *I bid you*." His primary injunction, therefore, was to "seek first the kingdom of God, and his righteousness manifestly is that right-doing of which God is the author, by the example and prescription of his Son. Paul describes it as that which is through the faith of Christ, the righteousness which is of God by *the faith (te pister)*, Phil. 3 : 9. Conjoined with this righteousness are peace and joy. Not apart from it; not in disobedience, is either peace or joy in the Holy Spirit to be found. "If ye know these things, happy are you *if ye do them*." A righteous, peaceful, joyous, holy, spiritual service is that of Christ. He whose service is not of this combined character is not the servant of the Messiah.

24. The christian service, then, is emphatically a royal one. Christians are said to constitute a royal priesthood; Jesus is said to have made them kings and priests unto God. It is the royal and divine service, it is royally divine, and divinely royal. It is the highest and best in the universe. It is the service of the great King, faithfulness in which shall be rewarded with a crown of righteousness, a crown

of life, a crown of glory. It is a service in which every faithful subject shall wear an eternal diadem. To the standard of the Messiah, ye aspirants to glory! Rally there, one and all of you!

Poetry.

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

BEYOND THE HILLS.

BY ISRAEL HOTCHKISS.

What's beyond the distant hill tops,
Stretching westward, far away—
Bathed in golden mists at sunset,
Purple haze throughout the day?
What's beyond those mystic summits,
And that faint horizon rim?
Is there some "Fair Land of Promise"
Just beyond the hill-tops dim?
O my Guardian Angel, tell me,
If I climb the distant hills,
Shall I find what most I long for,
What my wildest dream fulfils?
In the valley, all about me,
Fields are full of ripening grain;
But I long to mount the hill-tops—
Unto greater heights attain.
O my faithful Guardian Angel,
Why such grave, reproachful eyes?
I must climb those purple hill-tops :
See the star of Fame arise.
I must go, and win, and conquer,
I must wear a laurel crown—
And the world shall bow before me,
And shall give me great renown.
But my faithful Guardian Angel
Whispers softly : "Turn thine eyes
From those distant, purple hill-tops,
And those glowing, western skies.
"Look around thee, in the valley,
At the work there is to do—
For the fields are white with harvest
And the laborers are few.
"You will faint upon the mountains
And your bread will turn to stone.
Lo, a blackened cloud will lower,
Where the star above once shone
"Dare it not—the smile illusive,
Is too oft a hidden frown;
You will shrink and pale and shudder
At the sharp thorns in your crown.
Do not slight the wayside flowers
And the blessings near at hand,
Patient working, patient waiting,
Leads unto the 'Promised Land.' "

THE GREAT HEREAFTER

BY JULES CARTER ALDRICH.

Will the wrongs of life be righted,
Fruited there the hopes here blighted,
In the great hereafter?
Will the darkened lives be lighted
And dissevered souls united
In the great hereafter?

Will this weary, wild commotion
Sink to rest, and sweet emotion
Calm all strife hereafter?
Will love's slighted, fond devotion
Reach beyond life's tossing ocean,
To the great hereafter?

Will the vows here lightly broken
With repentant tears be spoken
In the great hereafter?
The wounded ones accept the token
Of the heart's remorse unspoken
In the great hereafter?

Gladly from its idols turning,
Will the soul forget its yearning
In the great hereafter?
Thro' a quickened sense discerning
That the labors we've been spurning
Keep love's holy incense burning
In the great hereafter?

Shall we find that hopes deceiving
Helped us on to grand achieving
In the great hereafter?
And be blest with glad receiving
What is now but faith believing
In the great hereafter?

Will the soul that's drunk the vial
Of a bitter self-denial
Feel the loss hereafter?
Or, through sacrifice and trial,
Will it triumph o'er Belial,
In the great hereafter?

Will the bands by dogmas riven,
Scathed and scarred by anger riven.
Make a peaceful, joyous Heaven
In the great hereafter?
For the good for which they've striven
Will their errors be forgiven
In the great hereafter?

There, with pomp, his work resuming,
Will the bigot, still presuming
God's prerogative assuming
In the great hereafter,
Sit a judge, his brother dooming,
And with creed-lit torch reluming,
Fires of torture, "unconsuming,"
Through the great hereafter?

Will the wrong, the right assailing,
Wring from suffering helpless wailing
In the great hereafter?
Conquered Good, with banners trailing,
Seeking streams for Hope's regaling,
Be mirage-lured, till faint and failing,
Faith becomes a phantom, sailing
Through the great hereafter?

Or, shall our spirit eyes beholding
God's mysterious plans unfolding
In the great hereafter?
See His strength the Right upholding
And His love the weak enfolding
In the great hereafter?

Struggling here with opposition
Gives, perchance, the strong volition
Some may need for angel mission
In the great hereafter?
And the ills of life's condition
To the tried may bring fruition
Of a joyous sweet elysian
In the great hereafter.

What has seemed Fate's unfair dealing
May unveil a joy revealing
In the great hereafter.
That why unheard the heart's appealing
Made in agony of feeling,
'Mong its broken idols kneeling,
God, a higher destiny was sealing
For the great hereafter.

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.]

"ORTHODOXY IN THE CIVIL COURTS."



HIS book has been read by me with considerable interest, and not a little disappointment. Had it been circulated amongst these colonies, and allowed to stand or fall upon its merits, it would have been unnecessary to take any notice of it; but bearing, as it does, the unqualified endorsement of so many of our leading brethren, and conveying, as it does, teaching which is diametrically opposed to one of the most prominent features of our plea, I am constrained to enter my earnest protest, and affirm that the book does *not* convey our plea, and is *not* a proper exponent of scriptural teaching. However disagreeable this self-imposed task may be, I trust that I may never shirk any duty because of the unpleasantness that is attached to it.

As for the general merits of the work, while not by any means of a high order, they are perhaps as high as we might be warranted to expect, considering the circumstances under which the questions were asked and answered.

It is well edited. Bro. Edwards seems to have made good use of the materials at his disposal; and shown that in the matter of book-making he is no novice. Our esteemed Bro. Maston, too, deserves the best thanks of the brotherhood (especially in the form of gold or notes) for the zeal he displays as a publisher of the literature of our brethren. Although I much fear, when this book becomes better known, the general verdict will be that this time he has been somewhat unhappy in his choice. I would humbly suggest that next time he publishes we will be treated to one of old Benjamin Franklin's best sermons from the "Gospel Preacher," at, say, 2d. or 3d. per copy.

But while the questioning and cross-questioning of the witness will be found, by those not directly interested, a somewhat tedious business, and, on the whole, a trifle monotonous, and scarcely calculated to throw much light on our position; the closing

speech of Council for the plaintiff, W. D. Owen (a speech by the by that, for some reason or other, was not delivered) is good, and will well repay re-perusal.

The question to be decided was "the orthodoxy or non-orthodoxy of the Christian Church," and as "the jury" decided this rather weighty question in the affirmative, we are happy to learn that *it is orthodox*. This is, so far, very satisfactory, certainly; and if part of the evidence on which the decision was arrived at appear somewhat *unorthodox*, we can calm our minds with the reflection that this "jury" did not adjudicate for the whole of the church militant, but for the "Christian Church" of the state of Indiana. And if no other good has accrued from the decision, said "Christian Church" has had "Salim Chapel in the Haw Patch" thrown open to its "Ministers." Of course, when we remember that "orthodoxy" according to the lights of an Indiana jury, and that according to the word of God, are not *necessarily* one and the same thing, the matter assumes not quite so serious a complexion, and, if we do not much mistake, the brotherhood in Australia will vote them, in this instance, *two* things.

Here is a sample of the evidence on which this orthodoxy question was settled. On page 147, and during Mr. Carpenter's examination, the following queries were asked and answered.

Q.—You may state, sir, whether or not, when you have been present at the worship of any other church, say for instance the Methodist Episcopal, you have been invited to commune with them?

A.—Yes, sir, I have been invited to commune with them, and have frequently done so.

Q.—I will now ask you, do you invite the members of the Presbyterian, Methodist, Baptists, and other churches to commune with you?

A.—Well, sir, the close communion Baptists do not commune with any one except those of their own faith and order.

Q.—Oh! well, I mean churches liberal in their communion and claiming to be orthodox?

A.—Well, sir, we say that the table is the Lord's, and that all who are the children of the Lord have a right to a place at that table; and as the scriptures enjoin each one to examine himself and so eat, we invite all who can honestly pass this self-examination to commune with us and celebrate with us the great event that brought redemption to the world; and thousands of all these denominations have thus

communed with us, and brought to themselves spiritual good.

Q.—Have you ever known any of the members of the Christian Church to be refused the communion of any of these churches, except by the close communion Baptists?

A.—No, sir; but, on the other hand, they invite us.

And this is the sort of thing we send forth to the world bearing the endorsement of approval of many of our staunchest brethren, and labelled "orthodox!!! Truly those who are acquainted with our plea for the last 30 years will now conclude that we have

"Cast to the winds all regard for what's lawful,

And gone in for something promiscuously awful."

For if there be one thing more than another that distinguishes us in these colonies, in our struggle to replace instead of sectarian errors and abuses, "the ancient order of things," it is that *only* obedient, or, in other words, immersed believers should sit down at the table of the Christ. But now all this is to be changed on the decision of an Indiana jury, and immersed, sprinkled, and unsprinkled alike are to be invited to partake if, forsooth, they can *honestly* pass a self-examination!!

The evil of the foregoing extract lies covered up in the word "honestly." If a man can *honestly* pass this self-examination, says the "liberal communion" christian, the church has no power to prevent him partaking. Well, if *honesty* be a sufficient passport to the Lord's table, it is surely an equally good passport to membership in the church, because if he partakes *once* he may *six* times, and if six then *sixty* times, and so on. And this being so, it is simply a delusion that "except a man be born of water and the spirit he cannot enter into the kingdom of God." And now all that is needed is for a man to *honestly* say to himself, "It might *once* have been the case that people needed to 'believe and be baptised to be saved,' and I dare say it was, but its not so now, for I have been saved without it, and my father and mother who went to heaven, *they* were saved without it, and there's major Barker and happy Dinah, and a host of Salvation Army soldiers, they have been baptised with the Holy Ghost and with fire, so *they* have been saved without it, and this shows that its not necessary now."

This, in fact, is how many *do* argue, but the question is, Does this man's honesty alter the emphatic declaration of our Saviour? If so, then the "honesty" of the infidel, who does not believe in the Christship of Jesus, is an equally good plea. Moreover, Saul

of Tarsus who, in persecuting the Christians, "honestly" thought he was doing God service, was as much right when he "gave his voice against them and compelled them to blaspheme," as when he "preached the faith of which he once made havoc."

Should it be replied that had Saul of Tarsus not read the Scriptures through the spectacles of intense prejudice and party feeling, he would have seen that Jesus was Christ; I at once rejoin that "intense prejudice and party feeling more than anything else must account for the various interpretations put upon our Lord's conditions of salvation. Those who argue otherwise seriously impeach either the wisdom or the goodness of Christ. For, when Jesus prayed that his people might be one He evidently *wished* them to be so. Now, if He *would* have given the conditions of pardon, so that all could understand and obey them, but *could not*, then his wisdom is impeached; whereas if, being divine, He *could* have given such conditions but *would not*, then a serious charge is laid against his goodness. Here is a dilemma, on which horn will the "honesty" school prefer to be impaled.

In justification of "Presbyterians, Methodists," etc., sitting at the table of the Lord, Mr. Carpenter "says the Scriptures enjoin each man to examine himself and so eat." Do they? Where? What part of the New Testament contains any injunction to an unimmersed believer to "examine himself?" We find such words in 1st Corinthians 11:28; and while most of us think they were written to and about Christians, the liberal communionist says "no." Here is the interpretation a leader amongst them gave to me by letter. "'Let' (that is, you the church at Corinth, allow) 'a man.' What man? Here we have the church, the permitting party, on one side, and 'a man,' the permitted party, on the other. Is the party permitting and the party permitted the same? I say no."

Most of your readers will indulge in a smile as they read this innocent comment, and some incorrigible sceptics may even feel disposed to doubt its genuineness. It contains at least three radical errors.

1. It assumes that the examination enjoined referred to the primary conditions of pardon. Now so far from this being true, the facts are briefly that the Corinthians had allowed some terrible abuses to creep in amongst them, and some were "hungry," and others "drunken," and the self-examination was enjoined simply that they might, in future, abstain from such disgraceful exhibitions, and, in

the supper, "discern the Lord's body." (See verse 29). Nothing was further from the apostle's mind—or, at least, nothing was further from his argument—than the idea of baptism.

2. It affirms that "the permitting party" and "permitted party" are different. This matter is, happily, placed beyond dispute, by a reference to another verse in the same chapter. The 33rd reads "Wherefore, *my brethren*, when ye come together to eat, wait one for another." And the 34th gives—"If *any man* is hungry, let him eat at home." Surely in this case the "any man" of the 34th, means any one of the "brethren" mentioned in the 33rd? Therefore the "permitting party" and the "permitted party" are *really* one and the same. But—

3. In giving "allow" as the meaning of the word "Let." While Paul very frequently makes use of this word in this letter, he rarely, *if ever*, uses it in the sense of to "allow." Here are a few examples—"but *let* each man take heed how he buildeth thereon." "Let no man deceive himself." "If any man thinketh that he is wise . . . let him become a fool, that he may become wise." "Wherefore *let* no one glory in men." "Let a man so account of us, as of ministers of Christ." The word "should" is better, and will exactly convey the apostle's meaning. "But each man *should* take heed how he buildeth thereon." "Wherefore no one *should* glory in men." Now in the 34th verse of our chapter—"If any man is hungry *he should* eat at home." And in the disputed text—"But a man *should* examine (prove) himself and so *let* him eat."

