



THE AUSTRALASIAN CHRISTIAN STANDARD

Vol. IX—No. 9. MELBOURNE, SEPTEMBER, 1894. Subscription 5/- per annum post free.

Current Topics.



THE RIGHT STARTING POINT.—In our reasoning, says *The Christian Commonwealth*, there is nothing more important than a well-defined starting point.

We can do nothing with a mathematical problem without such a point. Nor is it possible to make satisfactory progress in understanding the religion of Christ without some definitely fixed time and place from which we begin our investigations. Christianity is an historical religion. Hence we must seek for its beginning just as we would for the beginning of any other historical matter. When and where, then, did Christianity properly begin? The second of the *Hook of Acts* furnishes us with a definite answer. Just before our Lord's ascension He told His disciples to "tarry to Jerusalem until they were endued with power from on high;" and we learn that on the day of Pentecost they were endued with this power and consequently were prepared to begin the proclamation of the Gospel in all its facts, commands, and promises. Hence Jerusalem was the *place*, Pentecost the *time*, and Peter the *person* distinctly indicated in all

the prophecies and promises as cooperating at the beginning of the new dispensation during which that same Jesus who was crucified has been made both Lord and Christ. Now, from this point of view, the religion of Christ may be studied without confusion. Everything that was said and done before the day of Pentecost must be interpreted in the light of an incomplete development. When Christ announced conditions of pardon or salvation, these conditions must not be considered as excluding other conditions which were added when the fulness of time had come for the whole gospel to be preached. To illustrate what we mean it is only necessary to say that the facts of the gospel—namely, the death, burial, and resurrection of Christ—could not have been preached before these facts took place, and consequently the belief of these facts was not included in the conditions of pardon *prior* to the resurrection of Christ from the dead. Indeed, the full gospel, as already intimated, was not preached until the day of Pentecost. Why is it, then, that many go back to the personal ministry of our Divine Lord for the gospel and all that belongs to it? The conditions of remission of sins or salvation can be found in completeness only at Pentecost and afterward. While Christ was on earth He could *forgive* sins, when

and on what conditions He might see fit; but after His ascension and glorification He empowered His apostles to deliver the full message of the gospel and state the conditions upon which the blessings of this gospel might be enjoyed. These conditions were for the first time announced at Pentecost, and from that time to the present there has been a new dispensation wherein is proclaimed the gospel message as we must receive and obey it. Of course all the teaching before Pentecost is most important, but this teaching must not be regarded as a complete and final revelation of the whole will of God towards us. The *hook of Acts* and the *Epistles* give us a most necessary supplement to the four Gospels, for these bring into a clear light the meaning of the things that "Jesus began both to do and to teach." The book of *Acts* especially gives the *confirmation* of what He *began* to do and teach before the day of Pentecost. Since that time the fuller development of the plan of salvation must be found in the writings of the inspired apostles.

WHO WILL ANSWER THIS QUERY? Some of the obvious questions seem to be the last that are propounded. There is one inquiry which nobody seems to make, and

we have often wondered at this interrogative stagnation. We will now put the neglected inquiry from a point of view which cannot be mistaken. First, we will present that point of view, and the question shall follow. A vast number of discontented agitators are in the social field. Some organs of the Press very freely open their columns to discussion about the discontent with things as they are. Discontent may be noble enough, or it may be ignoble. Contentment may also be commendable or disgraceful. Many a hodman might have been a bricklayer. But he is too contented. He is satisfied if he can smoke a pipe. The minds of multitudes are hypnotised by the twang of alcohol and the fumes of nicotine. In social conditions the altruistic mind is noble. But the uncertainty arises as to the genuine character of very much of the altruistic speaking and writing of the hour. It is to be strongly suspected that there is a wide-spread affectation, and a very hypocritical one of socialistic sympathy. For it has become almost fashionable for men and women to pose as ardent agitators while indulging in all the comfort and luxury they can command. Many of these make no secret of their bitter hatred of Christianity. Of these some spend a great amount of fine writing upon eulogies of Christ. But it happens that if Jesus were worthy of their praises and not worthy of a great deal more, then He was either the grandest hypocrite or the biggest dupe of self-delusion that ever lived. At this moment several professors of very pretty writing indeed are extolling Jesus and abusing all the Christians that have ever lived or are living. Some of these are ladies. Women seem specially given to this style of eulogistic execration. They seem to think that they have to blacken Christians and to whitewash Christ. They wax extravagant about the self-abnegation of Jesus, and go into fits of virtuous indignation about the

selfishness of all Christians. A fair question occurs. How many of these theorists are in any way imitating Jesus? How many of our collectivists, socialists, communists, &c., are stripping themselves of resources and reducing themselves to destitution, for the good of others?

PLENTY OF THEORY : LITTLE OF PRAC-

TICE.—We seem to be living in a time of mad theorising. Panaceas enough to make fifty millenniums are propounded every week. But it is very singular indeed that we should have amongst us such an immense number of geniuses whose brilliancy is utterly wasted. The gentlemen and ladies know how to abuse, to scold, to lecture to perfection. In some lecture-rooms little coteries are meeting weekly and revelling in appalling criticism upon all the Churches and all the Christians in them. A few people go from various parts of London to these meetings, and thus there is always an audience, and speakers are not lacking. The Churches and the Christians are lashed by these speakers in a manner which sets any poor Christian's ear tingling if one should have crept in. This often happens. The promoters of these meetings are very kind and cordial in inviting Christian hearers. They greatly enjoy getting hold of them, for the chance of vivisection thus given is very valuable. The poor victim never forgets how he "caught it hot." Were he the blackest of lobsters, he would be boiled red in five minutes under this critical scalding. If an ordinary sound Liberal or Radical is present and ventures to remonstrate he fares no better. He only repeats the feat of Empedocles. He has tumbled into Vesuvius, and nothing of him gets out again but his slipper. Now, unfortunately, these extraordinary tomahawkers can only scarp and hew. They are ready to cry "Down with everything that's up!" They are always "agin the Government anyhow!" But the churches are their cherished and darling object of implacable odium. It would be unpardonable for anyone timidly to hint that even Christian societies have been of some use in some places and at some times. Well, then, it is time to ask what these merciless dervishes of discussion have ever done to help

the Christian societies? Or what have they ever done to establish anything better? The truth is, that theory is cheaper than practice. Theory is very inexpensive. It involves no self-denial. It is noisy, and rowdy, and conceited. But practice is very expensive. And even the cheap and easy theories that are being hawked about, containing plans for universal destruction of everything that is, or the substitution of something or other instead, never seem nearer being tried. Or, if they are, they are attempted with so little genuine earnestness, so little self-denial, that they turn out to be either hollow impracticabilities, or schemes for notoriety. After all, nearly all the good that is now being attempted, and practically all that has been accomplished, must be acknowledged to be the result of Christian philanthropy. Outside of the confessedly imperfect sphere of Christian life and character, where is there anything but vapid and vain discussion, as resultless as it is dilutant?

THE AUSTRALASIAN

Christian Standard.

MELBOURNE, SEPTEMBER, 1894

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editor, care of A. B. Manton," and should be to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, SECTER AUSTRALIA, TASMANIA, and QUEENSLAND by the 14th, and VICTORIA, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

Subscription, 5/- per annum, post free, to any part of the world.

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251 Swanston-st., Melbourne

PEACE, PURITY, UNITY, LOVE, POWER

THE POPE AND PEACE.

IN our article of last month we cursorily sketched the principal developments in the direction of ecclesiastical office and power

during the first four or five centuries of the Christian age. We saw first that out of the board of elders-bishops found in every properly organised congregation, there was an official named *the bishop* corresponding pretty closely to the minister and the pastor of our present day Presbyterian and Congregational Churches. The next step on the highway of ecclesiasticism was the transformation of the one-Church-bishop into the *diocesan*—one bishop to many churches—whose modern representative we have in the Episcopal and Roman Catholic bishops of to-day. The next summit to project itself above this gradually uplifting mountain chain of clerical domination was named *Arch-bishop*, or *Metropolitan*—a bishop of bishops—a name still found in English and Roman Churches. This development, however, so far from satisfying the thirst for ecclesiastical pre-ferment, rendered it apparently only more intense, and next in order, in the fourth century, we find officials, eclipsing by the splendour of their office, the extent of their authority, and the magnificence of their state, all that preceded them—Princes of the Church appear, and the Patriarchs of Rome, Antioch and Alexandria divide the dominion and the emoluments of the Christian world among them. To this dignity was subsequently elevated the Metropolitans of Constantinople and Jerusalem, the former destined to be the rival of his haughty brother of Rome. The *causes* which led to this wonderful and disastrous growth of ecclesiasticism are stated with clearness and force by President H. A. Hinsdale, "It is not difficult to discover the principle causes operating to produce the results above described. They are partly external and partly internal; partly in the condition of the Church in its relation to heathen society, and partly in human nature,

After the death of the apostles and the evangelists they had chosen, the ablest Presbyters were imperatively called into great prominence by influences beyond their own control. The desire to be servicable, the love of pre-ferment, the zest of ruling, all prompted those Presbyters who were conscious of intellectual and moral power, to press into these responsible places—nay, in some cases we fear, even to create them. But in no long time the moral power and prominence that superior ability and activity, united with insight of character, had given were transformed into an *official* power and prominence. Besides, the forces that had begun to change the constitution of the church continued to act even with increasing force. For two centuries (after Christ) the times were dark; persecution raged without; schism lifted its hateful head within; the ark of Christianity rode a stormy sea. If ever there was a time when it was pardonable to confer unusual powers on the commanders, assuredly that was the time. We do not doubt that in the beginning (*i.e.*, temporarily) the interests of the Church were advanced by the course pursued." What the result would have been had the times been not dark, and the Church inexperienced, we cannot say, but "the times were dark and the Church was inexperienced, and the doubtful step once taken was never retraced. The men who had assumed the superior positions, or had been thrust into them, appropriated to themselves the more dignified of the two titles conferred by the Scriptures on the shepherds of the flock, and left the others to their humbler brethren. The Episcopacy soon became so firmly established that no one thought of calling it in question, and its establishment formed the basis for the next encroachment of ecclesiasticism upon

the ancient constitution of the Church." As the first slight departure from apostolic simplicity in organisation involved the principle of and warranty for all subsequent steps up the ladder of ecclesiastical ambition, until the Patriarchal eminences were reached, so the logic of development which admitted a Patriarch, likewise demanded a Pope. To quote again from Hinsdale, "He who studies the organisation of the Græco-Roman Church (at this point of its history) must be impressed with a sense of its incompleteness. It lacks a head—it is not a pyramid but only a frustum. The logic of politico-ecclesiasticism demands something more than the patriarchal office. As the combining of cities into provinces, of provinces into dioceses, of dioceses into the four prefectures (of the empire) logically looked to the union of these in the *Imperium Romanum* dominated by a single absolute will, so the binding of churches into dioceses, of dioceses into archbishoprics, of archbishoprics into patriarchates, logically pointed not only to the organic union of the Church, but also to a single spiritual potentate presiding over the whole." As the tiny rivulet, equally with the mighty river, tends to the sea, so the first small substitution of human reason for divine authority contained the essence of the apostasy, and the germ of the Pope; and as the river stays not till it greets the ocean, so it was inevitable that the stream of principle and tendency that bore the Church in her organic development up to the patriarchacy, should sweep it onward to the Papacy. "Every generous mind sympathises with the strenuous efforts put forth by the East to prevent the establishment of the Papacy, so far as they were made in the spirit of liberty, but we cannot conceal the fact that the logic of history was unmistakably

on the side of Rome. It was now too late to resist the influences that had carried the Church from democracy to aristocracy, from aristocracy to oligarchy; the ultimate conclusion must be deduced, the frustum of the pyramid must be surmounted with an apex, the hierarchy must have a single chief. Granted the first four centuries of the Christian history, and the Papacy was inevitable." The five patriarchs of the fifth century were supposed to be equal in official status, yet some took precedence of others, and the settling of the question of precedence aroused intense heart-burnings and bitter controversy. At the first the Bishop of Rome as the patriarch of the great Western See, and having his seat in the world's capital, was accorded the position of the primacy; next came the Bishop of New Rome, as Constantinople was named after the Emperor's court was transferred to that city; then third, the Bishop of Alexandria; next the Bishop of Antioch, and lastly the Bishop of Jerusalem. The Sees of Alexandria, Antioch, and Jerusalem soon fell into comparative insignificance, owing largely to the endless theological controversies that distracted them internally; and in the seventh century their lights were well-nigh extinguished by the fierce blasts of Mohammedan invasion. This left the theatre of ecclesiastical politics and ambition to be occupied almost entirely by the Patriarchs of Old and New Rome. Between these two great ecclesiastics the strife for supremacy was long and bitter, and though finally after ages of secret intrigue or open contention, the "bulls" took their departure from Rome, it was often an open question as to whether the Pope, when he came, would not dwell on the shores of the Bosphorus rather than on the banks of the Tiber. This question of ecclesiastical supremacy was the

apple of discord which after centuries of conflict finally rent the Church in twain, separating for ever the East from the West. Some of the Constantinopolitan patriarchs were not a whit behind the most notorious of Roman prelates in spiritual pride and ecclesiastical arrogance. One of them in the fifth century, elated with the proximity of the Imperial court, subordinated the Patriarchs of Alexandria and Antioch to himself, as if they were prelates of an inferior rank, and then proceeds to attack the Bishop of Rome himself. Indeed, it is highly probable that the Eastern Bishop was the first to style himself an *ecumenical* or universal bishop, much to the holy horror and pious sorrow of his meek and unambitious brethren, Pelagius and Gregory, Bishops of Rome. On the occasion of a council at Constantinople in 587, it is said that John, the Patriarch of that city, was honoured with the title of universal bishop—a title which had for some time been used by the bishops of that see. Pelagius of Rome remonstrated strongly against this title being given to John; and Gregory the Great, his successor, took the matter up in earnest and for years laboured by entreaties, threats, and continued applications to the emperors and to the other Eastern patriarchs, to divest the Constantinopolitan patriarchs of a title which he maintained to be "*profane, anti-Christian and infernal*, by whomsoever assumed." The contest for the pre-eminence between those who professed to be the representatives and followers of Him who said "*Be not ye called Rabbi*," raged with ever-increasing virulence during the seventh century, and Boniface of Rome managed to score a distinct point against his great rival of the East, for he prevailed on Phocas, who usurped the throne after murdering the Emperor Mau-

ritius, to divest the Bishop of Constantinople of the title of *ecumenical* bishop and confer it upon himself, having conveniently forgotten apparently that a predecessor, Gregory, had declared it to be "*profane, anti-Christian and infernal*." In the next (the 8th) century this age-enduring feud was aggravated beyond measure by two different causes. 1st, Leo the Greek Emperor deprived Gregory the II. and III. of Rome, of the estates held by the Romish Church in Sicily, Calabria, and Apulia, exempted the bishops of those territories and all the province of Illyricum from acknowledging the dominion of the Roman Pontiff, and, adding insult to injury, placed them under the Bishop of Constantinople. This last was the most unkind cut of all; nor could the supplications, expostulations, or imprecations of the insulted pontiffs induce the Greek emperors to restore these "*valuable portions of St. Peter's patrimony*." The second cause of trouble between the East and West was doctrinal. The entire Church, East and West, but especially West, was given up to the worship of images. The Greek Emperor Leo, stung by the reproaches of the Jews and Saracens, who taunted the Christians with idolatry, commenced a crusade against the image worshippers. He proceeded in determined fashion, and took heroic measures. When the clergy and the people tumultuously resisted his efforts to purge the Churches of idolatry, he ordered all images on their walls to be effaced—covered with plaster or whitewashed, and all portable images to be removed and burned, and laid heavy penalties on riotous monks and blind zealots who insulted him to his face by calling him an anti-Christ and a Judas. The two Gregories, bishops of Rome, replied to the Emperor's edicts and his coun-

