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Current Topics.

THE MORMONS.—President Cleveland (says the *Christian Evangelist*) has issued a proclamation extending full amnesty and pardon to all polygamists in Utah who have observed the terms of the conditional pardon granted by President Harrison in January, 1893. The latter pardon was granted in response to a petition of the Mormon Church, made in 1891, and endorsed by the Utah Commission in September, 1892. The petitioners pledged themselves faithfully to obey the law of Congress against plural marriages, and asked amnesty for past offences. This was granted by President Harrison to all persons who had not lived in polygamy since 1890, but on the express condition that they would obey the laws of the United States in the future. The effect of President Cleveland's proclamation will be to exempt forever such persons from prosecution for past offences. We trust this proclamation of the President will constitute the closing chapter in Mormonism, which, taken all in all, will hereafter be considered one of the darkest, most disgraceful developments in the whole history of the American people.

MORE DISCOVERIES.—An account of the scientific exploration of the ruins of Niffer, near ancient Babylon, which is being made by American scientists under the auspices of the Babylonian exploration fund, which was subscribed by Philadelphians in 1888, has been furnished the State Department. The work of excavating began in 1888, and from 150 to 200 Arabs are constantly employed. In the number of tablets, inscribed verses, and in the value of cuneiform texts found, the American enterprise is said to rival the explorations of Layard at Nineveh. Many tons of tablets, sarcophagi and the like have already arrived at the museum at Constantinople, and the Sultan, in recognition of the American professors, has promised that the University of Pennsylvania shall receive one of all the duplicate antiques. It is claimed that this enterprise has revealed an antiquity of the human race nearly ten centuries older than science had knowledge of before. The religion, governments, habits of life, and, to a great extent, the customs of men who lived 3000 years before Christ are revealed by the inscriptions which are now being translated here and arranged by Prof. Hilprich. Thus far 20,000 tablets of clay and stone have been discovered, bearing inscriptions which include promises to pay debts, deeds,

contracts, and records of important public and private events.

HOMER AND THE CRITICS.

Professor Cooper in his *Reform Quarterly Review* shows that the style of criticism applied to the Bible has also been applied to Homer with disastrous results so far as the critics are concerned. He says:—"We have seen the same course of destructive criticism pursued with many ancient authors whose writings claim no more than human authorship. The Songs of Homer and the History of Herodotus have been subjected to a slashing process which left nothing but the *disjecta membra* of the dissecting room, noisy and awaiting burial. At the beginning of the century, F. B. Wolf dismembered Homer with the cleaver of a butcher. He eliminated part after part, until there was nothing left of the *Iliad* or *Odyssey* but fugitive songs, such as were sung by vagabond minstrels. There was no connected story, but rhythmical tales, strung together at random, by Pindarus or the Alexandrian grammarians. Homer himself became a myth and Troy never had an existence. Herodotus fared little better. He was a garrulous story teller, who relied on the gullibility of his hearers, while he drew on his imagination for his facts. He was everywhere detailed as a historian and relegated to the company of Gulliver and

Munchausen. But, after a time, Schliemann and Layard began to dig. They found remains which corresponded with the descriptions of the *Iliad*, and of the garrulous traveller, so closely that they read the originals in a new light. One fact and correspondence suggested another. By and by cuneiform inscriptions were deciphered. Libraries of baked bricks were found and read. *Herodotus*, now, is veritable history, the *Iliad* a descriptive poem, with unity of design, and *Agamemnon* is king among men. Wolfe's *Prolegomena* is now only a curious specimen of perverted ingenuity, as deliciously absurd in its conclusions as the speculations of Doctor Akakia. Not only have succeeding critics and explorers shown that the writers of learned tomes of *cach-sure* criticism on the leading classic authors were like blind men shouting at a monk, but even the same critic has written on both sides of the same question, so as to be certain he is right. Prof. Nitzsch of Kiel, wrote a ponderous volume of 700 pages to prove that the *Iliad* and *Odyssey* were composed by different authors, and, after waiting twenty years, when everybody, including himself, had forgotten his whole work, he wrote another as extensive to prove diametrically the reverse of his former position."

CHINESE AND JAPANESE.

There are only two points, says the *St. James' Gazette*, on which the Chinese and Japanese agree—their hatred of foreigners and their contempt for Christianity. And even in these pleasing particulars they have their differences. For the Japanese hates the Englishman more than any other foreigner, and the Chinaman likes him better; the reason being that the Chinaman has a great respect for a man who says

what he means, and loves sport, being himself the greatest gambler in the universe, and in spotless integrity in mercantile transactions. On the other hand, of all nations the English are the most impatient of Japanese arrogance. . . . As to religion, the Japanese assume an air of amused tolerance, and try Christianity in a light-hearted sort of way. A Japanese will try anything until something more interesting comes along. I have heard of a Japanese of position who had been in America, saying that he would become Christian as soon as they pooled the various sects. The great difficulty in Christianizing the Japanese is their volatility. The Chinese, on the other hand, though they have not much idea of nationality, are most conservative to their customs. They, as a rule, present a stern, scuffed front to Christianity, and will have none of it. The chief bribe the missionary can offer to either people is learning English. The coveted post of hotel waiter or station-master, and a hundred other easy and honorable employments, are open to the native who can talk English—especially in Japan, where names of stations, railway tickets, and postage stamps, are printed in English. The youthful Jap or Pigtail, therefore, attends the missionary school until he knows enough English to become a waiter. There is a capital chestnut told in Shanghai of a missionary's most promising convert suddenly forsaking him. The missionary met him and asked him why he did not come any more. "Me save 'nough In-gelis now; me no care about Melican man Jesus Ki-li-tse." Nothing will convince the practical-minded Chinese that the founder of Christianity was not an American. They are sure that the Americans would not take so much trouble about it if He were not.

WHAT CHRISTIANITY HAS DONE.—James Russell Lowell once attended a meeting in London in honour of the poet Browning. Some agnostics present spoke disdainfully of Christianity. Mr. Lowell listened with rising indignation to the supercilious and scornful remarks, and, being called upon for his views, said: "I have listened with more attention than patience to some of the remarks made here to-night. Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let me tell you, gentlemen, the worst kind of religion is no religion at all; and these men who live in ease and luxury, indulging themselves in the 'amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when the sceptic can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the sceptical *literati* to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege which they enjoy, they may well hesitate a little before they seek to

rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors, and the grave of its gloom." A marked impression was produced by Mr. Lowell's address, and nothing more derogatory to religion was heard at that meeting.

LOSING GROUND.—The Higher Criticism, says the *Christian Commonwealth*, is still the great puzzle of the day. Comparatively few of the people either know or care to know anything about it. It is easy to detect in any company of ministers that most of them are both ignorant and indifferent about this controversy. The reason of this is simple enough. The Higher Criticism is not a simple but a very complex study. Only a specialist can spare time for its pursuit. Yet a little attention given to the subject would be useful to every preacher and student. Those who could afford this would soon arrive at one or two clear conclusions. One of these we will state in a few words. It is an inevitable conclusion that the extreme critics of this school start with a certain aim in view. They are radically and hopelessly prejudiced against the supernatural element in revelation, and they write all the time with the purpose of explaining the Bible apart from miracle, whether in inspiration, prophecy or history. Now, just here an immense difficulty arises. Only a few English preachers in the great Evangelical denominations are prepared boldly to discard the conviction that a Divine and miraculous origin accounts for the Book. The German Higher Critics have no such scruple. In this country many fondly hope they can accept this modern theory and at the same time reconcile it somehow with the older view. These are doomed to bitter disappointment. Nearly all the extreme Continental

critics repudiate the Incarnation, the Resurrection, the Ascension, and the Miracles. They have not only "criticised" Moses and Isaiah and Daniel to death, but have "criticised" Jesus Christ out of His Divinity, and reduced Him to the humanity of Socinianism. It is time to point out that the new method of treating Scripture and the Evangelical position cannot be reconciled.

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston," and should be in hand not later than the 10th of each month. All Church News should reach the local brethren by the first stage of the New Zealand Department by the 10th, New South Wales, South Australia, Tasmania, and Queensland by the 15th, and Victoria, by the 16th of each month. The address of these brethren will be found in their various departments at the end.

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PURITY, PEACE, UNITY, LOVE, POWER.

CHRIST AND THE CRITICS.

THE proverb that "There is nothing new under the sun" finds verification in the destructive Biblical criticism of modern days. A writer in the *Christian Evangelist* calls attention to this, and points out that Bishop Watson's reply to Thomas Paine's *Age of Reason* is practically a refutation of the arguments advanced by "higher critics." The writer says—"It was a triumphant answer. Running hurriedly through its pages I find that he handles without gloves some

of the same arguments which are used by the so-called "higher critics" to-day. Higher criticism claims to be modern; but the main features of it are more than a hundred years old." If Bishop Watson was in a position a hundred years ago to answer triumphantly the allegations of "higher critics," how much greater would have been his triumph had he lived in the present day? Many things have happened since this defender of the faith entered the lists, and questions that he could not have answered then, he could answer now by means of the facts brought to light by recent researches and discoveries. There is no question but that the Christian apologist of to-day occupies a very strong position, and that his work is much easier than was that of his predecessors.

Hitherto, in dealing with this question we have simply given passing notice to the testimony borne by our Lord to the books of the Old Testament, but as this phase of the question is of the very first importance we propose now to give it more attention. We hold that if the assertions of "higher critics" in regard to the Pentateuch, the Psalms and Daniel are correct, then one of two things is true—either that Christ's knowledge in regard to the Old Testament was limited or else He deliberately affirmed as true that which was untrue. For instance, when He affirmed that Daniel was a prophet, did He do so in ignorance or did He say that which He knew to be untrue? If, as the critics allege, the book of Daniel was written after the events recorded, then it follows that Daniel was not a prophet and that our Lord spoke ignorantly or falsely when He described Him as such. Now this is a difficulty that has to be faced, and the critics, realising its awkwardness, have sought to get out of it by

adopting positions, which in our opinion, say very little for their candour or critical acumen.

These positions are dealt with at length in a small pamphlet entitled *Christ and the Critics*, and as the article is well and ably written we will allow the author of it to deal with this most important question. He says:—

Those who decline to accept the statements of the Lord touching the Old Testament, and yet wish to pay Him outward respect and pass as Christians, adopt one of two explanations of the matter. The first we may notice very briefly, for if it is only put into plain words, every one who is true to Christ will instinctively shrink from it. It is said by some that, though the Lord knew what was true, He accommodated His teaching to the opinions of His times. This simply means that, instead of setting men right where they were wrong, He confirmed their wrong impressions by adopting them in his teaching. He who was *the Truth* stated what He knew was *not true*; the *faithful and true Witness* told his hearers absolute *falsehoods*; He who said He spoke *the words of God* did actually and deliberately, on many points, speak *the words of tradition*. He spoke of "the law of Moses," though He *knew* Moses did not write the law; He referred to a certain prediction as spoken by the prophet Daniel, though He *knew* that it was not written by Daniel; in order to show His own dignity He declared that Psalm 110 was the utterance of David, though He *knew* that David had nothing to do with the psalm. But it seems that *some* who have devised or adopted this theory or "accommodation" are no longer satisfied with it, or find that it does not gain ground with those who truly "call Jesus Lord," and so it is giving place to another, which, being more subtle, is more danger-

ous, and calls for more careful examination.

The theory now gaining ground is that the knowledge of the Lord Jesus is *limited*, and, therefore, as the Bishop of Manchester puts it, "*when He quoted passages from the Old Testament, He might have no more knowledge of their age and actual authors than that which was current in His own time.*" According to this, though He *actually* said what was not true, He did not do so *wisely*, but because He did not know any better. When, in the synagogue at Nazareth, a certain roll was delivered to Him, He *thought*, and the inspired writer who narrates the matter *thought*, that they were the words of Isaiah that He read; but the critics now know better. He *thought* Moses wrote the Pentateuch, and that David wrote Psalm 110; but in all this He was mistaken. Then, we ask, is the Lord's teaching of no value? Oh, yes, say *some* at least of these critics, His ignorance "in matters of literature and criticism" does not alter the value of the spiritual truths He unfolded. We may ask again, Could men ever commit themselves to such an absurdity if they were not blinded by that folly to which the pride of wisdom surely leads?

Apply the theory in one instance only, and its absurdity will surely be evident. The Lord quoted Psalm 110 as the language of David for the express purpose of showing that the Christ was owned by David as his Lord. Now, if the Lord was mistaken as to David's being the writer of that psalm, may He not have been equally mistaken about its reference to the Christ? But, further, if David was not the writer is there any force whatever in Christ's use of it? Of all the theories ever started, *none* could be more senseless, *few* could be more blasphemous.

But the *subtlety* of this theory

lies in the fact that it is actually based upon an interpretation of Phil. 2: 7, which, at first sight, would not be suspected of leading to such results. The inspired statement is, that Christ Jesus "being [subsisting] in the form of God . . . made Himself of no reputation [or emptied Himself], taking upon Him the form of a servant, being made in the likeness of men." Everything turns upon the meaning of the word rendered "*emptied Himself*." Of what did He empty Himself? Some have rashly concluded that it was of *Godhead*, without considering the absolute impossibility of such an interpretation being correct, and the idea has grown until one of the latest German writers on the subject teaches that "the self-humiliation of the Eternal Logos [Word] in becoming man, was an act in which He underwent a *change of nature itself, surrendering the personal life and consciousness of the Son of God* in order to take *in its place* the life and consciousness of a man." We call special attention to the words we have put in italics, and would ask, How could the Son of God surrender the personal life and consciousness of the Son of God without ceasing to exist? The reviewer of the work referred to, from whose article we have quoted, truly says, "Once accepted, it is plain that the Kenotic theory helps one over difficulties that are felt with respect to the much debated question of the authority of Christ in matters of criticism." Of course it does, for if, as it is put, with "*the extinction of His self-consciousness, the Son of God began His earthly life as we do ours,*" the conclusion is perfectly logical that His utterances have no more authority than those of other men.

But if we affirm, as we do, that such an interpretation of Phil. 2 is false and delusive, as well as derogatory to Him who is the Subject

of the passage, it becomes us reverently to consider what is the meaning of the great statements there made. And it is only as those who with unshod feet (Ex. 3) inquire in God's sanctuary that we can expect to learn anything of these mysteries. We must remember, too, that while we may and should seek to understand what Scripture declares, that is a very different thing from supposing that we can comprehend *how* He by whom all things were created and subsist could truly become an infant and a man, and yet be essentially what He ever had been.

The expressions "form of God" and "form of a servant" stand in striking contrast; but the personality is the same throughout. The former declares the *condition* of the Son of God before He came into this world, and the latter the *condition* of the same blessed One after He was born of a woman. In each case the word *form* expresses what was external, though necessarily involving what was essential. Thus the expression, the "form of God," has special reference to all manifestations of the Son of God in previous times. It was in "the form of God"—in infinite beauty and glorious majesty—even though with "the likeness as the appearance of a man," that He manifested Himself to Moses in the bush and at Mount Sinai; to Isaiah in the temple (John 12: 41), and to Ezekiel by the river Chebar. But when in the fullness of time "the Word became flesh," He did not regard His equality with God as a thing to be seized upon and displayed, but, having divested Himself of His rightful dignity and taken the form of a servant, He, in that form, and in the lowly path of obedience, did the will of God. But it was not of essential Godhead that He emptied Himself; He did not and could not cease to be what He essentially was, even though He

became what previously He was not. He did, indeed, cease to be *simply* in the form of God; but only that He might be *both* God and man for ever. Before His coming into the world, we behold Him in His rightful and essential glory of Godhead; after His coming into the world, we have the record of His moral glory as the perfect Servant of the Father, and in resurrection we see Him glorified with the Father with the glory which He had with Him before the world was. But it is the same glorious Person throughout, whatever the varied conditions or circumstances, even He who is "the same yesterday and to-day and for ever."