Now we can return for a little to the book. It must be remembered that the *real* point at issue in this trial was whether or no the "Christian Church" be *as orthodox* as the other churches around her. This they have decided in the affirmative by the verdict of an intelligent jury; and while we can scarcely appreciate the honor the decision is supposed to confer, we nevertheless offer our congratulations on the purely scriptural basis which enjoins us to "rejoice with them that do rejoice."

The "personel" of the jury is a deeply interesting matter, inasmuch as it is the key to the whole concern, and what to the Bible student might otherwise seem dark and inexplicable, becomes, in view of this, clear as noonday. We read on page 34 that "in sentiment some were Methodists, others were Baptists, others were Universalists, and others were of no religious predilection." It would be interesting to know what this latter means. Is it that they did not believe

in either God or Devil? or that they were of the peculiarly accommodating turn of mind which could trim the sails to the popular breeze, and become Methodist, Mormon or Mahomedan to suit the peculiar circumstances by which, for the time, they happened to be surrounded. We are further informed that "they all went into the jury-box with the crude and mistaken notions of the church and its teaching, the orthodoxy of which they were to pass upon." We believe that. And, further, that when they *left* the box the mist was still there. Now, we can easily understand the Methodists being won over by Mr. Carpenter's great liberality of soul when that gentleman could fraternise with them to the extent of communing frequently, and thereby showing that "there is no difference." But how the Baptists, who, on Mr. Carpenter's evidence, do not allow any but immersed believers to commune, could, consistently, vote a church "orthodox" which allow Presbyterians, Methodists, etc., to partake, is something that calls loudly for explanation. And again, do not the Universalists believe that Jesus was only a man, if so, how could they consistently vote a church orthodox which plainly teaches His divinity. But we refrain. The difficulties thicken as we advance, and there being no probability of understanding such mysteries, we must just leave them. We trust, however, that we shall ever feel sufficiently grateful to this Indiana jury for having decided that said "Christian Church denomination and the ministers thereof are orthodox"

CHARLES WATT.

EVANGELISING.

Bro. Metzenthin has a few things to say in last month's *Standard* on the above subject, to which I would like a few words of reply. Bro. Metzenthin wades into the large churches for getting an evangelist and *keeping* him, only allowing him to go out "for two or three weeks" at a time. Allow me to throw out a practical hint just here; let the "weaker churches," ask for the services of the evangelist, offering at the same time to support him during his stay amongst them, and they will seldom if ever be refused. The members of the larger churches ask, and reasonably too, why the smaller churches, which have but few calls on their liberality the year round, should not help to support the preacher while preaching in their neighbourhood? They ought to do it and will be held responsible before God if they don't do it. Again; as a rule when there is a church sufficiently large to

support a man in preaching the gospel there is plenty of work for him to do the year round. Yet again; let the smaller churches combine to support a man in the field, dividing his time between the several communities. Or better, still let these churches support heartily the co-operations of churches now in existence in all the colonies. If this system don't meet the difficulty nothing will. Bro. Metzenthin tells us that they are "not sufficiently thorough." Why? *Simply for the lack of co-operation.* The way to make them "thorough" is to send in your contributions, *becoming big ones*, regularly to the treasurer of your respective committees. As Bro. Metzenthin tells us, all we need to do is to carry this co-operation into effect. We have the machinery now, give us the motive power, and it will go. I will leave the reader to guess what that is. If he decides that he has any of this power laying loose around he had better put it to work.

Bro. Metzenthin says—"If this co-operation were carried into effect, no evangelist would need to be concerned as to fields of labor, for his engagement would be permanent, so long as he did his work faithfully; neither would he need to ask "What shall I eat? What shall I drink? and where-with shall I be clothed? for all these things would be forthcoming."

I don't know of any good workman now who is "concerned as to his field of labor," but it is my candid conviction that if they had to depend on every Tom, Dick and Harry for support they would find themselves on short commons sometimes. Bro Metzenthin uses an illustration like this:—"Let us suppose that there is a company formed, wishing to grow grain, they make an application for laborers to till the land and sow the seed, but lo the laborers ask for higher wages than the company could possibly raise, what would be the result? Simply this, that none would be employed."

And I might add the company would smash up. But now suppose that a lot of these workmen have families to support and this company is offering them wages at which they cannot live. Then what? I know some of our preachers who are fortunate enough to have wives, some in fact have children, in a few cases I have known them to have a *lot of children*. Well these children eat bread and butter, wear boots and clothes like other folks. And strange to relate the baker expects to get his money from the preacher just the same as from other people. And stranger still I have been a preacher for thirteen years now, and I have

actually paid for every pair of boots I have worn in all that time. Well now if this company, composed of the sons and daughters of the living God, can't supply a man with money to meet all these demands, he will have to do something else. But Bro. Metzenthin continues touching this "tender subject" of the evangelist's pay by saying:—

"Now, it has been stated in our periodicals, that, churches are paying to some of the preachers, over six pounds per week! Now how it is possible that any man professing to be a follower of Jesus, and at the same time accept such salaries (especially while so many laborers are still required), is a problem to both myself and a number of the brethren."

How Bro. Metzenthin can go on making boots, charging a fair price, making a little profit on each pair sent out, thereby adding week by week a small amount to his bank account, in the mean time improving his home, planting fruit trees and in a general way getting ready for old age, is a problem which *might* puzzle me and many others, but strange to say it don't do any thing of the kind. Its the most natural thing in the world, its the proper and scriptural thing for our brother to do. And in asking the evangelists to work for an amount that will furnish them with a mere living, he is asking them to do what he is not doing himself. It is all very nice for brethren to talk of just how much the preacher should have, adjusting the affairs of his household to a nicety according to the number of children he may be fortunate in having, while they are going on getting a comfortable home about them. Preachers, like other folks get old sometimes and they ought to be given a chance to save a little something for the winter of old age or the days of adversity and misfortune. In the last paragraph of his letter, Bro. Metzenthin speaks as though he had given us something to take the place of the "present system," and asks us to adopt the same. But really I have failed to discover in his article anything in the way of a new or untried plan. In conclusion I shall make a statement which may seem strange to some. I don't believe that the New Testament contains any plan or system of evangelising. The Lord Jesus said: "Go into all the world," etc. He told them *what* to do, but left the *how* entirely with themselves. And I have sought diligently among the writings and practices of the apostles for some "plan," but so far I have failed to find it. I think I can see in this divine wisdom: the gospel is suited for every clime and all nations, but the way of

preaching it differs in every country of the world. A. B. MASTON.

Hotham, 9th February, 1887.

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

In an editorial note in your last number, under the heading of "The Yankee Republic," you protest against a collection made at the close of a lecture being devoted to Sunday School work, and you state that a great principle (*viz.*, taking money from the world for the support of the truth) is violated; in other words, a collection taken up for school purposes is as bad as such a collection being taken up on behalf of church work.

Now, I fail to see that the cases are at all parallel, the money not being spent in preaching the gospel, but in making the school attractive and interesting.

I would ask how much money would be wanted if prizes, picnics, libraries, etc., were dispensed with? I see no reason then why we should not devote the proceeds of a lecture or a collection from the children to Sunday School work.

On the contrary, I think that if we are right in making the schools attractive, we are justified in accepting help from the above sources.

And with reference to the children, we contend that we would fail in our duty if we did not urge them to practice the grace of giving. If we teach the children to give when young, we are laying the foundation of a liberal church of the future. We hope, then, that the brethren engaged in Sunday School work will see the distinction, and sanction a practice which will help them in the work.

C.A.R.

[We are very sorry our good brother cannot see "that a great principle is being violated by taking money from unbelievers for Sunday School work," but that is not our fault. The principle *is* being violated all the same, whether he sees it or not; and we hope our teachers will not be influenced by our brother's failure to see it. Sunday school work is church work, and it is just as lawful to take money to repair the chapel, or "make it attractive," as for making the Sunday School attractive. Regarding the children, if it is right to educate them to give before they believe, it is right to educate them to break bread before they believe, both are parts of the one thing "koinonia." It won't do, brother! it won't do!]

Gleanings.

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

THE power of choosing right or wrong makes a man a moral agent; his actually choosing wrong makes him a sinner.—LYMAN BEECHER.

I HAVE found nothing which requires more courage and independence than to rise a little decidedly above the par of the religious world around me.—DR. JAMES W. ALEXANDER.

EVERY great man is always being helped by everybody, for his gift is to get good out of all things and all persons.—RUSKIN.

WE are apt to mistake our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; but when we come to act, we cannot bear a provoking word.—HANNAH MOORE.

TO TRUST God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies the wisdom of a Christian's grace.

THE truth can not be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—Wm. MCKINLEY.

WE may well be suspicious of that course of action of which we have to persuade ourselves that it is right. Why, pray, would you fain be convinced that it is right? What object have you in view? Consult that, if you would see clearly whether the thing you propose to do is right.—*Morning Star*.

GOD is often rejected, not by our saying even to ourselves that we will not have him to reign over us, but by the heartless way of our professed reception of him. We make him "a wayfaring man" when we profess to receive him in the evening and let him go with the morning light.

IN a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley-loaves and the woman who made them. Little did she think, as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer*.

OF all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to him.—ELIZABETH PRENTISS.

THERE are some great troubles that only time can heal, and perhaps some that can never be healed at all, but all can be helped by the great panacea—work. When grief sits down and folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

BUT ONE JOURNEY.—Horatio Seymour says:—When I was a young man there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommon upright in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure—or, rather, more than would be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it; he told him he gave too much, and said it was to his disadvantage. Now, mark the answer of this excellent man: "God has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes." The old farmer's mistakes were of the sort he did not want to rectify.

THE reflections of a day well spent furnish us with joys more pleasing than ten thousand triumphs.—THOS. A-KEMPIS.

HE that waits for repentance waits for that which cannot be as long as it is waited for. It is absurd for a man to wait for that which he himself has to do.—NEVINS.

WHEN the most insignificant person tells us we are in error, we should listen and examine ourselves and see if it is so. To believe it possible we may be in error is the first step toward getting out of it.—T. FOSTER.

BY taking revenge a man is but even with his enemy, but in passing over it he is superior.—BACON.

HE that will give himself to all manner of ways to get money may be rich; so he that lets by all he knows or thinks may by chance be satirically witty. Honesty sometimes keeps a man from growing rich, and civility from being witty.—SELDEN.

NONE are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift does money, for the purpose of circulation.—COLTON.

TO rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.—EDWARDS.

TEMPERANCE puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the bairns, vigor in the body, intelligence in the brain and spirit in the whole constitution.—FRANKLIN.

USUALLY the eyes of the Christian should be directed forward; it is foolish to try to live on past experience; it is a very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—SPURGEON

Work every hour, paid or unpaid; see only that thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the sense, as well as to the thought. No matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—R. W. EMERSON.

THE value of our blessings is sometimes best indicated by imagining what would be our condition without them.

MANY are marked for ruin that are not yet ripe for it.

PRAYER is the slender nerve that moves Omnipotence.

SAY not, because thou canst not do everything, "I will do nothing."—JEWISH SAYING.

NOTHING but infinite pity is sufficient for the infinite pathos of human life.—JOHN INGLESANT.

LUTHER was wont to say, "Three things make good ministers: temptation, affliction, supplication."

THERE is small chance of truth at the goal where there is not a childlike humility at the starting-post.—COLERIDGE.

KNOW that ye are as near heaven as ye are far from yourself and far from the love of a bewitching world.—S. RUTHERFORD.

IF infidelity succeeds in teaching a man that he will die like a beast, it will at the same time succeed in teaching him how to live like one.

THE best advertisement of a work-shop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—T. L. CUYLER.

ONE earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—VAUGHAN.

PRAYER is the key of the evening and the bolt of the morning.

IF you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—CHARLES KINGSLEY.

ONE never knows a man till he has refused him something, and studied the effects of his refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against Christ.—O. P. GIFFORD.

OUT of a heart ploughed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There blooms in them Sympathy and Charity for other erring mortals; and Patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender Gratitude for earthly and heavenly blessings felt to be free gifts of Divine love.—FRANCIS POWER COBBE.

NEVER let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?"

CHURCHES OF CHRIST IN AUSTRALASIAN COLONIES.

THE following list of churches will no doubt be interesting to all, and helpful to any who may be travelling, as well as useful to church secretaries desiring to communicate with each other. It may be incorrect in some particulars, any corrections sent to

M. McLellan, 180 Russell Street, Melbourne, will be duly notified in future issues of the "Standard."

As this list will not be published for some time again, secretaries and others interested will please keep this for reference.