cil's decrees, by debarring him and his son Constantine from the sacred communion, absolved the Italians from their allegiance, and forbade their paying taxes or performing any act of obedience. This contest about the images lasted 120 years, and greatly embittered the enmity between the East and West. Another doctrinal dispute arose between the two sections of the Church about this time, relative to the "Procession of the Holy Spirit"; the Latins contending that the Spirit proceeded from both the Father and the Son, while the Greeks averred it proceeded from the Father alone. The former proved their case, not by the Bible, but by the Constantinopolitan creed, and the latter retorted upon them by charging them with sacrilege in corrupting the creed to prove their claim. This speculative dispute raged on into the next century, and still further paved the way for the split that was coming. This was consummated with the end of the ninth century. About the middle of the century, on the elevation of Photius, the most learned Greek of the age, to succeed Ignatius as Patriarch of Constantinople, the long smouldering fires burst forth anew into flame, and soon became a perfect conflagration. Nicolaus, Bishop of Rome, espoused the cause of the deposed Ignatius, and proclaimed Photius and all his supporters as unworthy of Christian communion. Nothing terrified by the Papal fulmination, Photius thundered back and in return excommunicated Nicolaus in a council of Constantinople, 855. We have already alluded to the extreme soreness of the Roman prelates owing to the loss of certain important districts and revenues which had been conferred on the bishop of the East. Photius intensified this feeling by annexing to the See of Constantinople the province of Bulgaria, towards which his

brother of Rome had long cast covetous eyes. Moreover, Photius, on the subject of his differences with Nicolaus, sent an *encyclical letter* to the Oriental patriarchs, setting forth certain charges against the Bishop of Rome and his priests. He taxed the Romans with "five enormities," "than which," the historian Mosheim declares, "in their view the mind could conceive no greater." *First*, that they deemed it proper to fast on the seventh day of the week. *Second*, that in the first week of Lent they permitted the use of milk and cheese. *Third*, that they wholly disapproved of the marriage of priests. *Fourth*, that they thought that none but bishops could anoint the baptized with the holy oil, and they therefore anointed a second time those who had been anointed by Presbyters. And *Fifth*, that they had adulterated the Constantinopolitan creed by adding to it the words *Filioque*, thus teaching that the Spirit did not proceed from the Father only but also the Son. And these were the "five enormities" which the "most learned Greek of the age" hurled at the head of the Bishop of Rome! Photius was deposed and Ignatius recalled. Ignatius died and Photius was restored, and the Roman pontiff gave his consent on condition that those Bulgarians should come under his sheltering wing. Photius promised the whole, the Emperor did not seem to dissent, and thereupon the Roman legates gave their sanction to the decrees of the council then in session at Constantinople.

After the council broke up however, the emperor refused to transfer the Bulgarians to the pontiff, and the latter again excommunicated Photius. Soon after this Photius was again deposed and the way was open for a reconciliation between the alienated bodies. But the bishop of Rome demanded that all bishops

and priests consecrated by Photius should be expelled their offices. To this the Greeks would not for a moment consent. Contention respecting points of religion, &c., were revived with aggravated bitterness; new grounds of controversy sprung up, and continued till the separation between the Greek and Latin churches became absolute and perpetual (Mosheim). From that date to this (with the exception of a very brief period) the Greek and Roman churches have had no fellowship with each other. The head of the Greek church, a patriarch, resides at Constantinople, and his authority is acknowledged by 80 millions of the Russian church, and several millions more scattered throughout Turkey, Greece and Asia Minor. At the time of the schism the entire Church East and West practiced immersion, and this ancient and apostolic practice the Greek Church still maintains. In other respects they are about on a par with their Roman brethren.

G.B.M.

Editorial Notes.

S. A. Conference.—The Conference of the S. A. churches will be held in the Grote st. chapel on Sept. 12, 13 and 14. Bro. A. C. Rankine will preach the Conference Sermon on the evening of Sept. 12th at 7 30 o'clock. Brethren from a distance have a cordial invitation to be present, and a good time is expected.

The Funeral of a Jockey.—We stood the other day in Swanston-st., and saw one of the largest and most imposing funeral parades we have ever seen in Melbourne. In front of *just* matched the jockeys, behind it came the friends of the racecourse. Their name is legion. The coffin was of oak, with golden handles. The flowers were of the finest, costing, it is said, the modest sum of £500. We doubt if His Excellency the Governor would draw a larger crowd under the circumstances. The only thing this young man ever did was to ride a few successful races, and had the remarkable quality of being an *honest jockey*. So rare a quality in this profession it would appear that the Melbourne journals thought proper to call attention to it in glowing headlines. To the sad taking off of this remarkable jockey and the great pageant forming the funeral procession, the Melbourne dailies

devoted column after column of their precious space. We mention it as simply showing the drift of affairs.

Spirit of the Press.—While speaking of the funeral of the Jockey to which so much attention was paid by the daily press, we might as well say another thing or two which is on our mind. We think it is only reasonable to suppose that at least half of the daily papers comes from professed Christians, and just why they should not receive equal consideration has always been a profound mystery to us. A horse race or football match is reported without stint, of which we do not complain. But what we would like to know is why the Christian community should not receive the same consideration. During Mr. McNeil's mission in Melbourne, in which many of this city's best people were interested, a little notice of a few inches was all that could be spared. The addresses delivered, many of them, were marvellous efforts, and would have been read by thousands. When Talmage, the most famous living preacher of the world, was in Melbourne and preached to an immense crowd in the Town Hall, instead of a full report of the sermon, a miserable scrappy half-column strung together in a way that it did not make good nonsense, had to suffice. We do not think for a moment that American newspaper men are more religious than Australian newspaper men, but they have sense enough to know that it is to their interests to consider the Christian portion of the community, and to see that they have certain rights, and they are honest enough to give them proper consideration. When Talmage preaches in America the secular newspapers everywhere publish his sermons, not because they care for either him or his sermons, but because they have thousands of readers who do, and it pays the newspapers to cater for that class of the community. A prominent Presbyterian gentleman told us the other day that if they had a row of some kind on they always got full reports, but when they wanted a sermon or address reported there was never any room. If some poor unfortunate Christian man goes crooked, it is circulated far and wide, but that same man may do a thousand good things, and as far as the Melbourne papers are concerned it remains a profound secret.

Lay Preachers.—We have no such two to two classes as the clergy and laity, of course not. But we have some brethren amongst us who devote their whole time to preaching and who are financially supported; and then we have a much larger number of brethren who do a great deal of very excellent preaching and *get nothing for it*, in many cases paying their own charges. Many of these brethren neither desire or expect any thing in the way of reward in the shape of

money. But some of these brethren who preach acceptably month after month are men with very small wages and corresponding large families. They never have a penny over after the actual wants of those depending on them are supplied. Now what we want to say is this, that it would be a graceful act on the part of those churches to whom and for whom these brethren preach if they would give them a little financial assistance. It would not only encourage the preachers, but it would in some cases help to make up a meagre living, or enable him occasionally to buy a good book by which he might increase his store of knowledge. Many of the Melbourne churches go from year to year and never pay one penny for evangelistic help. It is true that in most and may be in all cases they are unable to pay much, but they might and ought to render some assistance to those who continually break to them the bread of life. We have now in mind a number of our local brethren who preach continually and acceptably, and who are as poor as poverty, and have to continually struggle for an existence. Let the churches try the plan of a little money encouragement and see how much better these brethren preach. There is another feature, too, about this question which is often overlooked. Some of these preachers give much time to the service of the church, not only preaching but visiting and doing much pastoral work, thus neglecting their own business. It may be said they ought not to do this. Well, they either have to do it or the work would not be done. Now what we think is this, that those brethren who cannot preach, and who if they tried to do pastoral work would run all the lambs of the flock into the wilderness and desperately frighten many of the old sheep, should give these brethren who have the ability to preach and teach, some financial assistance. In many cases of course they do not need this and would not accept it if offered, but in other cases they do need it, and in these cases it should be cheerfully given. Let those interested think of it.

Victorian Biblical Institute.—Our attention has been directed to the remarks made by the president of the above Institution on the occasion of "a grand demonstration" lately given for its benefit. In these remarks Bro. Shaw indicated the existence of an "organized opposition" which the said Institution had had to encounter. We probably know as much of what is transpiring in connection with the brotherhood as does Bro. Shaw, but so far we have heard nothing of organized opposition to the Institute. It is true, however, that there are many who, while heartily desirous of seeing our young men receiving an education which will better prepare them for preaching the gospel, do not approve of

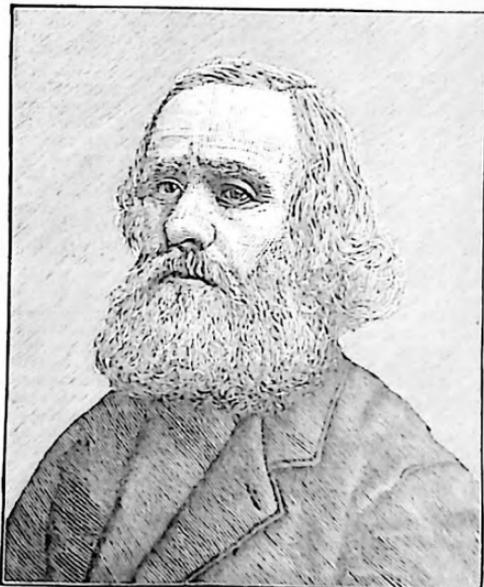
some of the methods adopted by the V.B.I., and would heartily support it were it carried on under happier auspices. It is a matter of extreme regret to us to see that our young men who are being educated to be the preachers and teachers of the future are also being educated to take money for the service of God from any source from which it can be obtained. How Bro. Shaw, as president of the Institute, can reconcile this state of things with his former attitude in regard to the money question, we are at a loss to understand.

D. Macallister's Library.—With this number of the STANDARD a catalogue of Bro. Macallister's books is issued as a supplement. Full information is given there, but allow us to say that if any of our readers wish to benefit themselves and at the same time help Bro. Macallister this is a good chance, as he needs the money on which to live, while the books are worth all and more than is asked for them.

New Music.—We are indebted to Bros. Robert Lyall and Sidney Pittman for the tune which we present to our readers in another column. The air was obtained from England, and Bro. Sidney Pittman has arranged the harmony. It is specially adapted for hymn No. 399 in our own hymn-book, which is very rarely attempted to be sung on account of none of the tune books in general use containing a suitable tune. The hymn itself is a very beautiful one, and we hope to hear of our churches soon singing the same to the tune now supplied. Copies of the tune may be obtained from the Austral Publishing Company.

W. S. Houchins.—The church at Bendigo has entered into an agreement with Bro. Houchins to undertake the work of evangelism in the golden city, and he will enter upon the engagement the second Sunday in September. We most earnestly hope that by their united efforts they will succeed in establishing a strong cause in that city. If this is to be done both preacher and church must work, not only work, but harmoniously. We hope soon to have the privilege of reporting that the harvest has commenced.

Death of David King.—In another column we give an extended notice from the *Bible Advocate* of this eminent man of God, so that we need not enter into particulars here. No man amongst the English brethren has exercised such a wide-spread influence for such a lengthened period as he has, for he has been the leading mind for more than fifty years. He has gone, and it is no discredit to any to say that his place remains unfilled. The wood cut is a good reproduction of the photograph from which it is taken. We wish to say that we deeply sympathize with the English brethren in their great loss, and with Sister King on the departure of her life companion.



DAVID KING.

HIS LAST ILLNESS.

THE sad intelligence has already reached most of our readers that David King is dead. Our beloved brother fell asleep in Jesus at 3.40 on the afternoon of Tuesday, June 26. He had been perceptibly failing for some months, his cough getting more and more troublesome, until it became harassing in the extreme, permitting no sleep, to speak of, night or day. He suffered a good deal, especially towards the last, when he had also much pain from the special complaint from which he endured so much in 1835, and in less degree at intervals since. Happily, during the last two days he was comparatively free from pain, and though he spoke not, his eye followed those around him, and there were indications that he knew all that was done for his comfort. And so, quietly, without a struggle, this true servant of God and man, entered into well-earned repose.

The heroic devotion to duty which has distinguished him all through

life was not diminished by the approach of the King of Terrors. A pathetic interest attaches to the *B.A.* for July the 1st, which was scarcely in print when he passed away, for its contents were decided by him. Only a few days before the end, he desired the discussion on the Ordination of Elders to be closed, giving his reasons with his usual clearness and force of thought. He spoke little of his hope. Once he said, "Just waiting." Perhaps if he could have spoken of his confidence, he would not; for he used to teach that our hopes for departed friends should not be based on the sentiments of their last hours, but upon their foregoing lives. We are happy to apply to him his own wise test. We remember with joy his trust in the Redeemer for salvation; his faith in God; his long life of holy service and noble pleading for the Bible and the faith therein revealed. Once again let us hear the voice from heaven saying: "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

BIOGRAPHICAL OUTLINE.

Only the merest outline can be given here. To do the subject justice a volume is necessary. Born in London, in February, 1819, a good part of his life was spent in the great city. His Father died when he was about twelve years old, at which age regular school life closed. His leisure was employed in reading fiction until a venerable Wesleyan supplied him with better books, and brought him under Gospel influence and into fellowship with the Wesleyans. The influence of the "Rev." R. Aitken, a gentleman who had left the State church, detached him from Wesleyan associations, and in 1842 he was providentially led to a knowledge of the way of salvation, and became a member of the church then meeting in Clerkenwell Green, London. Mr. King gave evidence immediately of his talent for preaching and lecturing; though for some years his time was divided between business and Gospel work, until at the close of 1848 he was appointed evangelist to the London district of churches.

In the years which followed, Mr. King's services were often given to the General Evangelistic Committee when they had openings for which he seemed to be specially suitable. In this way he visited Scotland, Manchester, Ireland, various places in Lancashire and Birmingham. The work in the last-named place developed so as to require him to devote his whole time to it, and led him to make his home in Birmingham. From this centre he visited towns adjacent, and occasionally visited in various parts of the country. In 1869 Mr. King terminated his connection with the General Committee as evangelist, and shortly afterwards was called to serve the Birmingham district of churches in that capacity. The evangelistic labor for and oversight of the Birmingham churches was resigned by him in 1882, by which time the *then* members of 1858 had grown to 500. He, however, continued preaching and other service to these churches up to his death, his deep interest in them never diminishing.

His chief activities may be put down as (1) evangelistic, (2) training of evangelists, (3) public debates, (4) editorial. In each of these the good results are large, manifest, and of a solid, permanent character.

None but a very few know the amount of labor he performed. He

was constantly reading and exercising all his great powers of discrimination to secure the best matter for the *Sunbeam*, *Old Paths* and the *Harbinger*, or, as the *Harbinger* may be said to have been called later, the *Observer* and *Bible Advocate*. Closely connected with this was his correspondence. Of the death of few men could one of the verses sung at his funeral, with which we end this imperfect summary, be so completely true:—

"Rest for the tolling hand,
Rest for the anxious brow;
Rest for the weary, way-worn feet,
Rest: from all labor now."

THE FUNERAL.