Thus in the Gospels He is ever before us as the One who is both God and man. Scripture knows nothing of one in whom there were "Divine elements," or even a "Divine nature." All such expressions tend to the denial of His Godhead, or at least obscure the truth that He was as truly God as man; a *Man* who could say, "I came forth from the Father." He is indeed *Man*, and that for ever; but every attribute of Godhead is of necessity His. From the moment of His birth His name was, "Emmanuel, which being interpreted is, God with us" (Matt. 1: 23). The babe upon Mary's breast was "the mighty God" (Isa. 9), and the Man who was smitten upon Calvary and laid low in death was "Jehovah's Fellow," and that at the very time He was smitten (Zech. 13: 7). Godhead in all its fullness, and manhood in all its perfectness, are united in the one Person of the Christ of God, and it is this blessed Person whom the Gospels ever keep before us. The actions and words therein recorded are the actions and words of Him who was both God and man.

Many things are said of Him

which could be predicted only of one who is man, and many other things are set forth which could only be declared of One who is God. Yet the former are no more affirmed of Him merely *as man* than the latter are declared of Him *as God*; but rather it is of the Person who is *both* that all these things are true. With reverent faith we accept the statement that the Holy Child "increased in wisdom," and thus learn that there was nothing *unnatural* in His childhood; but in equal faith we receive His first recorded utterance, which as plainly shows that there was indeed the *supernatural*. As a boy of twelve, He not only astonished all the teachers by His understanding and answers, but He gave evidence that He knew the mystery of His birth and His peculiar relation to God as His Father. It is only the carnal reasoning of unbelief that would deprive His utterances of authority by speaking of *limited knowledge* when He went forth in public ministry. Men appeal to *one* statement of the Lord as giving some show of support to this idea. But if the Lord was pleased to tell us, as He need not have done, that "even the Son" did not know the day and hour "when certain things would come to pass, have we any liberty to apply this to anything else? Does not the fact that He could in the same breath affirm that God had not communicated that knowledge to one of His myriads of angels give evidence that He was at that moment in the secret of Jehovah's counsel and *councils* so? And if we fail to understand this one statement, is it not the part of true wisdom to wait for the day of full revelation rather than declare from it a principle which would deprive the Lord's teaching of its authority?

But there is one point that seems to be entirely ignored by those who are trying to dress up the skeletons

of old heresies in attractive garments, and that is the fact that, while the Lord was both God and man, the position He took was that of the Servant of Jehovah, and that, as He was subject to the Father in all things, so He was dependent upon Him for all things, including the words He spake. Of the promised Prophet, Jehovah said, "I will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut 18: 18). Christ was that Prophet, and as He could say, "Neither came I of Myself, but He that sent Me," so He could add, "My doctrine is not Mine, but His that sent Me;" "As My Father has taught Me I speak these things;" "I have not spoken of myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak," (John 8: 42; 7: 16: 12: 49). To His Disciples He further said, "All things that I have heard of My Father I have made known unto you" (15: 15).

Therefore, from another point of view, this question is not what did Christ know or what did He not know; but, were the words given Him by the Father words of truth or falsehood? He spake the words of God, and speaking *from God*, He declared that David was the speaker in Psalm 110, that Moses wrote the law, and that Daniel wrote the book that bears his name.

But one more point should be specially noticed. Will those who say that the Lord's knowledge was limited "in the days of His flesh," maintain that it is limited now that He has been raised from the dead? Was His knowledge limited when, on the road to Emmaus, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself"? It was the *risen* Christ who said, "These are the words which I

spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke 24: 27-44). Thus did the Lord, as *the Risen One*, confirm all His previous teaching, and set His seal upon all those writings which are known to us as the Old Testament Scriptures, and which were received by the Jews in the threefold division which has long been adopted, and which He endorsed.

The conclusion of the matter is this—If we accept the verdict of higher criticism, we must deny the Godhead of Christ; we must say that the words God gave Him to speak were false words; we must look upon Him, even in resurrection, as either deceived Himself or a willful deceiver of others. If, on the other hand, we really own Christ as Lord, and allow His word to settle the matters on which he has spoken, we stand upon a rock upon which no waves of higher criticism can reach us; we are in a fortress that is impregnable. We can say to the adversaries of the truth—Marshal your difficulties, and let them be as perplexing as you please; bring forward your strong points and make them as forcible as you like; we are prepared to meet them all with the one fact, that He who *knew* all the difficulties did not find in the greatest of them any barrier to His acceptance of the whole of the Old Testament as the Scriptures of truth—the Word of God. Do the wise of the world taunt us with the folly of this way of treating the matter? Our reply is, that we do not object to be regarded as fools, if only we be fools for Christ's sake. Better be esteemed fools now by all the world for receiving the Scriptures, than be convicted of our folly in the day of Christ for rejecting them. And if we find what we cannot understand, or cannot fully reconcile, it is surely no great matter to wait for the explanation till the day of perfect revelation. It is as we take this place, and only

thus, that we shall prove the truth of Psalm 119: 165, "Great peace have they which love Thy law; and they have none occasion of stumbling" (R.V.).

Editorial Notes.

Almanac for 1895.—This annual sheet will be ready in the course of a few days, when samples as usual will be sent out to the secretaries of churches and others. Those desiring them, however, need not wait for samples, but send on their orders, which will be filled at once when the work is done. Price 2d. post or carriage paid to any part of the world.

South Africa.—There are now half-a-dozen brethren (one from Australia) meeting regularly in Johannesburg to "break bread." If any of our readers know of other Disciples in that neighborhood they should send names and addresses to Dr. E. H. Horwood of that city. There is also a small church at Cypreberg, Cape Colony, and Bro. H. E. Tickle, we hear, is conducting evangelistic services in Queenstown. He is anxious to obtain particulars of all brethren in that part of the world, so that where practicable he may bring them together for God's worship and service. Address him—G.P.O., Queenstown, Cape Colony. We hope to learn from time to time of the progress of the cause in South Africa.

Discussing Church Troubles.—We ought to take great care in our conversation before young people to say nothing that shall prejudice their minds against the truth or against the church. Often when we think they are not noticing the talk they are taking it all in. And the fact that children are specially liable to misunderstand or misinterpret what they hear, should make us still more careful what we say before them. We have frequently noticed that brethren in the presence of outsiders, and parents before their children, will talk over church difficulties with the greatest unconcern and freedom. This is very injudicious, and has sometimes worked irreparable injury. In the church, as in the home, we should, as far as possible, keep our troubles to ourselves.

Religion in Business.—In talking to a prominent business man of the city the other day, the subject of religion in connection with the business affairs of life was incidentally mentioned. He was up in arms in a moment, declaring that they were quite distinct, having no connection with one another. Now, if we know anything of either business or religion, there is, or ought to be, a very close relation between the two.

A business which will not admit the great principles of the religion of Christ is wrong, and the sooner it is given up the better for the professed Christian who is trying to carry it on. When we talk of religion in business, we don't mean that a man must go around with his eyes turned up and with a long face, but that he is to practice those great principles of truth and right which are so manifest in the New Testament. While care and good judgment is to be used, we see no reason why a man in business should not, when occasion offers, speak a kindly word or stand up in defence of the truth. At all events, a man's business life should be a living epistle known and read of all men.

Business in Religion.—We have been deeply impressed lately with the thought that not only do we want religion in business, but we need *business in religion*, that is to say we need those great principles which are supposed to rule in the world of business brought into active operation in church and individual Christian life. If we were to conduct our business affairs in the same way that the affairs of many of our churches are conducted, we would soon find ourselves in the insolvent court. When business principles are insisted upon, you are frequently met with the rejoinder that "this is not a counting-house." If a number of our churches which we might name had introduced a little business into their arrangements, they would not be in the ridiculous pickle that they now find themselves. The same is true of the individual; a little more business in our religion would work wonders. Here is a man whose business habits lead him to be regular and methodical. But it is all used up through the week, as he is not only irregular in his attendances at the worship and other meetings of the church, but his contributions come by fits and starts. Let us not forget to take our religion into our business, but, which is equally important, let us carry our business into our religion.

The Wreck of the Walrarrapp.—The loss of this well-known and favourite intercolonial steamer sent a thrill of horror through the entire colony. Whatever the finding of the board may be now sitting in Auckland, we have no doubt in our own minds as to the cause of the wreck. There was a dense fog but the sea was smooth. In the midst of the intense darkness when the captain had no idea of his exact position, the steamer was kept going at full speed, and without a moment's notice, the vessel ran crashing into the rocks and in a few minutes more than 140 persons went down. If this was not criminal recklessness, then we don't know what it is. It is true that the captain went down with his ship, but that does not bring the 140 others to life again, or bind up the deep wound, which

have been made in so many homes. It has often occurred to us when at sea that the captain has too much power; he is literally lord of the situation and no body else must chide. On this occasion at least two of the subordinate officers admonished the captain to slow down, but they were told quickly to attend to their own affairs. The evidence on the question does not seem clear, but we are thoroughly suspicious that the captain was not in full possession of all his faculties. Just why he was not we shall not express an opinion, but *under* the circumstances we think the chief officer should have authority to take command. There was no reason in the world for the loss of this splendid ship and this precious human cargo. A few hours' stoppage would have saved all the trouble.

Victorian Finances.—Church finances in Victoria are very far from being in a flourishing condition. On every hand we are now feeling the effects of the continued financial depression. Ventures entered into with a light heart when money was plentiful are now felt to be a burden that is extremely difficult to carry, and it is becoming evident that some of them will have to be dropped. That which is suffering most on account of the hard times is undoubtedly the Home Mission Fund. This work is without question the most important in which we are engaged, and in our opinion should receive the first consideration of the brotherhood. It would be a calamity to dismiss the preachers now laboring in the field. They are doing a good work—a work, which if suspended even for a short time, would be found difficult to take up again. For this reason, and others equally cogent, the Home Mission work must not be allowed to fall through. A strenuous and concentrated effort should be made in every church in the colony in order to place this fund on a satisfactory footing. In every possible way the Home Mission, short of actual stoppage, has been retrenched. The latest addition to the band of workers has been dismissed, and the secretary's salary has been reduced to a mere nominal sum. So the question now remains for the brotherhood to settle as to whether they will find the funds to carry on the work or allow it to come to an untimely end. We cannot think for a moment that they will permit such a catastrophe to happen. We are aware, of course, that nearly every one is feeling the pinch of hard times just now, but we are equally aware that more might be done for this department of the Lord's work than is being done. After legal requirements have been attended to this should, in our opinion, receive the first consideration. Retrenchment might take place in other directions, but for the present we will not allude to these. Retrenchment *after*, however, will not lift us

out of our difficulties. There must be prompt and systematic giving in order to keep the work alive. We therefore trust that the brotherhood will respond with enthusiasm so as to avert the possibility of the work being stopped. If such a thing happened it would be a stain in our history difficult to wipe out.

The Size of the Ark.—Prof. McGarvey is still after the "higher critics." Prof. Harper, president of Chicago University, and the leader of the advanced school in America, has recently been lecturing on the deluge. In speaking of the size of the ark, he says: "It is impossible to ask one's self how an ark of the size described could contain two of every living being of all flesh, including fowl, cattle, creeping, and seven of every clean beast. When it is remembered that the species of mammals are numbered by the hundreds, the different kinds of birds by the thousands, when the calculation is made for the food of various kinds, including animals required, and for the attendants who should prepare this food, and take care of the animals which should serve as food—one may well doubt whether it was really the purpose of the writer to express the thought that has been commonly taken from his words." Prof. McGarvey replies as follows: "It seems to me that if the Professor did not intend to discredit the whole story, he could have treated this topic in a manner quite different. He could have told us how many square yards of floor-room there were on the three floors of the ark, and he could have been very exact in this if he had based the calculation on his own statement that the ark was a 'chest.' He could then have named all the mammals, together with the number of square yards requisite for a stall for every pair; he could have estimated very nearly all the space necessary for all of the cages, coops and roosting-places required by the birds, and for the boxes in which the 'creepers' were confined. In this way he could have told us explicitly whether the ark could hold them all, and whether, if it did, it would have any space left for their food. Had he found the latter space a little cramped, he could have reminded us that the same power which brought on the flood and gave directions about preserving life in the ark, also fed five thousand men, besides women and children, with five faves and two fishes, and had more left after all were killed than he began with. As to the animals which were required as food for the carnivorous mammals, he might have suggested that enough rats and mice, mules and weasels, might have been born in the ark to feed one pair of cats, that enough young birds may have been hatched to feed a pair of hawks, that eggs enough could have been spared for the blackbirds and the crows, and that the young pigs,

pups, lambs, kids, calves, etc., etc., would have furnished a meal now and then to the carnivorous mammals. A few tons of hay, and a few hundred bushels of grain, together with a good big pile of water skins well filled, would have completed the supply of food. As to the attendants requisite for preparing all this food, and taking care of the animals, I should think that the four women, having but little sewing and house-keeping to occupy their time, could have looked after the birds, gathered up the eggs, set the hens, and taken care of the young fowls; while the four men could have fed the mammals and cared for the 'creepers.' Such details may appear trivial to a critic; but they are not half so much so, or so tedious, as wading through the details of the microscopic analysis which we have subjected every line of the Pentateuch."

Dr. W. Hammond.—A Warning.—It will be remembered that a person known as Wm. Hammond, or Dr. Wm. Hammond, was in these colonies a few years ago, more especially in Victoria and New Zealand. He took an active part as a preacher amongst us. He came from England at that time. After leaving these colonies information reached us that he was accused of being, as one newspaper says, "A dead beat, an abortionist, bigamist, confidence man, an alleged incendiary, etc., etc." We heard of this and other matters connected with him some time ago. We then wrote to the police in America about him, sending a photo of the man, to see whether it was really the same man that was alluded to. The following is an extract of the reply received from the Inspector of Police:—"The picture you sent is undoubtedly the same Rev. Wm. Hammond, that has figured in the courts in this country (U.S.A.), as you will no doubt see by the picture I enclose, which is a copy of the one we have in our gallery, and was taken when he was arrested in this city (Boston) by Inspector Richardson. He is known all over America as a notorious confidence man." The photo that was sent us has been fully identified as being the same Wm. Hammond that we unfortunately had with us for a time. On the back of the photo the following description of him is given by the police:—Rev. Wm. Hammond, confidence man, 40 years, 5ft. 11in., 160 lbs., light hair, blue eyes, light complexion, belongs in Franklin Falls, N.H. Arrested in Boston on April 1st, 1886, by Inspector Richardson, for larceny of money in Franklin Falls, N.H." I am directed by the Victorian Executive and Missionary Committees to send notice of the character of this man to some of our American, English, Canadian and Australian papers, which I now do, so that churches throughout the world may be warned about him.—M. McLELLAN, Conference Secretary, 251 Swanston St., Melbourne.

Mrs. Dr. Hammond.—The friends of this lady (formerly Sister Phillips of Dunedin) will regret to hear that after a short illness she died in Kingston, Jamaica. The following is an extract from a letter received by the last mail from Bro. C. E. Randall:—"A brother, Dr. W. Hammond, arrived in Jamaica three weeks ago with his wife. She was sick on their arrival. He sought us out and made himself known to us. I found him very pleasant and congenial, and he took services for us with much acceptance. Mrs. H. rapidly grew worse, and her case proved beyond human aid, and she died on Aug. 30th. Dr. Hammond remained there for a week, opening and repacking relics and curios, and left on the 6th inst. for London, via New York. I think it very probable he will return here in a few months. I told Bro. ——— and he remembered that when in Kentucky he had heard some strange reports about Bro. H. from some one who had returned from Australia. The thing appeared to me so incredible, that I thought it best to write to you and ask if there was anything amiss with Bro. H." Bro. Randall has been sent the necessary information, and the true character of Dr. H. is being made known as widely as possible. Dr. H. has had many wives, and possibly has now another in view, if he has, it will be quite certain that she has money.