VICTORIA.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS
Ararat ...		Geo. Goudy, Ararat
Bairnsdale ...	Oddfellow's Hall	C. H. Cooper, Bairnsdale
Ballarat East ...	Chapel, Dana-st.	E. Smith, 19 Corbett-street
Ballarat West ...	Chapel, Dawson-st.	C. Morris, 37 Urquhart-st.
Bet Bet ...		W. Sewell, jun., Bet Bet.
Belfast ...	Chapel	John Gray, Belfast
Berwick ...	Chapel	Ernest Hillbrich, Berwick
Brighton North ...	Chapel, Bay-street	J. Carr, Bay-st., N. Bright'n
Bulleen ...	Chapel, Doncaster	C. Phillips, Doncaster
Broadmeadows ...	Chapel	F. Kingshott, Broadm'dows
Beechworth ...	Chapel	J. Ingram
Buninyong ...	Chapel	G. Scourrah, Buninyong
Brunswick ...	Mechanics' Institute	S. Smedley, Albert-st., E. B.
Bunyip ...		H. Hilliar, Mt. View, Bunyip
Carlton ...	Chapel, Lygon-st.	D. M. Wilson, (Wilson, Corben & Co.), Lonsdale-st. Melbourne.
Collingwood ...	Chap'l, Langridge-st	J. Edwards, 97 Sackville-st.
Cheltenham ...	Chapel	W. Meeres, Cheltenham
Castlemaine District ...	{ Chapel, C'stlem'ne Rechabite Hall, Barker's Creek House, Walmer }	{ Henry Leversha, Willow Farm, Chinaman's Creek }
Croydon ...	Chapel	Jas. Leach, Lilydale
Drummond ...	Chapel	T. Rouse, Drummond
Dunolly ...	Chapel	John Beasey, Dunolly
Elphinstone ...	Chapel	W. Smith, Elphinstone
Euroa ...	Private House	R. Leyland, Euroa
Fitzroy North ...	Chapel	W. Forbes, 67 Brunswick-st
Footscray ...	Chapel, Paisley-st.	E. R. Warne, Barkly-st.
Fernihurst ...		W. Patterson, Fernihurst
Gembrook ...	Chapel	W. Smethurst, Maclesfield
Geelong ...	Chapel, Hope-st.	H. Christopher, Clarence-st
Hotham ...	Chap'l, Chetwynd-st	
Hawthorn ...	Chap'l, Glenferrie-R	W. Bardwell, Peel-st., Kew
Horsham ...		
Kensington ...	Roy'l Hall Newm'ket	F. Tilley, McCracken-st.
Lancefield ...	Chapel	W. Meyer, Lancefield
Laen ...		G. W. Smith, Laen
Melbourne ...	Chapel, Swanston-st	R. Lyall, Queensberry-st. North Melbourne.
Melbourne Sth. ...	Chapel, Dorcas-st. w	T. Smith, 154 Clarendon-st.
Maryborough ...	Chapel	W. E. Symonds, Maryboro'
Mount Clear ...	Chapel	W. M. Hutchinson, Mt. Clear
Murtoa ...	Chapel	W. W. Tomlinson, Murtoa
Maldon ...		E. Hunt, Maldon
Miepool ...		
Mornington ...		J. Flood, Oatlands Farm
Newstead ...	Mechanics' Institute	J. Scambler, Joyce's Creek
Prahan ...	Chapel, High-st.	J. Semken, 13 Macquarie-st
Pakenham ...	Chapel	G. Ritchie, Pakenham
Polkemmett ...		G. Putland, sen., Polkem't
Richmond ...	Foresters' Hall, Swan-street	F. Johnson, Brook-street
St. Kilda ...	Chap'l, Packington-s	J. Hartley, Woodstock-st., Balaclava
Separation ...	Chapel	Jas. Hunter, Woollert
Sandhurst ...	Temperance Hall, View Point	G. Hinton, Barnard-st. W., Sandhurst
Shepparton ...	Chapel	J. Furphy, blacksmith
S. le & Briagolong ...	Chapel, York-st.	J. Shankly, jun., York-st.
St. Germain's ...	Private House	G. H. Bishop, St. Germain's
Stawell ...	Private House	C. Shireff, jun., Stawell
Taradale ...	Oddfellow's Hall	H. Hughes, Taradale
Toolamba ...	Private House	— Anderson, Mona Vale
Warrnambool ...	Chapel, Spence-st.	J. Thomson, Lava-street
Warragul ...		R. W. Judd, Warragul
Wedderburn ...	Chapel, Main-street	R. Twiddy, Wedderburn
Wychetella ...		
Wandin Yallock ...	Private House	G. Overton, Wand. Yallock
Wonwondah ...		G. E. Jones, Wonwondah
Williamstown ...		J. Wiseman, Victoria-st.

NEW ZEALAND.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS.
Auckland ...	Chapel, Cook-street	R. Downey, Arch Hill
Auckland ...	Chapel, NewNorth-r	W. Runciman, Grafton-rd.
Auckland ...	Public School	R. Downey, Arch Hill
Avondale ...	Public Hall	J. L. Scott, Avondale
Christchurch ...	Chapel, Durham-st.	T. Manifold, Ferry-road
Dunedin ...	"The Tabernacle"	W. C. McNea, Princess-st.
Greymouth ...	Private House	Benj. Dixon, Greymouth
Hampden ...	Chapel	J. D. Familton, Hampden
Hoteo North ...	Chapel	W. G. Oldfield, Hoteo North
Invercargill ...	Private House	Wm. Sims, Eye-street
Kaitangata ...	Hall	
Mataura ...	Chapel	Wm. Pryde, Mataura
Margatavoto ...	Private House	
Nth. Albertland ...	Public Hall	E. Browne, Wellsford
Nelson ...	Chapel	R. Allan, Nelson
Oxford ...	Oddfellow's Hall	M. N. Cederman, Oxford
Oamaru ...	Drill Shed	W. Booth, Eden-street
Port Albert ...	Chapel	E. Browne, Wellsford
Papakura ...	Chapel	C. Cooper
Ross ...	Private House	J. P. Muir, Ross
Spring Grove ...	Chapel	J. Griffiths, Spring Grove
Thames ...	Temperance Hall	L. J. Bagnell, Sanders-st.
Taylorville ...	Private House	B. Hay, Wallsend, near Brunnerton
Wellington ...	Chapel	G. Gray, Webb-street
Wanganui ...	Chapel	H. Herringshaw, Wanganui
Winton ...	Chapel	J. E. Black, Winton
Wellsford ...	Schoolroom	Jas. Watson, Wellsford
Warkworth ...	Private House	Jas. Harrison, Warkworth

SOUTH AUSTRALIA.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS.
Adelaide ...	Chapel, Grote-st.	D. Gall, North Adelaide
Adelaide North ...	Chapel, Kermode-st.	W. S. Lyle, Bank of Adelaide
Alma ...	Chapel	R. Harkness, Owen
Balaklava ...	Chapel	W. J. Verco, Balaklava
Baroota ...		D. Beyer, jun., Baroota
Cameron ...		J. G. Cosh, Nantawarra
Dalkey ...	Chapel	D. Finlayson, Owen
Fulham ...		G. Noble, Fulham
Hall ...		Wm. Smith, Balaklava
Hindmarsh ...	Chapel	G. H. Ridleyton, Hindmarsh
Langhorne's Bridge ...		H. Saltmarsh, Lake Plains
Long Plains ...		R. D. Lawrie, Long Plains
Mount Gambier ...	Chapel	R. W. Harrington, Mt. Gam.
Mallala ...	Chapel	F. M. Worden, Mallala
Millicent ...	Chapel	R. Campbell, Millicent
Milang ...		
Norwood ...	Chapel	H. G. Newell, Janet-street, Evandale
Port Pirie ...		W. Moffit, Port Pirie
Point Sturt ...	Chapel	
Stirling East ...	Chapel	G. Rudd, Bridgewater
Strathalbyn ...	Chapel	A. Gordon, Belvidere
Unley ...	Chapel	W. Burford, Unley
Wild Horse Plain ...	Chapel	A. Barr, Wild Horse Plains
Willunga ...	Chapel	Miss A. Foyle, Willunga
Yatina ...		J. B. Carr, Yatina
York ...		Wm. Brooker, Beverley

TASMANIA.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS.
Bream Creek ...	Chapel	J. Woolley, Upper Carlton
Hobart ...	Chapel	H. C. Woolley
Impression Bay ...	W. Spalding's House	Wm. Spalding
Latrobe ...	Chapel	R. C. Fairlam
Launceston ...	Temperance Hall	J. H. Morton, Examiner Office, Launceston
Lisidillon ...	Jas. Bellett's House	Jas. Bellett
New Ground ...	Chapel	Mr. Rawson, Sasafra
Nook ...	J. William's House	John Williams
Port Esperance ...	Chapel	David Purvis

NEW SOUTH WALES.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS.
Bungawalbyn	Private House	L. H. Robinson
Cundletown ...	Chapel	J. Collins, Dumaresq Island
Lismore ...	Crusade Lodgeroom	W. W. White, Lismore
Newtown ...	"The Tabernacle"	J. Hunter, 93 Bathurst-st., Sydney.
Petersham ...	Chapel	S. Denford, Day-street, Leichardt
Rookwood ...	Chapel	E. Andrews, storekeeper
Sydney ...	Chapel	G. P. Jones, Paddington-st., Paddington
South Sydney	Protestant Hall	A. J. Taylor, Marion-street
St. Mary's ...	Protestant Hall	C. Francis, Rooty Hill
Wingham ...	School of Arts	H. Western, Wingham

QUEENSLAND.

CHURCH.	PLACE OF MEETING.	SEC'S NAME AND ADDRESS.
Allora ...	House of J. Wilson	J. Wilson
Brisbane ...	Temperance Hall	A. Corran, 204 Queen-st.
Bremen River	Mrs. Yenner's House	F. Henriksen
Charter's Towers	Oddfellow's Hall	J. Smyth
Harrisville ...	R. Boyle's House	R. Boyle
Ipswich ...	Oddfellow's Hall	H. Tilcock, Marburg
Killarney ...	Chapel	G. W. Stevens, Killarney
Ma Ma Creek	Bro. Pollock's House	C. Shaw
Marburg ...	Chapel	J. Lamprecht
Rosewood ...	Chapel	G. Colvin, Rosewood Gate, near Ipswich
Toowoomba ...	Temperance Hall	J. H. Johnson
Vernot ...	Chapel	F. Stichting
Warwick ...	Protestant Hall	
Zillman's		
Waterholes	Chapel	C. M. F. Fischer

OUR

American Correspondent.

TWO EX-AUSTRALIAN AMERICANS IN A "BIG MEETING."



LAST spring I received a letter from Bro. G. L. Surber, asking me to assist him in a protracted meeting at Mt. Stirling, where, as the readers of the *Standard* have been informed, he has been pastoring for the past two years. I readily consented to go, partly because Bro. Surber had made the request, and partly because I desired to know and labor with the brethren on one of the historic battle-grounds of the reformation. Mt. Stirling was the home of "Elder John Smith," better known in this country as "Raccoon Smith." Here he lived and labored, and won splendid victories for the truth. This intellectual Hercules and powerful man of God was instrumental in establishing the cause of Primitive Christianity on an enduring basis through all this region of country. He was living in Montgomery County, of which Mt. Stirling is the principal township, when he heard Alexander Campbell preach, and became convinced of the scripturalness of the great plea for the restoration of the "ancient gospel." When Mr. Campbell captured this "Raccoon" he never made a convert that bore greater abundance of fruit in the cause he was pleading, for Mr. Smith was the "acknowledged strongest"—the intellectual and theological king—of a wide circle of Calvinistic Baptists, which looked to him as an oracle, accepting his opinions on all questions as a finality. His conversion caused a tremendous revolution among his co-religionists. The first year after he took his stand on primitive ground, thirteen hundred of them came over to the reformation through his instrumentality. Much of the influence of this religious revolution was felt in the vicinity of Mt. Stirling. We have in this single county, the territory and population of which are insignificant, 2,600 brethren, with the lion's

share of its wealth, influence, and culture. And there can be no question that we owe this position to the genius and personal influence of Raccoon John Smith more than to any other human cause. Many of the wealthiest and most influential men amongst the judges, lawyers, doctors, merchants, bankers, and farmers in this part of the country were won over to the cause by Smith's powerful advocacy, and remain with their descendants pillars in this part of the moral vineyard. This illustrates the wisdom and necessity of being early in the field, and of laboring to get hold of that element of the population that is growing up with the country and is closely identified with its interests. Genius may be wanting, and greatness may not be at hand, and these things are a mighty factor in great success, but wisdom, industry, and faith in God are elements of power that God will bless without intellectual equipment of a very signal kind. The church at Mt. Stirling is a powerful body, over 500 strong, and embracing within its membership a large proportion of the intelligence, refinement and wealth of the community, which is one of the best in the State. Its eldership is composed of a doctor, a banker, a leading merchant, and two judges, and withal is one of the most efficient I know of. Besides these there are fourteen deacons, all men of standing and influence in the community. It was a source of gratification in my walks and travels through town and the surrounding country to have banks, shops, offices, and fine dwelling houses pointed out in large numbers as owned by our brethren, which undoubtedly gives them influence and great facilities for doing good. This congregation, in addition to its home work, contributes largely to our state and foreign mission work, besides giving liberally to a mission in Pomono, California, conducted by Bro. W. T. Tibbs, a former pastor who labored successfully in word and doctrine. My meeting commenced on the 20th of September and ended on the 15th of October. During these twenty-five days I delivered thirty-seven discourses, preaching twice a day for twelve days, and once a day for thirteen days. I was greatly assisted by the thrilling and powerful exhortations of Bro. Surber, of which