The mortal remains were interred in Moseley churchyard on Friday afternoon. Had a Lord's day intervened before the funeral, doubtless many more from a distance would have been present. The funeral service was begun in Charles Henry Street Chapel, which was begun by local brethren and those who had come from distant places, all alike sorrowing, and wishing to pay the last honors to a valued leader. The remains lay in the under part of the chapel while the service, presided over by Bro. J. T. Johnson, of Birmingham, was being held. In the course of the service three most suitable hymns, 87, 715, 716, were sung from the hymn book, the preparing of which was one of our brother's many labors of love; Bren. Grinstead, T. K. Thompson, and Henry Collin engaged in prayer; and Bren. Jas. Leavesley and G. Y. Tickle each said a few words. Sister King, who did not feel able to be present at the chapel, sent the following pathetic letter to the brethren:—

56 Alexandra Road, Birmingham,
June 29, 1891.

Dear Brethren,—I cannot meet you face to face and clasp hands with you, so I send this missive with heartfelt thanks for your loving expressions of sympathy for myself, and your appreciation of the life of loving service of my beloved.

The knowledge that I am borne up to the throne of grace by so many loving hearts will help and strengthen me to tread the path of life, either long or short, that I have to pass along without the support of the strong but tender arm that has borne me up so long.

The blow is heavy, and the pain sharp, but blessings and mercies abound. May the God of Peace be with you all. LOUISE KING.

Moseley, whither the solemn procession then proceeded, is a beautiful suburb, and all were pleased with the pleasant old churchyard, redolent with flowers, where the interment took place. It has the advantage also that trams run from the central station to the very gates, so that visitors to Birmingham can easily reach the grave of David King, which many in years to come will wish to do.

Hymn 710 was read by Wm. Chapinan, and sung by the large meeting with much subdued and sanctified emotion.

Joseph Collin, of Wigan, spoke suitably in prayer. The well-worn house of clay was then committed to Mother Earth in the sure and certain hope of resurrection. The hundreds who were there patiently lingered for their turn to have a loving look into the tomb before returning to their homes, and to express to one another the sorrow which weighed down every heart, because that they would see his face no more on earth.

MEDICAL NOTES.

Under this heading the physician who attended Mr. King, and a brother in Christ, says:

Old friends testify of our departed one, that he had coughed on, more or less, for many years; which means, medically, that he had a slight chronic bronchial catarrh, which was, however, only a part of a general catarrhal condition of the mucuous membrane. This condition, with advancing years, unremitting labors, and unending anxiety from one source or another, rendered him more and more liable to fresh colds, which, fanning the flame of the chronic condition, caused now and then what friends called "that bad old cough"—a hard, harsh, tearing cough, which generally ran a course of ten or fourteen days, not easily influenced by medicine, but gradually becoming softer, with slight expectoration, and resolving itself into the old condition.

Early in May one of these colds came, and proved more troublesome and tedious than usual, and about the 24th there was distinctly noted a tendency to aggravation of the cough in the evenings, and severe suffocative attacks by night, beyond anything before experienced.

About June 6th, however, other signs of weakness appearing, a skilled consultant (Allopathic) was called, who confirmed the view held

as to the simple character of the case, and also as to the gravity of the general weakness. Here a difficulty occurred, or rather became more pronounced—the sufferer had looked at all these things before, and would neither take alcohol nor opiate! Both seemed decidedly indicated, and the pure, sensitive system, unaccustomed to either, would probably have been influenced for good by very small doses at this stage, the aim being to alleviate the cough that would not be cured, and to save the strength by securing a little rest. But his views could not be changed on the alcoholic question, and, although after much entreaty, he did give way so as to take some small doses of morphia, with some benefit, the general treatment suggested could not be successfully carried out. Still the sufferer came down stairs, would not—said he could not, remain in bed, and, 'mid increasing weakness, the weary struggle went on.

About June 11th, things were decidedly worse; a chest complication occurred, which somewhat aggravated the case, but did not materially change its general course. So, on the 14th, another consultant was called in, and, although the patient was with difficulty persuaded to remain in bed, so far saving and utilising all remaining strength, no definite improvement in general strength ever took place.

So the symptoms got worse as the sufferer's strength was steadily undermined. But at last relief came. The chest irritation remained, but as the ability to cough was lost, and the influence of the narcotic passed away, the brave, strong spirit seemed to peer through the mist toward some far away attractive light, the big soft eye resumed its lustre, the mobile marked, intellectual features their old expressiveness, and though the tongue could not convey the thought there evidently was, clear, continuous, rapt, only interrupted by exacerbations of pain.

On Tuesday, the 26th, the end was evidently drawing nearer, and at 4 p.m. the swift breathing began to slacken, the rapid pulse began to fail, the eye again became dim, and at 4.30 all that was left of the lover of truth, our strong leader, our wise counsellor, our faithful friend, was the spent, pale, weary frame. In loving and grateful tribute,
—*Bible Advocate*.

Heath and Home.

BY A. H. BRYANT.

CAST THY BURDEN ON THE MASTER.

BY WILLIS MARSHALL.

Dear one, art thou vainly striving
For a peace that cometh not?
For a life of glad fruition,
With a holy comfort fraught?
Rest thy burden on the Master,
He thy precious life hath bought.

Hast thou failed in thy ambition,
To achieve thy longed-for goal?
And hast seen from yon horizon,
All thy cloudland visions roll?
Tell thy losses to the Master,
He shall soothe thy troubled soul.

Hast thou loved been unrequited?
Hast thou, with a bitter moan,
Been compelled to drink the vintage
Of thine anguish all alone?
Go to Jesus, he will grant thee
Love that antedates thine own.

Hast the glory of the heavens
Darkened of its wonted blaze,
While a darling friend was stricken
Low before thine ardent gaze?
"Thou shalt know," He says, "hereafter;
Rest thee all thine earthly days."

THE RAG MAT FEVER.

"I'd as lives our women folks would git a disease hitched on to 'em in the fall as this here rag mat fever," said Joel Potter to his hired man as they rested from their labors in the great open door of the barn. "I'd livers, fur that matter, for then they might, with nursin', get over it," he added after some thought. His listener nodded sympathetically, as one acquainted with trouble of that nature.

"I know it, Joel, he said. "A man ain't safe ter lay down his clo'se, keeflesslike, 'thout he wants 'em cut up and hooked in—in scroll pattern."

"That's jest it," chimed Joel, glad of an appreciative ear. "Lizy'd slit up anything when the hanker-in's on her. She actually buys the young 'uns clo'se with an eye to what kind of a ground-work they'll make fur mats, and she knits her stockin's outen all them bright shades so they'll work into the flowers fur the center.

"When you go into the best room you hev ter step high as you would walkin' in the woods through underbrush jest to avoid all them tarnal rag mats she's got spread down."

"She has got quite a big assortment, that's a fact," rejoined the

hired man in a tone that invited further confidences.

"The last spurt she hed at it," continued Joel, "was when she made the button mat. That's little bits of cloth 'bout the size of buttons, sewed on in separate piles. She got it all done but the last row, and her green give out. Well, sir, she ransacked this town ter find some ter match. We didn't have a hot dinner fur a good spell, fur she was all of a whew 'bout that mat. What do you s'pose she done?"

"I wouldnt presume ter say," said his companion, with an air of not being surprised at anything.

"Well," said Joel in an awful whisper, "she tuk the bottom ruffit off in 'Mandy's new dress an' slit it up fur the mat."

The listener was dully shocked.

"Its more'n I can stand! Mat-makin' has swallered up her best feelin's. I tuk her up to the city with me last year, and we went to one of them high-toned churches.

"The minister he was smart as a whip, an' the singin' would carry a man right up. I could see that Lizy was moved. Her head was a-shakin' and her lip was a-quiverin', and I leaned over and says I, 'How do you like it, Lizy?' an' she turned out of a dumb look on me fur a minute, an' then she says, 'Oh Joel,' said she, 'Wouldnt them curtains round the organ look handsome hooked in?'"

ONLY A SICK CHILD.

BY MARY FERGUSON

Some years ago I heard the little story of a little life, which, because it was instinct with the beauty and pain, the sweetness and pathos of life, is of perennial interest.

A new "hand" one morning took his place in a workshop in which many men were employed. With the curiosity felt regarding a new comer, the others noticed that he was small and slight, his clothing well worn and plain, his hands the hands of one injured to life-long toil, his hair thinning everywhere, with a little bald spot on the top of his head, his face—but there they stopped. Their unused perceptions could not have analysed or described the unusual something which arrested their attention, causing them to avert their eyes, yet which drew them back again and again to scan the features which so strangely impressed them.

Even then their voices uncon-

sciously sank a little, and it seemed as though even their turbulent thoughts were stilled a little in his presence. He proved to be a quiet, gentle man, a good and faithful, as well as a skilful workman. He rarely said anything, yet there was about him a feeling of companionship which attracted instead of repelling them. A little sense of sacredness, of tender remoteness, seemed to surround him; but it was a tenderness which inspired trust.

He was quick to see where a kindly act could be performed, where a helping hand could be given, and would quietly and, apparently, almost unconsciously perform the act or extend the aid.

The men were unconscious of the silent influence which was working changes among them. Their voices became habitually lower, and their words lost much of their coarseness and harshness, while the long familiar oaths became impossible. All the time the little man worked quietly on in their midst, making no comment, manifesting no critical thought or feeling, and unconscious, in his turn, of the change his pure and gentle, kindly and sympathetic presence had wrought.

The men had noticed that the "new hand" had a habit of picking up any little useless bit of bright paper, of colored glass, or other little attractive thing, and dropping them into his hat, and that when he went homeward, if he saw any pretty flower or leaf by the wayside, he would pluck it and take it with him.

After a little it became known, they could not have told how, that in the plain, humble little home to which their fellow workman returned there was a little child—just one little child. It was a frail little creature, born only to pain and love. It had never walked: never had it been able even to sit up; there was no hope that it would ever be able to do either. But it lay contentedly on its little bed, its face growing paler and thinner as the days went by, yet it was always smiling whitely and giving its love in every possible sweet mode of expression to those about it. It seemed to have but two possessions—its pain, which it had been given the grace to bear quietly; and its love, which was ever reaching outward.

The hour of its especial delight was the hour of the father's home coming. Then the little face was always irradiated to the utmost, and dear to its tiny hands—to which all

fine and expensive toys were unknown—were the simple treasures the father brought.

Ere long the men contracted the habit of making additions to the little store in the hat. Any little shining stone or other bit which might, they thought, please the fancy of a child, were silently dropped into the hat. Sometimes one or another would fashion some rude toy, and when any man became the possessor of a bright apple or an orange, the little one would have a treat indeed.

The father's thanks were almost as silently returned as were the offerings given. Yet the men knew how deeply their kindly goodwill and sympathy was felt and esteemed.

The sad, hushed look in the father's face gradually deepened, and his comrades knew but too well that it meant that the little dear life was fading and failing day by day. At last a day came when the father's place was empty. The little sufferer had gone beyond the reach of pain and suffering, but a father and mother's heart were very desolate. Its love seemed to overflow its pain, and it had been happy with them and given them happiness—the sweet, deep joy that is most silent and most unselfish, and finds its soul in giving, not in seeking; in ministering, not in exacting. All the lives of the parents would be more sympathetic and helpful, sweeter, gentler, kinder and nobler, because that helpless little frame, with its loving, inhabiting soul, had lain for a little space in their home. And the men. Could they ever again be as rough, as ungentle as before they had been stirred to unknown feelings of sympathy and unselfishness, before unknown depths had been sounded, and deeper and better thoughts and impulses had swayed them than they had ever known of before? Nay, a little unknown hand had led them, and the memory of that little life which had so influenced them could not be lost.

When the tiny coffin was brought out of the small house there stood the workmen, every one, although a half-day's holiday meant the loss of a half-day's wages to those who sorely needed all their scant earnings. Yet there they stood with bare, bowed heads, and when the coffin had passed them they fell into line and followed it to the tiny grave which meant so much, yet held so small a place in this great world.

As the little form was lowered into its last resting-place each man's hand was raised, and from each fell a flower gathered as they came, shrouding the receptacle containing the earthly remains from sight, and saving it from the touch of earth which must fall and cover it from the outside world forever.

Then they quietly turned away, while the unknown, intangible links which bound those rude but tender hearts to the great Divine Heart were thrilling with a feeling which drew them gently upward in a dim and undefined perception of a "new world wherein all things are new."

In Maori-land.

[CONCLUDED]

PLEADING for a complete return to New Testament Christianity, Bro. John Watt and J. H. Perkins, in 1869, organised a Church of Christ on those lines in

MATAURA,

a pretty township some 30 miles northeast of Invercargill. The former of these two disciples has passed away, but the latter is still one of the pillars of the church. Out of a population of about 1000 we have a membership of nearly 100, a proof that flourishing causes in country districts are quite possible. I delivered three discourses in the "model chapel," and here, as everywhere, visited many of the friends in their homes, much enjoying the fellowship of the brethren.

KAITANGATA,

a native name meaning "man-eating district," next claimed attention. Coal is its staple industry, and its population, now 1500, is sure to increase, as more of this useful commodity was "struck" only two days before my arrival. Sister Allen, baptised in Dunedin, was the first disciple here. Eight years ago, Bro. Moore, after twice disappointing the people, appeared upon the scene, and was rewarded at his first meeting with an audience of *one*. However, the "little one" (who happened to be big Bro. Allen, tho' not then in the fold) became, if not "a thousand," a good many. The church numbers now nearly 30 members, and they have a nice new building in which to meet. They have also a Sunday School of about 50; more teachers are

wanted, and it is to be hoped that brethren will come forward to supply the need. Then, a very pleasant evening with the church at Burnside en route,

DUNEDIN, THE "NEW EDINBURGH," of the South is reached. This is a very fine city of some 46,000 souls, third in N.Z. in point of population. The Scotch element predominates, the province of Otago having been "settled" by the hardy sons of the north; and Scotia's commercial enterprise is apparent in the "push" of the people and in the fine business houses that adorn their town. The material of the latter is principally the Oamaru freestone.

The Church of Christ in Dunedin was formed in 1858 by a few disciples from Cupar, Fife, among them Bro. Butters and wife, now of Matura. The others, save Sister Taylor, of Invercargill, are not. In 1868 H. S. Earl lifted the cause out of obscurity, since which many other able advocates of the truth have labored in the gospel, till now in different parts of the city several hundred brethren gather every First Day of the week around the table of the Lord. The tabernacle is the largest building owned by the Australasian brotherhood. It can accommodate an audience of nearly 1000. I preached therein on two Lord's day evenings, and the joy of knowing that my labors had not been in vain. Also spoke at three week-night meetings, visiting the brethren at Mornington and South Dunedin on Lord's day mornings. Bro. Way, under direction of South Island Evangelistic Committee, preaches at the tabernacle mostly, where he is highly esteemed and is doing a good work. During my stay I was hospitably entertained at the home of Bro. Capt. Sundstrom, in whose fine little steamer, the "Invercargill," on Good Friday, a trip down the harbor and out to sea was much enjoyed.

Northward once more, with passing glimpses of brethren at Oamaru, Christchurch and Wellington again, whence the s.s. "Penguin" conveys one to the beautiful, quiet little city of

NELSON.

The population numbers about 7,000, and medical men consider the climate to be one of the best in the world. Here Bro. and Sis. Fred Knapp made me feel quite at home, and what with carriage, saddle, and tricycle, in addition to rail and boat (not to mention Shanks' pony), there

was no lack of locomotion. Accordingly, I locomoted.

This district was the first in the colony to hear the primitive gospel. Bro. Thomas Jackson, from Scotland, arrived in '43, and soon after began to set forth "the truth as it is in Jesus." The church in Nelson city has passed through many vicissitudes. Its present term of life dates from 1882, when Bros. Barton and Allan re-organised the church. There are now 30 members, and they possess a commodious meeting-house, in which I preached twice to splendid audiences.

