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A Happy New Year.

A happy New Year of joy in the Lord.
 A happy New Year of delight in His word.
 A happy New Year of trusting His grace.
 A happy New Year of beholding His face.
 A happy New Year of work for Him sweet.
 A happy New Year of rest at His feet.
 A happy New Year of purpose in prayer.
 A happy New Year of fellow-ship rare.
 A happy New Year secure in His love.
 A happy New Year of light from above.
 A happy New Year of patient content,
 Of peace in Himself whate'er may be sent.
 Rejoicing in hope till the Lord's hall appear.
 May these be the joys of your HAPPY NEW
 YEAR! T.D.S.

Current Topics.



NEW MAGAZINE—

The *Woman at Home* is the title of a new magazine edited by Miss Annie S. Swan, the first number of which now lies before us. We cordially commend it to the attention of our readers, especially those of the fair sex. It is full of interesting and instructive reading, and is embellished with many beautiful illustrations. We believe sample copies can be obtained from Mr. M. L. Hutchinson, bookseller, of Little Collins-street. This month's "Cur-

rent Topics" is taken from a paper appearing in it entitled "Life and Work at Home" from the pen of Annie S. Swan.

INTRODUCTORY words, says Annie Swan, are always hard to write or to say. Their grace is often in their brevity as well as in their fitness. Yet here it is absolutely necessary that I should adopt an explanatory attitude towards those whom I hope to meet from month to month in these pages. My personal correspondence has long been a heavy part of my work. To return individual answers to each one is a great tax, to write at full length to any an impossibility, and I therefore cherish the hope that in my own special corner of the magazine which bears my name I shall be able to do justice to many more than I have been able to do hitherto. For so many write on the same theme, asking the same questions, that an answer to one may very easily be made to fit a number, so my labors shall be eased, and I would fain hope that this may not be quite unacceptable to my correspondents. There will always remain the few to whom a personal reply by letter is due, and these will still have my attention. I therefore ask my correspondents to bear with me, and to believe that I have the desire to be equally attentive to all; that I am grateful for confidence placed in me by persons I have never met and never expect to meet—confidence which has in every instance been sacredly respected; and that I have been, from time to time, greatly cheered and strengthened by words of encouragement from unexpected quarters.

WOMAN'S WORK.—Of magazines it may be said that there are enough and to spare; and yet it appears to me, regarding the great

mass of middle-class women, who are after all the reading feminine public, that there is room for yet another in their midst, and that the "woman at home" will find in these pages something to suit her need, and something which she has long sought for in vain. It is no mean ambition, no easy task to essay, this provision of fireside reading for the "woman at home." The older I grow the more fervently and keenly do I feel the power and influence of woman in her own kingdom, and I would place the home unhesitatingly before the State, because it is the nursery of souls, and from it go forth the influences which, matured, guide the destinies of nations. These may be oft-repeated platitudes, but so fraught are they with solemn truth, with gravest issues, that they cannot receive too much attention from those to whom the weal of the nation is dear. While all interested in the emancipation and highest development of womanhood rejoice unfeignedly over the great strides made of recent years in every department of feminine enterprise and work, there lurks still in the minds of some of us—older-fashioned it may be, yet remaining true to the teaching of a bygone day, when mothers were content to bless beneficently the homes to which they were called, creating therein a centre of holiest influence to go forth and bless the world—a faint misgiving lest, in the wear and tear of the battle for rights and for supremacy, woman should lose sight of her great mission, her divine prerogative, to rule and influence and bless by love. Nothing has struck me more during the last few years than the tone of the letters I have from time to time received from my young sisters in this and other lands, some of them written, of course, by those who have had no experience of life, and who imagine that out in the great

world, in the front ranks of the fighting squadrons, alone is to be found satisfaction and reward. The key-note of these letters has been, and is, a wild restlessness, chafing under restraint, feeling even the loving links of family life at times but an irksome bondage; and while I am aware that the apostles of extreme advancement for woman would unhesitatingly pronounce such a tone to be a triumphant sign of the times, indicating that the day for her emancipation is nearing ripeness, and that nothing but absolute equality with man in every field will satisfy the woman of the future, I regard it from a totally different standpoint, and say that it saddens and perplexes me, and that, moreover, it seems to threaten the very foundations of family life, which even the most advanced of my sex will not dare deny is the chief interest and main responsibility of woman, wherever found or called by whatever name. Mine is not the narrow view, however, which denies the intellect of woman or would restrict its development. Let her be cultivated and perfected to her full growth; then, and then only, is she fit to mate with the intellectual man, and they two so wedded will make the perfect whole. Too many young women who crave for some great and wide sphere, miserable because they have no opportunity to make the world ring with their achievements, are not fit, through ignorance, to adorn the place in which God, in His wisdom, has first placed them, on probation. They seek higher, and, in their eyes, more honorable duties before they have perfected themselves in the humbler and, though they see it not, the honorable claims which lie to their hand. In every department of business in the great mart of the world preferment is by fitness; why not here? Is God less wise than man?

My sisters, if you have it in you to do any great work in the world, nothing, remember, nothing will keep you back. Sooner or later, if you possess the power to move or to guide a larger audience than you at present address, your opportunity will, nay, must come. But you must first be fit, and can any truer fitness be found than that which has conscientiously, lovingly, ungrudgingly remembered the day of small things?

GREAT AND SMALL.—What things, after all, are small, and what are great? Sometimes I ask myself that question, in some perplexity of soul. Is it a matter of opinion merely, or of circumstance, of individual view? What appears great to me is in your eyes incomparably small, and *vice versa*. At the present moment I, as the mistress of a house, am exercised because my domestics do not see eye to eye with me regarding finger-marks on floors and fly specks on mirrors; mere trifles in themselves, yet part of that curious mechanism called household management. The daily round of the "woman at home" is made up of such trifles; yet who shall estimate the importance of her work as a whole? The worry of it sometimes eats into her soul, so that she has not the time, and sometimes fears she has lost the desire for higher things. Of such weariness every house-mother has her share. Let not the woman who, with her own hands, performs the greater part, or even all the household labor, envy her who has only to give her orders for others to do it. Each has her trials of faith and patience which leave their mark on temper and heart. One writes under deep depression of soul, saying that surdidi care, the mere struggle for existence, has taken from her the joy of living and caused her to

regard Death as her gentlest friend. It is hard to advise or to comfort such an one, for of all ills sordid care, the pressing anxiety that means may not equal expenditure, is the one which keeps the soul bound to earth. And it is so common that it meets one on every hand. Pondering upon it, seeking to find some wherefore for its widespread existence, I have sometimes thought a partial solution might be found in the incurring of obligations and responsibilities without consideration of consequences. Lady Jeune has given as the result of her observation in the East-end her opinion that early marriages are as fruitful a source of misery as drunkenness; and there seems too abundant reason to believe it. The solemnity of the responsibilities incurred by the marriage tie are not realised until the case is almost beyond remedy, and the cases which come under the notice of all who interest themselves in the betterment of the needy are such as not only depress and sadden, but as one energetic practical worker said to me, are enough to put marrying out of the fashion. And it is just here where the absence of home-training is displayed. Every wise mother will train her children to set store by human life, and try to show them what possibilities lie dormant in every human soul. Nor will wise parents, from whom life and its stern realities have not been hid, permit their children to rush headlong into matrimony at an age when neither mind nor body are matured. We need educating on the marriage question, and I feel that I should be interested to hear the views of certain of my correspondents thereon. One evidently unhappy person who has anonymously written to me twice, vigorously reproaches me for systematically setting forth in my books a condition of things, so far as the married

estate is concerned, which exists only in the imagination. She challenges me to prove that there is any romance or sweetness, or palliating circumstance of any kind in the venture matrimonial, and does not hesitate to blame me for creating or fostering false views in the minds of the young, who look forward naturally and properly to the fuller happiness of married life. My correspondent having had a doleful experience, jumps too hastily to the conclusion that her exception proves the rule. For while it is too sadly true that there are many unhappy unions, and many that, if not positively unhappy, yet fall far short of what might be, and what God intends marriage to be, yet I hold that the married life, entered upon from right motives and based upon affection, more materially promotes the happiness of the individual than any other.

That it has its risks and its trials no sane observant person will deny, but at the same time we can have but one reply, a vigorous denial, to the question, "Is marriage a failure?"

READING FOR WOMEN.—I

have no hesitation in saying that it is the middle-class woman who is the reader of to-day among her sex. She is less harassed by the claims of fashion, which seem to grow more exacting day by day, and has therefore more leisure than her wealthier sisters to devote to mental culture. I am not prepared, however, to make any assertions regarding the range of her reading, but would be glad to hear from time to time from such of my correspondents as are interested in the question, what are the results of personal observation or experience. There can be no doubt that the taste of women readers has of late years spread out in a great many new directions, and that the old pabulum, the goody-goody tales, though perfectly harmless and irrefragable, no longer find favor in their eyes. The day of "Queechy" and the "Wide, Wide World" is gone for ever. The reader of to-day no longer sympathises with the heroine who melts into tears on the smallest provocation, but prefers a more robust personality, who strikes out a path for herself. The popular magazines are all read eagerly by the woman of to-day. Books of adventure, detective mystery, psy-

chological studies are all devoured by her, and pretty accurately appraised. And it is a healthy sign, for we do want our women to throw off for ever these sickly trammels of sentimentality which were long supposed to be necessary adornments of the female character. We want them to be healthy, natural, and real in mind as in body. Nor can there be any manner of doubt that the woman whose interests extend over a wide range, who uses her observation, and who takes a wide vision of the concerns that influence all human life, fits herself in a very peculiar manner for the duties of motherhood, should she be called to them. And if single blessedness be her lot, then what resources are hers what provision she wisely makes against the *ennui*, the loneliness, the desolation of old age which has outlived its generation, and longs for death as a relief.

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PUBLISHER'S NOTICES

Articles for publication (which should be in brief and feasible) to be addressed to "Editors, care of A. B. Maston," and should be to hand not later than the 10th of each month. All Church News should reach the local Postmen who have charge of the NEW ZEALAND departments by the 6th, NEW SOUTH WALES, SOUTH AUSTRALIA, TASMANIA, and QUEENSLAND by the 14th, and VICTORIA, by the 10th of each month. The addresses of these Postmen will be found in their various departments at the end.

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M. McLELLAN,
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PEACE, PURITY, UNITY, LOVE, POWER.

PROTESTANT APOLOGY FOR DIVISION.

IT is truly said that this is pre-eminently an age of enquiry. In science, politics, and religion the spirit of deep, thoughtful and thorough enquiry is more active

than ever. Before it many time-honoured speculations and opinions, once held as sacred beliefs, have vanished, and new and startling ones have been propounded with boldness and energy. Neither the authority of antiquity nor the sanctity of religion are any protection against this prevailing desire to examine the foundations of things. The fossil creeds, which for hundreds of years have enjoyed the unbounded confidence of thousands of pious souls, are now passing through the fire of the "higher," lower and all other manner of criticism—and their revision is demanded, their utility questioned, their Scripturality denied, and in some cases their abolition demanded. Even the grand Old Book, the professed foundation of all Christian creeds, enjoys no immunity from the scathing questionings of nineteenth century criticism, and after standing in the ocean of time, for more than eighteen hundred years, unshaken by the wild waves of Infidelity that have dashed themselves to pieces in endless succession at its base, another class of men, foes in friendship's guise,—the "higher critics," working from within, with their keen edged tools, seek to pick the mortar from between the stones of the sanctuary of revealed truth, and, as though it were a Dagon's idol temple, lay their "Rev." but irreverent hands upon its inmost pillars, that the glorious superstructure may be overthrown. The result however we do not fear. The hands that rest upon the pillars are not the hands of Samson, nor is Samson's strength within them, nor is Samson's God above them. Let the carping critics perfect the instruments of destructive criticism to the utmost, their greatest efforts will do no more than chip away some bit of human plaster that in the lapse of ages may have attached itself to the walls of the divine temple, and

to this work they are welcome. Let the furnace of investigation be heated to seven times its wonted heat, the gold of truth will not burn but brighten, only the dross of error will be consumed. Truth cannot perish. Obscured, it may be: destroyed, never. While many critics are engaged in a work which, if successful would undermine and destroy our confidence in the Bible as in any worthy sense the word of God, others are performing a nobler task—are driving from the field of thought hosts of error which for generations have dominated the Christian mind. Among the many errors masquerading in the guise of truth, which the intelligent and critical study of the New Testament is now unmasking, is, that division and denominationalism among Christians is a thing of divine origin, of absolute necessity, and of beneficial tendency. At the beginning of the present century, or only go odd years ago, this huge and disastrous error held almost universal sway in the world of Protestant thought. Thomas Campbell's dream of an *actualized* "one faith, one Lord, and one baptism" was scouted by the leaders of religious thought as Utopian—unsound in principle, unwise in policy, and wholly impracticable in effect. Even the late Charles Spurgeon, who in his later years lamented with profound sorrow the untold evils of sectarian division, in his earlier days apologised for and defended the error, maintaining that its origin was found in the wise orderings of divine providence, that its necessity was found in the fundamental diversity of human nature, and that its continuation promoted the highest welfare of man. Happily, now to a large extent truer and nobler, because more scriptural sentiments, prevail on the question, and the hope is justified that before many years the union sentiment,

seen in its due importance as an essential *necessity* of the world's conversion, and placed upon its right basis as demanded by the supreme authority of Christ, will be consummated in a grand union in *fact*. Owing to the change that has happily come over the attitude of the Protestant world towards the union question during the last fifty years, the peculiarity of the "Disciples of Christ" in their protest against division and their plea for union is not now so striking as it was in the time of Thomas, or even in the later days of Alexander Campbell. But in one aspect of the question our distinctive characteristic retains all its old ruggedness of outline. Denominations around us often admit that division is impolitic and unwise and therefore inexpedient. We maintain that it is not only all this, but also unscriptural, Christ dishonouring, a wicked stumbling-block in the way of the world's conversion, and therefore not a question of policy, but of *conscience*; and error in respect to it, not mere folly, but positive *sin*; and not until the Christian world makes this question one of conscience rather than judgment, one of loyalty to Christ rather than one of ecclesiastical policy will it be sufficiently in earnest to grapple with and remedy this enormous evil. Notwithstanding the change that has to a degree come over the mind of the religious public, our zeal in advocating union, in condemning division on the high ground of loyalty to Christ and loyalty to man instead of flagging, should, deriving fresh fuel from partial success, flame with increasing fervour till the glorious consummation comes. When endeavoring to place the argument for divisions upon a scriptural basis, no figure is more popular with the teachers of the Protestant world than that by which the Church of Christ is represented as a tree having a number of branches. Our popular preachers sometimes tell us of the different branches of the Church: there is the Methodist

branch, the Episcopal branch, the Presbyterian branch, &c. No church called *orthodox* presumes to call itself the *Church of Christ*, but simply a *branch*. Let us look now for a few moments, with the eye of a spiritual botanist, at these "branches" of the Church of Christ. On examining these branches, all supposed to spring naturally from the same root or trunk, we are surprised to find no two are alike. Each church has a *different name*; was founded at a *different time*; has a *different law-book*, *different officers*, and was founded by *different persons*. They do not respect each other's laws of government or acts of discipline in the least. Some of them till recently had as little dealings with each other as Jews with Samaritans. In a word, they are as unlike in many important respects as the monarchism and republicanism the government of England and that of the United States. In the natural tree the elder branches shelter the budding shoot from storm and sun, but in the ecclesiastical tree the course of things is somewhat different. When a new sect has arisen as a rule those already in existence have fallen upon and persecuted it. Romanism persecuted Lutheranism, Calvinism, and Episcopalianism. Episcopalianism persecuted Presbyterianism; Presbyterianism Methodism, Quakerism, and Baptistism. Each one has had to fight its way into popularity, respectability and orthodoxy. When the sects were young and weak, they were considered *heresies*, and the older ones deemed it a pious duty to persecute them, when it was found that they could be killed by neither persecution nor defamation they were let alone, and in time became "orthodox" and respectable. We would pause just here a moment to ask the candid reader whether he thinks these so-called branches of the Church of Christ—so numerous, so unlike, so antagonistic to each other—can be that "one body," the one Church of Jesus Christ upon

earth? A simple illustration will show the folly of this argument for division, and the idea that these "branches" constitute the Church of Christ. Suppose a botanist should, on going into a garden, find a tree, of which one branch was apple, another peach, another pear, another apricot, another plum, and a dozen other branches each of a different kind and bearing different fruit. Now approach and gravely tell him that all these different kinds of wood, with their different kinds of fruit, proceeded spontaneously from the original stock, that the tree is in its natural state just as God planted it. He would reply: "Sir, I am amazed at your ignorance. That such variety of wood and fruit should grow out naturally from the same trunk is contrary to all the laws of vegetable physiology. This tree has been grafted and budded. See the marks of the pruning knife. This is the work of man, not of nature." Just so we say of the great denominational tree and its branches. It is as absurd to think that these branches, differing so widely from one another, can constitute the Church of Christ, and exhibit the ONENESS of the body of Christ, as it is to suppose that the branches of the tree above alluded to, originally and naturally, sprung from the same trunk. But does not the fact that Christ said, "I am the vine and ye are the branches," prove that He had tolerated denominationalism? Not at all; for Jesus was not speaking of or to "Christian sects," or bodies of believers, but to His individual followers. Christ is the vine and every individual disciple is a branch. May we each in the fruits of love to God and love to man bear testimony to all that we are living branches of the true vine.