many brethren in Australia can form a good opinion, as they know his strength in this direction. It was a real joy to spend these 25 days in gospel labor with Bro. Surber, who is a royal whole-souled man that it does one good to come in contact with, and, without a doubt, I do not know of a better assistant in a "big meeting." He understands the gospel and human nature, throws himself with might and main into the work of saving sinners, and *has not one particle of envy of other men.* He is cheerful, hopeful, companionable, and wants the meeting to succeed for the sake of Christ and perishing humanity. We had many long, and to both of us exceedingly pleasant conversations about Australia and Australian brethren. I was surprised at the distinctness of his recollection of Melbourne and Melbourne scenes, and the particular manner in which he inquired of leading points and the brethren with whom he had labored in the days of yore. We passed a resolution unanimously that there is no better country under the sun than Australia, the United States *not* excepted. If any person object to this decision, let him make it known by the contrary sign. The congregations during the meeting were splendid, and the attention paid to the preaching was profound. The interest and appreciation was all that any preacher could desire. In fact, as profound and undivided attention to the proclamation of the word I never remember to have seen—at least in my own experience as a preacher—except in the vast audiences I had the privilege of addressing in the Academy of Music in Melbourne, and those that subsequently assembled at Lygon Street. The church building at Mt. Stirling has about the same seating capacity as the one in Lygon Street, and is withal a very commodious and beautiful structure. In one of the battles at this point during our civil war, the Christian chapel was reduced to ashes. During the engagement a company of federal soldiers took up quarters in the court-house, and the chapel with other buildings standing in the path of a Confederate charge upon this stronghold had to come down, and was accordingly removed by an application of the torch. After the war, the brethren went to work

and erected upon the ashes of its predecessor the present elegant building, at the cost of about five thousand pounds. It was in this building that our last state meeting was held, of whose magnificent and unparalleled success Bro. Gore told you something in the November issue of the *Standard*. During our meeting 35 were added to the church, and I believe that some good was accomplished in other ways. This was my second protracted meeting during the year, and I have held one since. The first was at Georgetown and the last at Versailles, all three in Kentucky. *Seventy-six* souls were added to the church as the result of these meetings. These, taken with the number added at Midway, my regular field of labor, foot up the total of 100 during the year. When I get my hand in at holding "big meetings," and the brethren in Australia have learned to take to this "Yankee notion,"^o I will come over some of these days and hold them a few!

J. J. HALEY.

Midway, Ky.

^oThis word and the thing which it represents is distinctly American, we hope it will never be imported to, or be created in Australia.

We are ready now, Bro. Haley, so come along.—EDS.

Querist.

Dear *Standard*,—Is it right to withdraw from a brother without first seeing that brother, and endeavoring to restore him? Your opinion will oblige.

W. MEYER.

Certainly not. Matt. 18 gives the Divine how on this matter, and no brother should be withdrawn from until the course there laid down has been strictly carried out.

THE IDENTITY OF THE ANGLO-SAXON RACE WITH THE LOST TRIBES OF ISRAEL.

For a number of years the above subject has engaged the attention of thoughtful and intelligent men in all parts of the world, and many books and pamphlets have been issued from the press in support of the theory first propounded by Mr. J. Wilson and more recently by Mr. Hine.

During the past week this matter has been brought prominently before the people of Berwick by a series of four lectures by Mr. D. Macalister, of Sale, in the Rechabite Hall. The lectures were well attended, and the lecturer kept his audience in rapt attention from beginning to end. Each address was clearly and logically arranged and most eloquently delivered, the frequent bursts of applause testifying to the manner in which they were received by the audience.

Mr. Macalister first impressed upon his auditors the fact that the Israelites are not Jews; the Jews having returned from captivity, but the Israelites were lost among

the nations, and have never yet been found as a distinct people. He showed that they were last heard of in a district near the Caspian Sea in the eighth century B. C.; and that from that time their identity has been lost. He then proceeded to show that the ancestors of the present Anglo-Saxon race first made their appearance on the pages of history in a district near the Caspian Sea in the eighth century B. C.; in the same locality, and about the same time, the others were last heard of, being known among their neighbours as the wanderers; that they then wandered westward through Europe and eventually found themselves in the Isles of the West—the British Isles; and that as ancient Britons, Picts, Scots, Angles, Saxons, Jutes, Danes, and Normans, they all merged into what is known as the Anglo-Saxon race. The lecturer showed that certain blessings were to be enjoyed by the Israelites, which have their literal fulfilment in the Anglo-Saxon race and no other. They were to be as numerous as the sand on the sea shore, to possess the gates of their enemies, to be a vast colonising power, to be invincible in war, and to be engaged in the grand mission of Christianizing the world; no other nation at present known occupying the position or in any way complying with the conditions named. He gave a graphic account of England's wars, and showed that the hand of God could be traced in every one, and proved that the promise, "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight," has received its literal fulfilment in many of Britain's conflicts with her foes.

Mr. Macalister proved most conclusively that either the Anglo-Saxon race are the lost tribes of Israel or else there is somewhere upon the earth another power answering in every particular to the British nation, as numerous, as powerful, as wealthy, as rich in colonial possessions, as blessed of heaven, and as actively engaged in spreading the glorious gospel of the blessed God as she; but as no other known power under heaven answers to such description, therefore, he most unhesitatingly asserted that in the mighty empire overruled by our most gracious Queen, on whose possessions the sun never sets, the people of God's peculiar choice, the Israel of old, lost more than two thousand years ago, had now been found; their identity was being established; and that the Union Jack of England, that grand flag which has braved a thousand years the battle and the breeze, was destined to be ever victorious, waiving as it does over God's own people, lost these many years but now in the fulness of time acknowledged as his own.

Messrs. J. Gibb, T. C. Camm, G. W. Robinson, and F. Barr acted as chairmen for the different lectures; and at the close of the last a most hearty vote of thanks was given Mr. Macalister, with the request that on a future occasion he would re-deliver his most interesting and instructive lectures.

Feb 17th. *Dandenong Advertiser.*

TROUBLES are hard to take, though they strengthen the soul. Tonics are always bitter.—TALMAGE.

WANTED,

Some old, God loving preachers, to go out, as in the days ago, and build up some new churches.

Young men are coming out of our Bible schools looking for places to preach, and we have not churches enough to go around. Many churches are dying out under the diluted food handed around, and want of care, while the poor shepherd boys are taking a little recreation in a game of croquet, or resting their minds, after so much hard labor and anxiety—so much piety and devotion—in a little chit-chat with the young, and begin to lay the blame on the pastorate and object to such a work. Our old brethren have failed in their work of planting churches, and have not built them up strong enough to stand up and thrive under a young eldership, and they now have all they can do to go at their own charges, or for a meager reward, and do their first work over, and teach the churches that they must live on slops and be thankful.

Of course our young evangelists can not go into the new fields. They are young and soft! besides, they want to marry, and can not afford to work for Jesus Christ unless he pays them regularly in dollars and cents.

And then they don't like the work in the country. They need places where they will not be tied down to close and clear exegesis of the sacred oracles! but where they can "swing" out upon their native eloquence, or like Beecher, perfectly eclipse the foggy apostles, or perhaps, the humble Nazarene himself! or, like Talmage make such a dash for popularity that thousands will rush for their swill that would not even smell of the milk of the word.

It is well our Bible schools do not impress humility too much, or they would destroy this laudable ambition for worldly praise, and the ear of infidelity would not be caught.

Now let our old brethren awaken to renewed energy and sacrifice, and go out and bring in material and build the house of God, that "livings" may be supplied to our noble young men who have spent *weeks* in our Bible schools learning to preach.

I now know several young and worthy brethren who would accept position in some lively city, where the cause has a good start, and a good salary could be raised; where the church has a good house and good singing, and sustains a good Sunday-school. I know, also, several good places where some old preachers, who could go at their own charges, could build up some places for the "coming men" of the reformation.

Heartly and Home.

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

NETTLES IN LIFE'S ROADWAY.

BY ALOISE, HALIFAX, N. S.

There are nettles everywhere,
But smooth, green grasses are more com-
mon still;
The blue of heaven is larger than the cloud.
E. B. BROWNING.

Happening to pick up lately the *Detroit Free Press* of September 30, I read the above little quotation, which suggested to me many thoughts. No doubt to others more useful ideas occurred, but I at once resolved to write a few lines, hoping they might perhaps be given to the readers of "The Household."

First of all, do we not all find the nettles in the roadway of life; high and low, rich and poor, week in, week out, is there not an unlooked-for disappointment, an unthought of grief, a difficult struggle, a knotty question? Ah! yes, and more, too—a friend in whom we had implicit confidence proves unworthy of it; love is returned with ingratitude, and hardest, deepest, keenest sting of all, death, ever present, rarely thought of, steps in and bears off a laughing, toddling, bright-eyed, treasured darling, and leaves the nursery bare; the old halls now no longer echo with childish merriment—the little clothes and toys, once perhaps considered a trouble, and not half-prized, now speak volumes to our poor lonely hearts; or, a brother, a true, fond, devoted brother is without warning, without our even having time to say a fond word, or perform an act of kindness, called away. Those eyes that were wont to follow us with loving glances are closed, to open in this world no more! A mother—a patient, thoughtful, loving mother, whose voice spoke words of kindness and advice, and whose hands have worked in patience for us from infancy, are now crossed peacefully on her breast, and she is taken from us—and oh, there is in our heart a vacant spot naught earthly now can fill!

"Mother, come back from the echoless shore.

Take me again to your heart as of yore."
But alas! there is no response to that sad cry.

Of the nettles of life, much more could be said; but I do not wish to tire you—each one knows

"There is in every heart a grave—
A secret holy spot,
Filled with the memory of one
This busy world knows not.
Low down, and deeply dug it lies—
This treasured grave unseen;
And years of quiet pain that pass
Make not this grave less green.

But now let us look at the brighter side of the picture—let us leave the thistle to tread for a few moments o'er the soft, green grass.

If in all the events of life we try (mind, I do not say succeed) to do our best, half the battle is fought.

A disappointment—well, 'tis hard—but let us not add to it by grumbling and making those around us uncomfortable. Perhaps to-morrow has some pleasure in store for us.

Our griefs—well, look around—others have something harder to bear. We must not murmur, 'tis ungrateful. Have we not many past favors for which to be thankful?

A struggle! Ah, this indeed seems difficult; but we must not be cowards. Success to the brave. Face the enemy and struggle manfully.

A knotty question. Keep cool; don't work into a fever; that will only tangle it more.

A decision. Ah, now; our heads begin to reel; our hearts go down to our toes in search of comfort. Don't ask your friends; they'll only confuse you. Calmly, coolly gather the facts; collect the pros and cons; weigh carefully and act accordingly, and afterwards don't regret your line of action.

Ah, yes! And now comes death—to one and all it will come. Don't use a harsh word to the baby; be kind and patient to your brother, and in every possible way try to brighten and warm the winter of life of that poor mother—and then, when we have trodden over the nettles of life, we'll find the green grass, and gazing beyond we'll find the blue clouds. Let each day of your life be as though your loved ones' last, and then regret will not cloud your life.

LIFE'S TWILIGHT.

BY MRS. M. L. RAYNE.

Shadows! Shadows!

As I sit dreaming in the twilight of the day, and the twilight of life, what visions I see in the bed of coals, whose glow only half lights my room, leaving the rest all in shadow! Visions of what might have been, rather than what has been, until I find it hard to discriminate between the real and the ideal. Only when the vision is too bright, puff! comes a fall of ashes, and my rose color turns to black.

Then the shadows come!

Here are several chairs that to the ordinary eye are vacant, but not to mine. On this one nearest to me sits a radiant being who looks at me with love-lit, yet sorrowful eyes.

"Mother, dear mother, the years have been long

Since I last listened to your lullaby song!"

No need to tell her that I have sorrowed or suffered. Where she is, they know all. The ashes in the grate fall. She is gone, but another comes;

"Takes the vacant chair beside me,
Lays her little hand in mine."

The same luminous brow, the same love-lit eyes, the same high and holy look and over all, youth eternal. Gone in a moment from this world to the next, lifted in the heavenly arms far above all earthly sorrows.

"She is not dead, the child of our affections."

The ashes fall. Other shadows fit through the room. I am never alone. Some of the shadows are dark and they trouble me! But as I look they take light and form. This one is little sister. That is the name I remember her by. She was sick a long time, and we used to say to each other, "When little sister gets better." And ever since, when we recall the events of those early days, we say, "It was when little sister was better." Oh, yes! She has been better ever since. But she went away to be better, and we have missed her. She often comes to me in this way, and although her lips are mute I seem to hear her say:

"You will be better, too, when you come where I am."

Shadows! more shadows!

The old faces with silver hair. They cannot be old there, but how would I know them if they did not retain their earth semblance? It is she, the mother of many children; her eyes grew sunken watching by death-beds. They were "homes of silent prayer." Her lips move. She is singing. It is an old tune that I have often heard:

"All c-h-i-l-d-r-e-n of the l-i-v-i-n-g God,
To H-i-s c-o-m-m-u-n-i-o-n-s bow;

Part of the h-o-s-t h-a-v-e c-r-o-s-s-ed the flood

A-n-d p-a-r-t are c-r-o-s-s-i-n-g now."

Again the ashes fall. There is darkness, the day of life is almost over. Ah, there is light! It is in the east. What, is the night over? The shadows are gone!