David King.—A sketch drawn with a free hand, by an old member of fifty years' standing.—We have received a pamphlet bearing the above title. As the title indicates, the sketch is undoubtedly drawn with a free hand. The writer is Bro. Thos. S. Wallis, son of the old veteran of that name. This is the way he starts his sketch:—"On the bright, sunny, sea-wall of Brillington Quay, in a cool sequestered seat, on a Lord's day afternoon, I asked myself the question—Shall you, or will you, have nothing to say about David John George King, commonly known as 'David King,' laid to rest but a week ago on Friday? I felt that the answer must be 'yes!' But how, or in what fashion? I could not, writing to the 'B.A.' indulge myself with a 'free hand.' The proprieties forbid! and, were I to offer a paper to the 'C.A.W.' there are obvious reasons why such a course might be misunderstood. If this sketch sees the light, therefore, it will be on the writer's own and sole responsibility, in the sense of a revelation of his mind, as one who knows, and one who, with open honesty of aim and intent, will say what he has got to say, with no disposition either to blink facts, or to evade a single point pertinent to the issue. I have ever been of opinion that indiscriminating praise and laudation of any biographical hero is just the worst ton you can do him, and that in proportion as you overlaid the language of encomium, a tenor

of revolt or tact objection (to say the least) is created in the mind, and the object in view is simply defeated or frustrated. It will be my endeavor to steer discreetly on the lines of a middle course, between a dense, crass, callous, want of appreciation on the one hand, and an unintelligent, weak-minded, fatuous, hero-worship on the other. How far I may be successful my readers must judge. David King was no ordinary man! A strong personality was his—bristling with points: 'Was he other, one might ask, than an embodied triumph of—mind over matter?'—A living epistle, known and read of all men; in attestation of the self-vindicatory sentiment of Dr. Watts:—

"Were I so tall, to reach the Pole—
Or grasp the ocean in a span,
I must be measured by my soul,
The mind's the standard of the man."

You might wonder what there was in this little man of the large, contemplative eye, abundant hair, calm sphinx-like visage, and clothes of somewhat curious cut, that should attest and account for his influence on his companions in the kingdom and patience of Jesus Christ; but, if in public assembly, as he slowly rises, and with an air of abstraction, if not pre-occupation, proceeds deliberately, almost ponderously, to formulate or elaborate for you the conclusions at which he feels (as by-and-by you will probably feel) you ought to arrive, in relation to the business in hand—you can do no other than admit the weightiness and value of brain power as amongst the highest of God's gifts. In that his strength lay! Allied to this are multifarious points that challenge attention at the outset, and require expansion and detail; but, meanwhile, it were well that this humble sketch and retrospect should be based on some sort of definite lines of order and method. Therefore, one had better try and rehearse the matter from the beginning. David, as a young man, was undoubtedly somewhat confident and self-sufficient, to say the least. Early did he throw down the gauntlet, and descend into the arena of wordy intellectual conflict. He was a 'man of war from his youth up,' and the gladiatorial habit never left him. My dear old father for a considerable time could not, to use a common phrase, 'reckon him up,' and many a bad quarter-of-an-hour did he—in the conduct of his periodical—spend in the honest endeavour to satisfy the demand, and soothe the somewhat 'touchy' susceptibilities of certain 'London brethren,' of whom David was one. This of course relates to years back (not less than 35 or 40). Truth to say my father was outclassed in his endeavour to deal with the matter. After having read the pamphlet we have a better idea of David King; than ever before. A few copies have been sent out to Australia for sale, and that information you overlaid the language of encomium, a tenor

Hearth and Home.

By A. H. BEVANT.

THE LAND OF "PRETTY SOON."

BY ELLA WHEELER WILCOX.

I know of a land where the streets are paved
With the things which we meant to achieve.

It is walled with the money which we meant
to have saved.

And the pleasures for which we grieve
The kind words unspoken, the promises
broken,

And many a coveted boon.
Are stowed away there in that land some-
where—

The land of "Pretty Soon."

There are uncut jewels of possible fame,
Lying about in the dust,

And many a noble and lofty aim
Covered with mold and rust.

And oh! this place, while it seems so near,
Is farther away than the moon.

Though our purpose is fair, yet we never
get there—

To the land of "Pretty Soon."

The road that leads to that mystic land
Is strewn with painful wrecks.

And the ship, that have sailed for its shining
strand
Bear skeletons on their decks.

It is farther at noon than it was at dawn.

And farther at night than at noon:

Oh, let us beware of that land down there—
The land of "Pretty Soon."

HOW FRED WAS BROUGHT TO SEE HIS FAULTS.

BY CORDELIA ASHTON.

IT was a little after four o'clock,
and Mrs. Weston had just suc-
ceeded in putting baby to sleep.

The day had been one of trials.
The cook had come to her,
saying she must leave as soon as
the breakfast dishes were washed,
her mother was very ill.

"Go at once, Jane," Mrs. Weston
had said. "Never mind the dishes,
I will manage; Katie will help me
when she comes from school at
noon."

So Jane had gone, and Mrs. West-
on found herself alone with beds to
make, floors to sweep, dishes to
wash, dinner to get for six, to say
nothing of caring for a sick baby.
For a moment she stood with a
troubled air, thinking where to begin.
Not long, however, for baby's fever-
ish cry decided the matter. She
could not work at anything until
little Dick was put to sleep. So,
taking him in her arms, she rocked
and sang softly till at last the long
lashes rested on the flushed cheeks.
Then, very gently, she placed him
in his crib.

Little Ben, who had heard Jane's
announcement and his mother's re-
ply, now came forward and said
timidly: "Mamma, won't you
please let me help you? I can
rock the cradle if brother moves."

Mrs. Weston finished spreading
the blanket over baby, then with a
smile stooped down and took the
sweet-faced child in her arms, say-
ing: "What a dear little heart it
is. Yes, darling you may help
mamma, and she will be so much
obliged to you."

A little before noon Katie and
Fred came from school with flushed
cheeks and noisy feet, but as they
reached the sitting-room, Bennie
held up a fair, fat finger, as he had
often seen his mother do.

"Where is mamma?" said Katie,
in a whisper.

"In the kitchen cooking dinner,"
Ben whispered back, "and I'm taking
care of baby."

"He seems to be taking care of
himself wandering around in dream-
land," said Katie, with a smile and
loving pat. "But, Bennie, why is
mamma getting dinner; where is
Jane?"

"She's gone," said Bennie, "and
I'm helping."

At this proud little speech Fred,
who had till now been a silent
listener, elevated his eyebrows, and
broke into a loud laugh, saying:

"Yes, you have; much you could
do!"

The loud laugh and voice awoke
baby, who rubbed both hot little
fists into his eyes a moment in a
confused way, and then began to
cry. Bennie rocked him at first
with a confidential air; but poor
little Dick had been rudely awakened
from his nervous sleep, and Bennie's
uneven and now almost violent rock-
ing was of no avail. Nor did Katie's
loving words and soothing tone, as
she took him in her little arms, quiet
him. So she carried him crying to
the kitchen to mother. He was
much too heavy for the slender
child, but not once had Fred offered
to pacify him or relieve his sister's
arms, although he was two years
her senior.

Bennie stood silent a moment.
Katie and Dick left the room.
There were tears in his beautiful
eyes and a great lump in his throat.

"What did Jane go home for,
Benjamin?" Fred asked. "Sick?"

As he received no answer, he
turned to see why his little brother
was silent, and saw the tears and
troubled look.

"What are you blubbering about?
Don't you think one tearful member
in the family enough?"

"I think you're mean," sobbed
Ben. "I've worked awful hard to
keep him asleep, and now you've
gone and waked him."

"Oh, pshaw, I never come home
but what some of you kids are
howling," and Fred went toward
the kitchen with a disgusted air.

He called his little brothers and
sister "kids." He rarely played
with them, and when he did, his
commands must all be obeyed, his
plans carried out, and the easiest
part given him, or he would declare
"they didn't play fair," and go into
the house with a sulky air, and try
to look and feel injured. Then he
had formed a bad habit of crying
and getting angry when anything
was refused him by his papa or
mamma. If a sacrifice was to be
made, it was never Fred, but always
Bennie and Kate. I suppose it was
because his papa and mamma had
given up to him when a baby rather
than see the ugly temper displayed,
and thinking, no doubt, that as he
grew older he would outgrow it, just
as he did the white scar on his cheek,
made by a burn. But he didn't, for
every year had proven that as he
grew the habit kept pace. He was
now twelve years old, and so was
this habit. And a habit twelve years
old, or even one, has acquired great
strength. This one, at any rate, had
developed faster than the boy. His
mamma had talked with him, rea-
soned with him, prayed with him.
Her heart often ached when she
thought of her boy's future life.

"Mother," he said, entering the
kitchen, "I'm going skating after
school this evening. Garrett's pond
is frozen over, and the boys say it's
just time."

He never said, "May I go?" as
Kate and Bennie always did; but,
"I'm going," with sometimes, in his
best moods, or when he feared he
had gone too far, an added "That
is, if you don't care." This morn-
ing not even such an appropriate
afterthought was attached to his
"I'm going." His mother did not
answer this, as Mr. Weston at that
moment made his appearance, ready
for dinner. Seeing no Jane, and
only the worried, tired wife, he of
course asked for an explanation,
which Katie volunteered to give
him, reasoning in her kind heart
that mother was too much worried
and in too great a hurry to talk.
He had taken little Dick and was

placing him in his high chair as Katie finished the story of Jane. But as she passed by him to her own place he held up his little arms to be taken; and as his sister took him, she said in answer to her papa's inquiring look:

"He is too sick to eat, to-day, papa: I will keep him till mamma has finished." And as she left the room she smiled back in answer to her mother's grateful look.

The good dinner, cooked by "mother's own hands," as Mr. Weston expressed it, "was a treat."

"But," he asked, going behind her chair for the good-by kiss, which they had never once forgotten in all the fifteen years of their married life, "I'm afraid our pleasure has been at the cost of 'mother's comfort.'"

"Not if it has been an enjoyment to my family," she said, with a ready smile.

"By the way, my son," said the father, turning toward Fred, "I heard you speaking something about skating at Garrett's pond as I came in. Are you sure it is safe, and are the parties who told you it was so, reliable?"

"Oh, yes, of course," with an air which said—"and that settles it."

Now, Fred liked to say "yes" and "no," although he had been taught better. He thought what the "kids" were taught to do was all well enough for them, but as for himself was unnecessary. I'm afraid poor Fred was in love with himself, and thought that nothing he could do would look badly.

"Very well," his father had replied. "But be very careful, my boy."

"Oh, I can take care of myself; don't worry about that."

At this point Mrs. Weston looked up anxiously into her husband's face, and said:

"O father, do you really think you should allow him to go? The freeze last night seems great only because it was so sudden."

Mr. Weston hesitated, and in that instance down went Fred's knife and fork upon his plate, and all were pushed out into the table, while the angry blood surged from neck to brow, and the whole face was swollen with a passion, while a voice, that you could never think a child could use toward his parents, stormed out:

"Yes, that's just the way; you never do want me to have a good time. The other boys can always

go, but if ever I want to do anything somebody always has to put in and spoil it all. I don't see why I can't go; it ain't because you think there is any danger; it's just because you want me to stick at home and not have any fun." And with angry sobs he went out, slamming the dining-room door after him.

A deep, troubled look had settled upon the mother's face, and when Mr. Weston had said, with a worried look also, "I think we had better let him go; I hardly think but what a cold like last night would sufficiently freeze a pond," his wife had only replied, "Do as you think best, George," and walked into the kitchen to hide the fast gathering tears. How the great pains tore at her heart only her Master could know.

It seemed there was no use trying any more, she thought, as with tired hands she slowly began clearing away the dirty pans and skillets. The father was away all day, excepting a few moments at mealtime, and he shrank from disagreeable scenes to such an extent that year by year he had ended them just as he had this one to-day, and year by year this child had grown more arrogant, selfish and disrespectful, until now nothing short of very great firmness would answer, and this was not used.

So Fred had gone to school, and later to Garrett's pond, and the sorely tried and tired mother to her work with an aching heart. And now at the close of the trying day she stood at a western window and looked beyond the snow-covered buildings to where the orange sky of winter was sending a glow over the dark, massive walls and snow-laden roof of the old church. Her church—where she had gone when a girl, and where the dear, old gray-haired pastor had baptized her.

But hark! what was that? It was the sound of running feet, both large and small. The front gate was thrown open, and a man carrying a form rolled in an overcoat ran up the walk.

In a moment the truth flashed through her mind. It was her child. They were bringing him home dead. Drowned in that treacherous pond that had snatched so many treasures from their mothers' bosoms, and caused the bloom to fade from their cheeks, and the hair grow snowy, which spoke of broken hearts and lonely homes. Her temples throbbed—her brain felt as though it was on

fire. But she staggered toward the door just as the man entered the hall.

She opened her mouth to speak, but he interrupted her, saying: "Do not be alarmed, madam: your son is alive."

Just then Dr. Graham reached her side, and took her hand, and said: "He is all right, Mrs. Weston, only we must have hot blankets at once."

Then she worked as only a mother can work, and by the time her husband came home she had the joy of knowing that her child was out of all danger.

It had indeed been a trying and terrible day, but the pain and anxiety it brought had a good result, for more happiness came to the Weston home after that than had ever been there before. You wonder at that, perhaps, but you will not when I tell you that Fred learned a lesson that very nearly cost him his life, but which, in all probability, he would never have learned in any other way.

This is the story he told his mother a few days after the accident:

"You know, mother," he began, "you didn't want me to go that day, and I knew if I went it would give you pain, but I was so selfish I didn't care for anything but having my own way, and a poor way it proved to be. Well, after school Tom Haynes asked me if I was going. I told him I guessed so; that papa said I might, but that you didn't want me to. 'Oh, pshaw,' he said, 'you are not going to miss the fun on that account, I hope! If I listened to my mother, I'd be at home three-fourths of my time. Of course you're going; so come along.' And," continued Fred, "I was mean enough to do it. We found Jim Pemberton on the bank looking at the boys who were skating, and he said: 'Boys, I wouldn't try the pond to-day; it isn't safe.' But we only laughed, for, of course, we thought we knew more than Jim, or anybody else, for that matter. I don't think it was more than half an hour from the time I buckled on my skates till I fell, and in falling I broke the ice and went in. I heard some one cry, 'A boy in! help!' and then I knew no more till I found myself at home. They told me to-day that Willie Cooper showed more sense and courage than anybody, and you know he is so timid. He pushed a long plank before him, and lying upon it hooked me out with a rake. Jim told me about it to-day. I want to see Willie to-day.

mamma, and try and tell him how great and noble I think him, and how I thank him. I think God must have sent this to me as a lesson, for he knew how naughty I have been, and how unhappy I have made you. But, with his help, I am going to put my old faults away forever, and make the life that Willie saved worth the living."

And he did.

Sisters' Page.

"Peace on earth, goodwill toward men."

Communications for this "Page" should be addressed to Miss Hill, 23 Bleehen-street, Batavia, not later than the 12th of each month.

BIBLE READINGS.

December.

Malaki tells of the coming of Christ. The next prophet came 400 years after him. John, preaching in the wilderness of Judea.

James.—Written to the Jewish Christian nation scattered abroad.

1 and 2 Peter.—Full of comfort and consolation, doctrine and duties.

1, 2 and 3 John.—"These things we write that thy joy may be full."

John.—A letter of warning.

Revelation.—Of things which must shortly come to pass.

FOURTY.

CHRISTMAS THOUGHT.

The world's first gift to Him who came to save it was a manger; and its last, a cross.

It is his birthday, his, the only One Who ever made life's meaning wholly plain. Dawn is His to our night; no longer vain. And preparation our onward straining years.

The hope He bringseth overflows our fears. None do we know the Father, through the Son O earth, O heart, be glad on this glad morn God is with man. Life, life to us is born.

Bright be thy Christmastide!
Glad in far and wide,
Jesus, the King and the Saviour, is come.
Jesus thy guest will be:
Oh, let Him dwell with thee!
Open thy heart for his palace and home.

EXECUTIVE.

The usual meeting of the Executive was presided over by Mrs. Putnam, who drew our attention especially to Johanna's "O, Be strong and of good courage."

The resignation of Sister Stottard as superintendent of Hospital Visitation was received, and accepted with thanks for past services.

The sisters have collected £81 13s towards Home Mission Fund, which is still sadly in arrears.

A verbal report was given of Temperance work and sisters' prayer-meetings at Asselt Vale and North Fitzroy.

After prayers by Sisters Rowles, Gouldthorpe, Walker and Frazer, the meeting was afforded an opportunity of having a

social cup of tea with Sister Pallott, who is leaving for Western Australia. While regretting our sister's loss to us, we can but feel glad of W.A.'s gain, our sister being ever ready to do what she can for her and our master.

Present 30. Next meeting, December 7th.

SISTERS' PRAYER MEETING.