G.B.M.

Editorial Notes.

Ourselves.—There is an American proverb which says: "He that bloweth not his own horn, the same shall not be blown." We can't say that we accept it entirely, but

it contains some very wholesome lessons. While we do not desire to blow our own horn, we do think that we are justified in saying that we have done our very best, in the midst of many of the trying cares of life, to make the STANDARD a good paper. We can only promise to do this in the future. We wish it distinctly understood that while we do not desire to be narrow or bigoted, that we are *not* for the defence of what we believe to be the truth, and we do not intend that anything shall be allowed to turn us aside in this matter. When matters of truth are involved we ask no quarter, but for all our imperfections we ask the forbearance of an indulgent brotherhood.

Park's Bible Waggon.—We hope that none of our readers will fail to read Bro. Park's brief report of his work, in the Victorian Department in this issue. He is already doing a grand work, and the brethren are giving him much encouragement by feeding him, and his horse, and buying his goods. Bro. Park thinks that he is now just in the place for which he is best suited. If this work is to become a permanent success, some provision must be made for giving Bro. Park a partial support independent of his efforts in this matter. This is a subject which should receive the attention of our next Annual Conference. But read the report.

Bro. M. W. Green.—We are very pleased to be able to place the following letter before our readers:—"Many thanks to you and to the editor of the *Victorian* for your kindly notices of my case. By God's blessing, and the care of such skillful physicians as Drs. Verco, Magarey and Hornecke, and the constant attention of my excellent wife and family, I have been won back to life. I am happy to say that although still very weak through such copious loss of blood from my head, I am fast progressing. My chief ailment now is physical weakness, and this I hope soon to overcome; and as my brain is clear and I hope soon to be strong, I trust to be able to do much useful work for the Master. Will you allow me to use your columns to thank all who have so kindly tried to make this burthen lighter to me, and to return my very sincere thanks to all the churches, and to sisters and brethren for their kind letters of sympathy, and for their unceasing prayers for my recovery, which God has heard, and hence His blessing in my rapid improvement. I am trusting before very many weeks are over to be again engaged in the good work. With sincere thanks to all, and especially to our loving heavenly Father, who has restored me to life and usefulness, and trusting to use all my strength for His glory, I am, yours in the gospel bonds, M. WOOD GREEN."

Victoria on the "Up grade."—In the consideration and treatment of any question

—especially if that question be one of great national interest—it is of primary importance that those dealing with such subjects should be in possession of all the main facts relating to them, and moreover, be able so to use the facts as they bear one upon another as to present conclusions which shall be truthful and not erroneous. These remarks apply with special force to the enquiry relating to the alleged increase of crime in Victoria and its cause, which for some days past has formed the subject of controversy in the pages of the *Ages*. It has been affirmed by Mr. Savage that the statement made by Dr. Moorhouse in regard to the disastrous results flowing from the secular education system of Victoria has been "more than substantiated," and that "Victoria bids fair to become ere long, the wickedest place in Australia." The gentleman referred to seems to have given considerable attention to the subject and reached his conclusions without being influenced by the bias which is too frequently manifested by the opponents of the present system of education. His diligence and honesty, therefore, are beyond question. He had certain facts placed before him, and these seemed to point in one direction, and like an honest man he followed the line indicated, even though it went against his inclination to do so. But in order to arrive at proper conclusions where statistics are concerned, something more than diligence and honesty is required. This one thing needful Mr. Savage unfortunately did not possess, and consequently drew an alarming picture of the decadence of Victorian morality, much to his own sorrow and alarm, as well as of those whom, unintentionally, he had succeeded in deceiving. It will, therefore, be a relief to him and those scribes who followed in his wake to find they are mistaken, and that instead of being on the "down-grade," the statistics of crime in Victoria show that the colony is on the "up-grade," so far as morality is concerned. For this gratifying information we are indebted to Mr. H. H. Hayter, the Government statistician. He tells us that while Mr. Savage's figures are correct, his deductions "are altogether erroneous," simply because he left out of account the difference between the ages of the two periods named, viz. 1881 and 1891, and that the latter, as compared with the former, showed a really sensible diminution of crime instead of an increase. In another column will be found Mr. Hayter's explanation of the statistical tables.

F. Pittman.—We are pleased to hear that Bro. Ferdinand Pittman has reached Queensland in safety, and that he is actively engaged in preaching the gospel in his new field of labor. During the first week after his arrival he preached every night, visiting the churches of Brisbane, Rosewood,

Marburg, Verners and Zillmere, which resulted in 20 coming out on the Lord's side. Toowoomba does not, it seems, offer such a hopeful prospect as was anticipated, many of the brethren having left the district, leaving the church in a very weak state. But our brother is determined to work with all his energy to resuscitate the church and swell its numbers. Many will be the fervent prayers for his success.

The Hospital.—In our South Australian Department a writer is speaking of the distribution of a number of STANDARDS in the hospital at Adelaide. We hope our readers will kindly have a look at the note. Would it not be a good thing for brethren to do who happen to have a little ready money, to spend it in sending a number of STANDARDS each month to other hospitals in the colonies? They could be posted direct, and would be no trouble to the donor, and would likely receive more attention from the authorities than if taken in privately. It is worth the careful consideration of all believers in good literature. Try a few copies for twelve months. Our publisher would be glad to receive your instructions.

Tracts.—The tract work carried on by the Austral Co. is continually extending not only in our own country, but is attracting attention in England and America. Only this week 9000 were sent to one address in South Australia, and the week before 7000 went to two addresses in Sydney and 5000 to Hallarat, to say nothing of the single hundreds and thousands sent to other places. No one can estimate the influence that this kind of work is exercising on the general life of the country. We hope that the brotherhood generally will do all in their power to encourage this enterprise, not only in buying and distributing the tracts, but in any other way which they may be able to do. Not only in this way will they be helping themselves, but will be doing something to advance the cause, which we believe the STANDARD readers love so well.

Bro. J. E. Lning.—Bro Lning is at present on a visit to Sydney, we understand for the benefit of his health. We hope that he has enjoyed his holiday and will come back quite restored in health.

THE ALLEGED INCREASE OF CRIME IN VICTORIA.

To the Editor of the "Argus."

Sir,—Although the figures relating to crime in Victoria embodied in the "charts" prepared by the Rev. Mr. Savage, which were quoted by your clever contributor "Quint" in your Saturday's issue, are correct so far as they go, the deductions made

from them by the reverend gentleman are altogether erroneous, simply because the difference between the ages of the population at the two periods named, viz., 1851 and 1891, are left out of account. My object in addressing you is to show that in the latter, as compared with the former, of those two years, there was really a sensible diminution of crime, instead of an increase, as Mr. Savage supposes.

The total population of Victoria was 862,346 in 1851 and 1,440,405 in 1891, the increase in the intercalary period being 32.24 per cent., as correctly stated by Mr. Savage, but it must be remembered that at both periods a considerable proportion of the population were not old enough to commit crimes. In fact, until the age of 21 the amount of criminality is so small that for present purposes the population below that age may be left out of consideration altogether.

The population at an age to commit crimes (21 and upwards) was 411,350 in 1851 and 605,302 in 1891, the increase being 39,422, or at the rate of 47.26 per cent. as against an increase of 32.24 per cent. in the total population. The proportion of persons at this period of life to the total population was as low as 47.50 per cent. at the former, but as high as 51.12 per cent. at the latter period. Comparing the numbers with the arrests for various offences at the two periods, also with the summary convictions, the proportions are as follow:—

PLR 10,000 OF THE POPULATION AGED 21 AND UPWARDS.

	1851.	1891.
Total arrests	616 14	558 5
Total summary convictions	329 54	357 7
Arrests for murder, manslaughter, or intent to do bodily harm	—	—
Arrests for assaults	277	829
Arrests for sexual offences	45 25	35 25
Arrests for horse, sheep, and cattle stealing	175	174
Arrests for other offences, except robbery and drunkenness	—	—
Total arrests for offences against the person	253 51	235 75
Total arrests for offences against property	372 3	422 8
Total arrests	597 4	728 5

In all these cases the criminality, as indicated by the proportion of arrests and summary convictions to the population over 21 years of age, was considerably less in 1891 than in 1851. The only instances in which the reverse was the case are the following:

PER 10,000 OF THE POPULATION AGED 21 AND UPWARDS.

	1851.	1891.
Arrests for robbery with violence, burglary, &c.	474	710
Arrests for drunkenness	268 99	238 97

There is no doubt that there has been an increase in the offences named in the first of these lines, but the arrests only show an increase of from something under five to about

seven per 10,000, and even the latter proportion cannot be considered a high one. As regards drunkenness it is believed that the increase shown is more apparent than real, and is to a certain extent due to the increased activity of the police in apprehending drunkards, a duty they have the more leisure to attend to now that adulterine crime is less rife than it was formerly.

The commitments for trial also show an increase, the proportions per 10,000 being 14.37 in 1851, and 18.55 in 1891. The increase is mainly due to the cases of burglary and robbery with violence, the commitments for which numbered 118 and 264. These, as has already been stated, are the only serious offences which show an increased proportion.

With reference to the supposed increase of crime amongst the native Victorians, it will readily be understood that, in consequence of the larger proportion of children included amongst their numbers, their criminality has in the past been much less than that of members of other nationalities. As the native boys and girls have become older the crime prevailing amongst them has naturally increased, although it is still lower than that which prevails amongst other sections of the community. This low proportion of criminality, however, may not last: if the average age of the Victorians by birth should become identical with that of the general population.

It is evident that the statistics of illegitimacy must be calculated according to the number of single women at child-bearing ages, not according to the total female population. The figures obtained by this method of computation for the last two census years show that a slight improvement has taken place, the number of illegitimate births indicating that only 4.26 per cent of such women were living in concubinage in 1891, as against 4.49 per cent in 1881.

In regard to the decreased criminality shown by the returns of New South Wales, I may observe that this diminution dates from the time at which the present government statistician of that colony was appointed. Prior to that date the official statistics of the mother colony were at a very low ebb, and as I am sure Mr. Coghlan is incapable of publishing incorrect figures, I think it probable that, prior to his appointment, which took place some time after 1881, there was some mistake in compiling the criminal statistics—perhaps offences were in some instances counted twice over—and that the apparent improvement of late years is due to the adoption of a more correct method of computation.

At the same time the figures still show, as they always have shown, that the amount of criminality prevailing in New South Wales is larger than that which prevails in Victoria.

The Traveller.

A VISIT TO ADELAIDE.

By M. McLELLAN.

During the month I had the pleasure of visiting Adelaide and some of its suburbs, arriving there on Friday, 7th Dec., and leaving on Thursday, the 14th. Not a long stay, but in these few days I enjoyed sweet and profitable fellowship with some of our S.A. brethren.

On Lord's day morning I found my way to the very commodious chapel at Hindmarsh, which has recently been considerably enlarged. Bro. H. D. Smith presided, and, although the thermometer registered 107 degrees in the shade, there were nearly 200 present. On addressing the meeting I took the liberty of informing them that I had had a very warm reception to S.A.

In the afternoon I had the privilege of visiting the Grote-street Sunday school. The building is splendidly equipped for Sunday school purposes, and the superintendent (Dr. Magarey) and the efficient staff of teachers have every reason to be proud of the school; 334 on the roll. Bro. Gore has a class of young men, average attendance 18; Miss Tomkins has a class of young ladies, average attendance 20; Bro. Matthews has an infant class, with an average attendance of about 40. The school is so well appointed that very much could be said in its praise; but space forbids. One thing should be mentioned, however, and that is that very much of the success of this school can very easily be traced to the efficient secretary, viz., Bro. Clark. The vice-supt. (Bro. Wm. Green) had charge of the school the day I visited it, and upon his invitation I gave the teachers a few words of encouragement.

Night found me at Kermod-street chapel, where I had the privilege of preaching the gospel to a nice meeting. This is a small but substantial and well ventilated building. The present seating capacity being taxed to the utmost, it is under contemplation to erect a more commodious meeting-house in North Adelaide in a more central position. Bro. J. C. Dickson and Dr. J. C. Verco do the preaching in turns, a commendable feature being that the young men of the church conduct the gospel services. In connection with the Sunday school our en-

getic Sister Henshaw has a ladies' Bible class in a hall in Archer-street (a little distance from the chapel). This class has over 50 on the roll, with an average attendance of 40. The conduct of this class is not confined to one particular routine, but a variety of methods are adopted. On Lord's day, 10th, two sisters (Misses Emily Verco and Anna Whitfield) gave brief papers on "Jesus the Good Shepherd." It is intended to follow with brief essays on kindred topics.

On Monday evening I had the pleasure of being present at a quarterly meeting of the Sunday School Union, and so had an opportunity of making the acquaintance of a number of our S.A. brethren. About 70 were present. A well-written paper on "Some Thoughts on S.S. Teaching" was read by Bro. G. W. Cosh, followed by an interesting discussion of the same. The meeting was enlivened by some good singing.

Tuesday night found me at York, where Bro. Gore has been laboring during Bro. Green's illness. Bro. A. Smith, evangelist, of Glenelg, was to have preached that evening, but I was denied the pleasure of hearing him, as he pressed me into service.

On Wednesday night it was my good fortune to be present at the annual social meeting of the Kermod-street Dorcas Society. This is a flourishing institution, and from the reports of the secretary (Sister H. Jones) and the treasurer (Sister Henshaw), it was made abundantly evident that it is doing the work which from its name we would expect it to do, viz., to supply garments to those requiring them. This they had done with a liberal hand, and they have the satisfaction of knowing that they have given help where it was much required.

Throughout my visit I experienced the greatest kindness at the hands of all these brethren I met, notably from Dr. Verco (who hospitably entertained me during my stay). I passed a pleasant hour with our aged and venerable Bro. W. H. Burford, Mitcham, who, though 87 years of age, is still to be found at his place at the Lord's table. Bro. M. W. Green, I am pleased to say, is still improving in health, and much appreciates the interest that has been manifested during his illness. We hope soon to hear of his resuming his duties. I take this opportunity of thanking the brethren in Adelaide for their uniform kind-

ness during my visit.

In Adelaide and suburbs there are 12 separate meeting places where the brethren are "holding forth the word of life." The brother who has charge of the "S.A. Dept." keeps us well posted up in the news of the churches. All seem to be thoroughly alive to the work, and we hope to hear of the steady progress of the cause in S.A. in the good "old paths."

Sunday School Union OF THE CHURCHES OF CHRIST IN VICTORIA.

By R. J. DICK,
171 Gift St., Altonford.

We are glad to be able to report a fair amount of progress for the past few months; the schools generally are doing well. There is, unfortunately, a scarcity of teachers, and we wonder whether any brethren qualified for this work are idle on the Lord's day afternoon.

The time is again at hand for the Annual Examination; the subjects for both teachers and scholars are the first quarter's international lessons of 1891. The scholars are divided into five divisions: under 10; 10 to 12; 12 to 15; 15 to 18; and over 18. The teachers into two divisions: senior and junior. We trust that the competition may be as keen as last year, and that all intending competitors will set to work at once. The examination will take place in April, 1891.

The musical festival for next Easter will be again under the leadership of Bro. Ernest Pittman.

On Monday evening, 11th inst., a second praise and prayer meeting was held at Swanston-st. The attendance was good, an improvement upon that of the previous meeting. Mottos and songs of praise were rendered by several schools. A paper was read on "Work" by Bro. A. M. Ludbrook and a short address on "Faith" was delivered by Bro. A. Mazengarb, short prayers being interspersed throughout. A most pleasant and profitable evening was spent.

We publish the following system of marking which has been prepared for the use of schools:—Total marks given, 8, divided as follows:—punctuality and attendance 2; conduct, 2; lessons (oral) 2; lessons written, 2.

Lord's Day Readings.

[The thoughts here presented are upon the readings suggested for the use of Churches at the Lord's-day morning services. They are intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal.]

JANUARY 7th.

OLD TESTAMENT.—Psalms 11 and 12.

NEW TESTAMENT.—Matthew 14.
CONNECTING LINK.