"We shall go home at evening,
And find it morning there."

Our Sisters' Column.

PRESIDENT'S ADDRESS.

Read at the Annual Meeting, February 4
1887, of the Young Ladies' Society of
Christian Endeavor, Ballarat.

WE are entering upon a new year of effort in our society, and after hearing the secretary's report, and seeing what has been accomplished, it should stimulate us to greater zeal in the future. Our meetings are held on Friday (being the half-holiday), and each evening has its special subject. The first Friday is for DORCAS WORK; and our plan for the new year is, to have one young lady draw, cut, or bring a pattern of some article of clothing that she understands, and explain how it is made, to the rest; also we wish to have a misfit article brought, to be criticised by the class, and this will enable us to do our charitable work with more utility and economy. The following Friday being TEMPERANCE night, we expect to have instructive diagrams prepared of the scriptural and chemical side of the subject, to interest and furnish our young people with facts that will strengthen them in regard to total abstinence. The subject HOME on the third Friday will be divided in four or five parts for consideration—one night the parlor, and all pertaining to it; another night the bedroom, then the kitchen; also

sanitary and medical requisites for the home. The fourth Friday we take up the subject of MISSIONS, and I am preparing a scrap-book or folio of articles of information regarding home and foreign fields, which the members of the society can have the use of individually. We hope to be thoroughly furnished in this part of our work. It is my intention to link each evening together with a continuous and connected story of our pleasant journeying through America, England, Europe, touching points at Asia, Africa, and across the Indian Ocean, until we reached Australia's sunny shores, most of which will be taken from letters written to my dear sister during our wedding journey of six happy months. I do not know of any other society that aims at such development of female character as this programme indicates, and I ask your sympathy, support, and hearty co-operation.

MRS. C. L. THURGOOD.

SECRETARY'S REPORT

OF THE YOUNG LADIES SOCIETY OF CHRISTIAN ENDEAVOUR, BALLARAT.

The second year of our society has rolled away, and we pause a moment to look over the past and see what record it has left.

We have had 37 nights of meeting; not so many as last year, on account of various interruptions.

Attendance 328, readings 37, recitations 12, solos and duets 20, essays and letters 9, scripture recitations 8, blackboard questions 6.

The young ladies contributed a trunk full of very handsomely made articles for the South Street Society (the material was provided by that society, some of the young ladies, however, donated their own material); also picture and motto cards neatly framed with straw (about 60) for children of the Orphanage. 39 pairs of cuffs were crocheted, and knitted for the old women in the Benevolent Asylum. About 1000 bouquets have been sent to the hospital throughout the year, every Saturday afternoon, and the sweet though silent messengers speak of thoughtfulness and sympathy.

During the year, Bro. Thurgood has given us a very interesting lecture on Missions, and Bro. Gaskill gave two evenings to teaching us the songs in the "Christian choir." We have had two entertainments, and altogether the year has been exceedingly profitable and pleasant. Two of our members have received our hearty congratulations on the occasion of their marriage. We have the addition of some four or five valuable new members for the coming year, and we go into the work rejoicing.

MRS. C. L. THURGOOD, President.
MISS S. CRUMP, Secretary.

Dear Sisters in Christ,—We send greetings to you, who are interested and engaged in the work of the Lord, and who desire to hear of the progress of others like-minded with yourselves.

On January 26th, a tea and public meeting was held in connection with the "Sisters' Meeting." For some time past, the

sisters had been preparing to make this their anniversary (so called) a success, and it certainly was pleasing and refreshing to enter the pretty little chapel so nicely decorated, looking so bright and gay, and yet so cool and inviting on a hot summer's day. Mottos, texts of scripture and diamonds were set in frames of lovely flowers, and wreaths of evergreens intermingled with oranges, were made by some of our young sisters, where flowers were scarce. These were tastefully arranged round the building, and flowers of no mean quantity and quality (considering the time of year) graced the tables. At 6 o'clock the "Thanks" were sung, and a good number of brethren as well as sisters and friends sat down to a most inviting tea; the sisters who undertook the arranging of the "creature comforts" spared neither time or trouble to make them look as tempting as possible, and everything was of the best and no lack. After ample justice had been done to the good things, and some time spent in social chat, the willing handy brethren soon removed tea things and tables, and made ready for the public meeting, beginning at 7.30, for this a good programme had been prepared, and we were favored with a full meeting, sisters taking part, shared the platform with the brethren, and Dr. Verco occupied the chair. His opening remarks were expressive of sympathy with the object and thorough appreciation of the work done by the sisters. Two duets were exceedingly well sung by our young sisters; and two part songs, in which the brethren helped, were very enjoyable. A real good "paper" was prepared and read by our sister Mrs. John Verco; this was listened to with much interest and appreciation. A reading on "Women's work" was also given by our good sister Pressgrave, and two addresses by Bro. Anderson and Bro. John Verco, the first on "Dorcas'" good works, almsdeeds, being full of them. The latter on "Measurement," "Fit," and "Trying on," both good and practical. These exercises with hymns and prayers; and the "Report" occupied more than two hours, but time passed pleasantly, and no one complained of being tired or weary.

The "Report" was read by the president, and gave general satisfaction, showing a steady progress, in numbers, in interest in work done. As this was our first attempt at a public meeting, we had to go more into detail than we otherwise would have done, so that all brethren and friends should be fully acquainted with the "object" and working of our "sister's meeting." During the nine months which have elapsed since our last report, we have been busy. We have met 17 times, our average attendance at our fortnightly meetings has been 14. We have made over 100 garments of various sorts and sizes; about 36 recipients have shared these gifts; material and useful articles such as boots and shoes and stockings have been given away, and money also when this has been thought the best. Our treasurer's balance sheet was most satisfactory, and our "Queensland Mission box" which we place on the table at every meeting, to receive our pennies and threepenny pieces, shows the liberality of the sisters, in that, we have sent Post Office

Orders for £8 11s. 3d. Altogether we have much cause for thankfulness; we can testify to improvement, to extended operations and to enlarged influence for good. We are not by any means perfect, and we know it, neither have we attained to what we had hoped or desired, but we can "thank God and take courage." We have often felt dissatisfied with the little done, when we would prefer to have done much, and possibly others have seen our imperfections and our failings more than ourselves; yet if we know that our work has not been "eye service" but willing loving hearty labor done unto the Lord and not unto men, we are following the teaching of our gracious Saviour who said—"Work while it is called to-day, for the night cometh when no one can work." Dear sisters, everywhere let us not be weary in "well doing," in due season, we shall see fruit. In the coming year if spared, may we do more and do it better, that each one may merit the welcome words—"she hath done what she could."

SISTER HENSHAW, President.

Church of Christ, Kermodest-st., N.A.

GENERAL EVANGELISTS' REPORTS.

Horsham, 7th February, 1887.

To the Missionary Committee.

Dear Brethren.—Having by our Father's goodness received much benefit physically by a fortnight's sojourn among the brethren at Berwick and Geinbrook. I returned to the Wimmera district on 13th January, with the intention of commencing work at Horsham. When I arrived at Murtoa, however, it was considered advisable that a visit should first be paid to Laen, in order that the little church just planted there, might be strengthened and encouraged. Accordingly we spent Sunday the 16th, with the brethren at that place, and in the afternoon, preached to a good number of friends. On the following day, drove out about 12 miles, and immersed a gentleman and his wife, who have thus been joined to the church at Laen. Two have also been baptised at Wonwondah, who have since gone to the church at Hotham. Returning to Murtoa, found such news as rendered our presence at Pulkeemett eminently desirable. On reaching the latter place discovered the church there suffering from one of the diseases incidental to childhood, a root of bitterness having been suffered to spring up and trouble the brethren. But their love for the Master and desire for the extension of his kingdom, proved strong enough to induce them to put down pride, and sacrifice their personal feelings, and this device of the evil one was foiled. We believe the lesson will not be forgotten, and that they will strive to build up each other in love. After preaching two or three times with the brethren there; proceeded to Horsham on 26th January. We have engaged the Temperance Hall for three months, a building in all respects well adapted for our purpose. Advertisements and paragraph in the local papers, and leaflets distributed, brought the preaching before the

people, and we commenced on Sunday 30th; some of the brethren from Wonwondah came in, and six of us broke bread. In the afternoon about a dozen came to hear, in the evening the number increased to over a score, and the meetings have grown steadily until yesterday evening, when the building was fairly filled. The apostolic teaching is entirely new here, so we must expect a little labor before we can see much fruit. A good interest has however been excited, and some are searching the scriptures to see whether these things are so; and of course the result is certain. Our expenses here for hall, advertising, etc. are over £2 per week, and as the brethren in the Murtoa district are defraying these, your committee must not be astonished at the absence of some contributions to the general fund. The brethren here are jealous, and full of hope, feeling persuaded that our "labor is not in vain in the Lord." Personally, my wife and child are up here with me; we are well and feel the Lord is with us. Pray for us that we may speak boldly as we ought to speak. Yours in the love of Christ.

W. D. LITTLE.

I closed my labors in Croydon Sunday 23rd January. My stay there of two weeks was most happy and profitable. Seven obeyed Christ in faith and baptism, and two formerly baptised determined to identify themselves with the church. I will long remember with deep feelings of gratitude the kindness and attention I received while staying at "Bethany Home," the residence of our dear Bro. Thurgood. Lord's day 30th was spent with the Kensington church. I preached to a full house at night. One decided for Christ. Monday 31st was spent in Taradale, the brethren there and myself spent the evening in talking over the future prospects and working of the church. One has obeyed the Lord in Taradale since last report, there are others near the kingdom. I commenced operations at Maldon on Tuesday, the 1st February, and have held about 15 gospel meetings. The most of our meetings are held in the "Baptist Church." Were it not for the kindness of the Baptists, we would not have been able to commence work in this field. Our meetings are well attended, the interest is first rate, and the excitement outside is intense. I have been told by old residents that Maldon was never so moved by a spirit of enquiry before. Bibles are now carefully read and studied for the purpose of finding ammunition wherewith to silence the new preacher. I grant the liberty to my hearers of asking questions at the close of my address, and find it a first-rate practice; it gives one a chance of sweeping away all difficulties that the lecture may not have touched. Yesterday afternoon we had the Shire Hall filled, and at night it was crowded; many had to get up on the platform, others sat on the edge. One has obeyed Christ; several have asked me to call on them. I pray and hope to be able to send some good news in next report. F. W. TROY.

Maldon, February 21, 1887.

FAREWELL TO BRO. EDWARDS.

On Tuesday evening, the 8th February, a tea meeting was held in the chapel, Langridge Street, Collingwood, to bid farewell to Bro. J. H. Edwards, and to welcome Bro. Thomas Porter. After ample justice had been done to the tea to which a considerable number sat down, a public meeting was held when the chapel was comfortably filled. Bro. R. Dick presided, and after hymn and prayer, he stated that the meeting was held for a three-fold purpose, viz.: to celebrate the anniversary of the church, to welcome Bro. Porter, and bid farewell to Bro. Edwards. He stated that there had been forty additions during the 12 months of Bro. Edwards' stay in the colony.

Bro. Illingworth then addressed the meeting, expressing his deep regret at the approaching departure of Bro. Edwards, but more especially for the cause, (the illness of Sister Edwards) which necessitated his going to America. He then welcomed Bro. Porter, concluding with a short address on "missionary obstacles to the progress of the church."

Bro. Strang followed with words of farewell to Bro. Edwards and welcome to Bro. Porter, on behalf of the church at Lygon Street, concluding with a stirring address on "internal obstacles to church progress," which he handled in a telling manner.

Bro. Maston then stated that a subject had been given him to speak upon viz., "Educational obstacles to the progress of church work," but as the time at his disposal was limited, he could not do justice to such a large subject, probably some other time when he had about an hour to speak, and the weather was cooler, he might venture on it, but in the meantime would devote what time was at his command to bidding good bye to his old friend Bro. Edwards, which he did in the warmest manner, also giving Bro. Porter a hearty welcome on behalf of the church at Hotham.

Bro. D. Willder then on behalf of the church at Cheltenham, bade farewell to Bro. Edwards and welcomed Bro. Porter.

Bro. T. Porter was the next speaker, and he warmly thanked the various speakers for the words of encouragement and welcome that they had given him, and stated his determination to work only for the glory of God and the salvation of souls. He had found only failure in those who worked for personal or party glory. He was glad to commence his labors among the brethren again, and while not regretting his association with the Baptists, his heart had been with the brethren at Collingwood, and he hoped in the future (as they had done before) that they would work harmoniously together, to the honor and glory of the Father.

Bro. Dick then presented Bro. Edwards with a purse of sovereigns, on behalf of those brethren who had contributed, and bade him a hearty farewell and a safe voyage.

Bro. Edwards, who next spoke, very heartily thanked the brethren for the great kindness which had been manifested towards him during the 12 months he had been in the colony. He had come amongst

them a stranger, in a strange land, but now he was leaving many good friends. His heart had been divided between his family in America and with them, and if his family had been here, he felt that he could have spent his life happily in Victoria. In America should occasion offer, he will always have a kind word to say of his brethren in Victoria; it was his intention to return by Palestine and England, and he expected to see the place where Jesus gave up his life for the sins of the world. And also see that grand old country England, which had given constitutional government to the world.

Praise and prayer then brought the meeting to a close. The choir very materially contributed to the success of the evening by a fine selection of hymns between the speeches.