The sisters' social in connection with the monthly prayer-meeting was very enjoyable. Sister Conning presided. Sister Prior gave a report of these meetings from the commencement, May 1891, which originated through the W.M.F. Sister Furmon spoke of the work of sisters in connection therewith, and gave words of advice and comfort. A general discussion took place as to the advisability of holding fortnightly meetings, but, in consideration of so few attending, it was thought best to continue as usual.

M. P.

Sisters' prayer meetings have been held in connection with the church at North Carlton for some months. The first was held at the house of Sister Davis on the 9th of April, and meetings have been held almost every Monday evening since at 8 p.m., at the residences of the various sisters. These meetings have been well attended, the average present being 12. We have derived much benefit from these meetings, the sisters getting better known to, and having more sympathy with each other. We purpose holding our meetings in the chapel during the summer months.

FLORENCE A. DAVIS, Sec.

BOLEAS.

NORTH CARLTON.—DECEASED Report from April 25th, to September 24th 1891:

Garments made 20 children's, 42 for adults; also a large patchwork quilt, all of which have been distributed.

Contributions received, 160/6; including 11 5s, the proceeds of a concert given by the Mutual Improvement Society in the church on Aug 21st, in aid of our funds. Expended, 141/0; cash in hand, 2/6.

E. BIRD, Sec.

SUNDAY SCHOOL REPORT.

Through the kindness of Bro. Dickens, have been enabled to visit Pascoe Vale. This school, though small, is a superior one of its kind. The church has only five or six members, but there were present in school twenty-six, twelve boys and fourteen girls, of all ages, intelligent, quiet and attentive. The school is entirely worked by Bro. Smith, who walks from Essendon. Our party was a relief to him, and he was much gratified at receiving the visit. The hymns were sung very nicely. Bro. Smith desired me to convey his thanks to the Executive for their interest; he would be pleased to see any of the sisters at any time.

M. HALL.

MRS. THURGOOD'S LETTER.

"Henceforth then
My future life, bitter or sweet my cup,
I only pray, God fit me for the work,
God make me holy, and my spirit new
For the stern hour of strife, or the glad hour
of duty."

569 Fifth Avenue,

Sept 17th, 1891.

DEAR EXECUTIVE SISTERS,—

Well beloved in the Lord. With what delight we study over the Sisters' Page, and find the loved work and workers going forward so bravely. We note with pleasure the attendance of thirty-three sisters at last

Executive. We will have to be "up and doing" in Pittsburgh, to reach that our Executive; for it is so new here, that every meeting it must be explained. I said last Monday that we would be obliged to have a "social cup of tea" as an attraction. Our sisters here, some of them an executive, or business meeting, so we have changed the matter for a "Home Social of W.M.F. Auxiliaries." Again we were cheered by the earnestness of the reports. How good it is to see S.S. scholars confessing Christ. Endeavor societies with Sunshine Committees bearing joy and brightness to the sick and sad. How excellent are the expectations of the backs for the month in our Household Bible Readings. Thank you dear sisters, for doing that work so acceptably. The dear familiar names in the Page and Column are noted with pride and pleasure, for to many of our own "dear girls" are still in the land.

"Following with reverent steps the great example"

"Of how one holy work was doing good. So shall the wide world seem our Father's temple.

Each living life a palm of gratitude."

What a splendid effort your self-denial was! How God blessed and helped you all! praise His holy name. We trust it will be but the beginning of a deeper and higher thought—all our life's worth and work for Christ and humanity. Let us, every one, be impressed with the necessity of personal responsibility. Lord, what wilt thou have me to do? You will notice, wherever there is great progress in a church it is generally through individual effort. Therefore, it is we not tell off the responsibility on others, but let us remember the earnestness, the devotion, the sacrifice, and the joy which owe our beloved Master, that will enable us to concentrate every effort of our being to His service. Lewis Shuck, the first Baptist missionary to China, at a missionary meeting when the collection was taken up put a card in the basket with "My personal exertion on it. This was his contribution. Now the Lord blessed and accepted it. What a fine appreciation of personal responsibility! And so with each one of us, it is, "I must do the work." It is by personal love, sacrifice and sympathy, that the followers of Christ come in touch with the suffering, the sorrowing, and sinning, and that to bless them. It is said, "If all of Christ's followers were revealers of God, how soon He would be made known to the multitude." It requires personal contact to enable us to do our work intelligently. In Hospital Visitation, how our hearts are drawn out to the sorrowing, and sinning, and we prepare such things as will add to their comfort and cheer. In the Rescue work, it is the knowledge gained by personal investigation that brings out the sad details of sin, and enables us, with a sympathy caught from the Saviour's loving lips, to say, "Sister dear I condemn thee, so, and sin no more."

There is so much "proxy" responsibility. "Oh, the evangelist will do that." "That is the duty of the elders." "The deacons will look after the widows and the orphans." Have they not enough upon their shoulders already? Let us add personal effort to our personal responsibility, and let us have to house visitation got at those who have not yet been won to Christ. It will take us outside of self, and cultivate habits of active benevolence; it will give definite object to prayer and purpose, and an increasing interest and fuller sympathy with our human nature not understood before. Thus, by

the measure of love, sacrifice and sympathy with which we enrich other lives, our own will be enriched.

"Thrice blessed: It blesseth him that gives, and him that takes."

Let each one report at the next Executive some personal work they are engaged in, and how they have been blessed in doing it. May God be with us, guiding, guarding and bringing us together again "some sweet day." Your loving sister,

ANTONETTE K. THURGOOD.

Christian Evidences.

(FROM *The Christian Leader*.)

TESTIMONIALS OF GREAT MEN.

Sir Isaac Newton: I find more sure marks of authenticity in the Bible than in any profane history whatever.

Archdeacon Farrar in italics says: "Not has the widest learning and acute ingenuity of scepticism ever pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament."

Professor Dods, one of the leaders of the school of higher critics, says: "Its inaccuracies are so very minute one is ashamed to point them out."

In the Bodian library of Oxford, England, may now be seen a manifesto drawn up and signed by 617 scientists, many of them the most eminent in the world, deploring the "unadvisable manner in which some are placing science in opposition to Holy Writ," and declaring that "the time will come when the two records will be seen to agree in every particular."

Daniel Webster: "The Sermon on the Mount can not be a merely human production."

Hilmarck, "the strongest intellect of the nineteenth century in Germany," said: "How, without faith in a revealed religion, in a God who wills what is good, in a Supreme Judge, and a future life, men can live harmoniously, each doing his duty, and letting every one else do his, I do not understand."

Mr Gladstone wrote to the University of Edinburgh:—"All the wonders of Greek civilization heaped together are less wonderful than is the single book of Psalms."

Carlyle, although himself renowned as an unbeliever, said: "Man's chief end is to glorify God and enjoy Him forever," adding: "No gospel of dirt, teaching that men

are descended from frogs, through monkeys, can ever set that aside."

Sir Walter Scott, on his death-bed, said to his son-in-law, "Bring me the book," and when asked what book, replied in the fading light of his own greatness: "There is but one book."

John Stuart Mill, a renowned infidel, calmly wrote: "Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?"

Rousseau, another infidel, wrote: "It is more inconceivable that a number of persons should agree to write such a history than that one should be the subject of it; for the inventor would be a more remarkable character than the hero."

Huxley: "By the study of what other book could children be so much humanized?"

Charles Dickens, neglecting it while living, wrote in his will at last: "I commit my soul to the mercy of God, through our Lord Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

Matthew Arnold, who has been called the infidel apostle of "sweetness and light," declared: "To the Bible men will return because they can not do without it: the true God is, and must be, pre-eminently the God of the Bible, the Eternal," etc.

Coleridge said: "Try it; it has been eighteen hundred years in existence, and has one individual left a record like the following: 'I have given Christianity a fair trial, both outwardly and in the discipline of my inward acts and affections. I have performed the duties it enjoins, and I have used the means which it prescribes, yet my assurance of its truth has received no increase; its promises have not been fulfilled, and I repent me of my delusion.'"

That scholarly and philosophical historian of Rugby, the father of Matthew Arnold, has said: "I know of no one fact in the history of mankind which is proved by better or fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead."

M. M. Nash, a Jesuit, said: "When 130,000,000 believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government and liberal feelings which spring from religion, what right has any one to call him an im-

postor? That religion which is calculated to make man great and happy cannot be a false one."

Gilbon said: "The Christian religion is a religion that diffuses among the people a pure, benevolent and universal system of ethics, adapted to every condition of life, and recommended as the will and reason of that supreme Deity, and enforced by the sanction of eternal rewards and punishments."

Thomas Paine said: "He called men to the practice of moral virtues and the belief of one God. . . . He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind."

Even Ingersoll has admitted that Jesus Christ was "a good and heroic man." If he was a "virtuous and amiable man," and a "good and heroic man," as the most pronounced infidels acknowledge, then he was all he claimed to be: the Son of God and the Saviour of the world; and "neither is salvation in any other." He could not be a "virtuous and amiable man," and at the same time a liar, a fraud and the most blasphemous impostor that ever breathed. Readers, weigh well these testimonies.

The Essayist.

EVIE.

Of all the "Women of the Bible" surely 'twere our duty first to speak of her—our illustrious grand-parent—whom one of our favorite poets extols as—

"The fairest of creation, last and best of all God's works, creature in whom excellent whatever came to thought or sight be formed."

"Empress of this fair world—resplendent Eve."

In very little space the Scripture narrative tells all it has to say of this famous woman, but yet what great issues are involved in the truth recorded. She is a unique personage. The mother of the human family. She diverted what appears to us would have been the course of human life.

Her person, her mission; the great fatal act of her life, her disobedience and its consequences; her rainbow of hope, are worthy of consideration.

We should think that coming straight from the hand of the Almighty our mother Eve, was perfect in feature and in form—we cannot conceive of it being otherwise.

"His creating hand nothing imperfect or deficient left, Of all that he created, much less man."

Of God's creations it is said—"Great

and marvellous are all Thy works, just and true are Thy ways Thou King of the Ages," and surely the crowning point of creation—man and woman—would manifest the same perfectness which marked the formation of the Universe.

Milton says again:—

"The rib formed and fashioned under His forming hands a creature grew Man-like, but different sex—in so lovely fair That what seemed fair in all the world, seemed now Mean, or in her summed up"

"Grace was in all her steps,

Heaven in her eye,

In every gesture, dignity and love"

HER MISSION.

A help-met for man—She was to be

"His likeness, his fit help,

His other self."

Of all the varied phrases which express Woman's Work, none more striking than the simple Bible language we have quoted. No more ennobling nor exalted view is possible. It includes all—the dutiful wife, the mother's love, sympathy and care; all the moving spirit of the hearth and home; all the tenderest associations which are bound up with woman kind.

The story of Eve's fatal act, *her disobedience* and her consequent fall, is shortly told. Jehovah had said—"Of every tree in the garden thou mayst freely eat, but of the tree of Knowledge of good and evil thou shalt not eat of it." But alas! In that evil hour listening and yielding to the persuasive voice of the tempting serpent, Eve plucked and ate, and her husband also.

"She gave him of that fair enticing fruit With liberal hand—he scrupled not to eat Against his better judgement.

And so that all time's feast began. They took "The fruit of that forbidden tree whose mortal taste brought death into our world and all our woe, with loss of Eden,"

HER FATAL ACT

"Brought into this world a wild of woe, Sin and her shadow death, and misery, Death's Harbinger."

Then was the righteous anger of God awakened. What poor return for all His beneficence. And so there was decreed a "multiplication of sorrow," Man's fall from communion with his Creator was complete. But here is given to Eve

"A rainbow of hope"

She may not have understood it in such a way as to bring great comfort; but how much comfort has it brought to all mankind? The assurance is given the woman of the ultimate triumph of her descendant over the tempter. The serpent's head would be bruised by the second Adam—"That greater man" who could "Restore us and regain the blissful seat"

The lapse of time and the events of God's wondrous love to fallen man enable us to

take a brighter view and so our poet writes of "Recovered Paradise for all mankind."

"By one Man's firm obedience fully tried Through all temptation and the tempter foiled, In all his wiles defeated and repulsed, And Eden raised in the great wilderness."

The great lesson of Eve's life surely tells:—

"The wages of sin is death." Obedience to the Most High is one thing needful at all and every time. Light down through the history of the world as revealed to us in Scripture, a fulfilment of the commands of God brings happiness in its train. "The blessing of God which maketh rich and addeth no sorrow thereto" has only been obtainable by a cheerful compliance with the Divine injunctions. No matter how plausible the contrary may seem, however worthy our actions may appear to ourselves, if they contravene the written or spoken Word of the Most High, we are guilty of disobedience. And Heavenly wisdom teaches us that "To obey is better than Sacrifice and to hearken than the fat of rams," Eve and her family had sinned much but yet we rejoice that the "Rainbow of Hope" given her, has been made a surety to us in that Supreme Manifestation of Divine Love—God's greatest gift to man. Our Saviour has "bruised the serpent's head." While we have learnt that the "Wages of Sin is Death," we rejoice to know that the "Gift of God is Eternal life and this life is in His Son To profit by the life of our Great Parent Eve—our endeavor should be to avoid "disobedience" and cultivate the tender plant of Love to God, and the test of such love will be that we "Obey His commands."

ROBERT LYALL.

Open Column.

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

LITERATURE.

AN AUXILIARY TO PLATFORM WORK.

MARTIN LUTHER, it is said, once chased the devil out of the room by throwing a bottle of ink at his head. Whether that is so or no, certain it is that printer's ink is playing a most important part in vanishing the devils of ignorance and superstition. Our churches have not as yet, methinks, properly estimated the value of literature as an accessory to preaching. That the press, generally speaking, exerts a greater influ-

ence than the platform, cannot reasonably be doubted. This is emphatically the case of popular literature. Surely, then, it becomes us, in our aggressive efforts as Christians, to devote a due proportion of our time and energies to an instrument so potent for good.

It is intended in this paper to refer to a few of the products of the printing-press which may be used of the churches, not before the masses, the truths of our holy religion, and the principles we advocate, the position we occupy, in pleading for the restoration of primitive Christianity.

TRACTS.

are a means to this end. People who will not sit down to read, thoughtfully and with intent to find the truth, either the Bible or theological works, will often peruse a little paper put into their hands in a moment of leisure. In this busy age it must be the case of many, "I accept upon receipt, I accept upon receipt, line upon line, line upon line; here a little, and there a little;" it is thus, gradually, as a rule, the truth finds its way into men's minds and hearts. And often has a tract awakened conscience, or aroused interest, when all other agencies seem to have failed. I have met several brethren who have been brought into the church thus. Richard Baxter is said to have been turned to God by this means, and what multitudes through him in succeeding generations have been brought to a sense of sin and a knowledge of the Saviour. There can be no doubt that in any church the systematic distribution of tracts is a valuable auxiliary to the public proclamation of the gospel. Let there be

ORGANISATION AND ASSIGNMENT.

The town or district should be divided into sections, each with a capable brother to supervise and direct operations therein. There should be a due order of subjects in the tracts distributed, as, for instance—first, the need of salvation; next, the love of God, and the work of Christ; thirdly, the way of salvation; then, our position and plea as Churches of Christ, and so on. The address of the local church and, possibly, the evangelist's name, might be stamped on each. Then weekly or monthly (probably the latter will be a frequent as most brethren can manage) let the volunteers in this endeavor go from door to door and hand in these little messengers of truth, requesting the reading thereof, and, at the same time, giving a hearty invitation to the preaching services. There are scores, if not hundreds, of people in every town who just want a kind word of instruction and greeting, to induce them to attend our meetings. We say of such-and-such persons that "they live within a stone's throw of a church," whereas in a spiritual sense they are hundreds of miles away from a church. "Vast deserts of indifference lie between



them and the house of God." They want to be invited and welcomed. They want to be beckoned in, and to find, when they come, heartiness and brotherliness. And for all this, tract distribution affords splendid opportunity.