"A very present help in time of trouble."—Psalms 12: 1, 5, 7; Matt. 14: 15-33.

Christianity looks to the physical as well as the spiritual needs of mankind. Christ's mission was a beneficent one throughout, and it is a notable circumstance that the physiological disabilities of the people always received his first consideration. "Send the multitude away" was the disciples' solution of the social problem of how to feed a hungry crowd. "Give ye them to eat" was the Master's method of settling the difficulty. Perhaps an answer to the oft-repeated question, "Why do not the churches reach the masses?" lies in this, that the churches have overlooked the temporal wants of those whom they want to influence. It is a cruel mockery to say to a man who is starving, and knows not where to get another loaf of baker's bread, "Come over to our meeting house, and hear the preacher tell the charming story of the bread of life that came down from heaven, and of which if a man eat he can hunger no more!" This is, of course, very nice, but an empty stomach needs something more tangible and substantial than that. "Gather up the fragments that nothing be lost!" If we as Christians were more economical and less wasteful in our habits of living, we should have ample means with which to purchase food for every necessitous family residing in the vicinity of our respective churches. The wholesome

food that we throw into the rubbish boxes, if all preserved and forwarded to the relief funds in existence, would be sufficient to comfortably sustain the scores of needy applicants that visit those institutions every week. It looks not unlike a judgment upon those unsympathetic and uncharitable disciples, that, immediately after this event, they should find themselves in trouble of a still more perilous kind—confronted with shipwreck. How timely Christ's aid, and how grateful they must have been for his interposition! In all our seasons of difficulty and trial, we may be sure that the dear Lord will always come to our rescue—in the right manner and at the right time.

In every pain that rends the heart,
The Man of Sorrows bears a part:
He sympathizes with our grief,
And to the troubled sends relief.

JANUARY 14th.

OLD TESTAMENT.—Isaiah 55.

NEW TESTAMENT.—Matthew 15.
CONNECTING LINK.

"He antisleth the longing and filleth the hungry soul with goodness."—Isa. 55: 1, 2, 3; Matt. 15: 34-38.

It should be noted that this miracle of the feeding of the hungry multitude is quite distinct from that recorded in the previous chapter; the circumstances that called it forth, and the means adopted were almost the same, but the occasion was different. How many of such beneficent deeds Jesus performed it is impossible to say, but very probably there were many. Christ's was a preventative ministry. He did not wait until the people had fainted, but so acted as to prevent their fainting. We do not and cannot know what deliverances from illness, injury, and death He is daily accomplishing for us, through the discipline of our every day life; physiologists supply us with the startling intelligence that we have no less than ten thousand narrow escapes from death every day of our life. We cannot therefore tell how

near dying we were five minutes ago, nor how near death we may be at the moment of perusing this. The temporal favors of which we are all the daily recipients are, in themselves, sufficient to call forth our profoundest gratitude and deepest devotion to God, but what shall we say of those spiritual and therefore eternal gifts that come to us through the mediatorial work and reign of Jesus Christ! The wine and milk of heaven, and the bread of life that satisfieth the soul's deep and sore need, are, thank God, to be had by us "without money and without price;" a wish for them is enough, but a wish is indispensable. Blessed thought! Although our Saviour Christ sits enthroned on high, controlling all the affairs of this huge universe, and although the steps of His throne are thronged day and night by a crowd of eager dependents, whose eyes wait upon him for their daily portion, yet our poor broken voices may steal away up through that loud chorus shout of petition and praise, and He will hear them and come and provide for our every bodily and spiritual need. "Blessed are they that hunger and thirst after right-doing, for they shall be filled."

JANUARY 21st.

OLD TESTAMENT.—Psalms 49.

NEW TESTAMENT.—Matthew 16.
CONNECTING LINK.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt."—Psalms 49: 6-20; Matt. 16: 24-28.

Perhaps the briefest and at the same time the finest definition of Christianity, is to be found in that well-known compound word *self-sacrifice*. It was the key-note of the entire human life of our Lord. He lived for others. He died for others; and we are Christians only in as far as in this respect we resemble Him. There is a strong indictment here—in both lessons—against the love of money, that very evil which has brought upon us most of the distress from which we now are suffering.

"In God we trust" is the inscription upon most of the current coin in the United States, but we would suggest that, to be more strictly accurate, the word "this" should be inserted after the word "in." Mammon is the keenest competitor that God has to contend against, in soliciting the worship and homage of mankind. A moment's calm reflection must show how silly and short-sighted such a policy it is to trust in "uncertain riches" for peace and happiness. Death, the merciless leveller of all social distinctions, whose bony knuckles will sooner or later, whether we like it or no, come rapping at the door of our earthly tabernacle—death, the last of all the enemies to be destroyed, has to be reckoned with by us; and they are deserving of no other name than fools who, neglecting their spiritual interests, make it their business-in-chief to "add house to house and field to field." They shall "perish, and leave their wealth to others;" "Like sheep they shall be laid in the grave;" and over them might be written some such words as these—

Here lieth a poor dirt-scraper,
Who served a god of Gold,
And dwelleth now with Demas,
In Tophet, ordained of old.

Be it ours rather to "go forth without the camp, bearing Christ's reproach," assured that by-and-by He will make us the glad possessors of an "inheritance incorruptible, undefiled, and that fadeth not away."

JANUARY 28th.

OLD TESTAMENT.—Mal. 3: 8-18, and 4: 1-6.

NEW TESTAMENT.—Matt. 17.

CONNECTING LINK.

"That great and notable day of the Lord."—Malachi 3: 17, and 4: 1-6; Matt. 17: 10-13.

If the past quarter of a century has been distinguished for one thing more than another, it has been for the resurrection and promulgation that most blessed doctrine of the

second personal appearing of Jesus Christ. For long ages this precious truth was allowed to remain in obscurity, but now it is being made, as it ought to be made, a prominent theme in nearly all Christian teaching. It is the consummation towards which the New Testament, and particularly the Epistles, directly and unanimously point. Christ has come, and therefore, so argues the New Testament, Christ will come; the first being proved, proves the truth of the second, and both must necessarily stand or fall together. "The Son of God was manifested that He might take away our sins;" and "Unto them that look for Him will He appear the second time, without sin, unto salvation." The cradle was the argument for the cross, the cross was the argument for the throne, and the throne is the argument for the judgment seat. There is a sense in which, since His first advent, Christ has again come into the world. There was, for instance, the destruction of Jerusalem city, which He predicted and described as "a coming of the Son of Man;" and since then we have had the great Reformation movement in the apostate church of Rome, the French revolution, and the American war against slavery, all of which may be truthfully designated as "great and notable days of the Lord," or "comings of the Son of Man." Though always present in human history, yet Christ "comes"—comes to our apprehension in eras of rapid and important change, and comes to affirm what mankind are so slow to acknowledge, viz., His sole and only right to reign and rule. But the coming for which we are waiting is something better and nobler than either of these, even a coming in personal form, and the object of which will be the full manifestation and glorification of His redeemed and sanctified Church. "And every man that hath this hope in him purifieth himself, even as Christ is pure."

A. H. B.

Hearth and Home.

By A. H. BRVANT.

NOT ONE TO SPARE.

"Which shall it be? Which shall it be?" I looked at John. John looked at me (Dear patient John, who loves me yet As well as though my hair were jet!); And when I found that I must speak, My voice seemed strangely low and weak:

"Tell me again what Robert said." And then, I, listening, bent my head. "This is his letter: 'I will give A house and land while you shall live, If, in return, from out your seven, One child to me for aye is given.'" I looked at John's old garments worn, I thought of all that John had borne Of poverty, and work, and care, Which I, though willing, could not share: I thought of seven mouths to feed, Of seven little children's needs,

And then of this, "Come, John," says I, "We'll choose among them as they lie Asleep"; so, walking hand in hand, Dear John and I surveyed our band. First to the cradle lightly stepped, Where Lillian, the baby, slept, A glory 'gainst the pillow white. Softly the father stooped to lay His rough hand down in a gentle way, When dream or whisper made her stir, And hushily he said: "Not her, not her!" We stopped beside the trundle bed, And one long ray of lamplight shed Across the boyish faces there, In sleep so peaceful and fair:

I saw on Jamie's rough, red cheek, A tear undried. Ere John could speak, "He's but a baby, too," said I, And kissed him as we hurried by, Pale, patient Robbie's angel face, Still in his sleep bore suffering's trace; "No, for a thousand pounds, not him!" He whispered while our eyes were dim, "Poor Dick! 'Bad Dick!' our wayward son, Turbulent, reckless, idle one, Could he be spared? 'Nay, He who gave, Did us befriended him to his grave; Only a mother's heart can be Patient enough for such as he:

"And so," said John, "I would not dare To send him from her bedside prayer." Then stole we softly up above, And knelt by Mary's child of love. "Perhaps for her 'twould better be," I said to John. Quite silently He lifted up a curl that lay Across her cheek in willow way, And shook his head: "Nay, love, not thee! The while my heart beat audibly, Only one more, our eldest lad, Trusty and truthful, good and glad— So like his father. 'No, John, no— I cannot, will not let him go.' And so we wrote in a courteous way, We would not drive one child away: And afterward toil lighter seemed, Thinking of that of which we dream'd, Happy in truth that not one face Was missed from its accustomed place. Thankful to work for all the seven, Taunting the rest to One in heaven

THE SALVATION LASS.

BY EDITH SESSIONS TUPPER.



APTAIN GRACE threw open the window and looked out at the bright sunshine, the blue sky, the drifting, fleecy clouds.

"Glory to God," she murmured; "what a perfect day!"

Then she sat the coffee on to boil, toasted some bits of bread, and boiled an egg. Before partaking of this simple breakfast she bent her stately brown head and whispered: "Give me strength, Father, for to-day."

That was Captain Grace's daily morning prayer. Strength to sustain her through each day's work; to help her bear the taunting words; the insulting laughs, the profanity and vile language hurled at her on her rounds; strength to uphold her in her visits to the slums, and to push open the swinging doors of saloons and attack the devil in his very stronghold.

Captain Grace was a beauty, and that fact made her life all the harder. The face that looked out from under the ugly army bonnet was the face of an angel, with its ivory-like complexion, in which roses came and went; with its dimpled chin, straight little nose, and soft red lips.

The plain uniform of the Salvation Army, which renders a homely woman an absolute fright by its very severity, only emphasised the loveliness of the girl's face and figure. Too well did the young warrior know her charms. She heard them discussed by men on street corners, in cars, before the uptown hotels, and in the downtown saloons.

"What a bloomin' little daisy," said the Fourth Ward rowdy.

"What a little darling," said the Broadway connoisseur.

Captain Grace often wished she were as ugly as Ensign Jerusha, who was pock-marked and squint-eyed, and thus escaped many of Satan's javelins. But a regular life constant exercise and occupation, and high, pure thought, combined to produce a beauty which grew from day to day, and from which the earthly elements were fast being eliminated.

The girl was gentle, refined and intelligent. She was very reticent about her past, lived only for her work, and to lay up treasure where moth and rust do not corrupt.

In the slums she was known, loved, and blessed. Her small hands had pressed the aching head of the suffering and scrubbed the floors of the slatternly. Her smiles and tears had mingled with those of the unfortunate of earth. Her cheering word, gracious deeds and prayers, were a sweet savor in the nostrils of the despairing.

And yet Captain Grace was a girl with a girl's love of pleasure, pretty things, ease, and comfort. She battled fiercely at times with these temptations—faint and weary with warfare, longing to yield, to leave the strife, to taste happiness and human joy. But her conscience ever sounded a trumpet call, and Captain Grace, obeying, sprang again to the conflict.

Just as she took down her dark blue bonnet from the wall there came a knock at the door. She opened it.

Miss Francesca Fadd stood there. Miss Francesca Fadd was rich, pretty, kind-hearted, generous, and always had a nice hobby horse to ride.

Just now her hobby horse was the Salvation Army.

She had attended the meetings, went in her lace handkerchief, subscribed liberally, and confided to her dear friends that she felt herself chastened and comforted. She had hunted up the pretty captain, whose face had attracted her, and had made as great a pet of the girl as the young devotee would permit.

"Good morning, dearest," said the caller.

"Good morning, dear Francesca," replied the Captain. "Come in."

Francesca seated herself and took a long survey of her friend.

The two girls formed a curious contrast. Miss Fadd was a study in brown velvet and sable. Big diamonds quivered in her pink ears, and a huge cluster of violets shook out their perfume from her breast. Her great brown eyes flashed questioningly on the other, who stood pale, serious, a trifle sad, but resolute.

"Have you decided, Grace?"

"Yes, Francesca."

"Well, you will come with me—give over this hard life, live with me, be my companion and sister? You know I am alone, rich, my own mistress. You shall have every luxury. We will travel."

Captain Grace lifted her little red roughened hand.

"No more, no more, I beg," she

said quietly; "it cannot be."

Miss Francesca Fadd burst into tears.

She was honestly disappointed. She was fond of the girl. And she fancied the idea of playing Lady Beautiful.

Moreover, she liked to have her own way.

But Captain Grace would not surrender. She had marked out her path in life, and though it was rough and stony and might lead to a place of skulls, yet would she follow it.

An hour after this little scene Captain Grace reported for duty at headquarters. Her sweet face was like a ray of sunshine in the gloomy barracks.

"Good morning, Captain," said a black-eyed girl in a big gingham apron, grey shawl, and black hat—the regulation slum brigade uniform.

"Good morning, Lieutenant," returning the salute; "do you feel like fighting to-day?"

"Yes, Captain," was the quick response. "I could down the devil and all his angels this morning."

"That's right!" said Captain Grace cheerily.

Lieutenant Sally was one of Captain Grace's *protégés*. She was a brand plucked from the burning. Captain Grace had rescued her from a life of frightful misery and sin, and Sally's devotion to her friend was unbounded.

The two received orders to sell the *War Cry* until two o'clock; after that they were to go about their regular slum duties. Up and down the streets, in and out of buildings, went the pair. They were repulsed and chaffed by turns. Doors were banged in their faces, and coarse jokes cracked at their expense.

But they did not appear to mind. They chatted animatedly, compared scales, encouraged each other; once Captain Grace helped a feeble, tottering old woman across the street under the very noses of the horses, and once Lieutenant Sally wiped the tears from a dirty little child's face and gave it a cake.

It was just as they were about to make their final call in a Christy-street saloon that its doors were violently dashed open, and a dreadful old tramp, soddin, filthy, bedraggled, was kicked out on the pavement.

He was a pitiful sight. Shaking and trembling, he stood gazing vacantly about, then suddenly burst into tears.

Captain Grace hesitated one moment.

"Lieutenant," she said, calmly, "I will meet you at the Norfolk Street tenement as soon as possible. I have something to do here."

Lieutenant Sally saluted and departed. Then, with a pale face as death, but glowing with a sublime passion, Captain Grace approached the poor old wayfarer standing there alone, and wiped the tears from his wrinkled cheeks with a trembling hand.

"Come, brother," she said, gently, "come with me."

And holding him by his ragged sleeve, Captain Grace steered him along street after street, until she had landed him safely in one of the refuges established and maintained for such as he.

Then unwittingly she set her face towards her Golgotha.

It was nearly four o'clock when she entered the Norfolk Street tenement. Up the black creaking stairs she picked her way to the fourth storey, pausing at a rickety door.

The room she entered was quite fresh and neat from its recent scrubbing. There was a pot of scraggy geranium in the window. A little boy of six was playing with some battered toys upon the floor. A pale face, white as the flabby pillow on which it lay, looked up with a wan smile as she entered.

"How are you to-day, my dear?" asked Captain Grace, as she bent over the sick woman. "Better? Ah! that's good. Has Lieutenant Sally been here?"

"Yes; she went down stairs fifteen minutes since. See how nice she has made everything look."

"Yes, the Lieutenant is a hard worker," said Captain Grace, trying to mend a disjointed doll for the child who exhibited her treasures with pride.

There were various other little services her quick eye noticed, and the time slipped away in their performance.

Suddenly there was a commotion. Sounds of hurrying feet and confused murmurs, deepening to a sullen swell of voices, was heard.

Across the threshold, in through the keyhole, in every cranny of the tumbledown door, something grey and ghastly came drifting and creeping in little wreaths and puffs.

And on the instant a terrible voice somewhere shrieked the awful word, "Fire!"

The engines came leaping like live things down the narrow street.

There were frenzied shouts, cries, prayers, tumult, chaos.

Like flies, the wretched inhabitants of the wretched tenements clung to the walls, the windows and the fire escapes. There was the clatter of horses' hoofs, the bang of the ladders as the firemen flung them in place, and, above all, the heavy drone and hum of the ponderous engines.