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.

ALLISON.—On Wednesday 9th February, Bro. Edward William Allison departed this life, after a short illness of twelve days. Brother Allison became connected with the Church of Christ Lygon St, Carlton, many years ago. He was a devoted and spiritually-minded man beyond the ordinary. He reverted in conversation to divine things with a readiness, and a frequency, which showed that religion with him was no mere formality; but a deep, abiding, living, reality. His treasure was in heaven, and even his speech indicated that his heart was there also. During his long connection with the church his upright life, and his earnest piety, won for him the respect and esteem of his brethren. He had a kind heart to feel for those in distress, and an open hand to relieve the needy. And he did not let his left hand know what his right hand did. The evangelist of the congregation, on his daily rounds found his praises on the lips of grateful saints, whose necessities he had relieved. Our brother's illness was sudden and severe. He sank rapidly, but his faith and hope triumphed over physical weakness and the pangs of dissolution. He passed away at the age of 54; but he knew in whom he had believed. And he left his sorrowing wife and children with the consoling assurance, that all was well with him in the prospect of eternity. The Lord comfort their hearts, and prepare them by his grace for a blessed reunion in heaven. As we laid him away in his last earthly resting-place, his favourite hymn was tearfully sung,—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh! receive my soul at last."

Carlton.

JOHN STRANG.

FORSYTH.—Sister Forsyth of Tatura has again been bereaved of a little one. On the 21st of January her infant daughter was called away after a brief illness. Our

sister and her husband have the consolation that the dear little one has gone to be with Jesus.

R. M.

GREENWOOD.—Sister Nannie Greenwood, wife of Bro. David Greenwood, fell asleep in Jesus January 21st. at the age of 56 years. Sister Greenwood had been a great sufferer for about eight months from cancer in the stomach, so that her death was a happy relief from terrible and continued agony. She was immersed by Bro. J. P. Wright in Castlemaine in the year 1871, and became a member of the church in Hotham about four years ago. Owing to her continued painful illness she has not been a very regular attendant at the meetings, but has lived a quiet and most consistent christian life. She leaves a husband and a large family of grown up sons and daughters, all of whom have our sympathies.

Hotham, Feb. 9

A. B. MASTON.

INGRAM.—Fell asleep in Jesus, our young sister Mary Ingram, whose letter of commendation, (most heartily written) was received only the Lord's day previously. Our Sister came to Prahran from the Church at Murtoa near Stawell. She passed away December 24th. Not many days before her death, and in answer to a question from myself, she replied "Nothing in my hand I bring; simply to thy cross I cling." Surely this was her passport to the abode of the Redeemed.

E. LEWIS.

KEIR.—During the month our Bro. and Sister Keir have been called upon to suffer bereavement by the death of their youngest child aged 19 months, the deepest sympathy has been manifested by the church towards them in this time of trial. We trust that they are enabled to say, Thy will, O Lord, be done. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

W. T. C.

MINAHAN.—Bro. T. K. Minahan, one of the two elders of the Church in Hotham, fell asleep in Jesus on Wednesday Feb. 2nd 1887. It came on the Church so suddenly that all were deeply pained at the sad news. Bro. Minahan was superintendant of the boot making department in the Deaf and Dumb Asylum at St. Kilda, where he had been employed for several years. On the morning of the day he died he went to his work as usual. He had some shares in one of the building societies of the city, a payment being due on that date. He concluded it seems to run into the city during his dinner hour and pay these shares. In order to catch the train at Prahran he had to run a few steps. He succeeded in getting into the train where he died in a few moments. The body was taken out of the train at Richmond and shortly afterwards brought on to Melbourne, where it was placed in the morgue. A notice of the affair consisting of a few lines only found its way into the *Evening Herald*, which was seen by one of the brethren. It was too late to do anything that night, but the friends were informed early next morning. Bro. Minahan joined the Church in Lygon St. many years ago. He cast in his lot with the Hotham church soon after its organisation some seventeen years ago. Shortly after he was elected one of its Elders which position he has held ever since. The church realises that in losing Bro. Minahan it has lost one of its best friends. On Saturday Feb. 5th a large number of the brethren and sisters, not only of Hoth-

am, but of other of the city churches followed his remains to their last resting place in the Melbourne Cemetery, and on Wednesday evening Feb. 9 the chapel in Hotham was well filled at a service held in his memory. He leaves a family of one son and five daughters, all married and in the church, with the exception of his youngest daughter about fifteen years of age. His sister wife preceded him to the better land some years ago.

Hotham, Feb. 10.

A. B. MASTON.

MOYLE.—We have to record the death of Arthur Moyle, a dear boy of five and a half years, son of Bro. and Sister Moyle, of Brighton, who died after three days' sickness, on the 20th day of November, 1886. He delighted in attending the Lord's-day school, he seemed in rapture in singing of the Saviour, and the better land. We deeply sympathise with our friends in their bereavement; "we sorrow not, even as others who have no hope." "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us."

"His very word of grace is strong

As that which built the skies,

The voice that rolls the stars along,

Speaks all the promises."

JOHN CARE.

MOORE.—Sister and Bro. R. A. Moore of Tatura have been bereaved of their infant daughter. On the 11th of Feb. the good Lord called her to himself. These dear little ones are like the "ivy twine" around our hearts. They have a rich consolation from the Lord that they will again meet the little one "gone before." If the parting here is sad, what joy it will be to be reunited where parting is not known.

R. M.

PLEVINS.—On the 14th February, at her residence, Palmer St, Fitzroy, Mary relict of the late Jabez Plevins in her 87th year. She became concerned about her spiritual condition under the preaching of S. H. Coles at Brighton. Coming into Melbourne to reside, her impressions were deepened under the arousing sermons of G. L. Surber, by whom, on a confession of her faith, she was immersed twenty years ago. Her example had an influence on her husband, who also, soon afterwards, gave himself to the Lord. It was well that he did so. For it was not long after he became obedient to the faith till he was called away by the messenger of death. Mrs Plevins often regretted having delayed coming to the Saviour till so late in life, and she adored the grace that had saved her at the eleventh hour. When in conversation with her on a recent occasion, she said with tears in her eyes,—"I am a poor, unworthy sinner; but I am leaning on the promise 'Him that cometh unto Me, I will in no wise cast out.' And I don't know what I should do now, if it were not for my Saviour." Early on Lord's day morning, Feb. 13th, Sister Plevins was stricken with paralysis. After lingering on in unconsciousness till the following day, her spirit passed onward to the bosom of God. Our sister will be greatly missed. For she was rarely absent from the Lord's table during these twenty years. And when appeals are made for special donations for charitable purposes, or to help forward some fresh Christian enterprise,

she will also be missed. Mrs. Plevins was ready with a liberal contribution on such occasions, and seldom waited for a private solicitation. Ready to distribute, willing to communicate, she laid up in store for herself a good reward against the time to come. "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours; for their works follow with them."

Carlton.

JOHN STRANG

SANDERSON.—On Wednesday 19th January, our Sister Sanderson fell asleep in Jesus, after an illness of about four months. Our sister gave herself to the Lord in Christian immersion under Bro. C. A. Moore in the Tabernacle, Dunedin, in Jan. 1886. Not by any mutual agreement, but by a striking coincidence, her husband was immersed by the writer on the same evening in Lygon St, Carlton. Shortly afterwards she joined Bro. Sanderson with the children in Melbourne. She was a genuine member of the church, most regular in her attendance at the services, and led a quiet, sweet, earnest, beautiful christian life. During the four months over which her illness extended, her sufferings, though protracted and severe, were borne with exemplary patience. She died humbly resting on the merits of the Redeemer at the age of 31. She leaves six children to mourn for her, some of whom are yet too young to be able to realise their loss. The deepest sympathy is felt for the sorrow-stricken father and the dear motherless children. But oh! what a comfort! they know she is at home with Jesus.

Carlton.

JOHN STRANG.

SHARP.—Fell asleep in Jesus on Sunday Jan. 23rd our much esteemed Sister Margaret Sharp, the mother of our well-known brethren David and James Sharp. Sister Sharp was an old disciple, full of strong, earnest womanhood. In her young days, by means of the "Morrisonians" she was materially assisted in her search for truth, her diligence herein, under God's blessing finally giving her a resting place in our own brotherhood. Our sister was in her 73rd year; her loss is indeed irreparable to her bereaved partner, our aged brother Sharp. "Precious in the sight of the Lord is the death of his saints." E. LEWIS.

TAYLOR.—James Taylor of Second Valley near Yankalilla, S.A., died on Jan. 24th 1886 aged 66 years. He was immersed into Christ in the year 1860, and has lived a life of faith upon the Son of God ever since. He was unknown by face, except to the more elderly members of the South Australian Churches, owing to his residence in the country. He used to break the loaf in his own house, with his wife (gone home a year ago) and was the means of leading one or two others to a knowledge of the truth as it is in Jesus. But for some fifteen years, a form of progressive palsy has been slowly but steadily stealing over him; till when his release came, he could neither move nor speak. But when the glad morning of the grand to-morrow dawns, what was "sown in weakness, shall be raised in power."

WILLDER.—Bro. and Sister Willder during the month have been called upon to pass through the deep waters by the death of their youngest child aged six weeks. The church manifested great sympathy for our brother and sister in their trial. May they have grace given to enable them to say, The Lord doeth all things well.

W. T. C.

The Harvest Field.

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

SUMMARY of additions by baptism reported in February Standard:—Victoria, 33; New Zealand, 32; South Australia, 16; New South Wales, 13; Queensland, 5; Tasmania, 6. Total, 110. A decrease from last month of 56.

A. B. MASTON.

Molesworth-st., Hotham.

VICTORIA.

HOTHAM.—During the month past, we have had seven additions to the church here, five by faith and obedience, and two by letter. Those by obedience have been largely the results of Bro. Porter's labors.

A. B. MASTON.

CARLTON.—Since the report in January issue, we have been cheered by the addition of six to our number, five by faith and baptism, and one by letter. One of these came nobly out, and confessed the Lord, on the Sunday evening previous to my departure on my annual holiday. Two more, a young husband and wife, came forward on the second Sunday evening, after my return, and were immersed the same hour of the night. And on the following Thursday, after an impressive sermon by Bro. Watt from Sandhurst, to our exceeding joy other two, who had long been on the balance, came forward, and subsequently put on the Lord. Unfortunately, or otherwise, these additions only suffice to fill up the gaps made in our ranks by transfers and deaths, during the same period. So that, numerically, we are just left as we were two months ago. The exchange of platforms between A. B. Maston and myself is now on, and Bro. Maston's rousing sermons are wakening up both saints and sinners. JOHN STRANG.

February 15th.

NORTH FITZROY.—The much-looked for opening of our new chapel was accomplished on Lord's day, January 30th. The opening service was appropriately one of prayer held from 7 to 8 in the morning. The usual meeting for worship and breaking of bread at 11. In the afternoon at 3, Bro. J. H. Edwards of the Collingwood chapel preached, and in the evening, Bro. F. Illingworth conducted the service, each of the services was largely attended; the chapel in the evening having every available space occupied. On Tuesday evening, the event was further celebrated by a tea meeting in the Temperance hall, Rae-st., followed by a public meeting in the new chapel; the tea meeting was a splendid success, about 400 setting down. It was a delightful reunion, numbers of the brethren from the sister churches giving us the pleasure of their company on the occasion of our house-warming. It did us good to see so many at our meeting, who have been identified with the cause for many years. The public meeting was a continuance of the gratifying attendance. As the audience filled every part of the building flowing over the platform etc., it was estimated that 600 were present. The proceedings were opened in the usual manner, followed by a brief address from Bro. Spurr who occupied the chair, this was followed by a

report from the secretary who gave a resumé of the history of the church from the time it was planted in North Fitzroy, 14 years ago; the report was of a cheering character, as it showed that continuous and steady progress had been made. The report mentioned that the church purchased two Temperance halls. One interesting feature of the report was the allusion to the successful results of the preaching by the brethren of the congregation and other helpers. The meeting was addressed by Brethren Lewis, Clapham, Illingworth, Maston, Edwards, Millis and Strang. Several anthems were efficiently rendered by the choir under the direction of Bro. Tinkler. The building which stands on a nice elevation in St. George's Road, facing the Edinburgh Garden, is neatly designed and comfortably arranged. In two important respects, success has been achieved, viz., in the matter of ventilation and in the acoustic properties of the building. Bro. Jas. D. P. Edwards who designed the chapel, is to be congratulated on the happy results of his labors; Brethren Moles, Spurr, Millis and Clapham are also entitled to praise for the time and attention they have given to the building. A useful guide to the preachers has been presented by our Bro. Jas. Hamilton, viz., a very neat clock.