From Nelson by rail through the Waimea Plains, the hop gardens on one side reminding one of Kent, and Belgrove is reached, and a day or two spent very pleasantly in the company of our esteemed Bro. Lewis. On Lord's day fellow-shipped with the Disciples at

SPRING GROVE,

another strong country church. They number about 100 members. At the morning service the chapel was quite filled. The cause was started by Bro. Lewis, who removed from Sydney in 1866, and a number of Baptists were soon won over to New Testament ground. Not being able, to my regret, to visit the brethren on the West Coast of the South Island, or even the church at Wanganui,

NEW PLYMOUTH

was my next port of call, arriving per s.s. "Takapuna." This town of 4000 souls is the centre of a thriving agricultural district, and is prettily situated at the base of Mt. Egmont, the latter being 8000 feet high, and is capped with snow all the year round. Near by is the largest Maori village in N.Z., and the recreation ground, familiarly known as "The Keo," is one of the finest in the colony. Some seven years ago a church of Christ was formed here. Recently, however, a compromise with the Baptists was arranged. The united body was to be known as a "Church of Christ" (though the meetings are still advertised in the press under the designation of Baptist, and as conducted by the "Rev." Drew), and there was to be the "breaking of bread" every Lord's day, the short service being held at noon after the more public gathering. It is claimed that they practice neither "open" nor "close" communion. The pious unimmersed would be free to "break bread" twice or thrice, perhaps, but would

then be expected to declare their intentions. Such, in brief, is the situation at Taranaki as explained by Bro. Hal. Goodacre, whose home was mine for the two or three days of my stay. Thence by the "Mahinapua" to Onechunga—whose famous mayor I did not see, as her worship does not live on the wharf—and once more

PAPAKURA

is reached. Here for nearly three weeks I remained, resting from my journeyings, and gathering strength for coming effort. One day was spent on a punt in the harbor, hauling in eight and ten pounders. Another in visiting an ostrich farm, where we saw feeding 156 of those feathery giants. Then, also, twice every Lord's day, as well as in the week, meetings were addressed, the Lord's day evening audiences crowding the commodious chapel; and during this time two were buried with Christ in baptism. On the church roll are about 30 names, but 7 are non-resident.

PAPAKURA VALLEY,

too, was twice visited. About 20 brethren—including several earnest, promising young men, not to mention notables of the superior sex—are bravely "holding the fort" in this scattered district.

Thus concluded my first N.Z. tour. I say first advisedly, for such was the kindness shown me everywhere, and such the interest in the churches excited in me, that I hope to sometime enjoy again the pleasure of a similar pilgrimage. About 27 of the churches were visited, and over 60 addresses delivered. If in any measure the brethren have been cheered and strengthened thereby, the time, money and labor given have been abundantly rewarded. To God be all the praise!

I would like to have said something regarding my impressions of the colony generally, the Maories, the railways and politics (especially of the feminine gender), but space forbids; in addition to which, staying here awhile, a full expression of views on some of these subjects just now might get me into hot water. So, "taihoua," as the natives say—"by-and-by."

And now, in this "white city," for some months at any rate, we will labor for the Lord. Pray for us, brethren, that the gospel of the grace of God may be glorified in the salvation of souls and the upbuilding of the church.

Oamaru. A. M. LUDBROOK.

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.—Eds.]

PERSONAL INFLUENCE.

AN AUXILIARY TO PLATFORM WORK.

WITHOUT personal influence, the electric spark that fires the holiest and deepest emotions in the majority of listeners is lacking. As a rule it is the living voice speaking out of a warm heart to people known and cared for, that kindles loving sympathy in the hearers. The heart needs of a congregation are met by those speakers who have entered the home, the shop, the farm, *men among men*, and in whom personal intercourse has taught the characters, circumstances, sins, trials and the wants of those who hear.

I will leave to my theological superiors the oft-dismissed question of the particular duties of evangelists specified in the N. Testament. A prominent disciple in Australia, I am told defines an evangelist as "A man who preaches, and does everything else that others will not do." If the modern requirements alone are considered, that is a fairly accurate definition; but to the "law and testimony." A primitive evangelist's primary work appears to have been to preach "Christ and Him crucified," though, of course, an important part of his duties was to labor earnestly for the edification of the church. How then, can the gospel proclamation and teaching be efficiently done? The preacher should have to dwell among his books, so that he might come out upon the platform fully equipped, a skillful teacher, able to keep pace with intelligent thinkers in the presentation of truth, having remembered the words of that old theological professor to the young student: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." On the other hand there is a need, often overlooked, of studying that larger book of every day observation and experience gained by personal intercourse with those to whom he ministers.

Before writing especially of this latter need, let me remind you that, with the preacher, there is a danger, at times, of his doing

TOO MUCH VISITING.

That is bad for the studio. Study must not be neglected. No amount of faithful labor during the week will atone for a poor unstudied sermon on Sunday. Preachers are sometimes told that they study too much; that their trust should be in God; that the Spirit would dictate thoughts and words when Sunday comes. But the Spirit is not given to encourage laziness, or as a substitute for our own exertions. Such critics are generally men whose grammar is pitiable, and they cannot better be answered than by the reminder that the Spirit never rectifies it when they speak. Some deem evangelist's work as but play, compared with physical toil. The most convincing argument to the contrary being given by an exchange being made: the critic entering the studio and the preacher the farm or shop. To give a continued series of interesting, attractive, instructive address to those whose own observation and reading has given a good knowledge of what you are talking about, needs hard, persistent and continued study. No other labor will atone for the lack of it. It is high time that the idea that preachers should be at the beck and call of everyone and expected everywhere was got rid of. It should no more be expected that you expect the artist to leave his canvas and brushes, if not to take a view for another piece of work; than you expect the doctor to visit you if not to observe the complaint to prescribe for; than you expect the tailor to leave his shop if not to take your measure. So the preacher is but an artist, to work out the dark, repulsive, loathsome picture of the unregenerate heart. He is but a servant of the Great Physician, ready to prescribe a balm for every wound. And like the tailor, visiting to "take your measure," that an outfit of suitable exhortations might be prepared. And let me say that

ONLY SOME ARE SPECIALLY ADAPTED

TO THIS WORK OF VISITING.

But few possess the all-embracing powers that many expect to find in all. There is a great diversity of gifts now as in the apostle's time. We read of the eloquence of Apollos, the love and tenderness of John, the wisdom and instruction of James, the hospitality of Gaius, the profit-

able ministry of Onesimus, the youthful enthusiasm of Timothy, the zeal of Peter, the godly women, "in the gospel," who assisted Paul so well. It is a rare thing to find in one, like the great apostle of the gentiles, these various gifts combined in one noble life of consecrated service for the Master; so that we need a proper adjustment of these characteristics of usefulness, that perfect harmony might exist, and that each might occupy its true place for promoting the edification of the whole church. There are men and women of high-class spiritual attainment, gifted with the power of speaking acceptably, and impelling their fellow Christians to more earnest service, who are keeping in the background (lest it should seem to interfere with other's work), to be chosen and recognised as helpers in this department of work, sharing the burden with the preachers in visiting the church and world. Work that for one is exhausting, taxing, and straining to the utmost tension of every energy of mind and spirit, might thus be made comparatively easy, and far more profitable.

So much prior to enforcing the need—so long as there is no interference with his study—of

THE PREACHER VISITING.

To have sufficient time in the studio and with the people is a difficulty. It is so easy to turn the scale unduly to one side or the other; yet how necessary it is to see and talk with applicants for membership, those who are sick, the bereaved, the tried, the young. By this the members are benefited; an interest in their welfare is felt, and by this means matter for sermons is obtained to meet the heart-felt needs of those with whom the preacher mingles. A warm, sympathetic feeling prevails. Like a company of people joining hands around an electric battery, the whole circle feels the thrill of electricity, so should we stand so close together, that when trouble sets its battery, all feel a thrill of distress; when one rejoices all rejoice, and an electric thrill of love goes through the church, from speaker to hearer, from one to another, hand to hand, heart to heart.

An inducement to greater energies in this direction on the part of the preacher would be given if the members always

RECEIVED HIM WELL.

No wonder some evangelists have

vowed eternal absence from the homes of certain members! Look how they receive the preacher when he comes! They make his ears the funnel into which they pour their objections to his work; gossip, scandal, etc. They tell him what a stranger he is; how his predecessor used to drop in for an hour's chat and a cup of tea, and how much they liked him, often forgetting that if he (the present evangelist) makes a calculation as to how much time would be spent if a similar visit was regularly made to the home of each member, he would see that no time would be left for what should have been the primary duty; and that he (the present evangelist) is all the while thinking that if his predecessor was kept so busy all the week in outdoor miscellaneous work, and at the end of that time could not preach a weak discourse, the church should have sent for him before to show him how. The worst trials and disadvantages for the preacher arise not in the outside world—they are not expected from that quarter—but within the church and congregation. When ill, those visited sometimes complain at the evangelist for not coming sooner, knowing that they sent for the doctor, but expected the preacher to hear of it by accident; but when he does come they on no account indicate a recovery for fear of making his visit too pleasant, and very often those incessantly complaining of the lack of visiting pay the least for the preacher's boot-leather, thinking, I suppose, that a small income is one of the best means of keeping their minister humble, and that a comfortable home and a full pantry is a sure temptation to everybody except themselves. Now, this kind of thing is repelling instead of inviting. It is a good thing that the above-stated members seem to be in the minority. Provided a hearty welcome and a word of cheer be given by all, I contend

VISITING SHOULD BE FREQUENT.

In order to enable preachers to do more visiting, a frequent exchange of platforms might be advisable, so that less time for study would be required. One thing is certain, that in that church in which there is a constant oversight, and continuous visitation is efficiently done, there is a sympathetic union amongst the members, and by the preacher it is experienced that personal intercourse and influence prove an auxiliary to platform work.

FERDINAND PITTMAN.

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.]

SEPTEMBER 2nd.

OLD TESTAMENT.—Isaiah 40.

NEW TESTAMENT.—Mark 13.

CONNECTING LINK.

The Righteous Judgments of God.—Isaiah 40: 5, 10; Mark 13: 14.

As we consider these awful predictions we should before all things endeavour to ascertain the causes which called them forth. The Jews were God's people: the temple was the Father's house; and the worship was divinely ordered. Why then these terrible predictions, wherein the justice of this terrible overthrow? No one can read the history of the fulfilment of these predictions without a shudder; while they impress the mind with the conviction of the unerring word of God. The great moral lesson for us to note is that departure from God means ruin to man. The Jews had forsaken the fountain of living waters and had hewn out for themselves broken cisterns that could hold no water. They had made void the law of God by their foolish traditions. They had thrown away the jewel and kept the casket. They had broken down the building, and erected a scaffolding. They had sunk into the stupidest and most withering formality, and had utterly despised the weighty matters of the law. So God gave them up to a reprobate mind: allowed them to rot in their own corruption. There was no need for special interference on the part of Jehovah to bring about their punishment. They worked it themselves. They sowed and they reaped. They sowed to the wind and they reaped the whirlwind. Let us apply this moral to ourselves. It is easy to drift into formality and spiritual hardness. A boat will go down stream of itself. It requires no effort to go to sleep

when one is sleepy. But in these sleepy times we need to be always in activity and earnestness to keep well awake. If Christians would avoid the fate of the Jews, they must avoid their sins.

SEPTEMBER 9th.

OLD TESTAMENT.—Ex. 12: 1-28.

NEW TESTAMENT.—Mark 14: 1-26

CONNECTING LINK.

“Christ our passover has sacrificed for us.”

Our New Testament lesson suggests many valuable lessons. 1st. The malignity of the priests in seeking the destruction of Jesus shows what diabolical treachery and wickedness can be practised under the cloak of religious zeal for God. 2nd. Mary's precious offering. It was, first, an offering of loving gratitude. She doubtless felt no sacrifice could be too great to make for Him who had raised her brother to life and had taught her the wonders of redeeming grace. It was also an offering of prophetic faith. She had learned from closely observing the trend of His conversation what all the other disciples failed to apprehend, that Christ must needs suffer to redeem a guilty world from death and endless ruin. She did what she could, and the very best she could under the circumstances, and got her reward in the Master's loving words of approbation. We shall not miss the lesson if we conscientiously do as Mary did—give up all we can for Jesus. 3rd. We have only space to notice another matter in this lesson—the Lord's Supper. In all divine institutions there is a simplicity which would be little better than childish if it were not for the deep spiritual things which they represent. Nothing, I suppose, could be more puerile to a sceptic than the sight of a number of men and women eating a crumb of bread and drinking the smallest sip of wine, and calling it a “feast,” or a “supper.” But then, what other institution of God could not be reduced to contempt and ridicule for the same reason? We just come to this: that their spiritual

meaning is their sole justification. When Jesus said, “This is my body,” “This is my blood,” He of course meant that they represented them, and hence to the eye of faith they point out the precious things of redemption. The recipient should know that without “discerning the Lord's body” in these emblems, his act of partaking them is an act of imbecility as well as unbelief.

SEPTEMBER 10th.

OLD TESTAMENT.—Ps. 31.

NEW TESTAMENT.—Mark 14: 27-

72.

CONNECTING LINK.

David's Sorrow a Type of those of his Greater Son.

Mary had, as we saw in our last lesson, foreseen the sufferings of Jesus. Here the disciples again show how utterly oblivious they were of His real mission, as yet they know nothing of the redeeming death and therefore resented the very thought of it.

There are mysteries in the agony of Gethsemane which we cannot unravel. What was the “cup” which Jesus so much dreaded, and which filled him with so much horror. It could not have been the trial, the scourging on the cross—awful as they were—for He endured them with the utmost fortitude and patience. The most likely solution is in the facts of His “being made sin” for us; of the knowledge that God must forsake Him on that account, and the desertion of His disciples. These things to the tender heart of Jesus would be far more terrible to bear than his physical agonies. But He must needs drink this cup to the bitter dregs, if redemption must become an accomplished fact.

The treacherous betrayal teaches us before all things the awful dangers of covetousness. This was Judas's besetting sin. And is it not the greatest danger to which we are exposed to-day. Judas is not the only disciple who has betrayed his master for money. We need to be in constant war with our-

selves against "the love of money."

Self-confidence receives a stern rebuke in the conduct of Peter. To-day he "will never deny his Lord," to-morrow he follows Him afar off, and ends in denying Him with oaths and curses. What a lesson for us. We need to bear in mind always that we "live by faith."

SEPTEMBER 23rd

OLD TESTAMENT.—Psalm 22.

NEW TESTAMENT.—Mark 15.

CONNECTING LINK.

Psalm 22: 8, 16-18; Mark 15: 23, 24, 30.

In the 22nd Psalm we have a wonderful foretelling of the very acts of the crucifixion. Verse 1 contains the very words uttered by Jesus on the cross. Verses 7 and 8 represent the enemies of Christ at the cross, and what they actually thought and said; the piercing His hands and feet with nails is found in verse 16, and the soldiers parting His garments among themselves and casting lots for His seamless vesture are plainly stated in verse 18. Surely the best evidence of the truth of the Bible is the Bible.

In the New Testament lesson we might find thoughts that would fill many pages. The religious leaders of the people persistently follow up their lying and scheming to effect the black murder of the Lord of Glory. Pilate is a weak tool in their hands, and only needs the pressure of fear to make him do as they wish. Indeed, he was only too willing to concede to their murderous clamor (ver. 15). The people cry "crucify Him;" Why, they cannot tell. They were enthused with a devilish thirst for blood, and nothing short would satisfy them. Then the soldiers. Total depravity was surely never so nearly touched as when these brutish men carried on with their cruel mocking, smiting and scourging! What a picture of human nature is before us in these different characters! And what a contrast to all this Jesus is—holy, harmless, undefiled, meek and lowly, Son of Man and Son of God!