"Take her first," said Captain Grace, indicating the sick woman, as a big, brawny, fireman, his eyes blazing with heroic excitement, plunged through the crashing window, into the room. He gave the Salvation Army girl a look of sturly admiration, and went down the ladder with the woman in his arms.

The child was clinging about Captain Grace's neck, her little face buried on her shoulder.

"Don't be frightened, darling," said the girl, patting her gently; "the good man will come back."

He came, stretching his arms for the child.

"Keep a stiff upper lip," he shouted to her amid the smoke, the falling of timbers, the wavering of the floor under her feet.

It was just then that the billows of smoke rolled apart for a moment and the crowd saw the Salvation Army girl.

She was kneeling in prayer.

Through that maddened, cursing crowd, made up of roughs, loafers, and bruisers, ran a groan.

Men old in crime turned their hardened faces away as the black smoke shut her again from sight. Then came the last fearful crash, and Captain Grace—steadfast, brave, faithful unto death—was promoted.

Selected Article.

ALEX. CAMPBELL AS A
PREACHER.

L. D. FOWER.

It is not often, now, we meet with men who had the privilege of listening to Alexander Campbell. Gradually, at least, the number is diminishing, and it is of interest to know how hearers of large ability estimated the great preacher whose voice those of us of a later time were not permitted to hear. An old friend, Ex-Congressman A. K. Kilduff, of Ohio, a skilled lawyer and writer, has

several times given me an account of Mr. Campbell's preaching in the Western Reserve, and I have taken the story of his impressions in his own words for my readers.

"Mr. Campbell was the most distinguished and formidable controversialist of his time. He had already won the gratitude of Christians by the battle royal which he had fought for the general cause of inspired Christianity with the powers of the common adversary, led by that amiable and wrong-headed philanthropist, Robert Owen. He was the champion of Protestantism against the scarlet-robed woman of doubtful reputation; and, later still, he had laid lance in rest for the comforting dogma of endless perdition.

"Late in June, after the second corn hoeing, when the meadow grass was maturing over the ripened strawberries, and ere the turning of the grain, long after the calves had been weaned, and the sheep sheared, and a lull had fallen upon the severer work of the farmer, the great preacher came.

"It had rained the night before, and that Sunday morning was one of marvellous freshness and fragrance. The great meeting was in the woods near the centre of Aurora. It was a primitive gathering in the grand old beech and maple forest of all the faithful, of the inquiring and curious of the adjacent parts of Portage, Geauga and Cuyahoga counties. They came for many miles—footmen, heavy waggons and horsemen, until, as they neared the place, they were lost in a general procession that broke up and gathered about the stand. The woods were full of carriages and horses, and hundreds rapidly swelled to thousands, all of one race—the Yankee; all of one calling, or nearly—the farmer; hardy, shrewd, sunburned, cool, thoughtful and intelligent. The Disciples were, from the first emancipated from the Puritan slavery of the Sabbath, and although grave, thoughtful and serious, as they were that Sunday morning, it was from the gravity and seriousness of the occasion and little from the day itself—an assemblage that Paul would have been glad to preach to.

"At the hour of eleven, Mr. Campbell and his party took their places in the stand, and after a short, simple preliminary service, conducted by another, he came to the front. He was then about forty years old, above the average height,

of singular dignity of form, and simple grace of manner. His was a splendid head, borne well back, with a bold, strong forehead from which his fine hair was turned back; a strong, full expressive eye, aquiline nose, fine mouth, and prominent chin. He was a perfect master of himself, a perfect master of his theme, and, from the moment he stood in its presence, a perfect master of his immense audience.

"At a glance he took the measure and level of the average mind before him—a Scotchman's estimate of the Yankee—and began at that level; and as he rose from it, he took the assembled host with him. He was calm, clear, strong, logical, yet perfectly simple. Men felt themselves lifted and carried, and wondered at the ease and apparent want of effort with which it was done. Nothing could be more transparent than his statement of the subject, nothing franker than his admission of its difficulties, nothing more direct than his enumeration of the means he must employ and the conclusions he must reach. With great intellectual resources and great acquisition, athlete and gladiator as he was, he was a logician by instinct and habit of mind, and took a pleasure in magnifying to their utmost the difficulties of his positions; so that when the latter were finally maintained, the mind was satisfied with the result. His language was copious, his style nervous, and the characteristic of his mind was direct manly sustained vigor, and under its play he evolved a warmth which kindled to the fervor of sustained eloquence, which in the judgment of many is the only true eloquence. After nearly two hours, this natural and logical conclusion was the old pentecostal mandate of Simon Peter, and a strong, earnest, manly and tender call of men to obedience. There was no appeal to passion, no effort at pathos, no figures or rhetoric, but a warm, glowing, kindling, heated, manly argument silencing the will, captivating the judgment, and satisfying the reason; and the cold, shrewd, thinking calculating Yankee liked it.

"As the preacher closed and stood for a response, no answering movement came from any part of the crowd. Men were running it over and thinking. Unhesitatingly the orator stepped down from the platform upon the ground, and moving forward in the little open space, began in a more fervid and impassioned strain.

He caught the mind at the highest point of its attainment, and grasping it, shook it with a half indignation at its calculating hesitation, and carrying it, with a mighty sweep, to a still higher level, seemed to pour around it a diviner and more radiant light; then, with a little tremor in his voice, he implored it to hesitate no longer. When he closed low murmurs broke and ran through the awed crowd; men and women from all parts of the vast assemblage with streaming eyes, came forward; young men, who had climbed into the small trees from curiosity, came down from conviction, and went forward to baptism, and the brothers and sisters set up a glad hymn, sung with tremulous voices, clasping hands amid happy tears. Thus in the maple woods, under the June sun, in that far-off time, the gospel was preached and received."

—Christian Evangelist.

Open Column.

(This column is placed at the disposal of all persons 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.—Ees.)

THE PEOPLE'S WANT AND THE PREACHER'S DUTY.

DEAR BRO. EDITORS,—With diffidence I take my pen to suggest a few thoughts under the above title, which I trust may be of some little use in assisting our beloved evangelists in their noble vocation, and also inspire in other minds a desire to find out the immeasurable advantages which lie hidden in the mind of Christ, as taught by means of his word.

Time and energy enough has been spent in inculcating into the minds of the people the necessity of faith in the Lord Jesus Christ as the world's saviour to have brought about the millennium, and judging from the attendance at the various places for public worship, it is evident that it has been well expounded and has to a large extent accomplished the end aimed at. Without in the least degree wishing to underrate the value of primary faith in Christ as the world's

redeemer, the question will arise, and must be answered; How is it that, since it may be presumed the majority of people in this our enlightened day and favored land possess this belief, so many still remain outside the pale of the Church of Christ? If this question can be fairly and definitely answered the answer itself should suggest a remedy.

On the supposition then that *salute* is the most general and powerful incentive to action, it must follow, that when sufficient motive is provided, action consonant with the motive will ultimately follow, and with regard to Christianity this is most to be desired. It will be evident that some motive stronger than the claims of Christianity now holds its sway over the lives and minds of the people, and in order that they may arrive at the decision of the Christian life, it is plain that they require a motive or reason imparted to them which shall exert a stronger influence over their wills than that which they now follow. It is not for a moment to be supposed that the cross of Christ has lost its ancient power, nay it would seem to have the quality of increasing its virtue and efficiency by its expenditure; and it may not be presumed that Christianity does not provide motive sufficient or strong enough to outweigh those that govern and impell the animal man; if it contained not these properties, it would surely forfeit its claims to a divine origin; but its history proves it to contain a force, a vital power capable of overcoming those influences which man finds inherit in himself or others to which he becomes subject. It may be that many would take the decisive step immediately upon the claims of religion being put before them in such a way as to form a motive for so doing, that is to say a motive which would out balance those that now actuate them.

This then being the want of the people and Christianity containing as it undoubtedly does the means of satisfaction; the duty of the preacher remains clear; speculative combat is always earned on at a disadvantage; and good generals always endeavor to obtain all possible information relative to the strength of an enemy and his position, to the end they may the more quickly, efficiently, and decisively strike the fatal blow; thus it seems to me it should be an object with our preach-

ing brethren to acquaint themselves with human nature and lives that they have to deal with, and discerning the motives by which those lives are actuated; to so present the claims of Christ and the joy of heaven as to prove an inspiration which shall lead the hearts of the people to the foot of the cross. Here I will conclude merely suggesting that a study of the human heart and its motives are necessary to the success of the preacher as well as the truth which was given for its benefit. Yours truly in Christ,

"ALH."

Correspondence.

DECOY DUCKS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—On coming, in the course of my perusal of the STANDARD for December, to the "Editorial Notes," I must confess to being considerably shocked with the (what seems to me) cruel treatment of your correspondent "P," under the sub-title "Decoy Ducks." "M." had already told "P." he was in a bad way, in fact that he was (because "M." had presumed him to be a moderate drinker) a decoy-duck led and owned by the devil. You seem to confirm "M.'s" judgment—which was not learned from Paul's epistle to the Romans where he treats of judgments, especially charitable judgments—and to wash your hands of "P." entirely.

Admitting that the majority of crimes, i.e., recorded crimes, are the acts of persons who are, during the perpetration, either under the influence or suffering from an over-indulgence in intoxicants, it is sophistry to pronounce Drink the parent, Crime the offspring. Such a statement, besides maligning the laws which govern procreancy, is not logical. It were as reasonable to say that Meat is the parent of Death, since it is true that overfeeding will create diseases producing that effect directly. I have in my mind an acquaintance who died a victim of too much dinner.

That drinks, which, when consumed in sufficient quantity, intoxicate, have their proper employment, is indisputable, the difficulty with most lies I think in the defining of "employment." As in the consumption of meat the rightly con-

stituted individual, particularly the rightly constituted individual Christian, should be able to define for himself, and since we are free with the freedom Christ has given us we will consider well before deciding to use intoxicating liquors, not only the effect a certain quantity when taken may produce on ourselves but the effect our example may be apt to have on those around us.

Without purposing to *advocate* the use of strong drinks I believe it is capable of a qualified defence. Common ethics are sufficient to teach us to abstain where indulgence would be likely to be dangerous without appealing to "the higher law of the New Testament" whatever that is.

I conclude with this one question, viz., regarding the "Temperance Column" of the STANDARD. Is the column devoted to advocating a "moderate indulgence of the appetites"? Yours fraternally,

"A."

[Bro. A. did not read far enough in Paul's Epistle to the Romans, or he would have found the following: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." This is the "higher law of the New Testament" which Bro. A. seems to be ignorant of, and in view of it and the terrible consequence arising from the use of intoxicating liquors, we do not see how a "qualified defence" is possible. The "freedom which Christ has given us" is defined by Paul as follows: "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." We agree to say that if these considerations do not prevail in inducing Christian men and women to refrain from the use of intoxicants we do not know of any others that will.—EDS.]

Christian Evidence,

AC., &c.

By CHAS. WATKINS.

RELIGION AND NATIONAL LIFE.—"The Rev." F. Hastings of Adelaide delivered an address recently in the Pitt-street Congregational Church on the above subject. With some things that he said we are pleased to find ourselves in agreement. We differ from him entirely in others,

And as it provides the opportunity we have been seeking for some time of expressing ourselves upon an important matter we introduce it here. And fittingly in this column, although it is what might be termed the negative side of Christian evidence. The radical defect of his view is in presenting a religious *national* life, without saying one word of *heav* that is attainable. Infidels not infrequently sneer at "the little that Christianity has done during the many centuries it has been tried." And we feel constrained to admit not without some reason. So-called professing Christians may lay the flattering unction to their souls, and, metaphorically patting themselves upon the back, offer each other mutual congratulations upon their success. But those who wish to take a less prejudiced view of things cannot discern the same cause for self-gratulation. As we reflect on the mighty improvement in the national life which Christianity effected during the *first* century of its existence; and then on the condition of the *national* life of the "Christian nations" to-day; we must not too readily blame its enemies for their estimate of it. Nay, rather, let us ask ourselves, "What is the cause of the comparative failure?" There may be numerous causes; it will be enough for our purpose to note just two. *First*.—The attempt to manufacture CHRISTIAN NATIONS. The word of God makes no provision for national, or even *family* conversion, except in so far as they may be the outcome of individual turning to Him. "Convert" is active, not passive, and refers to the will, hence the mass can only be converted individually and through the individual will. The attempt to make men Christians *en masse* is such a departure from the genius of the religion of Christ, that it has necessitated a radical change in the *very* means which our Lord instituted for saving men. Infants are, by a baptism which is called, but is not, baptism, brought into "covenant relation with God," and henceforth the nation is "Christian." Thus in the many churches the mass of unsaved, unregenerate men and women are earnestly enjoined to cultivate the various graces which "go to make a nation great." Is it to be wondered at that while the parsons preach the many sins of impurity, drunkenness, theft, fraud, murder and commercial rottenness that are surely compass-

ing the death of all that is noblest and best in our nation, run their course unchecked? The only hope of improvement in this condition of things is to get back to the primitive style—"the old time religion," viz., the cleansing of the individual heart through faith in Jesus as the Christ, and the voluntary surrender of the individual will in the divinely appointed ordinance of Christian immersion. It does not follow, nor do we affirm, that in every individual case, all who profess to be "converted" will turn out everything we could wish. Such an experience was not enjoyed by the Lord Himself, nor realised under the ever watchful eyes of the apostles. The former had a Judas amongst His twelve, and the latter heard many confess the precious NAME who afterwards dishonored their high calling. Many men and women are so hard to save in consequence of the fearful bias to evil their nature has sustained, that even the blessed Son of God had to say amid bitter tears, "I would, but ye would not." And it is for this very reason that all merely human expedients prove so utterly futile. The only hope of the world is in an unqualified return to the divine scheme of human redemption.

Another cause of the comparative failure is

PROFESSIONAL PRIESTCRAFT.

This is an outgrowth of the former. Departure from the Lord's teaching paved the way for the elaborate system of *dualism* that is cursing Christianity, and is the main cause of its backwardness; and clericalism, in turn, has perfected that complicated pagantry that meets us everywhere in such sickening contrast to the severe simplicity of the Christian faith. It is not, by any means, an extravagance, to say that one of the strongest arguments for the divine authority of the Christian religion is its marvellous simplicity. For this was the source of its greatest strength, while the secret of its backwardness now is priestcraft and pagantry.

Only the other day we in Sydney were shocked and disgusted with the popish pomp and display shown on the occasion of the return of Mr. Patrick Moran, otherwise "Cardinal" of that ilk, from the "eternal city," bringing with him the blessing of "the sage and saint of the day," His Holiness Pope Leo XIII. And "the clergy" made the most of the occasion. The wily priests know a thing

or two, and may safely be left to whip up an excitement on their own behalf. But, oh! what a striking contrast between the *Church of Christ* and the "Holy Roman Church" which these represent! The Master Himself may have had to say, "The Son of Man hath not where to lay His head." The Apostle Peter may have had to acknowledge his poverty in the words "Silver and gold have I none." But now "the church" is a vastly more important institution. And the *direct* successor of the Galilean fisherman now holds his "court" at Rome in his palace of 16,000 rooms at fabulous expense. While his Australian representative, Mr. "Cardinal" Moran sits down upon a "throne" to receive "the homage of his faithful clergy." And in order to pander to the depraved taste and vie with the worldly honours and splendour "His Holiness Lord God the Pope" sends out "decorations of Knight Commander of the Order of St. Gregory." One gentleman, Sir Patrick Jennings, having been made "a marquis of the holy Roman empire." We take it for granted that all the gentlemen have been honoured in return for some distinguished service to the cause of religion. One of them is our well-known brewer, Mr. Toohy. He has, during life, dispensed the spirit so largely, and thereby blighted so many homes and wrecked so many lives, that as "Saint Toohy" he will grace the Romish calendar. And when at last they elevate him to his notch in some cathedral, it would be so strikingly appropriate and eminently suggestive of his life-work, to inscribe over him the simple but beautiful words—

"HERE'S TO 'EE."

This reminds us of a good story. A Scotsman and Frenchman together entered a drinking shop. When the former asked "What 'y' e hae?" the latter replied, "Vell, I vill take a drop of contradiction." "Contradiction," says Sandy, "what's that?" "Vell, you put in de viskey to make it strong, den you put in de vater to make it weak; den you put in de lemon to make it sour, den you put in the sugar to make it sweet; den you say 'Here's to 'ee' and you drink it yourself."