Much more may be urged in favor of this work. It gives our members *something useful to do*, engages their activities for Christ. That is no small object gained, for, as an Italian proverb has it, "he that labors is tempted of one devil; but he that is idle, by a thousand." Then too, it brings brethren, anxious to do good, into

PERSONAL CONTACT

with people; it serves sometimes as an introduction to their hearts and homes; often affords an opportunity for conversation on Bible themes. "Understandest thou what thou readest?" said Philip to the eunuch; the question led on to the conversion of the swarthy son of Ethiopia. It is preaching the Gospel from "house to house," the great apostle to the Gentiles our exemplar. (Acts 20: 20) It gives the people to see that we "mean business," that we are in earnest, and that we have a living interest in them. Much more might be said along these lines, but this must suffice.

Let us, then, disseminate our tracts far and wide. It is on record that the State of Maine was "sown knee-deep in literature" before Prohibition was won. So it must be in our warfare. Not only "from house to house," but amongst our work-companions, on the railway, in our parks, anywhere and everywhere, let these "healing leaves" be scattered. Our Church

MAGAZINES.

also, are valuable as contributing to the same great ends as our public discourses. Every family connected with the brotherhood should take in at least one of our own periodicals. The "Church Intelligence" department serves to maintain and stimulate an interest in the cause at large. The various articles inculcate the principles and practice of apostolic Christianity. They help to a better understanding of the scriptures, and so make the brethren more intelligent, capable and useful in the advocacy and defence of the truth. For the sake of the rising generation let parents keep our magazines on the sitting-room table that the children may grow up with an interest in the churches and in the truth. By judicious lending to friends and neighbors, pointing out special articles for their perusal, the usefulness of our periodicals might be still further enhanced. Several brethren have told me that they were brought to "the obedience of faith" by reading our magazines, and doubtless their experience has been that of many others. Carefully selected

BOOKS.

too, may be made to supplement the preaching of the gospel. The Scriptures themselves, of course, are "able to make wise unto salvation," yet religious literature, stimulating thought, calling attention to neglected subjects, collating passages in order to the elucidation of truth, etc., may be very helpful. One may profitably loan to enquirers such works as "The Living Pulpit of the Christian Church," "The Gospel Plan of Salvation," "McGarvey's Sermons," etc. (*A Church Library* sometimes might serve a very useful purpose.) Smaller books, as, for instance, "On the Rock" and "Truth in Love," it may be better to sell. What is given away, people often lay aside and think no more about. What is lent, they will expect to be asked, when returning, whether they have read. And what costs them something, they will more likely prize and read than what is given them.

Each church, then, might be a sort of miniature Austral Publishing Co., so far as the circulation of our literature is concerned, and the individual members the church's agents for the dissemination of the same. It is to be hoped that our brethren will devote their energies more and more to

THE IMPROVEMENT OF OUR LITERATURE.

And the extension of its influence. Let some of our more experienced scribes, our *literati*, devote themselves to the production of such works as "Sincerity Seeking the Way to Heaven," and "On the Rock," setting forth in simple, interesting fashion, the plan of salvation and the elements of apostolic Christianity. "Write . . . make it plain . . . that he may run that readeth" (Hab. 2: 2). With no great effort the churches could effect a large sale and a wide circulation of inexpensive literature, and thereby multitudes might be influenced for good, who are at present beyond the reach of platform effort.

One other suggestion. Let us make more use of

THE SECULAR NEWSPAPER.

Reports of discourses appearing in the local press reach and influence perhaps fifty times more people than heard them delivered from the platform. Editors of local papers will usually insert anything *special* in that line. Care must be taken not to impose on their good nature by too frequent or too lengthy reports. If needs be, pay for insertion, or offer to increase the circulation of that issue by too (or more) copies. It will be worth while.

Let us leave no stone unturned, for the furtherance of the cause we have at heart! Let us push the battle to the gate, and the triumph of the Gospel shall be the more speedy and complete.

"Since right is right and God is God,
The Truth is sure to win
To doubt would be disloyalty,
To falter would be sin."

A. M. LUDBROOK.

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.)

DECEMBER 2nd.

OLD TESTAMENT.—Prov 25.

NEW TESTAMENT.—Luke 6: 27-49.

CONNECTING LINK.

Return Good for Evil.—Prov. 25: 21-25; Luke 6: 27-28.

There was always a struggle between priests and prophets, the latter preaching right-doing and sometimes denouncing ceremonial observances (Is. 1, Micah 6), the former unduly magnifying ritual, and being well satisfied with the people if they only attended to outward ordinances. Christ was pre-eminently a prophet and teacher during his life upon earth, and said exceedingly little about ritual, and on that account incurred the hatred of the priesthood. He afterwards united the functions of prophet and great high priest, but knowing the proneness of the human mind to outward acts and place dependence on them, he was careful to reduce ritual to a minimum. He was most emphatic in insisting on a pure heart and a loving disposition, and taught most plainly that these were the primary essentials of acceptance with God. An eminent preacher once said, "Temper is nine-tenths of Christianity," and this is just a short commentary on the Sermon on the Mount. Christ on one occasion said, Many shall come from the east and the west, and shall sit down Abraham, and Isaac and Jacob in kingdom of heaven; but the sons of the kingdom shall be cast out. Wherever the proper disposition is found, it will be accepted, for "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." Travellers tell us of some Eastern tribes "that practise the virtues which nations under the influence of Christianity

do but teach. While Europeans thirst for blood-revenge in much the same way as the lowest savages, there are some simple peoples of the Indian Hills who are singularly forgiving of injuries. That characteristic which the creed of Christendom is supposed to foster is exhibited in high degree by the Arafuras who live in peace and brotherly love with one another to such extent that government is but nominal." Let us remember that nothing can avail apart from the love like God's that loves even our enemies, does good to them that hate us, blesses them that curse us, prays for them that despitefully use us.

DECEMBER 9th.

OLD TESTAMENT.—Isaiah 35.

NEW TESTAMENT.—Luke 7: 1-23.

CONNECTING LINK.

The Beneficent Works of the Messiah.—Is. 35: 1-6; Luke 7: 21-23.

The works recorded in this chapter were wrought in reply to John the Baptist's question, Art thou He that cometh, or look we for another? Christ preferred that His works should speak for Him rather than that He should be under the necessity of telling people plainly who He was. The latter course is undignified and inconclusive, whereas about the former there could be no doubt in the minds of those who were open to conviction and were able to discern what were indubitable proofs of Messiahship. On another occasion the people asked Him do keep them no longer in suspense, but to tell them plainly whether He was the Christ. He did not, however, think it prudent thus to bear witness about Himself, but continued working beneficent miracles, and laying down the rules for a perfect life. To those who groaned under the Roman yoke, but not under the yoke of sin, who longed for an independent national life, but had no aspirations after spiritual life, the faintest surmise that this might be the Messiah was a bitter disappointment. They had been carried along

on what may be called the surface current of prophecy about the Messiah, which represents Him as a victorious king with universal sway, but had failed to notice the under-current of prophecy which speaks of a suffering Saviour, of a man of sorrows and acquainted with grief, but who, forgetful of personal sufferings, ministered to all about Him, binding up broken hearts, as well as healing all manner of physical ailments.

Christ's example in the matter of credentials, as in all other matters, is well worthy of imitation by us all. Let our credentials be deeds rather than words, visiting the widows and fatherless in their affliction, and keeping ourselves unspotted from the world, rather than calling out, Lord have we not prophesied in thy name, and in thy name done wonderful works?

DECEMBER 16th.

OLD TESTAMENT.—Psalm 32.

NEW TESTAMENT.—Luke 7: 24-50.

CONNECTING LINK.

Forgiveness of sins.—Ps. 32: 1, 2; Luke 7: 42-50.

This is the dispensation of the knowledge of pardon. Forgiveness apart from the knowledge thereof is barren of results; with the knowledge thereof it becomes life eternal. It would appear that the woman in the lesson recognised Christ as a forgiver of sins, and as having forgiven her sins before He spoke the gracious words, Thy sins are forgiven. Realizing this, and realizing also how great a sinner she was, she loved much, whereas those self-righteous ones who think they are not great sinners love little, because according to their own estimate they have done little requiring forgiveness, and consequently in being forgiven have little cause to go into raptures of love towards their forgiving Saviour. Is it necessary, then, to have run into excess of wickedness of every sort before conversion in order to love much after turning to God? No, but it is

necessary to have had such a deep conviction of sin as to see one's self a great sinner, or even the chief of sinners as Paul did. This idea is often ridiculed; it is said that if one person is the chief of sinners, no other can apply the title to himself. Those who talk in this way have entirely missed the spirit of the matter. For what is sin? The word translated sin means literally a *missing of the mark*. Now there are, perhaps, about as many marks as there are individuals—some very high, some very low, and some at every possible intermediate stage. Paul's mark was undoubtedly very high, and no doubt he felt the degree in which he missed it far more than many indifferent Christians whose marks were low. If, then, we would have a deep conviction of sin we must have a very high mark, and having this we shall see how much we have been forgiven, and realising this we shall, like the woman in the lesson, love much. If on the contrary we self-righteously regard ourselves as debtors for but a small amount we shall love little. O for such a knowledge of Jesus as will give us some idea of what is the mark of our high calling, viz., likeness to Him! The sound advice, "Aim high," is nowhere more appropriate than where used in the religious sense, and ambition is a real virtue when it takes the form of longing and striving to be an "uncommon Christian."

DECEMBER 23rd.

OLD TESTAMENT.—Psalms 124, 125, 126.

NEW TESTAMENT.—Luke 8: 1-25.

CONNECTING LINK.

Sowing and Reaping.—Psalm 126: 5, 6; Luke 8: 5-13.

Both Old and New Testament lessons speak of reaping as following sowing. The Old Testament speaks only of success, whereas the New speaks also of failure. Paul also hints at possible failure in the well-known verse, "Let us not be weary in well doing, for in due

season we shall reap if we faint not." It is clear, then, that first attempts may not all be successful, but it is equally clear that continued attempts will finally succeed. We must not, however, take any individual person, and make this assertion about his attempts. Every sower may draw comfort from the promise in the Psalm, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," but he is not to expect to do all the reaping for which he has sown. He must learn to regard himself as one of a long series of workers, so that what at his death he leaves unaccomplished will be taken up and carried forward by some successor. It is a case of "The Czar is dead, long live the Czar." The great ground for rejoicing is that if we faint not, reaping will come in due time, and that if we faint not, others will take up the work, and in the last resource we know that God never faints but carries on every begun work to a successful issue.

There is another aspect of sowing and reaping, that which refers to the effect of each individual's actions upon himself. Here we have both a solemn warning and encouraging promise. "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." In view of the fact that "we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad," it behoves us to let the warning be ever ringing in our ears. Take heed how ye sow.

DECEMBER 30TH.

OLD TESTAMENT.—Eccles. 8.

NEW TESTAMENT.—Luke 8 : 26.

56.

CONNECTING LINK.

The power of the King of Terrors.—
The greater power of King Jesus.—
Eccles 8 : 1, 8. Luke 8 : 26, 35.

Where the word of a king is, there is power; and who may say unto him, What doest thou (Eccles. 8 : 4)? There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war (Eccles. 8 : 8). Death has universal sway over the animal and vegetable kingdoms. Life in these two kingdoms is one continuous warfare against death, but though in many cases the war is well sustained, the time invariably comes when death gains the victory.

But in the case of man the victory of death simply means the setting free of the spirit, over which death has no power; his power ceases when the material frame is no longer animated by the principle of life; he has no power over the spirit which returns to God who gave it. Death is one of those whom Christ tells us not to fear because though they may destroy the body there is nothing further which they can do, and Paul contemplating Christ's victory breaks out into the song of triumph, O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

But even in King Death's own proper sphere King Jesus was stronger than he. The New Testament lesson under consideration records triumph after triumph on the part of Jesus. The poor demoniac was under the power of death in its worst form. Jesus delivered him. The woman with the issue of blood had long been waging an unequal warfare against death. Jesus turned the scale, and gave her the advantage for the time being—probably until in the course of nature death came in old age as a friend rather than as an enemy. Jairus' daughter in early youth and contrary to the natural course of things, had succumbed to the grim monster.

Jesus invaded his dark dominions

and rescued his victim, delivering her back in health and strength to her parents. Thus He demonstrated that He is the Life, that He has the words not only of eternal, but also of physical life.

J. E. L.

Correspondence.

MASONS AND THE PAPACY.
To the Editors of the A. C. STANDARD.

Your remarks upon the Pope's encyclical letter against Freemasonry leads me to suppose that you are not aware of the true cause of the fierce denunciation of the College of the Propaganda, for the Pope is only the mouthpiece of the real rulers of Roman Catholicism. It is quite evident that you do not believe the accusations contained in the letter referred to; a moment's thought as to the character of the majority of those identified with the fraternity, including some of our leading brethren, would at once point out its falsity. Rome, however, has never hesitated to use falsehood to suit its purposes, when truth was not at hand. The Grand Master of the Italian Freemasons might easily reply in the words of Jesus, "For which of my works do ye stone me?" Sig. A. Lemmi, the Grand Master, personally defrays all the expenditure in connection with a large refuge for the destitute in Rome, and in the winter of 1892, when there was great distress among the working classes owing to the commercial depression, he provided for hundreds of men and their families for over a month. The following extracts from addresses by leading Freemasons at Grand Lodge meetings will show how utterly untrue are the charges behind which the true animosity of the Roman hierarchy shelters itself:—"Hand in hand with religion it (Masonry) is moving over the earth, the dross to consume the gold to refine. Never substitute Freemasonry for the Church. Let us have complete, earnest, honest faith and belief in religion, and let it be firmly and for ever interwoven with Freemasonry," *Freemason, New York*. "Masonry suggests to man his dependence. He is blind, in need of guidance; he is weak, needing

encouragement; he is subject to pain, needing healing; to sorrow, needing comfort. No man liveth to himself; every other soul is partner to him; partner to his toil, pain, poverty, and faults. The taproot of dependence suggests the helping hand of God and the sympathy of man." "It is not life to exist merely. The ox exists and the worm that crawls at our feet; but they do not know; they do not love. It is life to know and it is life to love—to know God and to love Him; to know man and to love him."—*Wright, Kansas*. The corner stone of our Institution is the Word of God, that great light in Masonry, the Holy Bible, without it can be no Masonry."—*Ways, Virginia*. "Masonry does not profess to supplant or become a substitute for man's religion. It has never sought to circumscribe his aspirations, determine his creeds, or define doctrinal points. But it does demand of us a recognition of divine supremacy, a development of manly character, and the practice of every moral and social virtue."—*Taylor, Maine*.

These few extracts, gathered hastily, from a mass of the same kind of teaching completely refute the charge of "attacking Christianity, rejecting revealed doctrine, denouncing practices of piety, the divine sacraments, and every sacred thing as superstition." Why then, we may ask, this virulent hatred? It is because the far-seeing wisdom of Roman Catholic rulers can discover in Freemasonry teachings and practices which will, as they gain power, do more injury to their pretensions than the open attacks of Protestantism. The open Bible, a sine qua non in every lodge meeting, is a perpetual menace. But the real secret of their opposition springs from the same cause as their opposition to our educational system. Many think that their desire for a change in our free and unsecular education lies in the fact that they want the state aid. That, though acceptable enough to them, is not the cause. It behoves those Protestants, who are agitating for a change towards denominationalism, and thus unwittingly moving as puppets to Rome's pulled wires, to ponder a while, and seek to find the actual principal which underlies the Roman protest. It has ever been a principle of Rome, older than the Protestant Reformation, that all light is accursed, save that which

penetrates through priestly lanterns. Their denunciation of the Pietist movement (in the 16th century), within their own church, arose from this cause. Our educational system and the Masonic fraternity alike are inimical to this. They teach men to judge their fellows by their life and actions, and not by their creeds. Children, like men, mixing with their fellows in close daily intercourse, learn to appraise character by other standards than those laid down by their spiritual advisers. No Roman Catholic, as long as he is under priestly rule, can become a Freemason. When he does, he does not necessarily throw over all religion, as they would have us believe; but he takes a step fatal to their claims, he asserts the right to think for himself. Therein lies the head and front of the offence.

A DISCIPLE AND A FREEMASON.

Temperance Column.

A. M. LUDGROOK.

STOP AND THINK.

"My boy, when they ask you to drink,

Stop and think.

Just think of the danger ahead:
Of the heirs that in sorrow have bled
Or who hope that were drowned in the bowl;
Filled with death for the body and soul

"When you hear a man asking for drink,

Stop and think.