W. F.

SOUTH MELBOURNE.—The annual business meeting was held on 31st January, when the officers presented their report of the year's work. After alluding to the constant peace and harmony that had reigned, it stated that a year ago the membership was 207, since which there had been added 53, while the removals from various causes were 28, leaving the net increase 25, and the total roll strength 232. Reference was made to the lack of a systematic plan of visitation as between the members, and in that connection, the need of an efficient eldership was dwelt upon, and the hope expressed that in the near future the church would look out from its members those who should possess the qualification necessary for that high office. In the matter of finance (a *vesta questio* with many brethren), the deacons were able to report soundness, all engagements had been met, and about £150 paid off the debt existing on the meeting house, the ejaculation of the trustees being, "for this relief much thanks." Feeling reference was made to the departure of our esteemed Bro. Illingworth at the beginning of 1886, after four years of devoted and thoroughly disinterested labor at South Melbourne, the deacons remembered with gratitude the promise of Bro. Illingworth, to give a further twelve months' labor in the eastern part of our city, as soon as a building shall have been erected on the land held by the church. Since Bro. Moysey's sojourn, well attended meetings had been the rule and,—as the statistics will show—a goodly number had been added. General regret was manifested at Bro. Moysey's written expressed determination to decline re-engagement; and prayers for his future success offered. The meeting proceeded to appoint deacons, the seven brethren who have acted in that capacity for some years past being all re-appointed, and Bro. T. Smith was elected for the sixteenth or seventeenth time as scribe. We almost forget to mention that a fruit *soirée* was held in connection with the meeting; this was attended to with "good digestion waiting on appetite," the visible result being beggarly rows of empty plates; finan-

cial result, a deficiency of two shillings and tenpence.

T. S.

THE DORCAS SOCIETY OF SOUTH MELBOURNE.—We have held during the twelve months 51 meetings, when a large quantity of sewing has been done, no less than 118 articles having been made; of this number 62 have been given away, and a few sold to members. A considerable amount of visiting has been accomplished; many of the visits being paid to the sick and destitute. Letters have been written for the afflicted and lonely, these we are pleased to say have been the means of uniting friends who had been estranged, and lost to each other for a considerable time. The following institutions have been visited:—Benevolent Asylum, Melbourne; Alfred, Children's, Homeopath, and Incurable hospitals, in each of these, good work has been done. Tracts and papers distributed, clothes for the needy, toys and pictorial papers for the children. The number of tracts distributed has been 4,017; these, it is right to mention, is the gift of our Bro. Pennell, who generally supplies all that are needed at his own expense; the pictorial papers before spoken of are much appreciated at the children's hospital. Sisters, save us the Sunday school papers when your children have read them. Our income from various sources has been £9 19s. 10d. while the expenditure has only been £7 4s. 4d. In addition to the cash received, various donations such as a very handsome box, free use of sewing machine, 3 doz. yards wincey, several doz. of calico, flannel, Holland edgings and other articles of clothing and bed linen; also toys, 320 pictorial papers, and 84 small books. To the brethren and sisters who so kindly sent these, the society desires to record its sincere thanks. With gratitude to our heavenly Father for his great goodness to us, and praying the Dorcas' of South Melbourne may be a blessing to many of our fellow creatures.

Your sisters in Christ,

A. MACGOWAN, President.

M. ALFORD, Secretary.

FOOTSCRAY.—Bro. Illingworth has been with us ten months. He leaves to take up the work at Hawthorn on the first Lord's day in March. While our brother has been with us, we have had a special season of blessing; *twenty-one* have made the good confession, and have been added to the Lord and to the fellowship of the church meeting here. Besides this several esteemed brethren who left us in troublous times have returned, and some wanderers have been reclaimed, thus making ten restored; we have also added twenty-two by letter, amongst these being Bro. Gilmour and family, who will be a great help to us. We are very unwilling to part with our good Bro. Illingworth. His labors amongst us have been untiring, his morning addresses earnest and faithful, and his evening discourses such as to secure for him large and interested audiences, and above all many jewels for the Master. We have tried to induce him to stay longer with us, but he feels bound to fulfil a promise made to the Hawthorn brethren without longer delay. He has promised to be with us one evening in each week, so we are not losing him altogether, and do not feel like saying good bye. While our brother has been with us, we have had exchange visits from all our leading speakers. We take this opportunity of returning our hearty thanks to these brethren for their valuable and soul stirring addresses. We are making an offer to Bro. Joiner, which we hope he will accept. We

purpose through him holding forth the word of life for three months at least. If accepted, Bro. Joiner will take up the work at once; we hope to have other good news to report next month.

HAWTHORN.—The church here are actively preparing for the visit of Bro. Illingworth, resolved to do all in its power to make it a success. We intend to map out the town into blocks, and deliver at every house a notification of our services and an invitation to attend them, expecting by means of these and large posters to see our place filled. We anticipate good results from our brother's visit, believing that if we are faithful and do our part, our Father will give us a blessing. We intend to have a social tea between the church and friends and Bro. Illingworth, as an introduction to our brother to us. We acknowledge with thanks a donation of £1 from Bro. Woodhead senr.
W. H. B., Sec.

SANDHURST.—It has been customary with the church here, for several years past, to hold a Sunday school picnic on Christmas day, when parents, friends, and members are invited and welcomed to join in the festivities of the occasion, and last Christmas was no exception of the rule it being held as usual and through the indefatigable exertion of Bro. Watt, we had an exceedingly good gathering; many church attendants being also present; through the extreme heat of the weather, many of the games usually indulged in on those occasions had to be foregone, otherwise the outing was very enjoyable. For several Sunday evenings past, there have been some come forward at the close of the service, and confess before many witnesses their faith in the Lord Jesus Christ, as their Saviour. On one occasion, Bro. Watt immersed three, and last evening we witnessed what I do not believe ever occurred here before. A gentleman well known and highly respected as a consistent and also prominent member of the Wesleyan church, for several years past, was buried with Christ in baptism, and previous to his immersion, he addressed the meeting, giving the reasons for his change of views; the announcement that he would do so was made in the handbills that were previously circulated, consequently some Wesleyan friends were present and also some from the Army. He stated the cause that led to the change to having received a tract a short time ago entitled "Who are the Disciples of Christ," and when he reached home, read and re-read it, comparing the passages of scripture which it referred to, the result being that he saw what he had not done before, that he had never been baptised according to scripture teaching and thus had not obeyed the Lord; he believed he had served the Lord faithfully as far as he knew in the past, but now he saw different. He had obeyed man rather than God by going to the penitent form; he resolved therefore to discard for ever the teachings of men, and take the New Testament only for his guide, showing the fallacy of human creeds, and expressing his surprise and regret that ministers should continue to propagate doctrines which were so contrary to the teaching of scripture. At the close of the service, another came forward to confess his Saviour, and since then one of the Army men has decided, and they will (p.v.) be immersed next Lord's day evening. We have therefore much cause for rejoicing and hope these results will animate us afresh to further action realising that the Lord is working with us

indeed. The additions since last report are as follows:—Restored 1; from Baptists 1; immersed 6, total 8. G. HINTON, Sec.

Lauriston Ladies College, Church Street, Richmond Hill.—This institution is conducted by our sister Grace McCoughtry, assisted by efficient teachers. There are many of our brethren who oftentimes wish that they could put their children under an instructor, not only capable and qualified, but also Christian. It was a great treat for Mrs. Thurgood and self to be present at the closing exercises of the school for the year 1886. The programme of the evening, as executed by the scholars, was thoroughly sensible and practical, and showed results of painstaking exertions on behalf of the teachers. The school speaks for itself, in that it increases every year, and surely the brotherhood has a family pride in sustaining such a worthy effort.
C. & A. THURGOOD.

BELFAST.—The first Lord's day in this month, the little church here was cheered by a visit from Bro. Rankine, who had been spending his holidays in Warrnambool. He was driven over here by one of the Warrnambool brethren, and preached the gospel in the evening to a very fair congregation. Last Sunday evening evening one of our Sunday school scholars came forward and confessed her faith in Jesus as the Christ the Son of the Living God. She will, if the Lord permit, be immersed shortly into the ever-blessed names of the Father, the Son, and the Holy Spirit. We are endeavoring in some humble measure to preach Christ and him crucified, striving thus to shine as lights in the world, holding forth the word of life. Such visits as the one above referred to are very acceptable to us. Any of the brethren travelling this way may depend upon a hearty welcome, and an opportunity to serve their Lord and Master by proclaiming his will.
January 14, 1887. T. J. B., Sec.

RED HILL (near Dromana).—I paid a visit to this district on Christmas day and stayed till Tuesday following. A few Disciples meet there to remember the Lord's death, but I was not aware of their meeting till my wife and I went in the afternoon to see them. They are very energetic, and by their consistent advocacy of the truth, one has put on Christ. They usually hold a bible class in the local school in the evening, but on that occasion they requested me to preach, which I did, choosing Eph. 4:1-6 to discourse upon. Any brother wanting a little country air would do the brethren and himself good by paying them a visit.
Williamstown. J. W.

WEDDEBURN.—During the present month we have been favored with a visit from Bro. Maston, who preached on the Lord's day, and delivered his lectures on "Christ in the tabernacle," on three succeeding evenings, to good and attentive audiences. It was one of those refreshing seasons that occur only too seldom here. Hope Bro. Maston may be able to repeat the visit at a future time. One has been added by baptism since last report.
E. TWIDDY.

WONWONDAH EAST.—Since our last from this place, it is our pleasing duty to inform you that our little church here has had two additions. One a young man who had received his first impressions from the Salvation Army people, but saw the necessity of perfect obedience to the Lord. The other a lady from Hotham, who came into our neighborhood on a visit to some friends,

and having heard the message delivered, considered it her duty to obey her Lord's behests. On her return she will fellowship with the Hotham church. Denominationalism is doing all in its power here, but we are still progressing, the truth must prevail.
G. E. JONES, Sec.
January 13th, 1887.

NOTES AND NEWS FROM BALLARAT.

Ballarat folk quit digging even for gold during holidays.

Brother and Sister Thurgood are back from their Melbourne visit, with Sister Thurgood's sister from America, somewhat improved.

Adelphian Society's committee programme for 1887.—January and February: Cottage mission meetings to encircle the town and city. March, April and May: Gospel crusade, for 10 weeks, six nights a week, at five points. June, July and August: A central combined mission of three or four weeks' protracted services. September, October and November: Have agreed to take up a definite course of study.

Visitors:—Bro. and Sister C. Martin, Casterton; Bro. James Poole, Prahran; Bro. and Sister Sharp, junr.; Bro. and Sister Fisher, Warrnambool; Bro. and Sister Newham, Prahran; Sister Gullock, Sydney; Bro. and Sister Meyers, Hotham. Will be pleased to see them again, as well as others who visited us.

Ballarat brethren are looking for a real jubilee year in their spiritual commonwealth this year. May we have a Century of souls for the Master's open granary likewise.
ALETHENON.

SOUTH AUSTRALIA.

GROTE STREET (Adelaide).—At the quarterly meeting, January 29, 1887, Bro. M. W. Green, evangelist (who was absent through a severe attack of illness from which he is slowly recovering) forwarded report of *seventeen* persons added to the church; eleven by faith and obedience, and six by commendation; six had taken letters to other churches; the wish was expressed that prayer should be made for increased spirit of consecration to God's service. The treasurer stated that the contributions on Lord's day had been a little more than the expenditure, but a balance of £40 still existed on the wrong side of the account, beside which it was desirable that the building should be cleaned before the Jubilee Exhibition, during which time brethren from other colonies may be expected to visit us. A committee of sisters was appointed to collect funds for that purpose. The deacons reported, average attendance of brethren 162 as against 181 previously; the ventilation of the chapel had been improved. The Sunday school reported 339 on roll, increase during the quarter, 23, average attendance, 209, but steadily improving; teachers, 18, average attendance, 15. An industrial exhibition chiefly of articles the work of the scholars, had been held, and visitors expressed pleasure at the quality of the exhibits. Finances being low, a tea and lantern entertainment had been substituted for the usual picnic (many schools go to great extravagance for outings—£4 in one case, and it is well our brethren should stem the tide in that regard). Our fine school and class rooms are already being found all too small. Two

scholars had been baptised during the quarter. Over £50 had been expended, nearly £19 of which was collected in the school, thus inducing children to consider there is better use for money than "lollies," and educating them in giving. The Dorcas report reflects credit on the earnest sisters who conduct that society. Weekly meetings are held, and mother's meetings every month; 24 are on the books, and have their small subscriptions supplemented. £13 had passed the treasurer's hands during the quarter. A brother in the country had sent £12 during the year, I would give his name, but feel he would rather not have it so. Tract society is in a transitory state; may improve after summer has passed. Sister Beddome is being sustained as a Bible reader and Christian visitor in the city and suburbs, partly by the voluntary aid of the brethren and from friends elsewhere, she is well fitted for, and useful in the position. The Young Men's Mutual Improvement Society showed signs of flagging, but promises better now. The Band of Hope had recessed during hot weather, but will shortly resume, it has a good reputation and will no doubt sustain it. There have been some trying bursts of heat, one Lord's day 109° in the shade did not prevent 108 brethren attending. Our preaching services average 300 to 350, week evening 60 to 70. Bro. M. W. Green had a severe attack of calculus when away visiting southern churches. He suffered extreme agony for some hours, and recovery has been slow. He has now resumed preaching. D. G.

NOTES FROM SOUTH AUSTRALIA.

The sisters of North Adelaide held the anniversary of their Sewing Meeting on January 26th. It was as profitable as it was interesting, I dare say they will favor the *Standard* with some of the particulars.

Bro. Green and Bro. Colbourne paid a visit to the Mining and Point Sturt district with a view to see whether any help could be afforded to the brethren there. Unfortunately Bro. Green was taken ill on arrival, and was quite incapacitated for work; was compelled to return home, and has not yet fully recovered. Bro. Colbourne went up again on February 12th, to spend two or three weeks, and add his labors to those of the local workers. We trust to hear of good results.