MR. CHAS. BRIGHT.—This gentleman has returned to Sydney and re-entered the lecture field. No longer, however, as the uncompromising enemy of the Christian faith as when our own Bro. M. Wood

Green crossed swords with him in Dunedin. Not that he is a Christian: he has not got so far as that by any means. But he has been reading up and reconsidering his position. The result will be found in the following clipping from the *D.T.*:—"Mr. Charles Bright lectured in the School of Arts last night on "Industrial Evolution." Eight or nine years ago Mr. Bright was a prominent figure on the free thought platform of this city. Although he is still an advocate of free thought in its wisest sense, yet after further reading he says he has come to see the utility in the past of all forms of religious faith, and the great part which they have played in human progress. "I should therefore hardly be able now, perhaps," he added during the lecture, "to attack those forms of faith as eagerly as I once did. I am still completely opposed to every form of superstition that would sit like an incubus on the human mind, that would stop human speech, or prevent progress in the name of a power which sits above the clouds, but with increasing years I have come to respect from one point of view those old forms of faith at the same time that I am desirous to see them clear the way for something which may be better adapted to the wants of modern times." His mind is certainly undergoing an "evolution." And although as yet he sees about equal beauty and "utility" in "all forms of religious faith," we fondly hope that his powers of discrimination will yet assert themselves and he will see in the faith of Christ the power that alone makes for righteousness. That faith is neither a "superstition" or an "incubus." In its original simplicity as found in God's word—not in its perverted and repulsive form as seen in the awful apostasy of sectism—it is eminently soul-satisfying and life-giving. Nor does it "stop human speech" or "prevent progress." It only stipulates that the speech will be always truthful and useful, and that the progress will always be towards purity and perfection. And what, we would like to ask Mr. Bright, is "better adapted to the wants of modern times" than the simplicity of its positive precepts and the loftiness of its ethical injunctions? Can he conceive of any more powerful incentive for the development of the nobler faculties than the life and example of the Christ? If so, what is it, and where is it to be found?

Does Mr. B. reply, as is commonly replied by those who occupy his ground, "Well, I am prepared to accept the ethics and even the example of Christ if you eliminate the supernatural." But we cannot: this would involve the destruction of all our hopes. Christ rose from the dead to demonstrate that He was divine and that therefore His teaching was all it professed to be. And further, that by-and-by we too should rise by the same power that raised Him. Without this element you can never elevate fallen man or save the world. Here is what Samuel Smith, M.P., in his "Credibility of the Christian Religion," says of this: "It is, however, a fact—surprising though it be—that men are to be found who appear to have drunk into the spirit of Christ, who yet reject the miracles of the N.T., and, indeed, question the authenticity of the whole framework of Christianity. The hyper-refinement of our day has developed an extraordinary type of mind—a hybrid, so to speak, between reason and mysticism; and it would be unfair to deny that gleams of divine light have reached the souls of some from the glorious person of Christ, who yet question the truth of the gospel narratives. But the great mistake they make—and many have fallen into it—is this: they hold that the Christian religion may be universally taught in this mystical way, and that mankind may learn a purer faith by exploding its historical and dogmatic basis. That this is an entire delusion we have not the shadow of a doubt; and that it is held by a few high-minded men, who have imbibed many of the precepts of Christ, we attribute to the common mistake of judging of universal human nature by the phenomena of one's own mind. This mystical Christianity which they hold, is only rendered possible by the atmosphere of genuine belief which surrounds them. Were it not that the historical facts of Christianity are lodged in the public mind, and supply the motives to the great bulk of the earnest life that exists, it would not be possible for even these few men to live on the ethereal essence they have sublimed out of the system. They are quite unconsciously paying homage to the atmosphere of orthodox belief which they inhale, despite their efforts to the contrary, and without which their visionary system would crumble into dust. If they could succeed in

demolishing the historic and doctrinal foundation of Christianity, and reduce it to that nebulous substance they profess to revere, they would be astonished to find even their platform of belief slipping from under their feet; they would discover, when too late, that they had unchained the tempest, and having loosened the only hold that religion can have in common minds—viz., an undoubting belief in its truth—they would stand aghast to see the rush of wickedness that would fill the vacant ground. Their flimsy theories would be swept away like cobwebs; having "sown the wind" they would "reap the whirlwind." It is not impossible for a set of philosophic Deists to exist in the midst of a Christian community, holding the moral precepts of Christianity, and influenced powerfully by the ideal beauty of Christ; but it is quite impossible for their descendants to hold the same ground if the common framework of belief were swept away. No ungodly man could reach Christian faith by the devious path they climbed. It is possible to begin by a simple faith, and end in philosophic abstractions; but it is contrary to experience to begin by abstractions and end in simple faith. The Encyclopedists, who preceded the French Revolution, taught doctrines subversive of all authority, human and divine; but they clothed them in so graceful an attire that no one, not even themselves, suspected the awful consequences they would lead to. Were they not sublime philosophers who could plant religion and morality on better foundations than priestcraft had done? So thought they, and so thought the shallow generation that applauded their wit; but when their distinctive principles sunk into the minds of the common people, what a hell was let loose! Superstition, falsehood, was overthrown; but—horrid substitute!—a harlot was installed as goddess of reason; and from that day to this French intellectual society has drifted to and fro in the dreary sea of Atheism, ever putting forward new theories of religion, which follow each other like bubbles on the surface of a stream. It is well shown there how hopeless it is to construct a religion when once the roots of simple faith are cut off. Having destroyed belief in God's revelation, French philosophers may revolve in vicious circles to the end of time without discovering a substitute. They may denounce in

bitterest language the vices that corrupt the nation, but they will never reach the only true remedy—the conscience awakened to the voice of God; and regeneration, if it ever come to that unbelieving and dissolute race, must be on the old lines of 'the apostles and prophets, Jesus Christ Himself being the chief corner-stone.'"

Temperance Column.

[All communications regarding this department should be addressed to ALBERT M. LUDBROOK, 13 Evandale-road, Malvern, Victoria. Suggestions, stories of news, extracts, and original articles will be thankfully received.]

HOW MY BOY WENT DOWN.

"It was not on the field of battle,
It was not with a ship at sea;
But a fate far worse than either,
That stole him away from me.
'Twas the death in the ruby wine-cup,
That the reason and senses drown:
He drank the alluring poison,
And thus my boy went down—
"Down from the heights of manhood,
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been.
For the brand of a brain benighted,
He bartered his manhood's crown;
Through the gate of a sinful pleasure,
My poor, weak boy went down.
"Tis only the same old story,
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell.
But I never once thought when I heard it,
I should learn all its meaning myself,
I thought he'd be true to his mother,
I thought he'd be true to himself.
"But alas for my hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side!
Oh! can nothing de-troy this great evil?
No! No! In their pathway be thrown,
To save from the terrible maelstrom,
The thousands of boys going down!"

WISE AND OTHERWISE.

...A highwayman says: "Your money or your life." The liquor traffic says: "Your money and your life."
...The Japanese say: "A man takes a drink, then the drink takes a drink, and the next drink takes the man."
...A camel can work seven or eight days without drinking. In this it differs from some men, who drink seven or eight days without working.
...A law was passed in 1750 to the effect that at parties "ladies must



not get drunk on any pretext whatever, and gentlemen not before 9 o'clock."

...When Felix McConnell was asked by Horace Greely to give up drinking, he said: "Ask me to sever my right hand from the wrist and I can do it; but to give up the drink—Never!"

...The origin of the phrase, "Mind your P's and Q's," is said to have been a call of attention in the old English alehouses to the pints and quarts being scored down to the unconscious or reckless beer-bibber.

..."You may convince me," said a talented votary of drink, "that it is bad for my body, bad for my soul, and bad for my pocket; but there is one thing you cannot convince me of—you cannot convince me that I do not like it."

...A Scotch parson said, somewhat sarcastically of a hard drinker, that not only did he "put an enemy in his mouth to steal away his brains," but that the enemy after a thorough and protracted search returned without finding anything.

...A speaker once holding forth in favor of women concluded his remarks with the following graphic paragraph: "Oh, my hearers, depend upon it, nothing beats a good wife." "I beg your pardon," exclaimed one of his female listeners: "a drunken husband does."

..."I can't trust you," said a rum seller to an impoverished customer. "You should let liquor alone; if you hadn't drunk so much of it you might now be riding in your own carriage." "And if you hadn't sold it," retorted the victim, "you might have been my driver."

TEMPERANCE DRINKS.

1. Boil an ounce of ginger for two hours in two quarts of water, then add two quarts of cold water, a pound of sugar, an ounce of lime juice, and two ounces of honey. When cold add the white of an egg, well whipped.

2. Tamarinds have been proved to be the very best thirst quencher yet discovered. Buy them of your chemist, soak in boiling water, sweeten to taste. For fevers this is invaluable.

SILAS LOVEJOY'S CALL.

Down the walk in the glad June morning ambled Silas Lovejoy, unconscious of the beauty of earth and

sea and sky, unmindful of the happy twitter of the flitting birds building their summer homes, not noticing the sweet perfume of the budding flowers which budded by the wayside or swayed in the gardens near.

He had left home not ten minutes before, followed by the pleading eyes of a loving wife and bearing with him the good-bye kiss of his five-year-old lassie, who, in her innocence, had said, "You's sweet this morning, papa."

Poor little girlie! not often did she care to send papa off with a kiss. Usually his breath was vile with rum, but this morning the bottle was empty and Silas Lovejoy was sober.

Into town he was going to get a draught before seeking a job. Passing along down the street with his hat slouched over his eyes, pondering on the home scene just left, he was brought suddenly to his senses.

"There goes Silas Lovejoy," said a voice from a house near. "I do believe he is sober. Too bad he will drink when he is such a capable workman and has such a dear wife and baby. He is going to ruin, ruin;" and he felt the regret in the tones and hurried on.

He'd pass no more houses if he must hear himself commented upon. Whose affair was it if he did go to ruin! He thought he could "row his own boat" awhile longer and not sink her either.

Cherishing such feelings he left the travelled way and cut across the fields with their floating network of daisies, buttercups and clovers. Almost into the city he had passed when he spied three little girls swaying in a grape-swing. They saw him, too, and said: "Let's sing to old Silas; perhaps he'll hear." So, as he neared them, their childish treble fell on the air in a rousing Temperance song.

Leaning against a tree he listened while they sang song after song. One, "Shun the Bowl," made him draw his hat still further over his face while he brushed his eyes with the back of his hand. Silence fell for a moment, then the sweet voices took up the world-wide hymn, "Come to the Saviour, make no delay."

Tremblingly Silas heard as never before, for he heard with his heart, and falling on his face by the lilacs in full conviction cried, "I will, I will!" Then came

"Softly and tenderly Jesus is calling,
Calling, oh sinner! come home."

"I'm coming, O Lord, hear!" and Silas sprang up with the thought deepening in his mind that he should make all speed into town to headquarters and sign the pledge.

Through the daisy fields he hurried, purpose in his step and head erect, little resembling the listless figure which a few moments before was ambling towards the town.

On he hastened, leaving the field for the beaten way, passing through the town and drawing many a jocose remark from associates; yet he heeded no one, stopped nowhere until his form disappeared within a doorway beneath a row of windows bearing the letters "W.C.T.U."

The residents of Glendale say that Silas Lovejoy's call is as fresh to-day as ever. His work among the drinkers and the tempted is abundantly supplemented by the grand women of the W.C.T.U., and the three little girls who are still singing the call, God bless them.

Should you see Silas crossing the daisy fields this summer, whistling "Softly and tenderly Jesus is calling," as he loves to do, you would never suspect that he once ambled across the same way, a figure to be shunned for very repulsiveness. So true it is that the grace of God is sufficient for all men, uplifting and upholding as nothing else can do.—*Sil.*

Sisters' Page.

NOTICE FOR 1891

"Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58).

We live in *deeds*, not years; in *thoughts*, not breaths.

In *faith*, not in figure, on a dial We should count time by heart throbs. He most lives

Who *thinks* most, *feels* the noblest, and the best.

On behalf of the Sisters Executive we send loving greetings and good wishes for the new year to every dear sister in Christ throughout the whole world, whose eyes may rest upon, or whose ears may listen to this heartfelt message.

The busy excitement pertaining to the season affects us all. As the days draw swiftly to a close our thoughts lack back, and somewhat regretfully, we say "fare you all good year." Our faith wants abt, leaning upon its wings our prayers and our prayers for God's abiding faithfulness. We look around and hurry up with deeds of love and "good will" for by cake who was born at Bethlehem. We take a retrospect with us.

"And this the question at each period's end—

Have I my task fulfilled? Accomplished all my work?

Or have I failed?"

And finally we look upon the clean new page spread out before us, and resolve (oh, how grandly we resolve!) to write upon it nothing that may not be entered in God's ledger—the book of life. The Lord help us to keep our new page free from blot and smears, and to carry out our good resolutions to the end, that our endeavors here may develop and fit us for higher service in his own good time, beyond the river.

DECIJATIVE.

At the December meeting 20 sisters were present. Our first thought was of one more "loved one gone before." Sis. Maxine, prevailing, in a few choice words referred to the death of our dear Sis. Lawson. We shall miss her very much. May her exemplary life and tenacity of disposition still live in our memories, and help us to follow with increased devotion. God removes his workers but he carries on his work.

Letters were read from Sisters E. McCoughlin, and Thurgood, also a short paper by the latter on Exodus 1st ch. Sis. Dewar reported having delivered over 200 papers at various hospitals and asylums during one month.

Some little indignation was manifested concerning a note in the *Phoenix* re the death of Mrs. Spilling in the Benevolent Asylum, implying that she had not been visited of late. The charge was refuted by several of the sisters.

Our president announced that Sis. Thurgood's Bible reading cards for 1891 were being printed. They are now to be had at the Austral Publishing Co. We pray you, dear sisters, insist upon having a portion of each day set aside for the reading of God's word. It may seem a little trifling now, and then, but the habit once formed becomes a delight and a blessing. We are so glad to hear that Bro. Macallister has already several ladies in his

BIBLE CORRESPONDENCE CLASS.

We cordially recommend any of our sisters having time and means at command, and who desire to become proficient in Scripture knowledge, to write for particulars, terms, &c. to A. Jackson, Sunday School Union, Melbourne.

CORRESPONDENCE.

1475 Bluff-st., Pittsburgh, Penn.,

October 4, 1891.

DEAR EXECUTIVE SISTERS,—

Loving greeting—"First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, for God is my witness, whom I serve in spirit, in the gospel of his son, how unceasingly I make mention of you always. In my prayers, making request, if by any means, now at length I may be permitted by the will of God to come unto you, for I long to see you that I may impart unto you some spiritual gift to the end you may be established, that is, that I with you may be comforted in you, each of us by our own faith, both yours and mine." (Rom. 1: 8-12). Paul's loving heart yearned to be with his brethren at Home, that together they might feel of the grace of God. While teaching this lesson to my young ladies last Sunday I could not help thinking of you all, and having the same yearning desire. What

happy letters came to us this mail, the spring time with its dawning beauties, seems to have gladdened every heart, and we do trust that wise plans may be made to lighten the weary load of depression from our fair country. May God bless the "wise-hearted" and "willing-hearted" women of our churches who have been ready for any service thro' it all, and have bravely kept at their post. Dear Executive, I thank my God for your "work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ." Unlike Australia, here we are having our first snow of the winter season—the cold winds blow—the turning leaves are pattering down, covering our foothold, and the sweet flowers are taken inside in crocks, to save a few for cheer—when the beautiful snow covers every thing with its fleecy mantle. Winter wraps and furs are already out, stoves put up—and when a cheery bright sunshine streams out—we say—come sunny day!—and hasten out to make the visits farthest off while it lasts. Ah! for our sunny, sunny Victoria! Next week, if all's well, we expect to attend our District Convention, Oct. 9-11, to be held in Somerset, Penn. the home of the three Marys in the pioneer church, and later on in '85 the State Convention in Philadelphia. You well know that all the points of interest will be noted down for our home work. Among our plans for the winter we have started a Free Kindergarten and Industrial school for the wails that live in the district near our chapel. We have a large basement under the church building that is fine for that purpose. If you could have seen some gathering in last Saturday it would have done your hearts good. A young lady from Allegheny (Sis Hart) comes over to teach the kindergarten. The industrial part is under the care of Sis Thurgood, and each little one is taught to sew, patchwork first, until they learn how to make garments for themselves. The special purpose is, first, to make the children happy and useful, second, to gather them into our Sunday school, for it is from a well-taught primary class that all the other classes are filled in the years that follow. I wish you, dear sisters, could do something of this kind in your own localities—to build up and strengthen the Sunday school, and touch the school the church. We believe we will also be able to gain the hearts of the parents of these children (who never even look into a church building) when they see their little ones so benighted. Our members are all returning from their summer outing refreshed in mind and body, and we hope for a stirring winter campaign, in the honor and glory of God. In our mid-week prayer meeting Mr. T. has arranged this plan.