When Jesus expired the veil of the temple was rent from top to bottom. The writer is careful to state that it was rent from top to bottom. It was a divine act, and means that through the rending of the real veil—the body of Christ, access is made for all believers into the presence and favor of God; that the death of Christ was to be the means of unveiling the mysteries concerning the Church, which had been hidden for ages; that the people of God were no longer to be confined to a single nation, but all nations were to be made disciples; and that God would now fulfil His promise to His chosen to walk in them and dwell among them.

SEPTEMBER 30th.—

OLD TESTAMENT.—Psalm 49.

NEW TESTAMENT.—Mark 16.

CONNECTING LINK.

"Christ is Risen."—Psalm 49: 15; Mark 16: 9.

The resurrection of Jesus was wholly unexpected. That it is so recorded is one of the strong evidences that it took place. Despair settled upon all the disciples. The men went to the city; the women to the sepulchre, to weep and pay the last respects to the dear dead. Truly "the darkest hour precedes the dawn," and the extremity of man is the time when God makes his work appear. We fear, when we should be confident; we sorrow when we ought rather to rejoice. The disciples were in terror when they saw Jesus walking on the sea. They never had greater reason for truthfulness. At the open grave of Jesus the disciples were filled with terror and fled! Not even yet did they believe. How is it that they did not remember his predictions so oft repeated? We cannot tell. It may be we are just as stupidly unbelieving as regards other divine things. Faith is the all-important thing in our salvation. By it we "overcome the world;" by it we are "justified from all things;" by it we "LIVE." May the Lord "increase our faith."

There is much dispute about the last two verses of this chapter. Whether they were in the original manuscript or not, it may be impossible to say with absolute certainty. But what then? They contain the facts which we are elsewhere assured took place; so we lose nothing either way. Matthew, Luke and John tell us that Jesus rose on the first day of the week, and Matthew and John tell us that He appeared first to Mary Magdalene. This disposes of the 9th verse. Matthew, Luke and John all tell of her running to the city to tell the disciples. This disposes of the 10th verse. Luke tells us that "they believed them not." This disposes of verse 11. Luke tells of His appearance to the "two" on the way to Emmaus. This confirms verse 12. Luke also confirms the statement concerning the unbelief of the residue. This disposes of verse 13. Matthew, Luke and John record His appearance to the eleven. This corroborates verse 14. Matthew and Luke give His world-embracing commission, which confirms verse 15. Matthew and Luke (in Acts 2: 38) bear testimony to the truth in the 16th verse. The book of Acts, written by Luke, is a detailed verification of verses 17 and 18. Luke, both in his gospel and in Acts records the fact of His ascension. This disposes of verse 19. And the history of the apostles, as given by Luke, fully confirms verse 20.

It is evident, therefore, that what we find in these last verses of Mark is in perfect agreement with the other evangelists, and hence it is much a waste of time to debate about its authorship. Let us rather rejoice in the glorious facts and truths unfolded. J. P.

Sisters' Page.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

Contributions for this "Page" should be addressed to Miss Hill, 23 Birchboro street, Balaklava, not later than the 12th of each month.

EXECUTIVE.

At the Executive meeting August 30th, 1891, sisters were present. Mrs. Pallett presided.

After devotional exercises, minutes, and correspondence, attention was drawn to the notice of the death of Bro. D. King, Birmingham. Mrs. Morris gave us some reminiscences of his early church life, and it was unanimously resolved that we send a letter of sympathy to his widow.

The Sunday School report told of the death of two from Collingwood school, and additions to church from school, North Melbourne one, North Fitzroy three. A number of sisters were reported in the hospital, and special mention was made of them in our prayers.

The sum of £127s. 7d. was handed in as the result of "Self-denial week," and the sisters were reminded that it was not yet too late to deny themselves in aid of the "V.M.F."

Next meeting September 7th.

HOUSEHOLD BIBLE READINGS

"No manner of hurt was found upon him, because he believed in his God."

Daniel.

When Nebuchadnezzar captured Jerusalem, he commanded that a number of youths, sound physically, and bright intellectually, should be taken from Jerusalem and carried to Babylon and be taught in all the knowledge of the Chaldeans. Among these was the future prophet, Daniel, who entered the palace with certain principles of conduct, by which he stood firmly in the face of public opinion, the customs of society, the impulses natural to youth, and of personal danger. The determination with respect to food and drink was only an illustration of his conduct in other respects.

Daniel in his writings dwells upon the sins of the Jews, the wanderings from God, and the punishment which threatened them for their disobedience. He foretells their seventy years captivity, but promising them that they should be utterly destroyed, urging them to be faithful and trust in God, who would deliver them.

From the Book of Daniel we learn God had placed an empire in Belshazzar's hands, and instead of meeting his responsibilities, he was living for pleasure. So with many to whom God intrusts opportunities of property, of intellectual power, of social position, they consider the gift as their own, while in God's sight they are but stewards, holding the treasure in trust for others. Let such no live for selfish pleasure, watch for the handwriting on the wall.

How.

This prophet draws a vivid picture of social and political life. He warns them of God's judgment, urges them to repent for their manifold sins, then they shall receive God's mercy. "Who is wise, and he shall understand these things; prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

Test.

Very little is known of the personal history of Joel. He calls himself the son of Bethuel, and that in all the Bible tells us of his family. In his prophecy he describes the terrible drought, and then a plague of locusts, as a result a fearful famine in the land. After calling the people to repentance, in view of these judgments for their sins, the prophet promises deliverance from the plague of the locusts and the return of frankincense to the land, with the return of the early and late rains. Then, looking beyond this to still greater blessings, he says more precious than the early and the

later rain, and to the curses more terrible than the locusts, he describes the greater blessings of the outpouring of the Spirit upon the obedient, and the heavier judgments that awaited the impatient rejecters of the Messiah.

Galatians.

The church at Galatia was founded by Paul at his first visit, when he was detained among them by sickness, during his second journey. But false teachers had gone in after Paul left them, and sought to make Jews of them. Paul urges on them the duties that belong to those whom Christ made free.

Ephraim.

When Paul wrote this epistle he was a prisoner at Rome for preaching the Gospel. He tells them that he has heard of their faith in the Lord Jesus, and the love that they show to all the brethren, and calls their attention to the great love of God in giving them, who were Gentiles, and who were once far off from God, the Gospel with all its promises; and by it they are made to be no longer strangers but fellow-citizens with the saints, and exhorts them to walk worthily of the calling wherewith they had been blessed.

Philippians.

The church at Philippi was among the most steadfast of any of those mentioned in the New Testament, and especially steadfast in their attachment to Paul, their spiritual father, 1 to 8. After his departure from Macedonia, the brethren at Philippi were the only ones that contributed to his support, and this epistle is the answer to their kind remembrance of him. The whole tenor of the epistle shows that he had a very tender affection for them.

Christians must be lights in the world, so that others can see the way. They must teach the way of life to their fellow-men.

M. MAYSON.

MRS. THURGOOD'S LETTER.

"But thou shalt remember the Lord thy God, for He it is that giveth thee power to get wealth."—Deut. 8: 18.

Pittsburgh, Pa.,
July 15th, 1891.

DEAR EXECUTIVE SISTERS:—Well beloved in the Lord, (Recently a dear sister of Penn. passed away, leaving something like ten thousand dollars, and not a cent to the Home or Foreign work! Why? This good sister, some years ago in this city, labored for the Lord in bringing me to her kin and an their little one to Jesus. She left Pittsburg on account of the failure of her husband in business. He had endorsed for many until he lost his all. They went to the country district and started life again. This time whatever was gained was made over to the wife, so as to prevent another calamity. Years ago, having no children, they adopted a boy, and the wife's afflictions were so soon that at her death a few months ago she left the bulk of the property to this adopted son, and but little to her husband. That son is not in the church, is a saloon-keeper, and a man who drinks! In the country church where they went there was no Missionary Society meeting from month to month to entertain and exhort her with the gifts of Home and Foreign Mission fields. Carey, Judson, Moffat and Livingstone would be to her but echoes, not "living realities" that she has "met with since." What an added joy it would be to her, and how much more

warmly she could greet these mighty workers had she invested a *link* in the land of the rising sun, instead of willing it to the saddening fortunes of a saloon-keeper in a country town. I would like to suggest, dear sisters, that a Form of Bequest be prepared and placed under the directory of Sisters Page, or in the Year Book, that the mantle of an Oliver or an Ashton may fall on others, who, Barnabas like, need but to be taught how to give blessings arising from funds well invested NOW, and how to invest so as to give them ever increasing joy in the future of eternal blessedness.

Our Children's Day Exercises on June 7th were a fine success. I am reminded of what a Presbyterian said in a Methodist assembly in England, "You have captured England, because you have captured the children!" What do we find livelier than sweet child-life, for the "kingdom of heaven is for those that 'resemble' them," is the French version puts it, and it is along here that all our child may lead their lives. In the beautiful exercises we have at Central it is our Sis Tenter's policy to get as many of her Infant Class as possible to take part. Indeed, she selects her material for June soon after the Christmas festivities are over, and in like manner for Christmas six months ahead, result—no rush at the last moment, all the exercises are well prepared and ready. When Children's Day comes every father and mother are out to hear and see their children take part, and right here the preacher seizes the opportunity to get personally acquainted with the parents, and in his after visits to them has a chance to press home the deeper truths akin to what the child has brought home from the School from week to week. Let our Sis Schofield have a banner at next conference with this motto, "You capture Victoria when you capture the children." We thank you, dear sisters, very much, for sending the exceedingly well prepared Year Book. Our Bro. Mayson's taste and tact in putting the Sisters' Conference *Year*, has a touch of the martyr of olden time, when ladies were always given the precedence. We thank him for his Christian courtesy, and the Year Book stands first among our valued books. You all know how much I should have enjoyed the "social tea" with the dear workers gathered around me. In God's good time may we all meet again. Year having uttered "In the work of faith, and labor of love, and patience of hope,"

ANTONETTE K. THURGOOD.

FOURTH.

HAVE YOU NOT A SWEET WORD FOR JESUS?

"O Lord, open thou my lips, and my mouth shall show forth thy praise." (Psa. 51: 15)

Have you not a word for Jesus? not a word to say for him?

He is listening through the chorus of the burning seraphim.

His listening, does he hear you speaking of the things of earth.

Only of his purring pleasure, selfish sorrow, empty misery?

He has spoken words of blessing, pardon, peace, and life to you,

Gladly, and with grace, as comfort, strength, and tender, sweet and true.

Does he hear you telling others something of his love untold?

Overbalancing the thanksgiving for his marvelous manifold?

Have you not a word for Jesus? Will the world his grave proclaim?
Who shall speak if ye are silent?—ye who know and love his name.
You, whom he hath called and chosen his own witnesses to be.
Will you tell your gracious Master, "Lord, we can not speak for thee."
"Can not!" though he suffered for you, died because he loved you so!
"Can not!" though he has forgiven, making scarlet white as snow!
"Can not!" though his grace abounding is your freely promised aid!
"Can not!" though he stands beside you, though he says: "Be not afraid!"

Have you not a word for Jesus? Some, perchance, while ye are dumb,
Wait and weary for your message, hoping you will bid them "Come";
Never telling hidden sorrows, lingering just outside the door,
Longing for your hand to lead them into rest for evermore.
Yeans may be the joy and honor his redeemed ones to bring,
Jewels for the coronation of your coming Lord and King.
Will you cast away the gladness thus your Master's joy to share,
All because a word for Jesus seems too much for you to dare?

Yes, we have a word for Jesus! we will bravely speak for thee.
And thy bold and faithful soldiers, Saviour, we would henceforth be.
In thy name set up our banners, while thine own shall wave above,
With thy crimson name of mercy, and thy golden name of love.
Help us lovingly to labor, looking for thy present smile,
Looking for the promised blessing, through the brightening "little while."
Words for thee in weakness spoken, thou wilt here accept and own,
And confess them in thy glory, when we see thee on thy throne.
—FRANCIS RIDLEY HAYGAL

DORMAN.

Yearly report of sisters' meetings in Brisbane, from June '93 to June '94.

During the year there have been 24 meetings held, the attendance being 12.

The treasurer's report is satisfactory.
Receipts:—Balance in hand from last year, £1 17/104; Collections and donations, £6 0/3; Sale of work, £4 10/11; Sale of church photos, 6/0; Sale of Bro. Dickson's photos, £4 8/3; Social collection, £3 4/6; Bro. Dickson's lecture on "Mammoth Cave," £2; Loan to a sister repaid, 5/—; Total, £22 13/. Expenditure:—Relief to a sister, £5 4/; Amount paid for photos, £3; Amount paid for washing gowns, Ac., 17/3; Dresses bought and made for widow sister's children, 10/; Money given for charity, 16/8; Money lent, £1 12/; Material bought, £4 9/10; Stamps 10/; Amount spent for social, £2 15/7; Door mat, Ac., £2—Total, £21 6s 4d. Balance in hand, £1 6s 8d. Officers for the ensuing year are:—President, Sis Gordon; Vice-President, Sis Jones; Treasurer, Sis Robinson; Secretary, Sis Muffat.
M. J. MOFFAT, Sec.
[Received too late for last issue.]

NORTH RICHMOND reports having commenced their meetings June 13th with two sisters in attendance, have now increased to six members and want more. We received the sum of £2 11s. 4d. from an entertainment held June 21st for the relief of the

unemployed. We relieved five families with groceries, clothing, etc. We also paid £1 10s. for rents, beside expending 6/6 for necessities. We have held another entertainment, the result of which has not been heard.
S. A. JOYCE.

We have to thank Sister Lee, of Colac for a generous parcel for the needy one. Also Sister W. Howard and daughter, of Flaxvale, Carrisdale, sent us a parcel containing 42 articles of clothing for the poor, all of which have been distributed and thankfully received by those in need.
L. PITTMAN, Supt.

TEMPERANCE.

At Lygon-street chapel a conference of representatives from the S. S. Union, Sisters' Executive, and the Temperance Committee was held to consider Band of Hope work, and temperance teaching in the Sunday Schools. Several important resolutions were adopted, with the hope that the interest in Band of Hope work will be aroused and more effective methods of teaching the young as total abstainers will be the result.
M. PIGOR.

COTTAGE PRAYER MEETING.

NORTH FITZROY.—The sisters hold their prayer-meeting every Thursday afternoon at 3.30 in the vestry. Since March we have held nineteen meetings, with an average attendance of nine. There are thirteen on the roll. Donations given for relief during that time, £1 16s. 3d. The result of our "Self-Denial Week" was £3 17s. 7d.
H. M. BRIGHT, Sec.

SUNDAY SCHOOL REPORT.

During this month (July) I have only been able to visit one school.

I paid my promised second visit to Brunswick, and found them all in working order. They are real earnest workers. The average number was present (115). Bro. Stewart informed me that it is now their intention to join the union, so that it will enable all the classes to have a uniform lesson. I had also again the privilege of attending the teacher's prayer meeting.
M. HALL.

GIRLS' CLASS, BRUNSWICK.

The average attendance for July has been 24. Have not been very successful in getting the girls we want, but hope for more when the weather gets warmer. A good deal of interest is taken in the programmes, which comprise solos, duets, trios, as well as readings, dialogues and recitations. We always read a portion of the Bible, and have several hymns and prayers at every meeting.
MRS. KELLY, Sec.

The Essayist.

The following essay has been received from Bro. C. L. Thurgood for insertion:—

PROPER METHODS OF WINNING AN OUTSIDE HEARING.

GEO. LOUBINGER, BEAVER FALLS, PA.