We hear that Bro. Colbourne does not propose at present to sever his connection with the Evangelistic Union in South Australia, notwithstanding the invitation from Cheltenham.

NEW SOUTH WALES.

SYDNEY.—The church in Sydney sent me into the "Field and Fold" on November 29th, just with a view to getting things together a bit before Bro. Floyd comes, whom we expect to welcome with song and rejoicing some time in February. Some of my brethren who read this will understand what Bro. Floyd's parish is like when they hear that about a dozen of our suburbs have members in them who need and like to be visited. Our meetings have improved in many ways during the last two or three weeks. We are getting a good attendance at our week-night prayer meetings, and they are becoming more and more interesting. We have received into our fellowship two young brethren who brought letters from a church in the old country called

"Baptist." May their union with us conduce to their present happiness and eternal joy. There are several enquiring, and almost persuaded to become "Christians." The children attending our Lord's day school had their usual song service and distribution of New Year cards on January 2nd. The attendance was good, the behaviour of the children excellent, and the manner in which they rendered the very beautiful chants, chorals, and choruses was just a credit to themselves and a treat to all who heard them. I do not know whether the way may be opened up for me to continue in this Colony, or whether some other door may be opened for me. I shall be glad to hear from any church or churches wishing to send me forth. I am prepared to take engagements for shorter or longer time as may be best arranged. ROBERT C. GILMOUR.
19 Napoleon St., Botany.

NEWTOWN.—We have pleasure in notifying that since our last report, eighteen persons have been received into the fellowship of the church; sixteen by faith and baptism, and two by letter. The interest in the gospel services on Lord's day evening continues unabated. While the prayer meetings which are held on Wednesday evenings, are also well attended; the Band of Hope meetings which are held every alternate Tuesday are exciting quite an interest among the young folks. By the liberality of the brethren, Bro. Forscutt is now enabled to issue his paper the "Little Reaper," every two weeks. 1000 copies are distributed free, and it is confidently expected they will accomplish much good. May our brother's efforts to make known the gospel in all its simplicity and truth be abundantly blessed by our heavenly Father to the salvation of many precious souls. J. H.

February 13th, 1887.

WAGGA WAGGA.—We are still making headway, and have to report two further additions since our last report. Our meetings in Wagga and Downside are very fairly attended, and the interest is increasing each evening. F. G.

7th February, 1887.

QUEENSLAND NOTES AND NEWS.

BRO. EWERS' address is now "Taringa, Queensland" Taringa is a suburb of Brisbane, and all P.O. Orders to Bro. E. are to be made payable in Brisbane.

We had some rain when Bro. Maston was over, but nothing compared to what we have had lately. Fancy 18½ inches in 24 hour, over 21 inches in three days.

Four or five people were drowned about the city, and some scores in the country districts, but, so far as I have learned none of our people were heavy losers by the floods.

Bro. Goodacre has been laboring at Toowoomba of late. A lecture on "Infidelity" in the School of Arts was well attended, about 300 being present, but continuous wet weather has interfered with the meetings.

The stoppage of railway traffic by the floods, kept Bro. Goodacre in Warwick one week, and the perpetual rain has done much to hinder the progress of the work all over the colony.

There have been two additions in Ipswich and two in Brisbane since last report and probably others elsewhere, but as I write this from Gympie where I am for a month, I have not the latest items to hand.

Gympie is a mining town over 100 miles north of Brisbane. Here since last August, three believers (Bro. Gadson, aged 84, formerly a Baptist Minister, Bro Hurley from the "Brethren," and Sister Cane) have met to break the loaf. By their invitation I am here.

We commenced a public effort in the Oddfellows hall last Lord's day the 6th, but it rained all day, twenty came in the morning, thirty in the afternoon, and to my astonishment fully one hundred at night, I only expected about a dozen as it fairly poured with rain.

It is too soon to speak of prospects yet, but I think they are fairly good. There are a quantity of Baptists and "Brethren" here, but the majority of them have no more veritabrae than a jelly-fish, and I have not much hope from them. However there are sure to be some "good and honest hearts" into which the seed will fall. If I am not mistaken, I have found a few already

Sister Cane, with whom I stay, and with whom Bro. Gadson also lives, is a real genuine Disciple. Thanks to our papers and tracts, but above all to the Word, she has no vague ideas about the plan of salvation, and she knows how to say what she believes; she has a backbone which will not bend to all the latitudinarianism of the age. She spares no pains to make me comfortable and to extend the truth.

Bro. Gadson is a grand old patriarch. He first heard of the Disciples through an unfair account of Bro. Cheek's work in the *Queensland Baptist Monthly*; he wrote to the paper, but they would not insert his letter. Soon after I came to the colony, I sent him, as well as other ministers, the *Pioneer*, which led to a correspondence, and as soon as he fairly grasped our position he adopted it. In fact he had for many years advocated many of what we sometimes call our distinctive principles. He was unable to get to the afternoon and evening meetings, but I knew the old white head was bowed in prayer for me, and I went to the meetings feeling a patriarch's blessing rested on me.

Bro. Hurley is a fair speaker, and an earnest man; upon him will devolve most of the speaking work, but he is not faint-hearted. I hope next month to be able to report some progress. E.

Gympie, February 8th, 1887.

NEW ZEALAND.

At Cook Street chapel, on Monday night, 7th February, a large gathering took place at the invitation of Bro. and Sister Roebuck, to celebrate their golden wedding. About 130 were present, and spent a most pleasant and profitable evening; there were a great number of old familiar faces who had not been within the walls for a long period, and they seemed to enjoy themselves heartily. Bro. Laing occupied the chair, there were speeches, singing, and games to make the time pass merrily, and a beautiful and useful presentation was made to the couple, who are now past the allotted three-score and ten, yet nevertheless they seemed happy and as merry as many younger.

TABERNACLE, DUNEDIN.—We have to report eleven additions for the month; ten of whom are by baptism, and one who has joined us from the Baptists. Bro. Moore has now left us, but he will long be memorialised by the work he has left behind him. Bro. Floyd too is about to take his

departure from New Zealand, and we shall be in sore need of more evangelists. The work in Dunedin is carried on just as successfully as ever by Bro. Houchins, the acceptability of whose ministration to the church may be judged by the fact that from 200 to 250 regularly attend the Thursday evening prayer meetings. When the obstacles that must inevitably arise during the week days, in the way of business and so on are considered this is a very large audience. The "Church of Christ" which has lapsed owing to the departure of Bro. Floyd has been succeeded by the "Evangelical Messenger" conducted by Bros. Houchins and Henshelwood. It is a worthy successor of the previous organ and will do much good in setting forth our principles. February 3d, 1887. O. G.

NOTES FROM WELLINGTON, N.Z.

Since last report one has accepted Christ as her Saviour.

Bro. C. A. Moore passed through and preached here on Sunday, 23rd January. There was a good audience. "Purification" was his subject; and everyone was delighted with the way in which it was handled. Bro. Moore is just the man we want in these colonies; and it is to be hoped he will soon be back again. Colonial boys suit the colonies better than any, and they deserve more of our sympathy and support than they now get. Bro. Moore leaves for America in a few days.

Bro. J. F. Floyd, who has been laboring with us faithfully for the past two years, will, before this reaches you, be on his way to Sydney, N.S.W. He has labored manfully whilst here, and won the hearts of many of the brethren, who wish him God speed. His sojourn with us has not been all sunshine, still I can confidently say there are some experiences in the first two years of colonial life which he will look back upon with pleasure. Our loss will be Sydney's gain.

Breth. Wright, Eastbrook, and Mudge now conduct Sunday evening services at the pleasant suburb of Karori, some three miles from the city. The work bids fair to be successful.

On Saturday, the 22nd January, the "Anniversary Day" of New Zealand, our Sunday school treat was held. Wandallah, about four miles from town by rail, was the place chosen. The weather was beautiful, and about 200 children and half as many adults enjoyed a day's innocent pleasure.

There are now two evangelists in the South Island; one is on his way to Christchurch, and Nelson and Springrove churches (I hear) are thinking of getting one between them. This will make four in all. When Bro. Floyd goes, the North Island will be without an evangelist. Wake up Auckland, Thames, Wanganui, Wellington and others! Rest is all very well in its place, but our present orders are to work "There's resting bye and bye."

25th Jan., 1887.

H. HUGGINS.

TASMANIA.

LAUNCESTON.—Our church here, though small, has had many vicissitudes, but is now showing signs of prosperity so far as membership is concerned. Our ranks were recently strengthened by the addition of Bro. and Sister Latimer, and Bro. and Sis-

ter Duff and family, and others from England. Bro. Latimer is a great acquisition, being a fluent speaker and earnest worker. The gospel is now preached on Sunday evenings, and we expect that before long we will have the services of an evangelist for at least six months. It is to be hoped that the present signs of prosperity will be fully borne out, and that with God's aid we will make rapid strides in the future.

J. H. MARTON, Sec.

BREAM CREEK.—I send you a report that Pro. Park is with us, proclaiming the gospel, and that ten have been brought in by obedience to the gospel and more convinced. Our meeting-house is on the move, it is to be 40ft. by 24. We believe it is a step in the right direction.

February 9th. JOHN WOOLLEY, Sec.

LATROBE.—Since last report, Bro. G. B. Moysey has been preaching, debating and lecturing. Our opponents say no good comes of religious discussion, but we are satisfied to follow the example of our Lord who answered all comers; the present result is five added to the Lord by faith and obedience, all young people, and others anxious. Bro. Moysey's debate with Rev. J. Bennett, Congregational minister was crowded, and very orderly. Mr. Murray, grain buyer, was chairman, and acted fairly. To say that the churches here are satisfied that our brother has plainly proved that "Immersion or Baptism is scriptural" is enough; the "Rev." gentleman simply read his old lectures over again. Two lectures at the same hall, followed "Who ought to be baptised" and "What is baptism for," in which the truth was put very plainly before a fair audience, finishes Bro. Moysey's stay at Latrobe. He goes to the Nook to-day with our good wishes and prayers.

R. C. FAIRLAM.

February 12th, 1887.

VICTORIAN MISSION FUND.

RECEIPTS FOR FEBRUARY.

Church at Shepparton	£0 18 0
" Beechworth	0 10 0
" Daylesford	1 5 0
" Brighton...	1 0 9
" Lygon St.	3 12 6
" Richmond	1 5 6
" North Fitzroy	1 18 7
" Cheltenham	1 10 0
Bro. W. Cust, Murtoa	2 2 0
" L.	1 0 0
Dorcas Society, Prahran	0 14 0
	£15 16 4

While the above, and all previous sums acknowledged as from "the churches," have been so acknowledged, it should be clearly understood that in nearly every case the collections have been made by the sisters, and in future when sending the contributions it should be stated when the collections have been made by the sisters, and it will be so acknowledged.

W. C. THURGOOD, Trea.

209 Swanston St., Melb.

QUEENSLAND MISSION FUND.

RECEIVED BY BRO. THURGOOD SINCE LAST REPORT.

Sisters' Sewing Meeting— Mission Box, North Adelaide	£3 2 0
W. C. T.	0 18 0
	£4 0 0

VICTORIAN MISSION FUND.

SECOND ANNUAL COLLECTION.

Church at Shepparton	£2 0 3
" Berwick ...	3 0 0
" Gembrook	0 17 6
" Maryborough	1 0 0
" Collingwood	3 10 0
Acknowledged last month	10 7 9
Total	£92 12 10

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FOR MONTH ENDING 17TH FEBRUARY, 1887.

Church at Sydney	£9 4 4
" Newtown	5 11 2
" Manning River	5 0 0
" Rookwood	2 4 0
" Petersham	0 5 0
G. Newby (Manning River)	2 10 0
Total	£24 14 6

WM. WILSON, Trea.

Hay St., Sydney.

TASMANIAN MISSION FUND.

RECEIPTS FOR JANUARY.

Church at Hobart	£25 0 0
" Impression Bay	9 0 0
" Port Esperance	3 0 0
Bro. Jacklyn, Huon	1 0 0
	£38 0 0

JOHN BRADLY, Trea.

Hobart.

SUBSCRIPTIONS RECEIVED.

4s. from Dawson, senr., Mrs. Spurr, Piper, Miss Jerrems, Messent, Miss Walsh, Mrs. Gready, A. C. Smith, Binney, H. Saltmarsh, T. Dalton, McCoughtry, Parr, Houghton, Overton, McGregor, Mrs. Forsyth, Matear, Weir, Pond, Miss Roberts, W. Smith, Caudwell, Coward, Sheahan, Young, J. Eastlake, Mrs. Entwistle, Neville, Liddle, Pyke, and Mrs. Filmer. 8s. from Fairlam, Thomson, J. Reid, Tudball. 5s. 8d. from Blair, Crawford, Overall, Leslie, W. Saltmarsh, Bruce, Scott, Hewitt, Bradshaw, Chapman. 80s. G. Newby, 21s. 8d. Booty, 107s. D. Finlayson, 9s. Spottiswood, 30s. McGivern, 20s. Weatherburn and Judd, 16s. Leach, 40s. Draney, 132s. per F. Illingworth, 68s. Christopher, 32s. Hindle, 73s. 4d. Geo. Smith, 2s. Manning, 4s. 6d. Dixon, 12s. Russell and A. L. Greenshields, 6s. Wherry, 100s. Ruse, 26s. Smethurst.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.