We are studying the books of the Bible, thus far Wednesday eve, Genesis. He prepared an analysis of subjects, and gave them out a week previous to as many as were willing to take part. The subject, with charts and views, are written on a slip, and we are expected to take part and write out our own thoughts about it, or speak a few minutes upon it, pressing home some special lesson. It is very interesting, and when some of the young people only read the verses given them, the leader points out the lesson. We have had a stirring time to night we have had the book of the Law. As we get into the historical portions it will be even more enjoyable. May our Household Bible Readings, so carefully explained each month, help us to be more diligent, and

may all of our loving service draw us nearer to Him and to each other.

Your loving sister in His blessed work,

ANTINETTE K. THURGOOD.

HOUSEHOLD BIBLE READINGS.

Psalms.

This book contains the devotional compositions used in the worship of the Jews, in celebration of the divine perfection as seen in Nature, in Providence, in the Law, and especially as noted in Jehovah's dealings with that nation. These Psalms were written by different authors, although from the prominence of David, who is called the "sweet Psalmist of Israel (2 Samuel 23: 1), they are called as a whole by his name. The book of Psalms is the most ancient collection of poems in the world. Notwithstanding there is no attention paid to metre, quantity, or rhyme, they are still poems. Many of them are of a high order. "The 43rd Psalm has charmed more griefs to rest than all the philosophy of the world; has filled the world with melodious joy, greater than the heart can conceive; it has comforted the noble host of the poor; it has sung courage to the army of the disappointed."

There is a direct connection between righteousness and prosperity in these wonderful Psalms. There may seem to be many exceptions to this, there are cases in which the wicked prosper and the righteous are cast down. The Psalmist himself was troubled on this account (Psalms 73). But in spite of all that appears to the contrary, righteousness is good, and wickedness is evil to him that practices it. (See Eccl. 8: 14, 15.) This connection between righteousness and prosperity is not found in the gospel. We must keep in mind that the New Testament draws its encouragements mainly from the life beyond; the Old, mainly from this present life. Lord Haugland said, "Prosperity is the blessing of the Old Testament, adversity of the New."

Matthew.

The first gospel was written for the Jewish converts, to show them in Jesus of Nazareth the Messiah of the Old Testament, whom they expected. He places the life and character of Jesus, as lived on earth, alongside the life and character of the Messiah, as sketched in the prophets. We find in Matthew by far the truest accounts of the sermon on the Mount, the apostolic commission, the discourse on blasphemy against the Holy Ghost, that on the duties of the disciples to forgive one another, the whole series of investives against the Pharisees, as well as the parables by the sea, and those that are prophecies of the destruction of the Jewish nation. M. MASTON.

ENDEAVOR.

The North Melbourne Endeavor held a very successful entertainment on the 25th ult., in aid of the Revue at Home. The chapel was filled and a programme of 14 songs provided. As the audience insisted on more than one-half of them being encored they evidently appreciated the efforts of the performers. The president of the Society, our Sister Heeron, had a nice little surprise during the interval, being presented with a Bible by the Endeavor Class. Bro. Pittman thanked the ladies, and friends who assisted, at the close of meeting. E. E. H.

FORERUNNERS.

Karala Mission.—Bro. Thompson reports good meetings at the various mission places. Eighteen new converts in making, and one our last report. Bro. T. has a large Bible

Class at Childers which meets three times a week. He also goes to Corabbar one night a week to conduct a class commenced by a Kanaka brother. The "white" man Bro. T. baptised at his first baptism is now rendering him valuable help, teaching two nights a week, assisting with the Lord's day morning meetings and the Sunday School both morning and afternoon.

Chinese Mission.—Has a larger number of pupils at present than ever. Those who have attended from the beginning have made rapid progress. In addition to their regular lessons they read to their teacher a portion of Scripture and a hymn or two. This mission cannot fail to accomplish great good, but we cannot expect to convert these people to Christ without a great deal of teaching. From their infancy they have been taught to worship a god of wood and stone.

M. MAXTON.

TASMANIAN DEPARTMENT.

By A. W. ADAMS,

31 Kelly-street, Hobart.

HOBART.—Many of your numerous readers will probably want to know why our usual monthly reports have not lately appeared, and, if the reason must be given, well, it is the "old, old story" of our methodical reporter, Bro. A. W. Adams, has been in love, and but yesterday, put the whole matter to a practical test, by becoming a benedict. The lady whom he has won is Sister E. J. Jarvis, doubtless known to many of the Victorian brethren. After the ceremony and the usual wedding breakfast, etc., at which a goodly company were present, the happy pair departed on their honeymoon tour amid showers of rice and blessing, and thus it is, that our brother being away and "doing" marvellous Melbourne. I have much pleasure in forwarding report.

We have had few additions lately, *these* by faith and obedience, and *one* from the Hapists, and our meetings are well attended on the whole. Gospel meetings have increased, and the cause is encouraging. We have lately started monthly temperance societies, and are in full sympathy with the United Temperance Alliance in their efforts to obtain the "direct vote." Our Lord's day school and Band of Hope are also important factors in training the young in the ways of righteousness, and these two agencies are not neglected.

At the invitation of the brethren "down south" I visited the churches in those districts, and have much pleasure in submitting a report of my labors there.

INTERMISSION LAY.

Held ten days protracted meeting here, our dear Bro. G. Spaulding, who is the life of the place, and whom to lose is to give me every assistance. All the brethren work together in a solid and loving union of hands and hearts, and it is doubtless owing to this fact that the success of the church is assured. The outcome of these meetings has resulted in 627 being added, seven by faith and obedience, and 620 by record. I left the brethren here "strong in the Lord" and "ready for the fight." Bro. G. Spaulding, by his zeal, inspires the brethren with some of his own enthusiasm, and does yeoman service in the district. He is conducting meetings at Long Plains (outpost some five or six miles away) in Intermission Day. I next proceed to

IKRAM CREEK.

Held seven days protracted meetings here, resulting in *three* more soldiers for Christ by faith and obedience. Our meetings here, notwithstanding showery weather, being well attended.

Bro W. Clifford here does yeoman service for the church—a man full of faith and love, and who is self denying in his efforts in the cause of Christ. The church here are on the whole united in love and good work, and their influence for good is felt around. The membership of both those churches is steadily increasing, and they hold the premier position in their respective districts, and cannot fail in the near future to make converts in a substantial manner. While with the brethren there we concluded to do our best to meet in Annual Conference for 1891, which we trust, will be an assured fact. I returned to Hobart, benefited both in health and spirits, ready again for an active campaign, and feel that all have benefited in the "sweet fellowship of kindred minds."

Hobart, Dec. 7. W. DONALDSON.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VERO,

Adelaide.

NOTES.

M. W. Green has been gradually gaining strength during the whole of the past month, and is now able to walk out a little, and pay an occasional visit. It will be some time, however, before he will be ready to resume his public labors in the work of the gospel.

M. McLellan has paid our colony a short visit, too short to permit his making the acquaintance of any of the churches, except those in and about the city. He was at Hindmarsh on Sunday morning, the 10th, at Grote-st. night, on Monday evening at the S.S. Union meeting at Nurwood, on Tuesday at York Chapel, and at the annual social of the sisters meeting at N.A. on Wednesday. He has seen quite a number of the brethren at their homes.

The S.S. Union held its quarterly social meeting at Nurwood chapel on Monday, Dec. 1. The V.P., Dr. Verco, was in the chair. A paper was read by G. Warren Cosh, and proved very suggestive, and called forth appreciative remarks and thoughts in extenuation of the subject from M. McLellan, C. C. Dickson, A. Glastonbury, J. McLean, A. Rankine, Mr. Wier, &c. The young people of the congregation contributed a solo, a duet, and an anthem to the exercises of the evening. The annual picnic will be held at the National Park, Belair, on New Year's Day. Tea and music will be provided, but all visitors will pay their fare, to and fro, and bring their own eatables and crockery-ware. The expenses will be defrayed by a collection taken up on the grounds. All teachers and officers of the schools are expected, with their wives and families, and the three elder Bible classes. Kindly make an effort, and even a sacrifice to be present. The Scripture examination was held on Nov. 27, and the examiners are now engaged in looking through the papers.

The family of Bro. Emulsion, of Osnab, has been all along, and just part of his daughter, Eveline, died 22 years last, and after an illness of two or three weeks. But there are consolations in Christ, and the

sorrows is diminished by the comfort of the Scriptures, and is not without hope. "Cast thy lot upon the Lord, and he will sustain thee."

NORTH ADELAIDE.—Mr. Hendry, whose confession was recorded in the last issue has been immersed and welcomed into the church. Miss Alice Brooks has been received by transfer from the church at Broken Hill. The following names have been received by the trustees from absent members who have forwarded their Lord's day contributions. Will they kindly look for their amounts in this list, and accept this as an acknowledgement with many thanks:—Mrs. Zib. 10s., 186s. 7d. The meeting at Prospect are keeping up well, and our seating accommodation is taxed to its utmost sometimes, and the services are very enjoyable and much enjoyed. We just want some evident results in the shape of additions to complete our satisfaction.

The sisters who attend the sewing meeting every alternate Wednesday held their annual social on Dec. 13. There was a very good attendance of members and visitors, so that the chapel was nearly full. The report of the secretary, Miss Hannah Jones, showed a present membership of 54, including four who had joined during the year. 25 meetings had been held, with an average attendance of 22. The one note of sadness was the death of Sister S. Plant who had been a most interesting member for a long time. Some 248 garments had been made and distributed for the relief of 21 cases of need, and 103 yards of material had been given to poor people who were able to make it up for themselves. Besides the sisters had made 411 worth of Goods for the Bazaar in aid of the blind. The treasurer, Mrs. Hendry, read the financial statement of this the sixth year of labor, and the 7th annual meeting. The sum of 100s. 10s. 6d. had been paid through their hands, including four guineas for the building fund of the new chapel. She thanked the brethren, and especially the young brethren, for a present of a nice tea set, and a set of crockery-ware for the services. Addresses were delivered by M. McLellan, J. C. Dickson, and Dr. Verco, and some of the young sisters contributed to the pleasure of the meeting by rendering some beautiful spiritual songs. An interval for refreshments and general conversation was thoroughly appreciated. We wish the sisters every encouragement, and success, and happiness in their labor of love for the poor and needy.

HINDMARSH.—No notes were sent in from here last month, but the simple record nothing of note had transpired since the exhaustive report of previous month.

Since then, however, manifold tokens of the presence of our Heavenly Friend have been vouchsafed to his longing people. A fortnight since two came forward, also one last Lord's day. One of those had fallen out of fellowship, as she thought, and came expressing her desire again to be united to the Lord and his people. Besides these, four were baptised a week ago, namely, Brethren Joseph Proctor, George Wilcox, M. H. Elliott, and Helen. The latter two former received the usual welcome into the church, the others are to follow, we hope, next Lord's day. We are thankful for all these, especially Bro. Proctor, who has been the special object of much earnest prayer and personal effort for a long time past on the part of the writer. Will the reader try his kind of work? It is exceed

ingly interesting and brings much blessing. The many friends of the church will be pleased to learn our collectors are regularly bringing up to the treasurers of the building fund their penny per week collections, and we have been able—through the courtesy of the mortgages—to begin to repay back our loan, *so* having been paid during the week. It will take a long time even at this rate to accomplish it. Some of our people are still out of work, consequently have nothing coming in. Keep brave hearts dear friends, trust in God, and use every effort. He knows all about it.

The writer, who has some knowledge of the public hospital in Adelaide, S.A., has been pleased to note the regular supply of some copies—about four—of the A. C. STANDARD. These are calculated to do much good, as they are distributed through the various wards amongst the sick ones. They not only come into the hands of some of our own people who are often occupying the beds, but are read by those of other denominations, and by some who own no creed. It is often when men are thrown on a sick bed they begin to think and read, and the truth dawns upon the heart. Would it not be a grand thing if a copy could be supplied to each ward? There are 16 wards. Of course this would mean increased outlay, which possibly the present generous donor would not be in a position to undertake, but could not some other brother or sister come to the help of the Lord in this matter, and supplement the kind action of the present unknown giver?

In the meantime the present supply is well received and much appreciated, and eternally alive and active in every other such-like work—the result. If the distribution of these should only send one ray of truth to our sad, sick, lonely heart. That would itself be worth all the few shillings cost of such a labor of love. But supposing *our* soul only should by this means be led to find rest on a Saviour's breast, think of the immense gain. This alone estimates the worth of one such soul more than a *craft*. That would be a handsome return would it not? "Be not weary in well doing," unknown donor.

Yesterday we had the pleasure of a visit from Bro. Malcolm McLellan, who is over from Victoria for a few days, kindly responded to an invitation to address the church in the morning, speaking from the message to the church at Ephesus. He advanced thoughts worthy of the consideration of the church at Robert-st., which we trust were drunk to and will manifest itself in our lives. It was a real Australian teacher—the hottest day of the season hitherto—consequently the attendance only about half what it should have been. We were glad to make the acquaintance of Bro. McLellan, and wish him success.

Dec. 11.

NORWOOD—During the past month we have had the pleasure of welcoming back to the fold of this a sister who has been straying for many years. May she prove faithful henceforth in our earnest prayer. Two others have made the good confession during the past two weeks and have taken the stand for Jesus.

We are hoping that the proposed additions to our chapel will be commenced at no distant date.

Dec. 12.

A. C. RANKINE
QUEENSTOWN—The work in this place is progressing slowly, but fearfully. Our meetings are well attended, and I think more to exceed the inclination of officers as taught by Paul to all the churches, of which

you had a full account in our last. Many of our beloved brethren from Adelaide have been working hard for success in this place, especially our beloved Bro. J. Verco, who has given up many things that he felt sure must have become dear to him and placed his name on our roll, so that more of his time could be spent in the work. We think our heavenly Father for such men, and pray that we may be strength to his hands and comfort to his heart, and that God's richest blessing may follow the work done in this place. Yours in Christ Jesus. R. H.

GIOTE-STREET—We are pleased to report that during the last few weeks the power of the gospel has been manifested among several of our young people in our school. Since last report five of them have decided for Christ and have been baptised. Bro. Gore has been blessed by seeing two young members of his family, who are of the five mentioned. Altogether there are seven who have made the good confession since last report.

At these recent additions to the church are very young, viz., eleven years of age, but we have good reason to believe that they have an intelligent appreciation of the step they have taken.

Bro. A. Smith, of Glenelg, will be speaking at Grote-street next Wednesday, and will baptise a convert from that place.

Adelaide, 11th Dec. 1890.

GLENELG—Bro. A. Smith, late evangelist for the Pre-l-st. church, Ballarat, has been with the church here since the middle of November, and it is with pleasure that I have to report that his services are greatly appreciated both by the church and those outside of it who have come to hear him. His preaching for the proclamation of the gospel has improved, and one, an immersed believer from the "Brethren," together with Bro. and Sis. Smith and daughter have been added to the church. A good interest is maintained, and our brother being an indefatigable visitor we are hopefully looking for further results which will redound to the glory of our adorable Lord.

Dec. 12. A. K.

POINT STURT—There is not much of great importance to report. Glad to say the meetings for the remembrance of Christ are splendidly attended, and also for the proclamation of the gospel. We sometimes get disappointed through our evangelists not keeping to their plans. Are they over-worked by the city churches and forget their appointments? An occasional visit to Milane church, and last Lord's day morning some thirty odd met. The majority members and we believe there is a good work being done there by Bro. Shackel and Bro. Blackwell. A. W. P.

VICTORIAN DEPARTMENT.

By J. PUTMAN, *Avoca Avenue, Adelaide.*

NOTES.

The special attention of church secretarial and others in Victorian churches is called to this department. The news of the churches is of all parts of this paper—second to none in interest to our numerous readers. Therefore we kindly ask all who have any interesting items concerning church life not to fail to send them along monthly by month to above address. Generally all that need be said can be written on this penny postcard. By attending to this duty will be doing a really good work, and one which will bless both writer and reader.

During the month we hear of the following additions to the churches:—Lygon-st., 1. Maryborough, 4. E. Brunswick, 2; Dawson-street, Ballarat, 1. N. Carlton, 16; Corowa, 2; Lillimur, 1; Doncaster, 3; Geelong, 1; Drummond, 2; Cheltenham, 1; Footscray, 1; Jet. Bet., 3; Avenel Vale, 1; Croyston, 2; Kaniva, 1; Galax, 2; Total, 43.

The preaching brethren, with their wives, held their meeting this month at Doncaster. The hospitality of Doncaster brethren thus had another opportunity of declaring itself, which it was by no means slow to do. An ample tea, with delicious fruit, added much to the refreshing and comfort of the visitors. During the meeting an animated discussion followed the reading of Bro. Mason's excellent paper on "The Essential Elements of a Church of Christ." The next meeting will be held in Lygon-street chapel on Monday, Jan. 8th, when Mr. John Ramsay will read a paper on "Baptism," in which he will try to show that it is not a doctrine of Scripture. As the subject is of no importance, we shall probably need to hold the meeting in the schoolroom to accommodate all that will be sure to want to come and hear how this wonderful attempt will succeed.