The subject under consideration has been written upon, discussed and re-discussed, examined and re-examined, for a long period. In our

ranks, at county conventions, district conventions, state and national conventions, it has been raised as a subject of importance, and if the question has been settled beyond dispute and amendment (which I have not so learned) why raise it now? I am not the one to answer. The committee who appointed the writer and assigned the task may respond. An old Scotch gentleman not long from his native health was by some means transferred to America. He carried with him, of course, the broadest form of his own dialect. On a public occasion, in the State of New York, he sat on the platform between two doctors, both wearing the same name. One was a doctor of divinity, and the other a doctor of physic. The old gentleman being master of ceremonies, rose to introduce these two men to the audience. Pointing to the one on the right, he said, "this one preaches," and then to the one on the left hand, "and this one practices."

In all professions, and in nearly all callings, we have both theory and practice; each has its place. Years ago Jefferson Medical College, of Philadelphia, Penn., was considered a standard school of the kind. Students then, spoke of the professors there as splendid lecturers and first-class teachers; but they would also remark concerning some of these, that they were men of very limited practice. These same men assisted in making good practical physicians. It is said that Sir William Blackstone was never troubled with an extensive legal practice, and yet the profession of law could not very well dispense with the definitions, maxims, and elementary principles taught by this great commentator.

A successful method depends upon several things which cannot always be seen and known. (1) Upon a proper knowledge of the great underlying principles of true and particular success; (2) Upon the particular occasion of its use; and sometimes upon the peculiarities of the locality. We can glean from observation and experience and also from New Testament facts and precedents, much that will be helpful in this study.

A prominent preacher began his pastorate in an Eastern city many

years ago. He was pastor of one church for a period of 30 years, more or less. He drew large crowds. He was called (according to all human standards) a winning factor. As a splendid pulpit orator for the first twenty years of that pastorate, he stood without a rival. Large audiences greeted him on all occasions. It was predicted by some that when he died, or "stepped down and out," his church would sink to the lower level.

He died and left nothing of a permanent character. He failed to instruct men, because he neglected or failed to be instructed himself, at the feet of the Great Master. The body was not edified on the pabulum he dispensed. He gathered together men and women, without any cohesive power, to hold them. The Plymouth Church, Brooklyn, has never been known as a factor of any great importance in religious work. It has done comparatively little for Home and Foreign Missions. The great preacher himself, and not Christ, was the object and centre of attraction. His confectionery delighted and entertained the people, but did not make the strongest and most enduring tissues of spiritual growth. Certainly a man who has had thirty years of continuous labor in one church should leave a monument of some power.

Let us now consider the work of another man. The "odds are against him." He was not given to eloquence. One of his dearest friends remarked to the writer, that he was almost wanting in imagination. Without imagination, we are informed, no man can be brilliant. He came to this city (Allegheny) where we now are, about thirty-one years since. He found a scattered flock, and not many in the entire number. They owned no house of worship; they held their meetings generally in public halls. In great humility, but in strong faith, he began his work. He resorted to no *ad captandus* methods, and indulged in nothing that savored of the sensational. Year after year, for the period of 21 years, he labored faithfully in the fear of God, and relying on His arm for support. "My great aim," he remarked to me, "is to preach the Word." It (the Word) was to him truly, "The Sword of the Spirit." He sought people in their homes; those who were Christians, and also those who were not. He sought them to pray with and for them. He left behind

him a church.—a proud and enduring monument, which has no many parallels in the history of our people. Ten years have passed away since he has "gone up higher," and the church has continued to grow, and it has been increasing in power and influence ever since. Some one has said: "Give me a fulcrum, and I will furnish a lever, to lift the world." The church that this sainted man left with us is a splendid fulcrum, and the gospel of Christ is the lever that God has given, by which the grandest lifting up of our race can be accomplished.

In the New Testament I read an address of Christ to His individual follower: "Let your light so shine before men, that others seeing your good works may be led to glorify your Father which is in heaven." The prophet's exhortation to the church is "Arise and shine . . . and Gentiles shall come to thy light and kings to the brightness of thy rising." In the Acts of the Apostles, it is said of the first church, "And they continuing daily with one accord in the temple, praising God and having favor with all the people. And the Lord added to the Church daily."

Of the same church it is recorded after this: "That the people (i.e., the unconverted) magnified them (the Church members) and *tellectors were the more added to the Lord, multitudes both men and women.*" This "method" the Holy Spirit takes pleasure in recording. Paul, in addressing his first letter to the Thessalonians, says: "Not only in Macedonia (where the church was located) and in Achaia, but also in every place your faith to Godward is spread abroad." To the church in Rome before he visited that city: "Your faith is spoken of throughout the whole world." From these facts this may be the sum: A good church, spiritually strong and growing, will assist wonderfully to win the people to hear and frequently to heed and "obey the gospel." And this can be done with a plain preacher in the pulpit: one who is consecrated and preaches the word faithfully. No work, however, can be called "proper" or profitable, and no "winning" wise, until they have passed through the crucial test. Paul teaches: "That fire shall try every man's work, of what sort it is." It may not be prudent, then, to boast of our work, until years have come and gone.

The preacher can do much good by personal visitation. He should visit those outside of the kingdom,

as well as those who are citizens of the same. This should be done with great desire to win them to Christ. F. D. Power, pastor of church in Washington City, informed me that he gains nearly all of his converts by personal visitation and private conversations. Protracted meetings are not depended on in his church. This visiting should not be done in a patronising way to the poor and ignorant, and with fawning and obsequiousness to the rich and honored. Such was not the Master's manner. Some of the apostolic churches were "near to Satan's seat," and churches similarly located to day will make little progress. Committees, selected with the utmost care from the laity members, will be found helpful in the work of visitation.

A pastor who had more than ten years of a pastorate in a southern city, and succeeded in doing a great work there, went to Brooklyn, New York, and began a pastorate in a church in that city. He continued in that work for a short period—one or two years—it was not a success. On many Monday mornings he went out to meet a brother in the ministry and unburden his heart. He shed many tears over his work. They were not tears of joy. The same man is now pastor of one of our best churches and doing a grand work, in a northern city. The same pastor and the same methods, but how different the results. The wrong must be somewhere! It cannot be with the preacher. A church, to be a drawing factor, should not always be discussing the questions: "Sink or swim"? "Live or die"? "Survive or perish"? Stability wins.

That tall majestic oak belongs to the organic world. It grows by circulation. (Inorganic bodies grow by accretion.) This oak has a strong vital force. It lays tribute on the inorganic elements in the air, through the leaves that crown it in summer time. It taxes the earth through the roots and fibres, and builds the strongest tissues of the great body in these ways. It is increasingly, powerfully and tirelessly drawing the unconverted atoms into its vital laboratory, and there to be assimilated. It is normally aggressive and winning. As in Nature so in Grace. Is not the Church spiritually organic? If so, and with vitality the Church must ever be on the human side—one of the greatest factors in this great work.

preserve the propriety of the figure, Jesus was compelled to say "born of water and the Spirit," rather than born of Spirit and of water. A man is first begotten of the Spirit, *et cetera*, made a believer, and then he is born of water, *et cetera*, baptized, and when thus born of water he is called to be born of the Spirit, just as a child is said to be born of its father when born of its mother. To have baptism before faith is, in view of the Saviour's expressive figure, to attempt to have a birth before a begetting.

"To Indice" asks: Should a man hold the office of a deacon in the church who has been bankrupt, and who cannot get a discharge because his books have been partly destroyed, a number of leaves having been cut out and these cannot be produced?

Reply.—We think not, for though all the circumstances may *possibly* be consistent with perfect integrity, yet they are so unlikely to be that an unmistakable air of suspicion is thrown over the case in question, and any church would seriously suffer in reputation which had an officer so circumstanced. Especially is this the case in many churches where the deacons in name are elders in fact, and thus virtually come under the requirement to be "of good repute with those without."

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VESCO, Adelaide.

GLENELG.—I have pleasure in reporting one addition to the church by baptism. Also the baptism of three young men from the Wesleyans who have not yet been received in.

Aug. 15.

Wm B.

BALACLAVA.—Delegates representing the churches at Alena, Dalkey, Mallala, Long Plains, Wild Horse Plains, Lochiel, Nantawarra, and Balclava, met here on 1st August, and decided to hold a conference at Balclava on Wednesday, October 10th, beginning at 10.30 a.m. Public tea at 3 p.m. Public meeting at 7.30 p.m. A cordial invitation extended to brethren from all parts.

Aug. 14.

W. HURST.

HINDMARSH.—By some means a printer's error crept into our last report. It should read *and* instead of *and*, in the fourth line from top.

The work still continues of a cheering nature, and confessions are constantly being made. There were three last Lord's day, and two previous this month. We have also received two by letter, and one has entered into rest—*Sis. Savinia Shipp*. A.G.

HENLEY BEACH.—We have much pleasure in informing our brethren that the church here is in a promising condition. We feel sure that the Lord is blessing the work here in the saving of souls. We have been praying to the Lord that he would bless the church here, and we believe our prayers have been answered, as we have had five added to our number. We had the pleasure of receiving two young brethren into the church this morning, who were immersed last Lord's day evening, and we

expect two or three more soon. And we had much pleasure last Lord's day morning of receiving into fellowship Bro T. Verco and family, as they are going to stay here for some time. They will be a great help to us in the church. Our aged Sister Pole has departed this life, and we trust gone to be with our heavenly Father, where we hope to meet again.

N. ADELAIDE.—On the 15th, two were immersed into Christ, the young man who confessed his faith on the 12th and his wife Sister Vincent, who has been with us for many years, and has greatly endeared herself to the church by her loving spirit and labours, is leaving for Freemantle. W. A. The Sisters' meeting and the women's Bible Class have had, so far as foreseen this year, so as to give opportunity of expressing the wishes of "God Speed," which are so generally felt. We trust she will be a help to, and be helped by the church with which she may be identified in the other colony.

Aug. 17.

NORTH ADELAIDE.—On Aug. 7th our anniversary tea and public meeting were held in the chapel, Kerwood-st. We had 150, and 148 sat down a creditably to tea. Mr. John Verco occupied the chair at the after meeting. The report showed a membership at the beginning of the year of 253, 18 added by confession and immersion, 14 by transfer from sister churches, and two formerly baptised; with a loss of 12 transferred, and 9 withdrawn from, giving a net increase of 13, and a roll of 266. A very large number of people live away from the city, otherwise our building would be quite inadequate to accommodate them. As it is, we have to use the mission room in Archer-st. for the Women's Bible Class, with its average attendance of over 40. During the past year too, the mission at Prospect has been opened, and has been very successful. Two have been confessed their faith in Jesus.

The Sunday School reported 120 children and 13 teachers and officers, with an average attendance of 114 and 12, while 4 had made the good confession. Addresses given by G. D'Neel, A. C. Rankine, T. J. Gore and the chairman, two nicely rendered songs by the young people and three by the congregation completed the spiritual part of the evening. The general opinion is that it was as happy and profitable an anniversary as the church in N. Adelaide ever held. May it stimulate all to continued and increased devotion in the Master's service during the ensuing year, so that He may be able to bestow an abundant blessing.

YORK.—We held our 10th anniversary on Lord's day, July 2nd, a large number of brethren from sister churches joining us around the Lord's table. We had the pleasure of receiving two into our fellowship, who were immersed previously. Bro M. Wood Green spoke with much power both morning and evening. On 24th we held our tea meeting, which was very largely attended. Afterwards followed a most profitable meeting presided over by Bro D. Verco, who gave us an excellent address, as did also Brethren D'Neel, T. H. Verco, T. J. Gore and H. D. Smith. The report showed that the additions for the year were by faith and baptism, 22 (14 from S. School); by letter, 5. Losses, 2 (1 letter, 8; withdrawn from, 3; and death, 2, leaving number on roll, 143; net increase, 14. Our debt has been reduced £20.

Aug. 17.

NORTH ADELAIDE.—This morning a man was baptised before the usual service

He lives, on Yorke Peninsula. Some *Persons* give him one of our papers, and recommend themselves as being in accordance with the scriptures. So he became a subscriber to the *Pioneer* and *STANDARD*, and helped by this, he came to understand the way of salvation in its simplicity and completeness, and the meaning of the Church of Christ, and so he paid us a visit to put on Christ in the ordinance of immersion, and to become a member with us of the Church of Christ. We trust he may be helped of God, to We trust he may be helped of God to cause the divine light to shine in the town in which he lives. This evening two young men at the close of the discourse confessed their faith in the Lord Jesus.

Aug. 19.

QUEENSTOWN.—Our tea proved a great success, even beyond our expectations, which were considerable; but you know we are such terrible folk departing from the rules and regulations of orthodox society. That the fact of our Saturday's tea proving so great a success is truly wonderful; however, it proved to be just the right thing, and it will probably not be the last we shall hold, and I think will be initiated by some of the sister churches. We had about three sittings at which 193 put out of the good things provided. We had a free tea for the school at 4 p.m., and the tea for adults at 5 p.m. The public meeting started precisely at 6.30, when we had the hall literally packed to the doors. The audience listened with rapt attention to splendid addresses from one of our beloved Brethren, Mr. T. Dickson, Fischer, D'Neel, Smith, Gore, J. Verco, many dear brethren being present with us from the churches in Adelaide, which cheered us very much. Bro A. T. Maguire was in the chair. The secretary reported most satisfactory results for the year, 9 having been received into fellowship by faith and obedience, 2 by letter from sister churches, and 1 from the Baptists, making a total membership of 43, with an average attendance of about 30 at the Lord's day morning meetings and from 90 to 100 at the evening meeting; also a school roll of 72 scholars and 6 teachers, being an increase for the year of 12 scholars and 1 teacher, also as having started a chapel building fund, with the first instalment handed over to the trustees. This is, indeed, very cheering to the brethren, and should stimulate to greater work and love for the Master in the year upon which we have entered. God grant that it may be so, and that it may not be enough for us to hear the family name and the family unity, but also that we should bear the family likeness. We humbly pray that it may be so for His name sake.

R. HARRIS.

VICTORIAN DEPARTMENT.

By J. FITZMAN, *Anti-Atheist, Armadale*

NOTES.

I wish something other than an earth-quake would happen to wake up the secretaries of churches and others to the necessity of helping me in this department. It seems to me that a report sent to the *Pioneer* is sufficient, but this is a mistake, as many read the *STANDARD* who never see the *Pioneer*. It should be kept in remem-

branch that items of church news are about the most interesting things to the readers of our periodical. These items should be sent direct to the above address not later than the 15th of each month. Brethren, do your duty in this respect henceforth, and the past shall be freely forgiven.

The monthly meeting of preachers was held on the first Monday in August. Bros. Dickson and Houchins were present from Queensland, and received a hearty welcome. The chief item of interest at the meeting was the paper on the fellowship read by Bro. Henshelwood. The paper showed much thought and scholarship, and evoked a lively discussion in which considerable difference of opinion was expressed. The subject for next meeting is "Expository Preaching," to be introduced in the form of a reading by Bro. Bryant. A resolution, moved by Bro. Bryant, was passed, instructing the secretary to write a letter of sympathy to Sis. King, widow of our late Bro. King, who for so many years has been the foremost leader in the onward march of Primitive Christianity in the British Isles. J. P. Hon. Sec.

The Melbourne Vocal Union has given two concerts lately: one at Lygon-st. and one at Collingwood. Both were highly appreciated by all who know the difference between good music and bad. The society is arranging for an intermediate concert, which will shortly be announced. The nature of this concert will be unique. It will consist of a lecture on "Our Sweetest Hymns, and the Story of Their Origin," by Bro. J. Pittman. After the account of each hymn the choir will sing its original or most appropriate tune. This will be a concert of the highest order, and a great pleasure to all who delight in Christ and sweet music. A collection will be taken up and devoted to the Rescue Home.