The draught that he drinks will destroy
High hopes and ambitions, my boy;
And the man who a leader might be
Is a slave that no man's hand can free.

"Oh, this terrible demon of drink!

Stop and think.

Of the graves where its victims are laid,
Of the ruin and woe it has made,
Of the wives and the mothers who pray
For the curse to be taken away.

"Yes, when you are tempted to drink,

Stop and think.

Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of woe;
And spin back the tempter with 'NO!'"

FACTS AND ILLUSTRATIONS.

A Sunday School teacher handed to her scholars little slips of paper on which was printed the question—"What have I to be thankful for? Among the replies given in on the following Sunday was this pertinent sentence, written by a little girl who had

learned by bitter experience probably, the painful truth it implied—"I am thankful there are no public-houses in Heaven."

Miss Agnes Weston, "the Sailors' friend" has lately given an account of the work being done in the British Royal Navy Last year, she said, 2,747 pledges were taken by the boys in the training service. There is not a ship or gunboat in the service but has a branch of the Royal Navy Temperance Society on board.

A curious fact, says the *Herald*, has been noted at the London County Asylum, Banstead. Since the suspension of the use of intoxicating liquors there, the recoveries of patients reached 46.97 per cent. Nearly one-half the total number of inmates have recovered during the period thus stated.

The Ontario (Canada) Government has published the full returns of the public vote taken throughout the province. They show that the total number of inhabitants in favor of Prohibition is 81,739. Fifty eight per cent of the total vote of the province was polled. Women were eligible to vote and they polled six to one for Prohibition, and 35 per cent of the total vote. The grand total shows a proposition of 19 to 11 for Prohibition.

Mrs. Hind, of the American W.C.T.U., says that the Union "has only six more States to win, before the whole United States and territories will be under compulsory Temperance education, with their 15,000,000 inhabitants, and 18,000,000 school children. Already in 24 States and territories the law says that their 12,000,000 school children shall be taught as a part of their regular education God's law of abstinence from alcohol and all narcotics, with other laws of health.

Sir Wilfred Lawson recently delivered a speech at Bradford in his most characteristic style. He maintained that people were beginning to regard the drink question in its true light. He remembered Mr. Hays going to America, and in a Prohibition State seeing a liquor-seller locked in a cell. Mr. Hays held up his hands, and said—"This is the grandest sight I have ever seen in America." We should see the same thing in England, he (Sir Wilfred) supposed, by-and-by. Let this honor, fancy, Lord Burton (Hans, the great lawyer), in jail. That would be when we were civilized. In an uncivilized country like this, we put him in the House of Lords.

One Saturday evening, recently, in Lost' don, a dinner was given to 200 men found under the influence of liquor in the streets under the previous night. A Mr. Hutton, in the course of a striking speech at the after-noon, remarked that most of the men then present spent one shifting a day on drink. If they used that shifting from the age of 20 to 50, what would be the result? He had there in farthings the number of

found they would save. Mr. Hutton then laid out on a table bag after bag of new farthings, to the number of 1,000. The coins were taken out of the bags and made into piles on the table. As may be imagined this novel illustration attracted great attention. At the close, many of the men signed the pledge.

A NONAGENARIAN PROHIBITIONIST.

General Neal Dow, the founder of the Maine Prohibitory Liquor Law, completed on Tuesday, March 20th, his ninetieth year. Advantage has been taken of the occasion to direct public attention to the position and progress of temperance legislation all over the world. This has been accomplished not only in all parts of the United States and Canada; but over two hundred meetings have been held in various parts of Great Britain, as well as a large number in Australasia, South Africa, India, and elsewhere. General Neal Dow still lives in his native city of Portland, Maine, U.S.A., hale and robust, notwithstanding his years, and most keenly and enthusiastically interested in the cause of total abstinence and prohibition throughout the world. During a recent two years' journey around the globe, Mr. Sydney Black visited Portland, and had a most delightful and lengthy interview with this grand old nonagenarian champion of Prohibition. In reply to his numerous questions, which were eagerly and lucidly answered, Mr. Black gathered that there was not the slightest tendency in the State of Maine in the direction of the repeal of the Prohibitory law. It was almost universally conceded in the State by all parties that it had been securely entrenched in the position of a *fact* policy. It was enacted in 1851 by a majority of 18 to 10 in the Senate and 86 to 40 in the House. In 1881, after its beneficial régime had been experienced for 33 years, it was added as an amendment to the constitution by a majority of 17,075 of the popular vote. The affirmative vote trebled the negative vote. And now after a trial of it for over forty years it stands, according to the General, stronger than ever before.

It is absolutely certain that Prohibition in Maine has reduced the volume of the liquor traffic to one-twentieth of its former proportions. That is to say there is but five per cent. of the trade in intoxicants that previously obtained. In more than three-quarters of the territory, embracing over that proportion of the population, the accused traffic is practically unknown. An entire generation has grown up there ever, having seen a public-house, nor the celer of one. The drink habit is nearly or quite unknown among the populace there. General Neal Dow has had intercourse with

great numbers of men and women who have never set eyes on an intoxicated person. These people are found principally in the villages and rural districts. Alcoholic liquor is yet sold more or less, in clandestine fashion, in some of the cities, owing to certain defects in the law, which will undoubtedly be corrected in the near future. Much depends upon the moral calibre of the Sheriffs of the various Counties of the State. What is wanted is more men of the grace, grit, and gumption of Sheriff Cram, of Cumberland County, who, during the whole extended period of his Shrievalty, gave the lie to that saying of Horace Walpole, "Every man has his price." In Portland, the largest city in the State, it is understating the facts to aver that the quantity of liquor now sold is not one hundredth part so great as it was before the enactment of the Prohibitory law, and this notwithstanding the fact that the city is twice as large now as then. In all the region around Portland, including many large villages, no liquors are sold.

It is highly probable a successful endeavour will be made in the Maine Legislature during next winter to pass a resolution to submit to the people a proposition to amend the constitution so as to admit women to the franchise on equal terms with men, on the basis of the qualification of reading and writing, now required of men. Assuredly such a proposition will be cordially responded to by the highly enlightened people of this delightful and prosperous State of New England.

"DOWN WITH KING ALCOHOL."

—SYDNEY BLACK, in *Joyful Tidings*.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

BRO. J. ISGLIS WRIGHT, *Cargill-st., Dunedin*.

KAITANGATA—Since last report our Bro. Way's labors, which extended a few days into October, closed with two more additions.

The class that we mentioned in last report for the spiritual welfare of the young members has been started, and is proving a time of refreshing, and we trust upbuilding, to those who attend. All the members take a part in the exercises, some one way and some another, and thus we are mutually edified.

A business meeting of the church was held on the 1st inst., when all the various reports were submitted, and showed things in a healthy state generally. Our membership increased by 15 during the past 14 months, and our Lord's day school had also prospered, as both teachers and scholars have increased since the beginning of the year.

One item, however, must not be lost sight of, and that is our Building Fund, which, although not having been overlooked, during the year, has not had the support which is needed to wipe out the debt at the end of

another two years and a few months, when the money or borrowed will be due. This will then make our burden heavier for the remaining time. Let us then not be idle, but up and doing, for if we are willing, it can be done.

Two more discourses are to be elected to strengthen the hands of those in office, thus making five. All our meetings encourage.

WELLINGTON—In connection with the Church of Christ young men's Adolphian Class, there was an open meeting on the 6th inst., when a debate took place between Bro. T. Turner and Bro. A. E. Wheeler (secretary of the class), the subject being, "Is it right for Christians to go in the theatre?" Bro. Wheeler took the affirmative side of the question, and Bro. Turner the negative. Both debaters were well received, and seemed provided with abundant proofs in favor of their respective sides. The palm for best arguments was voted to Bro. Wheeler, while for the actual question of going to the theatre, the voting fell to Bro. Turner's negative. There was a good attendance, the audience seeming to take a great interest in the debate, and several of them spoke *pro* and *con*. These meetings are held with the joint view of enlightenment upon questions of the day, and the usurping of bigotry and ignorance by judgment and wisdom. "Knowledge is the source of all wisdom," and by these friendly interchanges of public opinion we can arrive at a more steady and reliable opinion as to the equity of such questions.

DIXON-ST., Oct. 19. J. H. KNAFF.

QAMARU—Since last report we have received into our fellowship two from a sister church, and one previously immersed—all useful additions. Our S.S. 100, is flourishing, having more than doubled its numbers during the last few months. We have again canvassed the town with trade, thus doing the deed beside all waters.

Last month about 25 of us drove to Hampden, 32 miles south, to be present at a tea and social gathering there. The affair was a great success. This present scribble was to have continued to the end of the week with evangelistic service; but, finding Bro. R. C. Gilmour in the field, chartered my stay, purposing to pay them another visit by and by.

Last Lord's day, our evening service in St. George's Hall had special reference to the Waikarapa disaster, and a collection was taken up towards the Relief Fund.

Nov. 6. A. M. LEIPROCK.

NORTHERN DIVISION.

AUCKLAND—Quarterly Report of the Sisters' Sewing Class in connection with the Church of Christ, corner Cook and Hobson streets, Auckland, N.Z.:

MR. CHAMBERS AND DEAR BROTHERS, Owing to our pleasure to bring before you our report. We have passed through another quarter of pleasant, and we trust profitable, work for the Master. The work done is perhaps not so much as we could have wished, but we feel assured that all the sisters who could attend the class have done their very best to help on the work.

We should be glad if any of our sisters, who are in need of help, would communicate with the class, as it is one of the objects of the class to help them.

Our meeting, as conducted in the following order: At two o'clock, after opening with prayer, the minutes are read and confirmed. The subscriptions are next collected. This being done, we all work

railways if addressed to J. Pittman, Rescue Home, Toorak Railway Station.

We are informed on the best authority that the church meeting in the Temperance Hall, Perth, has in about six months sent no less than £50 for the relief of poor brethren in Melbourne.

The Collingwood church has engaged Bro. F. Pittman as their evangelist. He will return from Queensland about the middle of the month and commence work forthwith. Not a few will be praying that he may be instrumental in much spiritual blessing to the church. Bro. Maston began a splendid work there, but while the spirit was willing the flesh was weak, and he had to desist from so much labor. We are all delighted to know that he has been partially restored to health, but his chronic affliction is such that he must not tax it too much, or the consequences might soon prove fatal. His life and labors are so valuable to us that we are most anxious that he shall not cut them short by over work.

We do not want brethren to go to Coolgardie, but if they must go, it may make it less trying to know that there are a few brethren there. Enquire for Mr. Dyke, brickmaker. Everybody knows him, as he is the only man making bricks.

HOSPITAL SUNDAY.—The amounts contributed this year by the Churches of Christ compare favorably with others, and considering the times, with last year. The total of the collections will, however, show a considerable reduction as compared with last and former years, while the needs of the institution are as great as ever.

The Sunday School Union picnic was a decided success. The day was fairly favorable; the spot chosen was beautiful; the people were sociable, members of the churches mingling together in their pleasures; and hot water was plentiful. The generous committee, we understand, had even provided tea, sugar, and milk for those who required them. Altogether it was a happy day.

While the devil's great carnival was taking place at Flemington on Nov. 6th, many of our churches and Sunday Schools harked away to the open country, for a picnic, thus making the best possible use of the general holiday.

Bro. Gray, evangelist in the Minyip district, has been compelled to relinquish work on account of an injury to his leg in an accident some time ago. Our brother has done a good work, several being added to the saved through his labors. We trust by the mercy of our heavenly Father he may soon be restored to resume his labors.

At the last Brethren's Meeting Bro. Maasch read his paper on the terms "Minister" and "Pastor." In the discussion which followed it was made very clear that the terms as used among the sects of to-day have no authority from the scriptures. The term "pastor" scripturally belongs to the Eldership, and more than one were ordained in each church. The term "minister" was a generic term, and applied to no particular office in a ritual sense, but really meant a servant, and applied to messengers, catechists, apostles, Satan's servants, etc. The next meeting will be held in Lygon-st. chapel on Dec. 21st at 7.30, when Bro. Bryden will read a paper on church discipline, which will be opened to general discussion.

The oracle has spoken. Mrs. Besant has delivered her last lecture in Melbourne, and

no doubt, the thousands who paid their money to hear her are well satisfied with the information received. Mrs. Besant, according to report, in her last lecture talked fluently about the soul, its separate existence from the body, the necessity, in order to its happiness, for us to abstain from wickedness, and so on. But Mrs. B., so far as we can learn, ignores the Bible as the source of this information. Now it seems to our simple minds that neither Mrs. B. nor anyone else would have been able to have discovered anything about the soul, eternity, right and wrong, &c., if these things had not been revealed by the Spirit of God through inspired men. At least the world furnishes no *real* evidence to the contrary. If these things come from the bible, why not have the honesty to acknowledge them, and not to get rich on the fraudulent assumption of a new revelation. The only thing Mrs. B. said which the bible does not teach was the absurd nonsense about the transmigration of souls, and even this doctrine is as old as heathenism, of which it forms a part.

In connection with the great religious effort now being made in Melbourne, to raise funds to complete the Romish Cathedral, attractions are advertised, such as, "Gymnastic display, fun and amusement for all, dances, drills, ragged war, &c., &c.," and this from the church which professes to be the only true Church of Christ, infallible in its doctrine and practice! For our part we think the world would be far better without a church at all, than such a huge sham as this. A worldly church, that descends to lotteries, dancing, and all such questionable practices, is a delusion and a snare, and a disgraceful substitute for the religion of Christ. But the thing that astonished us most of all in connection with this burlesque of religion was to read that that good man, Dr. Devan, should be betrayed into supporting such an iniquitous affair by his presence.

HOME MISSION SUNDAY!

VICTORIAN CHURCHES!!

ANNUAL COLLECTIONS!!!

LORD'S DAY, JAN. 6th!!!!

BERWICK.—The annual tea and public meeting of the church at Berwick, was held on Cup Day, November 6th. In spite of the depressed times, the meeting was in no respect behind those of former years. A large number of brethren and friends sat down to a good tea, admirably arranged and carried out by our energetic and lively committee, assisted by many of the younger members of both persuasions. It is expected that our accounts will show a fair surplus in cash. Although the weather was threatening, the Hechalite hall was packed at the after meeting. Interesting and amusing addresses were delivered by Brethren Lawson, Newham, G. Mosey, and J. Pittman. The choir sang some selections, Brethren Mosey and E. Pittman favored us with a song, and Bro. Hayes from Chelten-

ham, with a pleasing recitation. We were glad to have with us a party of about 20 from the latter place. Everything passed off happily, and we are sure the gathering has been blessed by our Father, to the cheering and encouragement of the church.

As a body we are dwelling together in peace and unity, holding out our hands and making a little headway. Several have been brought to Christ lately, and a deeper spirit of devotion seems to be growing in our midst, for which we thank God.

Our motto for the coming year is John 15: 5. "Without Me ye can do nothing."

PERRY PITMAN.

BERWICK.—Three additions by faith and obedience since last report, two being lads from the Lord's day school, and the other a canny Scotchman who for some time has been searching the Scriptures to see if these things were so; being fully persuaded, he unreservedly submitted himself to Jesus. Nov. 19. H. PAUL.

BENDIGO.—In our previous report, we gave an account of the opening services held in connection with the labors of Bro. Houghins with the church here. Since then the services have been resumed in the Temperance Hall with very gratifying results, the hall being filled on each occasion. Bro. H. is a practical and effective speaker and commands attention, and it is very pleasing to notice the apparent interest in his utterances. We have had immersions on each of the past few Sundays, and our brother does not fail to show conclusively that immersion is the only scriptural baptism. Many of his hearers seem much exercised in mind in reference to their duty in rendering obedience to the Savior's command, but early training, sectarian and other influences seem to cause some to hesitate, but we believe our brother's teaching and his earnest appeals to all to search the Book for themselves cannot fail eventually to have a beneficial effect.

We had another exceedingly good meeting last evening, the gallery had again to be utilized, which, with the body of the hall seats 500 persons. This is the third time during the past month that we have had to have recourse to its accommodation, which is in itself a very pleasing feature. The subject for last evening's address was, "The unreasonableness of excuses for disobedience." Bro. H. clearly showing the folly and danger of seeking shelter under such excuses. At the close he made another earnest appeal to the audience to confer faith in Christ, upon which four came forward and made the good confession, and will, *viz.*, be immersed next Lord's day.