Under the auspices of the S. S. Union of Victoria, the second "praise and prayer meeting" was held in Swanston-st. chapel on Wednesday evening, Dec. 11th. The meeting was a very enjoyable one, though the attendance was not quite so large as on the previous occasion.

A social gathering of the church was held in Lygon-street on Thursday evening, Dec. 14th. A splendid free tea was given to the members of the church and some specially invited brethren. The first sitting a spontaneous programme of singing, reading, etc., was given in the chapel, whilst the rest were getting their tea. The public meeting, which was presided over by our gentle Bro. Craigie, who, in his opening remarks, stated that it was the 48th anniversary of the building of the chapel. There were three brethren on the platform who were among the seven deacons at the opening of the chapel—Brethren Lawson, Dick, and Haddow (applause). Every member of the church was exhorted to be faithful. There were three things each one could do. Each could attend to the breaking of bread, speak for Christ, and live for Christ.

During the evening the theme, "The Elements of Church Success," was spoken to. Bro. DORN discoursed on "Teaching." He said teaching had been largely neglected in the churches, and this accounted for so many falling away. Teaching was a fundamental element of church success. But to teach efficiently is a most difficult matter he is talking about. He thought it would be a wise plan to train brethren specially for the work of teaching in the church. Too many Christians were like sponges. Good teaching, however, would be worthless without good hearers.

Bro. W. J. HOBSON spoke on "Preaching." He said preaching was the divinely appointed means of the origin and extension of the church. The wonderful success for the preaching of the 1st century was referred to as a stimulus to us. He ventured an opinion, which was applauded, that we should preach much upon first principles—points which show the reasons for our existence as a people. We judge success by members, but it may be the opposite case, but faithful tuler in the Lord's vineyard will receive a louder well done than many who are popular and draw the multitude.

BRO. MASTON spoke on "Giving." He said he was never more at home than when talking about money. Giving expressed the very genius of Christianity. God gave His Son, and Christ gave Himself freely for us all. The consequence was an equality with the breaking of bread, etc., and ought to be attended to just as conscientiously. He believed the great majority gave very little—as little as they could, instead of as much as they could, as they ought to do. We ought to be contented to be long to the Lord altogether, soul, body and possessions.

BRO. MOSEY spoke on prayer. He regarded prayer as an indispensable element to church success. Without it—especially private prayer—there could be no *fruit* in preacher, hearer, or teacher. He used a beautiful illustration, viz., a child climbing on its mother's knee and expressing its fondness, to show how confidently we should approach the throne of grace. Prayer must be the outcome of our study and clear knowledge of the word.

BRO. SILBY spoke on sociability. He said a stand-off disposition in the members was the death of the Church. Sociability was found among all animal creations. It was ingrained in our natures. The early Church was remarkable for this trait. They had all things common—broke bread from house to house. We want a visiting committee as broad as the church.

During the evening the *Ligonist*, their did excellent service, and Miss Dale and Miss Laing each gave a sweet solo. After a general vote of thanks, a most enjoyable meeting was brought to a close about 8 o'clock.

The fourth annual meeting of the Armadale Rescue Home will be held in Ligonist street chapel on Friday, January 24th, at 8 o'clock. A very interesting programme, consisting of report, speeches, music, &c., is prepared. Will our kind friends among all the churches come, and let us have a splendid meeting. We take this opportunity to ask those who have anything entertaining cards, or in letters, and those who desire their contributions to appear in this year's report, to please send along at once. We are still about 2/3r behind.

J. A. L. FITZMAUR,
Bro. Way has departed for Dundas, his new field of labor. May he be endowed with all rightful wisdom and power.

NORTH CARLTON.—The cause here is full of life and vigor. From the first the progress has been rapid. Bro. Hyden speaks with the greatest possible acceptance, and his labors have been richly blessed. During the past month no fewer than 16 additions to the church have been made.

DRUMMOND.—What a *great day* do we have! Bro. Park has been travelling our district with his Bible carriage, good results followed his work in four being brought to obey the Lord by his distributing tracts and not forgetting to speak a word for Christ in due season. As Bro. Park was travelling in a small boat about seven miles from Drummond, he banded to a lady a tract called "Who are the Disciples," and the lady was won, and before Bro. Park left the lady desired to come to our meeting, and so a brother went and brought her on Lord's day, Dec. 28th, and she read on Christ in his own appointed way. We had much pleasure in witnessing two more Lord's day last month banded with Christian baptism. Bro. Park leaves this week for home, but we hope he will soon be back amongst us again.

The *Rev. J. W. WILSON.*

DAWSON-ST., BALLARAT.—We are thankful to report that on the evening of the 26th ult., a young woman having confessed her faith in the Lord Jesus Christ was "baptized into his death." May she by her future walk and conversation show that with her old things have passed away, and all things become new, and to our God shall be the praise.

DAWSON-ST., BALLARAT.—We are pleased to report that another of the family of Bro. and Sis. Porter has professed her determination to serve the Lord Jesus Christ. May she hold fast to the end, and obtain eternal life that doth not pass away. There are others in the congregation whom we firmly hope will soon take a stand for Jesus.

PRAHRAN.—We are requested to notify that the address of the Secretary for the church at High-st., Prahran, is now as follows: William Geddes, 55 Clarke-st., Prahran, to whom all communications should be sent for that Church should be forwarded in future. As it is possible that through recent changes in the Secretaryship of the church some correspondence may have gone astray, it is desired that any matters of correspondence that may not have been replied to by the church should be repeated to prevent the liability of oversight from the cause mentioned.

PARK'S BIBLE WAGON.—As many of the brethren are on the lookout for something from me concerning my Bible carriage, and as I have just lately started, I will tell you in as short a space as possible what has been done and what we purpose to do.

It is to begin with the grandest work I have ever been engaged in. I am brought into contact with hundreds of people that I should otherwise never see, and thus a work has already been done and will be done that could not be done in any other way. The Bible is carried in a heavy house, and left (wherever accepted) in the form of tracts, and the class of goods in the way of books introduced to the people the subject of Christianity. About seven weeks have passed since I started, and, if I never receive any more, there has been fruit sufficient to confirm to me the importance of the work. The first Lord's day after leaving home I reached Drummond. One came out at night and obeyed Christ; next Lord's day two more, and quite a number since. It is the opinion of the brethren that one of the best works has been carried on there. Three or more have directly or indirectly been reached through the tract on my basket. I visited Glenlyon, a small township some six or seven miles from Drummond. Had not started it long when I gave to a lady the tract, "Who are the Disciples of Christ?" The daughter looked at it, and said "Are you a disciple?" I was pleased to say yes, and she was just as pleased to say "So am I." I found I had met a Sister Bruce, member of the church at North Fitzroy, on my way to her mother. This led to a grand talk. I told them of our meeting at Drummond, and invited them up; they wished to come, but did not know how to get. That night we had a fine Bible reading at Bro. McClure's, when I spoke to the brethren of the desire of Sister Brown and her mother to be at our meeting on the Lord's day. At once Bro. Beer offered to go for them, so we met again, and to our joy Mrs. Egbert, mother of our sister Brown, saw the work of the Lord more perfectly, and obeyed him

before returning home. Lord's day week was a grand day, as at Drummond, and one at Elphinstone (a promising lad of 15, son of Thomas Smith). There are others expected at Drummond. There is one to whom all glory for this is due, and to this we will give it.

At Taralga we had not many meetings, but one thing worthy of note was the privilege of speaking at the grave of our aged and very highly esteemed Sister Bradford. Our sister was 80 years old, and one of the finest Christian women I have met; one could not be in her presence long without getting good. Her last words to me were: "Oh, redemption, redemption! that word redemption! It is a mystery that He should redeem me!"

Castlemaine and Mackera Creek were visited, and some good meetings held, but without any visible results. We were very pleased to meet each other once more.

As to the financial side of the carriage, I have done very well considering the time. If I get any more time to it I believe there is a living in it, to meet the real need of the object for which I have started, that is to spread the truth. If I sell every moment selling goods, I should lose that object; but what I want is for the brethren to bear part of the burden, so that in entering into conversation with them I shall have to say or do nothing, that I am not concerned. I can speak a word of comfort to isolated Christians, as well as to the world. Further, I want the isolated brethren to write to me and let me know if they think good can be done in their district. That will in a great measure control my movements. I have many other things to write concerning this work, but cannot now. Many thanks to the brethren for the sympathy already shown.

JAMES PARK.

NEW SOUTH WALES DEPARTMENT

By **ARTHUR HARRIS,**
41 Elizabeth-st., Paddington.

Every sincerely with the A. C. STANDARD and all its readers—"A Happy New Year." We hope it will prove a propitious one to all those who labor for the extension of the Kingdom of Christ. It will require some thing more than good will to ensure this, but working will do it, and we hope increased activity and renewed earnestness will characterize every Christian, so that much will be done for the Master.

We had the pleasure of receiving four additions to Sydney church on Lord's day morning, one by faith and obedience, two by letter of commendation and one by restoration. We hope soon to see some more cross the dividing line and give themselves to the Saviour.

Quite forgot to mention in my last report that Bro. and Sister Colbourne celebrated their silver wedding last month. The occasion was taken advantage of by a large company of the church members to invite them to a social gathering in a commodious hall in the city, about the middle of the present. After partaking of the sumptuous repast provided, Bro. Jones, who acted as chairman for the evening, expressed in a very neat and happy speech the primary object of the gathering, viz., to do honor to Bro. and Sis. C., and testified his gratification at seeing the sister churches so well represented,

proving so conclusively the high esteem in which the guests of the evening were held. At the conclusion of his speech, the chairman called upon Bro Lark to present, on behalf of the present, a small souvenir as a token of love and appreciation. Bro Lark then handed to Bro and Sister C. a handsome silver tea and coffee service, accompanied with some very affectionate remarks. The gift was totally unexpected, and Bro C. although caught on the spot, suitably acknowledged the kindness of the members. The remaining portion of the evening was agreeably spent in social intercourse, recitations and songs.

The world still goes on, and in its course brings many changes. What we hold most dear is frequently taken from us. While we rejoiced with Bro and Sister Colbourne last month, this month we are called upon to weep with them over the loss they have sustained by death of their second son, whose remains were followed to the grave by a large number of sympathisers. It is consoling to know "their hope is built on nothing less than Jesus and His righteousness," this is the only balm to heal the wounded spirits of the sorrowing in this life. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

NENDAH—We are still sending forth the good old story of Jesus and His love and are having some good meetings, and we pray that the seed may fall into good ground. We are also sorry that we have had to give up the Mountain Mission through circumstances over which we have had no control and therefore the church has decided to visit the cart that the brethren so kindly provided for us at the last conference. The brethren here will see that the proceeds of the cart go for the cause of the Lord Jesus.

Dec. 11. RUI WAN, Sec.

NEW ZEALAND DEPARTMENT.

NORTHERN DIVISION.

WELLINGTON—On Wednesday, the 15th inst. a social was held by the members of the Wellington and Petone church choirs, which resulted in a very happy reunion of the brethren and sisters of the churches, and notwithstanding inclement weather, a goodly number attended, and spent a very enjoyable evening. The combined choirs rendered anthems, and the members of both choirs contributed instrumental and vocal music—quartettes, solos, recitations, &c. Such reunions prove productive of much good in bringing members together, and thus becoming acquainted with their comrades on the upward march to Zion.

Wellington. J. H. KRAFF,
Nov. 20, 1891. Sec. of Choir.

Missionary Page.

HOME.

M. McLELLAN.

G. H. DEANE—Reports continuance of the work in the Mallee (Gadgil) district, having good meetings at the various points in his circuit. During the month had labored at Tarragull, Bulsh (where one was received who had been immersed), and Bangerang.

W. D. LITTLE—Since last month's report Bro. Little had been laboring at Kyararam where he is hopeful of several additions shortly. From thence visited Murrumbidgee (near Koolbarrak) where there was good attendance at the Bible class. At Kerang East two sisters who have never been able to reach the meeting before joined in the "breaking of bread." At Yarrawalla had a large gospel meeting. Meetings also held at Fernhurst. When report closed was laboring at Wedderburn.

W. W. TOWLESON writes "I am pleased that the last report of the year is a favorable one as far as church work is concerned. By the kindness of the trustees of the Union Chapel at Broughton I delivered a lecture there on Tuesday, Nov. 21st, on our "Plea for Restoration of Primitive Christianity" to what we consider a good audience of representative people, who seemed very much interested throughout, and at the close I answered questions put by some of the audience, and preached there on following Lord's day.

The meetings on Lord's day, Dec. 3rd, were fairly well attended, considering that Leese and Dinyarak are very thinly populated now. Lord's day Dec. 10th I spent in Kaniva, and I am pleased to report that one young man made the good confession and was immersed before many witnesses, and added to the Kaniva church. Gospel service at night was also well attended. Bro. J. McCallum has a good crop, and on my return he told me that he and his wife had decided to devote the proceeds of 50 acres of good self-sown wheat to the benefit of the little cause at N. Yanac. Dec. 17 I passed at Bordertown, where the meeting were well attended. In the afternoon two confessed their faith in Christ, and were baptised into His death.

W. T. CLAYTON—On going to press Bro. Clapham's report had not reached me, but I hear indirectly of good work being done in the Corowa and Wahgunyah districts.

M. McLELLAN has continued his labors at Bruswick (excepting one Lord's day when he was in Adelaide). Fine meetings, but no additions to report. As one good brother stated, "this is sowing time, the reaping will come by and by."

FINANCES.—The Annual Collection in the Melbourne and suburban churches, has been taken up in some of our churches, and the result to date of writing will be found under our "Acknowledgments." It will be seen by a reference thereto that only 17 churches have so far sent returns. Those churches that have not yet returned in the Annual Collection should do so on the first Lord's day in January, as the funds are still very low, being £80 in arrears yet.

FOREIGN.

F. M. LUDDEBROOK.

Notes from all round are to hand this time. From Kanaka land Bro. Thompson writes very cheerfully—"Just a few lines to let you know that we are moving along quietly and that 28 more KANAKA have given in their names as candidates for Baptism. There has been another school opened at Cuddabar by one of the Kanaka brethren. Even there once a week, while he holds three meetings in the same place, and is trying to open another school for his country men and another part of the scrub. On the whole the mission with all its trials and difficulties we have to contend with, is

progressing. My Bible Class is increasing in numbers and I have been obliged to buy a piece of land on the Apple Tree Creek Road (near where I am living) to build a place to hold my Bible Classes. My hut is far too small, and having no windows it was rather hot when the hut was full. The building is going to be 30 x 12 feet and made of timber, and if I cannot get cane leaves to thatch the roof I will have to put on iron. The leaves are as much cooler roof, but when the cane has been cut you cannot get them. The building, when completed and fitted up with seats, will cost me £30. The secretary in Brisbane informs me that he has no funds, which makes matters rather difficult.

WANTED, FUNDS.

Friends in Melbourne will rejoice in the knowledge of such activity and energy in the heat of the Northern colony. But funds are needed to push the battle. Will some kindly respond to this direct appeal from the mission ground. During the holiday (and money spending) season let us lay aside a gift—mark it "K"—and send it to Mr. Thurgood.

CRICKET NEWS.

The Malvern and Frazer Mission Band has been very busy in purchasing, at a cost of nearly £2, a set of cricketing materials and despatching them to the Kanaka field. Bro. Falloit added our sisters in the purchase and Bro. J. R. Hawthorn very kindly engraved and affixed a handsome silver plate recording the fact. May New Year's Day be glorious cricket weather, and may Captain John Thompson top the score.

THE CHINESE CLASS.

Bro. McClean writes that the average attendance during the past three months has been scholars, 16; teachers, 11. "You will observe that there is a slight falling off in scholars attendances, and a considerable falling off in the attendance of teachers. The scholars fall off because there are not sufficient teachers. Our work is hindered for the want of teachers. The teachers average rather surprise me, but they are according to the roll. A very fine spirit exists in the school among the teachers and scholars. The scholars intend showing their gratitude to teachers and friends by inviting them to a tea and meal. Again asking you to devise some means of securing teachers." This letter our committee will consider in due course. In the meantime teachers are needed. Who will volunteer? Write now, or call on Mr. McClean, 126 Lygon street.

HURDA MISSION.

Miss Thompson says—"We have been holding our Convention at Illapur, and had a very happy season together. It was then thought best that Bro. Wharton should come back to Hurda. There is plenty of work in the villages around for both Dr. Durand and Mr. Wharton. The greatest difficulty at present is the want of a suitable dwelling-house, as the mission bungalow is not large enough for two families. We have only made arrangements for opening one new station at present. As there are so many Europeans at Illapur it was decided that Bro. Kamba should take charge of that work, and have care of the orphan boys. The membership now (including missionaries) is at Hurda 18, Illapur 24, and Nungeli 13. We feel this year we start work understanding each other better and with a greater desire for the glory of God than we have ever had before.