It is pleasing to find here and there signs of life and progress among our Melbourne churches. North Fitzroy is having quite a time of revival. Bro. Bryant is attracting large audiences, and eight converts have lately been baptised.

Bro. Dickson, who is taking the platform at Lygon-st. while Bro. Selby holds forth at Brisbane, is slightly improving in health.

The McNeill and Burke mission in Melbourne has come to a close. I suppose never before has a preacher moved Melbourne as Mr. McNeill has done. While all who know the way of life as taught in the New Testament must regret that he did not declare "all the council of God," yet it is a pleasure to think on the truth he did preach with so much fervor and faithfulness. The question has been asked by our contemporary, "What good results will follow?" My conviction, after hearing him a few times, is that many must have been convicted as sinners before God; many must have resolved to begin a new and a better life; many must have been led to see that Christ was their only hope of eternity, and, I am sure many dull professors must have received a spiritual quickening that will be new life to the churches.

Collingwood is moving on. Bro. Houchins is ringing out the clear notes of the glad tidings with no uncertain sound. On Sunday, Aug. 12th, six came out on the Lord's side, and on the following Tuesday two more confessed Christ, when the whole eight were baptised into the name of the Father, Son, and Holy Spirit. Two others who had strayed have been treated to fellowship and peace.

S. S. U. OF CHURCHES OF CHRIST IN VICTORIA.—To SINGERS.—Dear Brethren, I have been asked to undertake the conductorship of the Easter Festival 1895, at which Root's cantata "Cloud and Sunshine" will be performed. This cantata is a simple, yet extensive, similar to "Under the Palms," and has parts allotted to children, adults and combined choruses. Will you please, individually, do your very best to help me in this matter, by promising to take part in it yourself and doing all in your power to encourage the children? See that arrangements are made for training the children in your schools, and that they have opportunity to attend the united rehearsals. I want you to thoroughly understand that this is the Children's Festival, but we need matured voices for the alto, tenor and bass. I have already the promise of 50 good adult voices. Please send in the number of copies of the music your school will take (sol-fa or staff notation), also the number of copies of the words only, to

ERNEST W. PITTMAN,

"Mona," Airlie Avenue, Armadale.

SOUTH YARRA.—With joy we record that during the month two more have been "buried with Christ by baptism." These young ladies have been lovers of the Lord for some years past, but having learned "the more perfect way," they gladly yielded Him the obedience He asks, and now rejoice in the knowledge of His forgiveness. Still there's more to follow. Bro. F. W. Clarey is filling our platform during this month. All our departments of work are in a good way.

THOS. HAGGER, Sec.

BENDIGO.—Bro Houchins has accepted an engagement with the church at Bendigo, commencing from the second Lord's day in September. We hope soon to have reports announcing the progress of the work at that place.

KANIVA.—Weather very cold and foggy. Had Bro. C. G. Carr of Echuca with us on Lord's day morning and evening, and in the morning he gave us a very edifying address, "Gethsemane to Calvary," and he carried the audience all the way with him. In the evening he preached a gospel sermon on "The New Creation," to an attentive audience.

July 23.

E. A. JELLETT.

CHINESE MISSION.—Those who accepted the invitation to the dinner given by the Chinese scholars to their teachers and friends, were unanimous in praising the decorations of Lygon-street schoolroom, as well as doing full justice to the good things provided. The alter meeting was presided over by Bro. McClean supported by the members of the Home and Foreign Missionary Committees. In his opening remarks he said: "Our motto is Forward! We are acting up to it, and in spite of difficulties we are going forward. The Chinese have great love for their earthly fathers, and we are striving to win them to have the same love for their Heavenly Father. We hope to bring Jesus close to them, to teach them he is a personal Saviour, and to this end we ask the prayers of all our brethren."

The chairman having recited a text, twelve of the pupils rose, one after another, and recited a text chosen for them by their teacher.

The following programme showed a marked improvement on the efforts of last year.—Hymn 75; Prayer; W. H. Houchins; Chorale, "The Banner of the Cross," Teachers; Reading, "Jarius' Daughter," Fred Ah Tye; Hymn, "Are you washed

in the blood," Wong Shin and Tom; Recitation, "The Creator's Work," Ah Chow; Reading, Psalm 23, Yee Dick; Solo, "Thro' out the lifeline," Miss Ealey; Recitation, "The Family Cry," Miss McClean; Recitation, "God made them all," Ah Young; Duet, "Seeking the Lost," Misses McDonald; Reading, John 15: 1-15, Yoo Jong; Chorus, "Gather the reapers home," Teachers; Reading, Psalm 10, Sam Ah Wong; Recitation, "Do right," Willie Ah Hing; Reading, Matt. 14: 15-21, Ah Sick; Chorus, "The Macedonian cry," Scholars; Reading, Joe; Recitation, "The voice of the broken's blood," Miss Zook; Duet, Wong Shin and Timothy Joy Chew; Reading, Matt. 2: 1-6, Wong Shin; Hymn, "What a friend," Fred Ah Tye; Recitation, "The complaints of the poor," Tom Ah Kim; Recitation, Ah Git; Solo, "Heigh Ho," Miss Swannick; Recitation, Fan Gett; Reading, Psalm 125, Willie Ah Hing.

Mr. Empson, missionary to the Chinese in Sydney, gave a short address, telling of his work in N.S.W. The same gentleman promised a number of Chinese Testaments for the use of the school.

Sam Ah Wong made us understand that the scholars were grateful to their teachers for teaching them good. Joy Chew addressed a few remarks to his countrymen in their intelligible (?) language. Bro. McClean said they had received help by having teachers from Lygon-st., Brighton, Prahran, Malvern, Swanston-street, St. Kilda, North Melbourne and South Melbourne churches, and that he would like to see them dispersed to help in other ways. The F. M. Committee would be pleased to hear from them.

Altogether about 200 sat down to dinner, including members of the Home and Foreign Missionary Committees, members of all the town and suburban churches, Sisters' Executive, Prahran Mission Band, and teachers from both Mr. Moy's and Mr. Cheong's Chinese Mission School.

Votes of thanks to Bro. McClean, the scholars, Bro. Payne, and Sister Smith for their help with the decorations, and the benediction, brought the meeting to a close.

REPORTER.

EAST BRUNSWICK.—It is twelve months to-day since we started our Gospel Mission meetings in East Brunswick, and as there are some things "short of" we are glad in connection with the work, we decided to refer to them to those who read the STANDARD. We commenced our work by distributing food and clothing to the needy and deserving poor of E. Brunswick, and shortly after made arrangements for the supply of their spiritual necessities. We obtained permission from Mr. (now Bro.) Cressy to hold Gospel meetings in his kitchen (the largest room in his small house). These were well attended, and many souls were born again in these happy meetings. Soon the necessity for a Sunday School was felt, and we rented the adjoining house, and under the superintendency of Bro. Sred-man of Brunswick, we commenced a lively interest manifest in the school. Our preaching meetings were so well attended that we could not seat the people who came, and many of them stood up the passage unable to see the speaker at all. This suggested the need of a larger hall, and we applied to the Board of Schools for permission to use the State School at Stewards-street. This was readily granted, and the new interest has not only been maintained but has gone on increasing, and

last night's meeting was one of the largest we have yet held. One little girl, a S.S. Scholar, made the good confession, which brings the total up to nearly forty for the year; this has been very encouraging to us. Many of them, we have reason to believe, are genuine cases of conversion, their lives being in testimony, but like all other workers in every department of the Lord's vineyard, we have had to mourn over some who have not held out faithfully; but because of the effort many souls shall shine in the crown of our Redeemer.

We could write a long report telling of their changed homes, of the joy and peace and hope that now gladden the hearts of many who a year ago were dejected and despairing, but we refrain; eternity will show the grand results of the humble efforts we have been permitted by God's grace to make. Permit me to add that at a very low computation we reckon we have supplied food for not less than 1000 people under the care of a substantial though humble kind, besides large parcels of clothing and boots that have been sent to us from different parts of the country. We cannot close without tendering our grateful thanks to Sister Hart of Lygon st., and to the many others who have helped us in the work by their contributions. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Also to Sisters Zoaky, McDonald, and Bro. C. Morris, the brethren at Brunswick, and all others who have lent us such material help in carrying on the work. Asking God's blessing (to whom all the glory is due) on the incoming year.

Aug. 6. F. McC.

NORTH MELBOURNE—It is now sometime since a report has been sent to the STAFFORD, but the work has been going on steadily under the able efforts of Bro. Marenzang. During the past week, commencing Sunday, Aug. 19th, Special Evangelistic Services, have been held with blessed results, increasing numbers, mainly composed of strangers, which we were pleased to see, and for whom the services were inaugurated. We thank God and take courage, there being indications of many almost on the verge of decision for Christ. The services will be continued a few days longer. Powerful discourses have been delivered by Brethren Marenzang, Ewers, Bryant and Houchins, and Messrs. E. A. Base and J. East Harrison (Baptist ministers), to whom we are deeply thankful for their able assistance. Up to the time of writing three have nobly come out and confessed Christ, being entire strangers to the meeting, which simply renews the labor bestowed by all who have exerted themselves in this work for the Master.

W. J. P.

QUEENSLAND DEPARTMENT.

By A. COBBAN, *Milner House, Ipswich Road, Brisbane.*

NOTES.

Since Isaac Selby, who has exchanged for a month with F. A. Duckson, has been amongst us, Brisbane has had a busy time, and meetings and lectures have been held most frequently. Besides the usual Sunday services, week nights, when opportunity has offered, have been taken up with Bro. Selby's Anti-natal lectures, &c., good audiences assembling to hear him. There

cannot be much doubt as to the beneficial results of his short stay in Brisbane.

Arrangements have been made for a public discussion to be held in Brisbane between Mr. Wallace Nelson, the local free-thought lecturer, and Isaac Selby. Two nights are to be occupied thus, the subjects being—on the first night, "Is it reasonable to believe in the existence of a personal God?" Bro. Selby affirming, and Mr. Nelson denying; and on the second night, "Is Atheistic secularism consistent with reason, truth, and morality?" the order of affirming and denying reversed. The dates fixed are the 29th and 31st of August. Half the net proceeds are to be given to the Brisbane General Hospital.

Zillmere and neighborhood are now utilizing the services of F. Pittman, who has been engaged to devote his time for a while to work for the Zillmere Church, and Bro. Stephenson has been working with much acceptance in several localities about and beyond Ipswich, additions to the various churches being frequently reported.

Aug. 15.

CHILDREN—I am pleased to report that the mission work here is progressing, although the church at Doobbi sustained some heavy losses through the Doobbi and Nockroo plantations discharging the time-expired Kanakas and taking recruits on in their place.

At Doobbi the new arrivals are commencing to come to the meetings held on certain stations, the Nockroo. The new arrivals are Marata men, who are the most difficult of all tribes to deal with, owing to their treacherous and warlike disposition. In their island they are unmitigated cannibals, no missionary has ever been able to live amongst them. Some three months ago some Marata men, who became Christians while in the Bundock district through attending the mission schools there, left in one of the recruiting vessels, to try and settle among their people and preach the gospel to them; others are desirous of following if some white missionary would go with them.

On last Saturday I baptized the first convert for this year. He was a Marata man, and for some time had been holding meetings in the south Isas among his countrymen in a barn, which was kindly given to him to preach in by one of the planters. He invited me to come and help him one night a week, when I found that he had been holding four meetings every week, some twenty Marata men attending. He expressed his desire to be buried with Christ, as he had seen by the reading of the New Testament that it was necessary to do so in order to become a disciple of Christ. He invited his countrymen to come and witness his obedience to the command of Christ, which they did. When I reached the water-hole some two miles from Doobbi, he was waiting. Before going into the water he asked his countrymen to join in singing "I will follow Jesus," then engaged in prayer, saying that he might be a faithful witness for Christ and a missionary to his countrymen.

Aug. 14

J. THOMSON.

TASMANIAN DEPARTMENT.

By A. W. ADAMS, *Keweenaw Street, Hobart*

HOBART—On last Lord's Day evening a special "In Memoriam" service was held, having reference to our late Sister Helen Bradley (cent). The building was filled

with an attentive audience, who listened with intense earnestness to an address by the writer, based upon Job 14: 14, "If a man die, shall he live again?" and also John 11: 21-28, "Thy brother shall rise again," and "I am the resurrection and the life," etc. Many were visibly affected, while all were deeply impressed, and at the close few came out for Christ. Baptized them last evening in the presence of a large audience. Ozah had been previously baptized since last report. We are thus making conquests for Jesus continuously. The Lord be praised. Other anxious enquirers are "directing their face toward Zion," and we hope to soon have the pleasure of knowing that they will "behold (by faith) the King in his beauty."

The North Hobart brethren report encouragingly, also the churches down south, who are influencing the district for good. Thus "the word of the Lord has free course and is glorified."

Hobart.

W. DUNBARSON.

WEST AUSTRALIAN DEPARTMENT.

FREEMANTLE—Since my last report we have been having a good time. Our forces have been strengthened by two sisters becoming obedient to the Master's will, and several others are on the verge of decision. We are going along splendidly. We get a full service every Lord's day evening, and great interest is taken by everyone in the services.

Bro. Ford has been gazetted and licensed to perform the marriage ceremony, and by the outlook of things around here will soon be called into action.

We held a very successful concert and social last week in aid of Bro. Pittman's lecture Home, and we hope to be able to hand over a fair amount to help along this very desirable object.

The one thing needful to help the cause along in Fremantle is a building of our own, and we are hoping to be able to get one soon. It would repay itself in very quick time, and I am sure, extend the Master's work.

July 31

S. BLOSSINGDE, Sec.

The following is from a brother at Perth:—"The brethren with you will be grieved to hear that Bro. Greenwood is likely to lose one of his eyes. He caught cold at the goldfield, worked on too long without help; result, a serious attack in left eye, endangering both. The doctor here is doing his best and the brethren here are praying. It is found that the sight of one eye is wholly gone and that all that can be done is to remove it in order to save the other. This little church is meeting in Temperance League room has sent to Victoria in several amounts a total of £20 to help poor brethren in Victoria, and would send more, but local needs of Victorian brethren coming here to try their fortunes will for a while demand all our attention."

NEW SOUTH WALES DEPARTMENT.

By J. COLEBURN, *34 Dainton Street, Strawberry Hills, Sydney.*

NOTES.

During the past month church matters have been very quiet. Illidunna has thinned our congregations, and though we have had no additions we take on in hope.

The four who were immersed a little while ago from Cropton, viz., our two Bros. Roe and their progeny, have commenced to break bread in their own houses, and the gospel has been preached on evenings. The meetings are most enjoyable, and the number both on Lord's days and Wednesday evenings are increasing. We believe the cause will prosper in that locality. Our brethren and their respective wives are very self-defending and whole-hearted in the Lord's work.

NEW ZEALAND DEPARTMENT.

NORTHERN DIVISION.

WELLINGTON.—The good work is moving along steadily here. Bro Turner is still being cheered by seeing his labors bearing fruit, as since our last report eight have put on the Lord in his own appointed way, and one has been received by letter. Two others have made the good confession, and are to be baptised this week.

AUG. 13.

T. W. MANFIELD.

Missionary Page.

HOME.

(M. McLELLAN.)