Two were immersed at the close which makes to for the month G. HUSTON, Sec.

CHILTENHAM.—Several items of interest have occurred during the month, which may be news to the brethren generally.

We have had the pleasure of seeing one young lady confess the Lord Jesus Christ, and being buried with Him in Baptism. The Sunday School teacher and some of their friends spent a very pleasant day at Berwick on Cup Day, and attended the Church tea meeting in the evening.

Bro. Mosey has been paying a few days' visit to Kyabram in response to Bro. Bishop. Bro. W. Judd filling his position while absent. Meetings good and well sustained. Nov. 15th. R. W. T.

WESTWARD HO!—We are still losing a number of our esteemed brethren, who are going to W.A. in a cruise, the prospect of better their fortunes. Bro. J. E. Billingworth, the president of our S.S. Union, and a valuable worker among the churches, has gone to Perth. We also hear that Bro. Pallet (who has recently returned from W.A.) contemplates going back, taking his wife and family with him. Bro. Hall from Mataura, N.Z., passed through Melbourne on his way westward. We further hear that Bro. Geo. Dickens shortly leaves for that colony with Bro. Russell. Also that Sister Ames intends soon to re-join her husband in W.A. These three are from Lygon-street.

Mrs. Ferguson and Mrs. Butterfield, two very old members of the church, died during the month. Mrs. Ferguson was 75 years old, and Mrs. Butterfield was 78.

Bro. and Sis. A. C. Rankine from Newwood, S.A., paid us a welcome visit during the month. They have now returned home, we hope much refreshed from their holiday.

NORTH MELBOURNE.—The twenty-fourth anniversary of the above church was celebrated by a tea and public meeting on Tuesday, 13th November. A fair number of people came to the tea, and after the good things had been disposed of the public meeting was held, when a large gathering assembled. Mr. J. Timmins, one of the deacons, ably presided. The programme opened with the hymn "All Hail the Power of Jesus' Name." Mr. C. G. Lawson, President of the Conference, led in prayer. During the evening the choir rendered in a most effective manner (under the baton of Mr. J. Timmins) the following anthems:—"Blessed are they that dwell," "O Worship the Lord in the Beauty of Holiness," "Rock of Ages," and "The Lord Shall Comfort Zion." Soloists:—"The Better Land," and "He Shall Feed His Flock." Miss Robb; "Come Unto Me," Miss M. McCall. The secretary's report gave a brief review of the work done during the past few years, which showed that the church had suffered severely through the depression. The number on the roll in 1890-91 was 377, and although additions had been made by faith and baptism, the number returned to 343 in force in March last was 298, but since then special services have been held, and 43 additions have been the result. Taking off 6 who have been transferred to other churches, and 3 who have died, the present number of members is 291. Eleven of these recent additions were from the Sunday School. Financially, the church is free from debt, but the general expenses showed a deficit of a few pounds. The societies in connection with the church, such as the Young People's Society of Christian Endeavour, Band of Hope, Young Men's Mutual Improvement Society, and last but not least, the good work keeping the young well occupied. Several brethren addressed the meeting upon the subject—"The Church of Christ," which was divided into six divisions, as follows:—"The Foundation of the Church," Mr. A. B. Mastay; "The Time of its Building," Mr. W. Wilson; "Its Conduct," Mr. W. Wilson; "Mr. A. Managatis; "The Worship of the Church," Mr. Isaac Selby; "The Church's Proper Name," Mr. F. G. Dunn. The speakers ably treated the subject and led forth for reflection upon the minds of the audience. At the close a unanimous vote of thanks was accorded by acclamation to the speakers,

and ladies who assisted with the tea. The singing of the beautiful hymn, "God be with you till we Meet Again," and Benediction, closed the proceedings. W. J. P.

KYABRAM.—At the request of Bro. L. Page, station master at Merrigum, we sent an invitation to Bro. Mousse to come and assist us, and through the kindness of the Cheltenham brethren, he arrived on the 9th inst., and was met on the station by Bro. H. Chapman, with whom he stayed during his visit. On the first day of the week, when we came together to break bread at Bro. Morgan's, Kyabram East, he gave us an exposition of 1 John 1:8, and 3:6, 9, which was greatly appreciated by the brethren. In the afternoon and evening he delivered two eloquent discourses on good meetings in the Mechanics' Hall, Kyabram, and at the close of the evening address six came forward, four being immersed into the ever blessed name the same night in Bro. Morgan's dam. Tuesday night he preached in Bro. Morgan's hall, and on the following day he ministered the remaining two, who were the wife of Bro. L. Page and her sister. The same evening he was driven by our esteemed Bro. Bishop to Merrigum, where the brethren there had arranged a meeting in the school-house, and on the following evening he preached his farewell sermon at the house of which, after an earnest appeal, a daughter of Bro. Morgan came forward, and she was buried with her Saviour by baptism on the following day before Bro. Mousse left, making seven in all. This one sow, and another reap. W. G.

BAND OF HOPE UNION.—Some few months ago, the Temperance Committee appointed by the Conference, sent invitations to the Sydney Conference and the Sunday School Union, to appoint delegates to confer with the Temperance Committee on the best methods of carrying on a more vigorous prosecution of the Temperance work among our churches, and one result of our deliberations was the formation of a Band of Hope Union in connection with the Church of Christ, the inaugural meeting of which was held in the lecture room of Lygon-st. chapel on Monday evening, October 29th, Bro. Martin, of South Melbourne, presiding. The various officers were appointed for the first twelve months by the agreement of the following brethren:—President, Bro. A. Mills; vice-president, Bro. F. McLean; treasurer, Sister Woodhead; secretary, Bro. H. Swain; committee of five—Sir Steuart, Bro. R. G. Cameron, F. Payne, J. Tucker, and Lucy. After this business was finished an enjoyable programme by the members of the Sydney Melbourne, North Fitzroy, Prahran and Lygon-st. Band of Hope, was rendered to an appreciative audience. Votes of thanks were given to the chairman and performers, and the meeting closed with the Benediction. H. SWAIN, Hon. Secy.

TASMANIAN DEPARTMENT.

(Received too late for classification.)

SOUTH HOBART.—The cause is still progressing here, not with rapid strides, certainly! But still we can praise God that we are progressing. There have been four additions during the last month.

The revivalist meetings who have been flashing about the colonies have, of course,

paid us a visit. During their stay there has been great excitement amongst the bodies to whom they belong. They work themselves into a state of white heat, but after the moving spirit has left they seem to sink into the same apathy as before. Some of them are undoubtedly brilliant and good men, but they persist in withdrawing from the thirty multitudes the true water of life.

We had a most enjoyable tea and social last month, the whole day being the bad weather prevalent at the time, which prevailed many brethren and sisters who have had the prevailing epidemic from attending. A choir of 12 voices (North and South Hobart combined), under the leadership of Bro. John Adams, sang a number of the public anthems. Interspersed with the vocal items were readings, recitation, and addresses. The collection gave the Sunday School finances a very substantial lift.

The Sunday School anniversary has been held, and all concerned, children, teachers, reciters, teachers and children, big and little, had a pleasant evening, filled up with recitations, solos, choruses by the children, prize giving, tea drinking and cake eating. The Sunday School is in a very fair condition, numerically and financially, and the bible class is flourishing under Bro. Wells's leadership.

The Band of Hope has started again under favorable auspices, and there is every prospect of the coadjutor of the Sunday School having a successful session.

NEW SOUTH WALES DEPARTMENT.

By J. COLLEURNE,
24 Driver Street, Strangers Hill, Sydney.

Since last report three have embraced the truth, accepting Jesus as their Lord as well as Saviour, and yielded themselves in obedience to His command. The work of the church is moving along without much enthusiasm. Could we manage to dispose of our chapel (which we have been trying to do now for some months) and get into a quieter and more suitable locality, we believe that the cause would make a grand forward. We are heavily handicapped meeting where we do, the locality itself is very unsuitable, and the terrible noise of the street trains running close by the door of the chapel is a great nuisance. We are hoping, however, soon to make a move, which will greatly aid our united labors in the Master's vineyard.

During the month we have had a most profitable meeting on which several suitable addresses were delivered by Bro. Chapman, Gals, Colbourne and Logan. Bro. Leach, occupying the chair, also made some suitable remarks. We believe that such meetings are calculated to do much good, and it would be wise to have them more frequently.

We also had a most successful connection with the Sunday School. Brethren Colbourne, Chapman and I Sassy delivered short practical addresses. A collection was taken up for the Sydney Hospital, amounting to £8 8s. The singing, under the leadership of Bro. Thomas Walker, was nicely rendered, and well enjoyed. The work at Croydon, Rockdale, and the other suburban churches is moving onward, and enjoying harmony and peace.

We now have Bro. Turner in the colony from Wellington, New Zealand. He has exchanged his field of labor with Bro. G. Watt, of Enmore. We hope our brother's

visit will benefit him personally, and that a blessing may rest upon his labor while here. We understand that he is to remain three months.

Missionary Page.

HOME.

(M. McLELLAN.)

W. D. LITTLE—During the past month the work has been carried on steadily, and a fairly good interest is evinced in most of the places visited. After last report, which was written from Echuca, left that place taking my wife with me, and went to Kerang East, where we had the opportunity of preaching twice. The church in Bro Milne's house is holding on steadfastly, and without doubt God will crown their efforts with success if they faint not. Then on to Benjeroop, where Bro Gerrand had made every arrangement for carrying on the work at Fish Point. The meetings here are very encouraging, and the people gladly welcome us into their houses. I broke bread with Bro Kingston and family in the Mallee, but as no arrangement had been made for a meeting at Mystic Park, drove back to Benjeroop and met with the brethren there in the afternoon. Then spoke at Fish Point at night. Down to Yarravalla, held a Bible reading in Bro Martlett's house. The Lord's day in Fernhurst, held a Bible reading in Bro Oliver's house. Then on to Wedderburn, where the meetings were well attended and the brethren seem to be advancing in the knowledge of Christ. At Echuca yesterday the meetings were small but earnest. We go to Kyabram next, where we hear of more decisions.

W. W. TOMLINSON—Lord's day, Oct. 14th, I spent at Burdettown. On the 21st I was with the N. Yanae church, Bro and Sister McCallum still very kindly throw their house open for two meetings each Lord's day when I am there, besides the S. School. We held another gospel service at Mr. Colvill's (mentioned in my last), where we had a good attendance, and by an expressed wish of the people services will (they) be continued at that place. Oct 28th I spent between Kaniva and Lillimur. On Nov. 4th were held the United (Annually) Services in the Mechanics' Institute in Kaniva in aid of the Nhill Hospital, and on the afternoon of that day I had the pleasure of addressing between 400 and 500 people, who paid great attention. On the Tuesday following I delivered a lecture in the school-house, Yearating, to a good attendance, in reply to "Rev. R. Down's lecture on (as he expressed it) "The Mode of administering Christian Baptism." Nov. 11th I spent with Polkemmett church, where I was invited to take a "preacher's holiday." I spent 8 days there, including one Lord's day—11th. The church has vigorous life in nearly all its membership. Bro James Butler is the only speaker, a sincere and promising brother. There is a good interest in the district, and our meetings, with one exception were well attended. The 18th, in the morning, I addressed the Lillimur church. In the afternoon we had a very good gathering at Yearating to hear the "good

tidings," and in the evening we held a gospel meeting in Kaniva.

G. H. BROWSE—During the past month I have visited Bangerang and Warracknabeal, also went to Dumnuckle (near Leno) to be present at a farewell to Bro Gray. I was very pleased to find the brethren in so hopeful a condition. Bro Gray has done them all good, and they cannot speak too highly of him. At Bangerang the brethren seem well able to conduct their own meetings, still we like to meet each other. On the 1st Oct. morning and evening at Galaquil. In the afternoon I preached at Brim, this was a small meeting. However, at the breaking of bread we had the pleasure of welcoming in our midst Bro. and Sister Ouire by letter, also receiving into Christian fellowship the young man last baptized

28th, morning, Bangerang. Afternoon, Galaquil. Evening, East Galaquil, there is quite a stir in this place on account of our unorthodox teaching. Hope the result will be to their good and the glory of God.

Nov. 4th, morning, Galaquil, afternoon, Brim.

11th, morning and afternoon, Galaquil. 11th, morning, Warracknabeal. afternoon, Brim, about 50 present. This was the best meeting we have had at Brim for some time. hope it will continue. Evening Galaquil, about 50 present.

Last month I omitted to report that one had been restored.

JAMES PARK—Since last report I have visited Wedderburn, where I met some of my old and kind friends and held some meetings. At Yarravalla, met with the little church there, and held a gospel service. The last 8 or 9 days have been spent at Benjeroop, visiting and holding meetings. Also visited Sisters McDonald of Murrabit, and the Miller family of Kerang East. I often meet anxious persons, they only need more attention. What a sad thought that there are not more to do the work required on every hand.

Benjeroop.

FINANCES—We have received a memo from an esteemed brother, in which he says, "My cannot money matters be kept out of the paper? and join for putting the hearts of the readers right, and then there should be no difficulty in getting money." It is always an unpleasant thing to have to remind the brotherhood of the backward state of the finances. But if we do not do so through our papers, what other means have we of acquainting them as to the need of help? When we are the happy possessors of a surplus we let it be known, so that we may rejoice with each other. But when alas, we are in deficit (as at present), it is necessary to let it be known so that we can practically sympathise with each other, and by contributing help to decrease the deficit. The scriptures clearly teach that we should have joint participation in giving and receiving. But how can we have this joint participation unless we know each other's wants? And how can we know each other's wants unless they are made known? And what better medium of conveying this information than through the paper or papers which circulate amongst our brethren? It would certainly be a very happy state of things if we had no need to appeal for contributions, but more important must give way when we know that we have evangelists in the field (with wives and families to support) who are over three months in

arrear with their scanty salaries. These preachers cannot be examples unto the flock, unless they can pay their way. Brethren, let us see to it, that we maintain the few remaining missionaries in the field, and that they are not kept in want through our tardiness in giving as the Lord hath prospered us.

FOREIGN.

F. M. LUDBRÖCK.

Hurda, C. P., India,
Sept. 22nd, 1894.

DEAR BRO LUDBRÖCK,

The Lord continues to bless the work at Hurda. Two more of my patients have confessed Christ in baptism. One of these was a leper, and the other an ordinary patient. These two make seven in as many months—all from heathenism, and all through the medical work.

But the same hand that has blessed us so bountifully and continues to bless us is now laid upon us in affliction. My wife Durand is going into consumption and is ordered home immediately. We shall leave Bombay (Bv) next Saturday. We have a change to America may arrest the disease, and that Mrs. Durand may be spared yet many years. I hope to return to India and take up my work again as soon as possible.

During my absence my assistants will carry on my work as best they can. We are now having 70 to 80 patients a day at the dispensary.

Broys is and for the work we leave temporarily behind us.

Yours in Christ,

C. S. DURAND

126 Lygon St., Carlton.

DEAR BRETHREN AND SISTERS—There is not anything of an unusual character to report this month, unless it be the establishment of a grammar class in connection with the Chinese school. Sister McCoughly has accepted the position of teacher to the class, and the more advanced scholars attend early every Tuesday evening, and are receiving instruction which they very much value. Our severest case for the month has been a scholar, 15 1/2 years, 13 1/4. Collingwood church has now come into the work, and sends along five young men each a week. Good feeling prevails throughout the school, and we are sanguine in hope. God's promise is that his work shall accomplish that whereunto he has sent it. I am, yours in Jesus,

29/10/94.

F. McCLEAN, Supt.

Loved Ones Gone Before

GRIFFITHS—Our beloved Sister Griffith fell asleep in Jesus on the 3rd Sept. 1894, aged 71 years. Her name is on the Oxford church roll, but her better still is on the roll of the Lamb's book of life, which is a good guarantee that she will not be overlooked when He comes to make up His jewels. She was a very pious woman even before her baptism, which took place 20 years, but since that event her Christian life was very marked, and she often with

pleasure referred to the contrast in her life-
 journey, and which in my own mind I
 have often compared with that of Cornelius
 of Bible fame. She was confined to her
 bed for two months before the day of her
 death, and on that day she longed for rest,
 and breathed out the words, "My heavenly
 Father will give me rest," and then fell
 peacefully asleep with a heaven-born smile
 on her countenance.