The Women's Christian Board of Missions (America) are sending four missionaries this year, but to another part of India. The reports of the orphanage are very encouraging this year, also those from the schools. Two of the girls from the orphanage help in the school at Bilaspur, and set such a good example to the younger ones in their home life. There are 17 boys and 11 girls in the orphanage. Mrs. Wharton had rather a trying time on the voyage, but we trust she will, with Christian love to all the workers at home.

BURMAH

Iro McLellan has received a few lines from A. E. Hudson, worth our attention. He says: "The mission to the Talang race in Yeh, Amherst district, Lower Burmah, is gaining strength. This long neglected people appreciate the compassion shown towards them by our practical interest in their welfare. The sick and the dying receive medical help and the gospel of Jesus is being made known to them. The ancient gospel if reproduced with the ancient missionary fervor, must bring about grand success in the vineyard of the Lord."

TO TEED MISSIONARIES

Ministers of Christ, you say you have cried your very eyes out, and worked until your heart has been sore and ached with great agonies, and no good seems to have come of your labor. "Acht!" In the morning says thy rest in the evening withold not thine hand, for thou knowest not which shall prosper, or whether both shall be alike good. Cast thy bread upon the waters and after many days thou shalt find it. God is not mocked; whatsoever a man soweth that shall he also reap. Labor more abundantly and more hopefully, and leave the harvest to God as he has left the seed time to you.

You say: "There has not been much success in the church, we only added one last year." "Who was that one?" "Well, it was a poor washerwoman." "Oh, indeed, my family!" "Large family?" "Six boys that we know of." "And you added the mother of six boys to your church?" Who can tell how many you added when you added the poor laundress? "The wife may be six kings, six leaders of men six apostles. And you say you only added one last year. What was his name?" "His name? I think his name was Robert Mottat." "And you only added Robert Mottat to the church in one year?" Do you know who Robert Mottat is? When you added Robert Mottat to the church you added a **WORLD**.—*Dr. Joseph Parker*

Loved Ones Gone Before

WESTON—On Sunday, 20th November, at Upper Hawthorn, Bro Phillip A. Weston fell asleep in Jesus at the early age of 37. He was an English lay of our friend Sister Bagnall, of Turra, Thames, N.Z., of which church he was a member prior to his coming to Victoria. His death is a sad blow to Sister Weston, seeing that until a very short time before his decease he had been in the enjoyment of excellent health. Fortunately her mother and sister (Mrs. and Miss Bagnall, who had hurriedly come over from N.Z. upon hearing of his serious illness) arrived before he passed away, and so were enabled to assist the lonely widow in her sore bereavement.

We deeply sympathize with the bereaved ones, but mourn not as those who have no hope. We can look forward with every assurance of a happy reunion where there shall be no more tears, and no more partings. M. McL.

PLANT—The Lord has called home another of his servants in our six Elizabeth Plant, who had reached the age of 55 years. Our sister was baptised many years ago, at Angoston, and united with the Baptists of that place. Later she was a member of Church of Christ at Towells, and during her residence there she was helpful to the church by her consistent, godly life. When she came to reside in Adelaide she united with the church meeting in Archer-st. From the time the North-west and the Archer-st. meeting became one, our sister had been a faithful attendant at our meetings. It was a joy to her to meet with those in Christ at the Lord's table, and though living at Prospect, she was frequently found at the service on Lord's day morning. She will be much missed in the assembly of the saints, but we know she has gone to be with the Lord, which is far better. After a comparatively short illness of less than three months' duration, borne with Christian patience, on Oct. 21th, our sister passed away.

*Asleep in Jesus, Blessed sleep,
From which none ever wake again.*

Nov. 10. J. C. DEANSON.
[This notice appeared in our last number, but owing to one or two unfortunate mistakes, we reinsert it this month.—E. S.]

MORRIS—It is with regret that we are called upon to announce the death of Sister Morris, wife of Geo. Morris. It is sad when a mother in the prime of life is taken away from husband and children, to whom she bears a fond farewell on the early morning of the 14th inst. after a lengthy illness. Our sister united with the church, Logan street, Carlton, 14 years ago, but of late years has been a consistent member of the church at Collingwood. Our brother and four children have our deep sympathy and affection in her bereavement. It is one who promises to be a Father to the fatherless, to be also a mother to the motherless. There is one happy reflection, she rested on the Rock of Abo, and it is now an inhabitant of the abode where sorrow, pain and care are unknown. R. D.

REG. ALICE—Our dear sister, Alice Reed, better known by her maiden name of Richards, was united with the church at Pradhan in the year 1870, and during the entire period of that membership she has been a great and constant sufferer. All the resources of both medical and surgical skill were directed on her behalf, but in vain. Weakened by suffering and exhausted by the severe operations of which she had been the subject, the great angel death came to her relief as a messenger of peace, and she passed away into "rest" 19th Nov. As indicative of the condition of our sister's mind at the closing moments of her earthly life, the following incident is of touching interest—Just before her death she desired her sorrowing friends standing round her bed to sing the hymn, "Thine is sweet rest in heaven," and upon finding that none of those present could comply with her request she herself sang the beautiful words, to the comfort alike of herself and her sorrowing friends, and then quietly departed to rest, the blessed influence of that "rest" of which she in faith made strong use of weakness had so truly sung.

ELLIS—The church at Ascot Vale has sustained another loss by death, Sister Ellis, wife of our friend Bro Henry Ellis, passing away on Tuesday, the 18th inst., at the early age of 28. Sister Ellis was the third daughter of the late Saml. Cranston, well known in the early days of the Logan street church. She was immersed to years ago by Bro C. A. Moore during his labors at North Melbourne, and from then till she was called home has lived a most consistent life. Suffering from that dread complaint, consumption, it was not at all times possible for our sister to attend the meetings on the Lord's day mornings, but whenever she was present. Latterly, when quite unable through sheer weakness to leave her home, some of the brethren met and broke bread with our brother and sister on the first day of the week in their home, and this to her was a source of much comfort and refreshing. She delighted in being able to remember our blessed Lord in His own appointed way, and right up to the time of her death it was her delight to hear her brethren and hear them speak and sing of the home that remains for the children of God. In spite of all the care bestowed by those who so faithfully and lovingly watched and nursed our sister, she became slowly but surely called home, 11th occasionally on Friday afternoon last, after repeating a verse of one of her favorite hymns—

I will love this in life, I will love thee in death,
And praise thee as long as thou leadest me breath,
And say when the death dew lies cold on my brow,
If ever I love thee, my Jesus, it is now.

Just as a tired child gently falls asleep so gently did our sister pass away to be with Christ which is far better. Our Bro. Ellis has the heart-felt prayer of the whole church that every day of God's time and of his young men in their time of sorrow, and may he be enabled to cast all his care upon him who so lovingly cares for us. Sunday afternoon, the 17th, we laid the mortal remains of our sister in the silent grave, the large number of friends present testifying to the esteem in which she was held.

When the weary ones we love
Enter on their rest above,
Sweep the earth as wind and dust,
All our life joy overcast!
Hush, be every murmur dumb;
It is only till he come. T. M.

WALKER, George, passed away from trial and suffering to be at rest. After a period of great weakness and much pain, borne with Christian patience and resignation, our afflicted brother, George Walker, has finished his disciples' pilgrimage, fallen asleep. Our brother was immersed in the year 1881, and for many years, during the whole period that he was a student in the Victorian Institute for the Blind, his membership was with the church at Pradhan, where his patient restoration in his affliction and his exemplary behavior won for him the esteem and affection of all with whom he was brought intimately into contact. Some two years since, upon leaving the Institution before referred to, our brother, whose patient restoration was in the Stawell district. The change of climate and surroundings, however, were powerless to arrest the onsets of general paralysis, which had already laid firm hold upon his system, and though hopeful to the last, he gradually sank until the end came in August

last, and the sightless eyes, closed, until they open with unclouded vision in heaven's eternal day.

Præhan.

BROAD.—We regret recording the death of a very old and respected resident of Taradale, namely Mrs. Mary Ann Broad, member of Mrs. White's High St. The deceased lately had reached the very advanced age of eighty-nine years, and the cause of her demise, which occurred on Saturday last, was a general break-up of the system. For many years the deceased had been a consistent member of the Church of Christ. Her remains were followed to the local cemetery on Monday afternoon by a large number of town-people, and at the grave the burial service of the above-named church was conducted by Messrs Evans and Park, the latter of whom spoke of the deceased as follows:—"I have known the deceased for some twelve or thirteen years, and although any thing might say cannot raise her higher in the esteem of all who knew her, it is a pleasure to testify of the Christian virtues of such a Godly saint. She has not only died in the faith, but lived in it. Sister Broad was a woman that you could not converse with without receiving good; her whole heart was in it. At her last talk with me a month or so ago she said, 'I am only waiting for the call to leave this body. I am no more good here.' I said, 'don't say that sister, for it cheers my soul to hear you. I love to hear one speak with such confidence after a journey of nearly ninety years.' It was a spoke of the redemption in Christ. Oh that word of redemption—it is a mystery. When I think of that babe in a manger—that he died for me, I am lost in wonder, love and praise at that sweet name, the name of Jesus." Then she repeated those well-known words which so many Christians, in sickness and in health, have received such comfort from:

Not all the blood of beasts

On Jewish altars slain,

Could give the guilty conscience peace,

Or wash away its stain;

But Christ, the heavenly Lamb,

Takes all our sins away;

A sacrifice of nobler name,

And richer blood than they.

Sister Broad was one of, if not the, most-remembered and most thoughtful women I ever met. We shall do well if we follow Christ as closely as she did. What we want to do is to follow closely our Bible; that we may see clearly what God requires of us, and do it. By so doing we shall fill in the brief life with words and actions of loyalty to Christ, and stand, just where I have not the shadow of a doubt the departed will, on the right hand of the Majesty on High.—*Taradale Paper.*

* **CHAIK.**—On the 10th Sept. our Sister Mrs. Janet Craig fell asleep in Christ, having nearly reached the age of 82 years. She was one of the oldest members of the church of Christ at Gresham street. She had been a most zealous and faithful member of the church for many years. She and her husband, Bro. James Craig, came to the colony of South Australia in the first part of the year 1840. Our brethren who were for so many years elders of the church in Gresham street—P. Santo and J. C. Vercoe—came in the latter part of 1840. Bro. and Sis. Craig went to their lot at once with the flock of Christ. They went to live at Morphet Vale, some 15 miles from the city, where Bro. Craig died in the year

1862. Sis. Craig was at Morphet Vale about 37 years. She then came to Adelaide to live. She has now living seven daughters and one son. They all loved their mother very much. She was a woman who loved the Lord Jesus Christ, and endeavored to train up her children in the right way. They all feel that a true and loving mother has gone to her reward. Sis. Craig was a disciple and a member of the Church of Christ through conviction of the truth as she read it in God's word. She greatly loved the church, and was not absent from its meetings when was possible for her to be there. Her place on Lord's days and on Wednesday evenings was at the chapel.

It is a great pleasure to have in our midst these aged disciples. When the summons comes it finds them ready to go and be with the Lord Jesus Christ, and endeavored to train up her children in the right way. She has now living seven daughters and one son. They all loved their mother very much. She was a woman who loved the Lord Jesus Christ, and endeavored to train up her children in the right way. They all feel that a true and loving mother has gone to her reward. Sis. Craig was a disciple and a member of the Church of Christ through conviction of the truth as she read it in God's word. She greatly loved the church, and was not absent from its meetings when was possible for her to be there. Her place on Lord's days and on Wednesday evenings was at the chapel.

[The above ought to have appeared earlier.]

SUCHTING.—Bro and Sis. F. Suchting and family have been called upon to part with their youngest daughter, Alvina. The cause of death was inflammation of the bowels. The poor little sufferer died on the 1st. Dec. aged 9 years and two months, after a very distressing illness of 41 days. Little Alvina was a bright, intelligent child, and was always fond of her place in our Sunday School. The day before she died she asked them to take care of her Bible Sunday School lessons as she was going to Jesus. We pray that God's blessing may rest upon them. C.A.

Acknowledgments.

VICTORIAN MISSION FUND

Receipts to 19th Dec.—Croydon, 30s; A. Sister, Malvern, 5s; North Fitzroy, collected by Sisters, 57s; Newman dist. by Sister Wheman, 11s; Bro. C. A. Watt, Langnatha, 5s; Wimmera United E. Fund, 62s; Corowa and Wahgunyah, 110 14s; Brethren at Steel's Gully, 50s; Bro. Theo. Potter, Meredith, 5s; Malvern, per Sisters, 22s; Sister Scotland, Footscray, 22s; Sister Lee, 62s; Bro. R. W. Reynolds, Eltham, 1s; A Member, Hawthorn, 20s; Bro and Sister Lee, Colac, 40s; Sister C. Stevenson, St. Kilda, 20s; Church, Galsgully, 50s; Bro R. McKinnon, Williamstown, 20s; Doncaster, 1st Sister M. Gill, 20s; Sister, per Sister A. Williamson, 20s; Bro. J. G. H. Doncaster, 40s; Bro N. Y. Z., 20s. Total, £49 10s.

ANNUAL COLLECTIONS.

(City and Suburban Churches)

Swanston street, £10/10/3; Lygon street, 50s; St. Kilda, 34s; Newmarket, 55/5; Hawthorn, 84s; Taradale, 15s; Cheltenham, 35s; Brighton, 25s; Fitzroy, 23/6; Brunswick, 30s; Malvern, £5/4/6; Ascot Vale, £5/11/3; Williamstown, 15s; Doncaster, 55s; South Melbourne, 41/1; Broadmeadows, 20s; Yarraville, 10s. Total, £58 8 0.

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

FOREIGN MISSION FUND.

Received with thanks—Doncaster Mission Band, per Bro. Ewers, £3; Miss Ellen Laing, £2 2s.; "Ebenzer," £1.
W. C. THURGOOD, Treasurer.

RESCUE HOME.

Received with many thanks—Mrs. W. Reid, Williams, £1; A. Sister, Lygon street, 10s; Col. card, Miss A. McCullum, North Yanac, £1; A. Sister, Minyip, £1; Col. card, Mrs. Murray, Ascot Vale 12s; W. C. T. U. Headquarters, £1; Church, Heathcote, N. S. W., £1; Mr. Joseph Collings, Taradale, 5s; Col. card, Mrs. Kidner, Hindmarsh, S. A., £10 6; Two Friends, Malvern, £2; Sale of cherries, J. T. Doncaster, 10s; Proceeds of Tea, Horwick, Nov. 27th, £4 6s; Miss McGregor, Fitzroy, 15s; Mr. B. Hill, St. Kilda, £1; Mrs. J. A. Davies, Hawthorn, £1; Mr. J. T. Russell, Buaugor, 10s; Mr. Trivett, Lygon street, 5s; Proceeds of Entertainment by Endeavour Class, North Melbourne, £1/10s; Mrs. Maggie Hardie, £1; Mr. Richard Downey, Auckland, N. Z., 2/6; R. X. Y. Z., 18s.

J. PITTMAN.

VICTORIAN RELIEF COMMITTEE.

Received with thanks, the following—A Brother, 5s; Bro H. W. Crouch, £1; A. Sister, Hawthorn, per Bro H. W. Crouch, £1; N. Y. Z., £1; Bro and Sister Beazley, and Bro and Sister Hedley, Mount Eden, Auckland, N. Z., £1 15s; Sister C. Stevenson, St. Kilda, 5s; Bro B. Hill, St. Kilda, 5s; Bro W. Dickson, Lygon-st., 2s; Bro Adams, 2/6; Bro Russell, N. Melb., bread; Sister Kelly, Malvern, parcel of clothing 25s; Lili Collins-st., W. C. CRAIGIE,
Melbourne. Treas.

SUBSCRIPTIONS RECEIVED.

R. Langley, 40s; Jas. Smith, 25s; C. A. Hall, 24s; B. Hill, 20s; A. Dawson, jun., 20s; Mrs. Brewer, 19s; J. P. Jones, 17s; B. A. Lewis, 12/6; G. Cooh., 9s; J. Collins, 10s; Ghrushie, 8/6; T. Smith, C. A. Watt, Knights, Rainbow, Potter, Lavel, Twickenburg, Abercrombie, Jackson, Lewis, R. Verco, Mrs. Hyman, Jewell, W. Palmer, Jas. Manning, F. G. Lowen, S. K. Hall, Mrs. Keen, A. L. Greenshield, 5s; J. German, 4/6.

117 Swanston-st. M. McLELLAN,
Melbourne. Manager.

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