Christchurch, N. Z.

W. C.

HOWE.—At Petone, N. Z., from diphtheria
 on September 7th, 17c Eveline, the
 beloved daughter of Sister Mary Jane
 Howe, aged five years.

"When we see a precious blossom

That we tended with such care,

Rudely taken from our bosom,

How our aching hearts despair!

Round its little grave we linger,

Till the setting sun is low,

Feeling all our hopes have perished,

With the flower we cherish so."

Petone, N. Z.

C. How.

MOORE.—On the 10th ult. Bro. Robt. A.
 Moore fell asleep in Jesus, comparatively
 early one of his days. He had been ailing
 for some months, and on the occasion of the
 Tatura show took advantage of a few holi-
 days to come to Melbourne for a change.
 He arrived on the Thursday afternoon,
 attended the usual meeting that evening at
 Ringwood-street, and arranged with Bro.
 Thurgood to visit his farm and orchard at
 Ringwood the following day. The arrange-
 ment was carried out, and a very pleasant
 day spent, no one in Bro. Moore's company
 suspecting that there was anything the
 matter with his health. Shortly after
 entering the train at Ringwood, however,
 on the return journey to Tatura, he com-
 menced to feel unwell, and in company
 with Brethren Lee (of Colac) and
 Thurgood, he was seized with an apoplectic
 fit, or paralytic stroke, from which he died
 without regaining consciousness, a few
 minutes after being admitted to the Mel-
 bourne Hospital. A good husband and
 father, he will be greatly missed by his
 widow and large family of 14 children. An
 acceptable teacher and preacher, his loss
 will be greatly felt by the Shepparton and
 Toodamba churches, his labors in connection
 with which well merit the epithet "abun-
 dant." As a State School teacher he was
 very successful, and rose rapidly in his
 profession.

Bro. Moore first heard the primitive gos-
 pel from the lip of Bro. Surber at Mary-
 borough, about the month of July or August
 1879. The church there had for some time
 been laying by weekly as much as could
 be spared from working expenses, with a
 view to making a special effort. When
 enough had been accumulated to pay for
 advertising on an extensive scale, and other
 incidental expenses, the Lygon-street brethren
 kindly granted the services of Bro.
 Surber (gratuitously) for seven or eight
 weeks, and a glorious time that was for the
 Maryborough church. The result was that
 membership rose to over a hundred, and
 among the accessions were our late brother
 and his brother in the flesh, C. A. Moore,
 the well-known evangelist. Not long after-
 wards, the young lady who became his
 partner in life, and who is now left to mourn
 his loss, united with the church. Well do
 I remember the evening on which our late
 brother stepped forward, and before a
 crowded audience confessed Christ. From
 that time till his death Bro. Moore was in
 labors abundant. A good Adolphian
 Society was formed at Maryborough at that

time, of which he was a prominent member,
 and during all the succeeding years, he and
 I seldom met without introducing the
 subject of the grand old times we had at
 Maryborough, and talking over the pleasant
 reminiscences of that period. Our late
 esteemed Bro. J. P. Wright was the evangel-
 izer, and I left church work moving
 southward and westward.

Though the church there is now greatly
 reduced in numbers it must be remembered
 that the main cause of this has been the
 removal of its members in great numbers to
 Melbourne, and in smaller numbers to other
 places, our brother being among the latter.
 The experience of Maryborough at that time
 may well stir up Melbourne churches to im-
 itate the action of the Lygon-street church,
 and deny themselves the services of their
 evangelists for a few weeks or months for
 the benefit of some weak, struggling,
 country church, though it may not be forgotten
 that the initiative must be taken by the said
 weak, struggling, country church, and that
 it must prepare well for the special effort,
 not only by getting into a good state spiri-
 tually, but also by attending to such a man-
 dant thing as advertising, and doing it thor-
 oughly.

Bro. Moore's first move was to Warravate,
 near Hamilton, where he was not within
 travelling distance of any church. Here he
 gathered together as many children as he
 could, and established a Sunday School.
 His next schools were successively Laing
 and Garveys in the Western District, and
 reached each other, and between twenty and
 thirty miles from Warrambol. Most
 brethren would, under these circumstances
 have considered themselves isolated, but it
 was not so with Bro. and Sis. Moore. They
 frequently drove into Warrambol to at-
 tend with the church there, returning after
 the evening service, which our brother, on
 those occasions, generally took. Both as
 a preacher and teacher he was highly ap-
 preciated by the Warrambol brethren.

About eight years ago he was promoted
 to the head-teachership of Tatura school,
 and during that time was the main teacher
 and preacher in the churches at Shepparton
 and Toodamba. Shepparton is about 12
 miles from Tatura, so that our brother has
 always had long distances to travel to enjoy
 the privileges of church fellowship and to
 engage in the work of teaching and preach-
 ing.

The funeral took place on Monday after-
 noon, Oct. 2nd, in the Melbourne General
 Cemetery, Bro. Selby, assisted by Brethren
 Lawson and Pittman, conducting the service,
 part of which consisted in the singing of a
 favorite hymn of our late brother, "Asleep
 in Jesus."

Asleep in Jesus! Blessed sleep,
 From which none ever wake to weep—
 A calm and undisturbed repose,
 Unbroken by the last of foes.

Asleep in Jesus! O, how sweet
 To be for such a slumber met.
 With holy confidence to sing,
 That death has lost its venom sting.
 J. E. L.

HALL.—It is our sorrowful duty to record
 the death of our esteemed Bro. S. K. Hall
 on Sunday, Nov. 19th, at Adelaide Lead,
 aged 67 years, after a long and trying illness
 borne with fortitude for several years, during
 which he carried on the Lord's day meetings,
 thus there is no one meeting there now.
 May our bereaved ones still be able to look
 and say, "Thy will be done."
 Maryborough. W. E. S., Sec.

WAKEFIELD.—It has fallen to my pain-
 ful lot to record the death of our sister, aged
 64, which took place at her late residence,
 Sandy Bay, on Sept. 18. Those connected
 with the church in its early days here, will
 remember our late sister as one of its earliest
 members, she having become obedient to
 Christ under O. A. Carr, and in the days
 of C. B. Moyses's labors. She was an active
 member of the church. It was at her house
 that many were instructed in the ways of
 righteousness, while she freely gave up her
 home for the Bible Class to be held there
 on Lord's day afternoons. She has been
 with the little church in all its uphill struggle,
 and was ever possessed of an unwavering
 faith in her beloved Redeemer. It can
 be truly said that "a smither in Israel has
 fallen," for the writer remembers often
 receiving encouragement and admission
 from her. It was always her desire to meet
 to remember her dear Lord, though it
 was she had been disturbed by falling ill.
 She was seized with influenza, which, at
 her advanced age, left the action of the
 heart weak, to which she succumbed. The
 sorrowing ones that are left "sorrow not
 as those who have no hope." To all of
 them we extend our deep sympathy to their
 bereavement. May each of us follow on
 in the path which she has trod, that we may
 meet her by-and-by on the golden shore,
 where there will be no more weeping, no
 more parting, but all joy in His presence
 evermore.

"When the best who sleep in Jesus at his
 building shall arise

From the silence of the grave and from

the sea,

And with bodies all celestial, they shall meet

him in the skies,

What a gathering and rejoicing there will

be!

What a gathering! what a gathering!

What a gathering of the ransomed in the

summerland of love!

What a gathering! what a gathering!

Of the ransomed in that happy home

above.

Hobart. H. E. POULTNEY.

News & Notes in Brief.

C. Wait of Enmore, Sydney, and A. F.
 Turner, of Wellington, New Zealand, are
 exchanging platforms for a few months.

F. W. Greenwood is now in the Albert-
 land district of the Auckland province, New
 Zealand, where he expects to labour for the
 next three or four months.

In connection with the Sunday School at
 Floral, Industrial and Art Exhibition was
 held in the Lygon-street chapel on 22nd, 23rd
 and 24th Nov. It was well attended.

Mrs. John Hishop of the church in Dun-
 edin is now in Melbourne on a visit. It
 appears that Mrs. Hishop has become quite
 a champion of the woman's franchise. She
 was speaking the other night at a public
 meeting of the Women's Franchise League.
 The first morning spoke of her as follows:
 "The feature of the evening was the

appearance on the platform of Mrs. Hishop, a lady who took a prominent part in obtaining for her sex in New Zealand the right of suffrage. She reviewed in succinct form the events which led up to the granting of the franchise in the sister colony, and asserted that the subject was so well understood there that not a sane man was against it, excepting perhaps some few who were convinced that "time was made for Caesar." She referred to the excellent conduct of voters at the last New Zealand election, and pointedly alluded to the fact that thousands of women voted before 10 o'clock in the morning and returned to their homes and domestic duties. The effect of the franchise on the private social life of the women of New Zealand had been as marvellous as excellent and reassuring. The tea were now so much interested in politics as were the men, and their afternoon gatherings were marked by liberal and friendly discussions on matters of social and political moment, to the utter banishment of scandal, gossip and small talk."

Bro. Tho. Roger, of Dunedin, paid a flying visit to Melbourne during the month. He has now returned to his home.

WHY OUGHT WE TO GIVE?—It was once my fortune, or misfortune, to be appointed by an association to visit every member of a certain number of churches, to solicit money for carrying on the missionary work of the association. I went to the prayer-meeting of one of these churches, one evening, and a wealthy brother talked loud and long of the freedom of salary, and of the wonderful work of grace in his own soul, and I thought, "Now this brother is just the one to lead the subscription in this church." I went to him the next day, when he asked, somewhat sharply, "How much do you want?" I modestly replied, "Give as the Lord has prospered you." He said, "Well I suppose I must give my mite." "I presume you mean the widow's mite?" "Yes." Then I told him the story, which no doubt you have all heard, of a gentleman who visited a man of wealth with a subscription in aid of an orphan asylum. The man said, "I will give you the widow's mite." The other replied, "I will be content with half that." "What do you mean?" "Why the widow's mite is all she had. Now, you are worth about 100,000,000, the half of which would be 50,000,000. This I should consider a very liberal contribution to this object."

Now, how shall we answer his question "Why ought we to give all?" We ought to give because "we are not our own, we are bought with a price," the price being the great life which was laid down on Calvary for us; and He who redeemed us,

has a right to our service, and to the means which we call our own. Money is lent to us by God, every dollar we have is borrowed. We may own what we possess against the right of our neighbor, but God says, "The gold and silver are mine," so we hold it in trust. Some day, not far distant, we will be discharged from his trust, and the stewardship will be transferred to another, and we go to answer what we have done with the Lord's money. If we have used his gold and silver for selfish purposes alone, we shall render up our account with grief and not with joy.—*Selma*

Acknowledgments.

FOREIGN MISSION FUND.

Church, Mataura, N.Z., £2 2s. 9d.; Paparua, N.Z., £1 13s. Doncaster Sunday School, £19s. 4d.; "S," Toowoomba, Q., £2; Church, Kerang East, 10s.; Bro Peany, Cheltenham, £1; (K) A. Sider, Dawson-st., Ballarat, £1; Doncaster Foreign Mission Band (Balance of salary for Jeremiah for one year), £9; (K) Malvern and Prahran Mission Band, (per Sir A. Irotchie), £2; A. Friend, 2/6; South Australian Foreign Mission Committee, £30. Also parcel for Mrs. Thompson's Box: from Swanston, South Yarra, Prahran, Doncaster, Warrnambool, Collingwood, etc.

W. C. THURGOOD, Treasr.

BRO. D. MACALLISTER FUND.

Brethren at Steel's Gully, Wellerbun, per T. W. Cash, 6s; A. Friend, Doncaster, 10s.; Sylvester Butler, £1; M. North Fitzroy, £1; Nemo, 5s; A. Goldsmith, 2s; A. Friend, 2/6; T. Butler, 5/6; Church at Abraham, 9s; Martin Zetser, £11s; W. J. 10s; Sister E. Jerrens, 6s; Church at Surrey Hills, 10s; A. Bro. Surrey Hills, 10s; J. and E. Sharp, 5s; A. Friend, 5s; Unley, South Australia, 2/6; M. Marlett, 4s; W. E. R., 5s; Bro. at Mooroolbark, 5s; Mrs. Hart, 4s; Nov. 12—Sis E. Jerrens, 1s; The Laborer, £1; Bro. Somerville, 2s; Church, Port Fairy, 10s; Bro. Well, 2s; Bro. Perry, 2s; Bro. Barnett, 2s; Young Women's Sewing Class, Invercargill, per Sister E. Todd, £1 5s; Mrs. Hart, 2s; F. W. Greenwood, New Zealand, 10s.

W. C. CLARKE, Treasr.

229 Lit. Collins-st., Melb.

VICTORIAN BIBLICAL INSTITUTE.

Bro. J. Selby, 10s; church, North Melb. 10s. N. H. Fund-raiser box, and, though gifts are numerous on one's generosity, we hope "our Educational Institution" will receive a revival occasionally.

RESCUE HOME.

Gratefully received—Mrs. Sutherland, 10s; S. Palenham Mission, 1s; Mr. Robt. Smith, 10s; Mrs. Ada Wessell, Roadvale, Q., 10s; Col. card, Miss Lippatt, Mount

Clear, 10s; Church, Rockdale, N.S.W., 10s; Collection at lecture on Hymnology at Swanston-street, by J. Pittman, £18/5s; F. Dunkeld, 4/1s; Proceeds of Church Social, Stanley Brook, N.Z., £1 6/0; A. Sister, N. Richmond, 4s; Canterbury Branch, W.C.T.U., £1 10s; Collection box, Mrs. Sheers, Fremont, W.A., 8/2; Col. card, Miss Hoffman, Brisbane, 13/7; Zillmere, Q., 2/5s; Friends, per Mr. M. H. Davis, £1; Mrs. Williams, 3s; Col. card, Sister B. E. Newnam, N. Adelaide, £1; Col. bag, Mrs. Henchaw's Bible Class, per Mrs. Underwood, Adelaide North, £2 12s; Mr. Philip Browne, Roma, Q., £1/1s; Mr. T. Jellitt, Green's Creek, 5s; N. M. H. Davis, W.C.T.U., £1; Mr. A. Heppburn, Church, Oamaru, N.Z., 6s; Mr. T. Richards, senr., Kyalmar, 5s; Truck of wood, Mr. H. H. Davis, Lillimar. J. PITTMAN, Armadale.

VICTORIAN MISSION FUND.

Receipts to 23rd Nov.—Brethren at Steel's Gully, £10 Warrnambool, per Sis. E. M. McCullough, 10s; Sis. Kelly, Brunsvick, 5s; Swanston-st., per Sis. F. A. Kemp, £3 8s. 6d.; Collingwood, per Sis. Rowles, £10; South Yarra, per sisters, £1; Acacia Vale, per Sis. Firth, 12/6; Surrey Hills, per Sis. Guss, 2/6; North Fitzroy (substantial S.D.), 1s; Lillimar, £3 14s; North Yank 12d.; Wellerbun, £3; Lygon-st., per Sis. Cooky, £1 10s; Doncaster, per Sis. E. Zellus, 5s; do, per Sis. Gill, £1 1s. 10d.; Kyalmar, £2; Sisters' Executive, £1; Sis. C. Stephenson, St. Kilda, per Sis. Hill, £1; Mrs. Thos. Rodger, Dunedin, £1. Total, £29 12s. 10d.

W. C. THURGOOD, Treasr.
357 Swanston Street, Melbourne.

SCRIPTIONS RECEIVED.

With Thanks—J. Smith, 4s; Ryall, 2/6s; J. P. Muir, 2/6s; Mrs. J. Hart, 1/6s; A. Grimshaw, Mrs. Gibbs, and J. Cooper, 10s.; Miss Cocks, 6s; Dougie, J. Verco, F. Pittman, A. Taylor, A. C. Rankine, D. Duff, J. Sharpe, R. Hurden, Mrs. Webb, Mrs. Gillespie, D. A. Lewis and T. Bull, 5s; Thos. Rodger (for Free Distribution Fund), 2/6s.

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