W. W. TOMLINSON.—Our labors at Brighton "Union Chapel," which promised to be successful, have suddenly come to an end, as far as using the building for preaching services is concerned. The Presbyterians have relieved the committee of the building of their liability (a debt of about £60, and we could not pass out of their hands) the Presbyterians notified Bro Hamlyn that the Disciples "could not have the use of the building any more without the consent of the Presbytery," which of course is not very likely. In consequence of this we shall most likely commence services in Ballarook School House, a short distance nearer to our centre—but not till fine weather sets in. Since last report three more have "put on Christ" by faith and immersion. These were the remainder of the eligible members of the same family. This may be styled a "household conversion," as all have obeyed the Saviour except one little girl of 8 years of age. There are now in the neighbourhood of Yearlinga—an old preaching station of ours—11 members, and I thought it wise to re-open services in the school house there for a time, as the spirit of enquiry is abroad. The first service was held last Lord's day evening, there being a very fair attendance, who seemed greatly interested with the preaching. I am sorry to say that unfortunately one young and promising brother who has been cut off from fellowship through isolation has returned to us an unbeliever in the Bible and divinity of Christ. I need scarcely say that all efforts will be made for his recovery.

W. D. LITTLE.—After spending a short time in Echuca and Kerang East, went on to Bro Gerrand's at Benjeroop, and Bro Kingston's in the Mallee. Enjoyed breaking bread at the latter place, and preached at Mystic Park in the afternoon.—The brethren here, in the face of misrepresentation

and opposition, endeavoring to spread the truth. At Fish Point on following Tuesday addressed a local meeting. Held a Bible-reading at Mrs. Marfleet's, Yarralla, then went to Fernhurst and Wedderburn, where we are having good meetings.

At Kyabram there is some stir just at present. Since Bro Morgan was baptised the interest in the question of baptism has steadily grown. Some of the Presbyterians having been inquiring, the minister delivered an address on the subject, in which he charged us as a body with "teaching very grave errors, and disseminating literature contrary to the word of God."

Bro Bishop, through the press, challenged him to sustain these charges on a public platform in the presence of a representative of the Church of Christ. He refused to do so, but wrote to a local paper re-iterating the charges. I propose replying publicly to them, and from the opportunity thus afforded look for an increase of scripture and more fruit for the Master's glory.

G. H. BROWN.—Just after sending my last report I drove to Polkemmet where we had one week-night service. Had the extreme pleasure of baptising two precious souls into the adorable name, one being a young man a friend of 12 years ago.

22nd July was spent at Murtoa, as I was preparing to move the family to Brim. We broke bread in the morning, about 14 being present. 29th at Galaquil morning, Brim in the afternoon. Evening at Galaquil Aug 5th.—Morning at Bangerang, afternoon at Galaquil. 12.—Galaquil morning and evening. Brim in the afternoon. 19th.—Galaquil morning and afternoon. This evening one young man decided for Christ. So at the beginning and close of our report we have been cheered.

Our anniversary will take place on Sept. 9th. A Mutual Improvement Class has been started at Galaquil which is becoming useful. The outlook is promising in this district. We have opposition, but we expect it. Our Master had it, and we do not seek to be above him in this respect.

M. McLELLAN.—Since last report have been preaching at Footscray and Malvern. Have had good meetings at both places. At Malvern appreciate one addition by faith and obedience.

JAS. PARK.—I have not much to report this month. Let Het and Drummond have been visited, with great hope, but weather being too rough hindered us somewhat.

Through damage to my leg on the step of the wagon I have not been able to walk much for the last two weeks. As the Woodend work will need plenty of walking, I have not been able to start it yet. Think in a few days will be better. I think but little of the work among the settlers. Their minds are so full of their poverty, and I don't wonder. What they will do is more than I or anyone else can tell. If I could feed them, then I could preach. Bro W. Chapman of Gordon, you will receive attention in turn.

FINANCES.—Two months ago we had to report a deficit of £140. Last month, through a special effort, well assisted by the sisters, that was reduced to £60. This has been still further reduced to about £20. Let us all continue to give as we can until the deficit has been completely liquidated.

At the last meeting of the Missionary Committee the following resolution was passed unanimously re Bro McLellan's services:—
"That the Executive and Missionary Committees record their very high appreci-

ation of the valuable services of Bro. McLellan as Financial Agent and Evangelist to the Missionary Committee, extending over a period of about seven years. As he has retired from these positions voluntarily on account of the necessities of the Committee, which are much to be regretted, Bro McLellan has their warmest sympathy and best wishes for success in the sphere he has chosen."

Lobed Ones Come Before

STEELE.—Death has been in our midst and taken from us our beloved Sister Steel. Her illness was short and the removal sudden. She was present with us on April 15th, and the following Lord's day breathed her last, and joined the company above. We miss her in the church, and she is missed in the home, as she leaves a husband and three children to mourn her loss. Sister Steel was most unassuming and gentle, but a devoted servant of Jesus. She has gone to her reward and to the rest of the righteous. We sympathise with the bereaved husband and little ones, and pray that the Father's blessing may rest upon them.

Brisbane

P. A. DICKSON.

EASTGATE.—We have sustained a further loss in the death of our young Bro Fred Eastgate. He was one of our promising young men, always manifesting a deep interest in spiritual matters. But after a painful struggle for life he succumbed to that fell disease, typhoid. He had not been a member long with us, but all who knew him esteemed him for his Christ-like life and devotion to the cause of truth. His great desire was to be useful in the church, and as far as possible to spread the truth abroad, but on the 13th of June he fell asleep in Jesus. We can ill spare such lives, but we are conscious that God knows best. We sorrow, but not as those who have no hope, for beyond the dark river we see the evergreen shore. May God sustain those who deeply mourn his loss.

Brisbane

P. A. DICKSON.

BRADLEY.—It is our painful duty to again record the death of another dear sister from our midst, viz., Sister Helen Bradley senr., who passed away from this life on the 2nd of August, aged 75 years. Our sister had been a patient sufferer for many years from a bronchial asthmatic complaint, which increased in violence during the last two years, and eventually culminated in her death. As our dear sister was so well known to many of our readers, a short sketch of her history may be interesting.

Sister Bradley was a native of Dundee, Scotland, and brought up a strict Presbyterian up to the age of 19, when she was more instructed in "the way of the Lord" perfectly "by attending on the preaching of a Mr. Reed, one of the late Bro. Campbell's converts, who was then on circuit in the district. Possessing a naturally discerning mind, aided by divine grace, she was enabled to make a full surrender to the claims of Jesus in the ordinance of baptism. She, with some others, were baptized in the river Tay at night, the ice having been broken for the purpose. There being no meetings for apostolic faith and practical holiness at the time, she united with the Scotch Baptists, with whom she was identified until

her departure with her family of seven from her native home to rejoin her husband, Bro. Chas. Bradley, in Hobart, which event took place on the 2nd day of August, 1854—the date exactly 40 years subsequent she died. Upon arrival here our sister took an early opportunity of uniting with the Galvanic or Particular Baptist congregation, and the fellowship until 1872. On the 10th day of January, 1872, Bro. O. A. Carr arrived, and by invitation preached in the old Baptist chapel, Harrington-street, representative of the above brethren. Some of their leading members taking exception to Bro. Carr's preaching of a too general salvation, he was refused the use of the building any longer, and hired the Oddfellows' hall, whither the majority followed him, subsequently uniting in fellowship as a Church of Christ, among whom was our departed sister, and though strong pressure was brought to bear to induce her to return, she was firm, and the same faith, courage and loving obedience that impelled her to submit at first to Jesus characterised her life from start to finish, and nothing could separate her from the love of Christ Jesus her Lord.

Many will miss her wise counsel, loving reproof, and encouraging words, for she was always on hand when required to tell of her own blessed experiences of the love of Christ and the Christian life as an encouragement to others, and truly it can be said of her "she hath done what she could," for she was a "mother in Israel," and she departed to be with Christ, which is far better." She was surrounded by those whom she loved in life at the close, being conscious to the last.

A large concourse of people followed her remains to the Queenborough cemetery, some in vehicles, others on foot:—as an interval during the funeral around the grave, the writer addressed the assemblage, impressing upon the living the necessity for preparing to meet God by living the Christian life and making their calling and election sure.

We laid her away in the house appointed for all living, until the trumpet shall sound, and the dead shall be raised, and though we all sorrow, it is not as those who have no hope, for we know that all is well.

Our late Sister Bradley leaves a devoted husband, Bro. Chas. Bradley, and six brethren and sisters who are all with us, four of whom are residing in the families, one of the sons being our esteemed Bro. John Bradley, Alderman, and Member of our House of Legislature. Truly the memory of the just is blessed.

"Servant of God, Well done;

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."

"Good-night, beloved, good-night and take thy rest;

We loved thee well, but Jesus loved thee best. Good-night."

Hobart, Aug. 15.

W. DONALDSON.

MURRAY.—It is with much sorrow that we have to record the death of our dear and aged Sister Murray, who had been a member of the church at Prahran for more than 20 years. At the time of her death, which occurred at her residence, Glenroy, on the 15th July last, in her 70th year, a simple accident—a fall in her bedroom—resulting in a broken leg and fractured thigh, was the occasion of intense pain and suffering in her last illness, all of which was borne with great patience and

Christian fortitude, and as one who was well-versed in the last illness, is able to testify fully of all consolation, and realizing the blessed hope that the Lord Jesus Christ is with his people always. She has passed to rest, having realised the eminence accorded in the good mother in Holy Writ, "Her children rise up to call her blessed," for it is the testimony of a sorrowing son, "Truly my dear old mother is asleep in Jesus." W. G.

BRIGHTWELL.—On July 19th our beloved Bro. Brightwell, after six weeks' painful illness, passed peacefully to his rest. Our brother's death was due to a sad accident. Though poor himself he had a kind heart, and while in the act of sharing a load of firewood with a yet poorer relative, the horse he had been driving suddenly moved forward and precipitated our brother on to his head upon the blue-stone pavement, very seriously injuring him. He was picked up bleeding and insensible, but after five weeks' careful nursing, in the home of the sisters of the church kindly assisted, hopes were entertained of his recovery, but he suddenly took a turn for the worse, and passed away in a quiet sleep. Almost his last words were: "I'm going to heaven, give my love to the brethren, I love them all." Our brother was 67 years of age, and a very regular attendant at the Lord's day and week-night meetings. He was impressed by Bro. Lewis (now of N.Z., whom he loved much) in the Prahran chapel about seven years ago. He spent one year with the brethren at Gembrook, and then came on to Lygon-street, where he lived a quiet and exemplary life, esteemed by all who knew him. He leaves five grown sons and daughters and his aged partner to mourn his loss, but they sorrow not as those who have no hope, indeed, the ready submission given by our aged sister to this dispensation of God's providence is powerfully suggestive of the trials of life. She can truly sing—

In robes made white through Jesus' blood,
We soon shall rest beyond the flood,
And hold sweet converse free from pain,
Nor ever fear to part again
Beyond the swelling flood.

I fear not now what ill may come;
By faith I see my heavenly home,
And hear the angels' voices say,
Thy God shall wipe all tears away,
Beyond the swelling flood. F. M. C.

LAPHAM.—On the 19th July, 1894, our dear Sister Lapham passed from this life into rest, after an earthly pilgrimage of three score and fourteen years. Though our sister's membership with the church at Prahran has only extended over a period of some two years, we are nevertheless able to render substantial testimony to her consistent and beautiful character, and to the prayer that Lord whom she had professed. The end came in perfect quietness and peace, and our dear sister passed to be with Christ which is far better," wholly resigned and fully trusting in the atoning merits of her Saviour's blood.

W. G.

DAY.—Early on Lord's day morning, Aug. 14th, our highly esteemed and much loved Brother, George Day, entered into his rest. He was a member of and hard worker for the church at Woodlark at the time of his death. The news of his departure came to us all very unexpectedly. We knew he was ill with influenza, but did not anticipate such serious results. He passed

gently away in his sleep, leaving a bright smile on his face, as though he had had some bright vision from the spirit land. He was 72 years of age, and had for many years been a close student of the word, and a thoughtful and powerful proclaimer of the same. He labored for a number of years with the church at Mullala, S.A., and other churches in the North, successfully, where his teaching and preaching were very highly appreciated. Many in that colony will have heard with sadness of his decease, and sympathise deeply with loved and bereaved ones left behind.

Our brother was a most conscientious, hard-working evangelist, possessing a humble and low estimate of his own ability and worth. He had unshaken confidence in the word of God, and his great aim was to shape his life according to its teaching, and his preaching to its doctrine. For nearly 40 years he continuously proclaimed the gospel, first in this colony, and then in South Australia, North Australia, and he greatly improved his own ministrations, which he has so energetically engaged in since his return. A little over 12 months ago, at the request of Bro. F. Neaby (this brother-in-law), he returned to become senior clerk in his establishment, a position he faithfully held until his death. He leaves behind him a most estimable grown-up family of six daughters and two sons by his first marriage, most of whom occupy important and useful positions in the church. By his second marriage he leaves a sorrowing wife, 3 daughters and a son, with all of whom sincere sympathies. Knowing that they and we sorrow not as others who have no hope.

We laid his remains in the silent grave at Waverley on the 19th inst., when a large number of the brethren and friends assembled to testify their love and esteem for one so unassuming and so worthy. We feel that a noble, sincere, and faithful, and a true preacher, a valiant soldier, a model husband and father, is taken from our midst. Thus

"Friend after friend departs!
Who hath not lost a friend?
There is no union here of hearts
That finds not where an end.
Were this frail world our final rest,
Living or dying, none were blest."

But
"There is a world above
Where parting is unknown
A long eternity of love
Formed for the good alone
And faith beholds the dying here
Translated to that happier sphere."
J. COLTHERNE.

MORTON.—Our dear Bro. Morton (Sr.), passed peacefully away on Thursday evening, Aug. 10th, aged 60, after a lingering illness of consumption in the lungs, and was laid away in the tomb on the following Sunday to await the resurrection morn. He was a member of the church at North Melbourne for nearly 22 years, and has always attended the meetings when able to do so, though not taking a very active part in the Master's service, being one who was of a reserved and quiet disposition. He was a faithful to the last, leaving behind him the living testimony of a faithful laborer. We pray that our Father in heaven will comfort the bereaved wife, sons and daughters, some of whom are Christ's children, and that they with us will meet their Father around the throne to glory far ever.

W. J. P.

News & Notes in Brief.

From a Lexington paper we clip the following: "Mr. P. A. Davey, of Melbourne, Australia, came next with the declamation 'Waterloo.' From the time Mr. Davey began it was evident by the close attention he received that his efforts as a declaimer of great worth were justly appreciated. His clear, well-controlled voice and graceful gestures bespeak praise and fame for him in the future.

Isaac Selby will be away from Melbourne three weeks longer than was at first expected, and P. A. Dickson will fill his place in Lygon-street. Mr. Selby has held a debate with Wallace Nelson, a Freethinker in Brisbane, and lectured in Gympie. This is the way he is spending his holiday.

In connection with the East Brunswick Mission, a treat was given to the Sunday school scholars on Wednesday evening, August 2nd, in the shape of a tea meeting, and any one finding pleasure in seeing children eating heartily would have had plenty of room to gratify their pleasure, some of the dear children seemingly not having tasted food for the whole of the day. At 8 o'clock of the same evening a public meeting was given by the workers and friends interested in the mission, when the room was crowded to its utmost seating capacity (about 200) and some 60 other persons stood around the doors and windows listening to the exercises.

Prof. McGarvey, in writing of a certain Sunday School commentary, says:—We learn further from this erudite commentator, that the waters on each side of the open passage were a wall to the Israelites, only in the sense that they prevented a side attack by the Egyptians. He expresses this idea in the following note:—

A wall.—That is, a protection. It is not necessary to suppose that the waters were banked up on either side. The idea is, that on both banks of the army as it passed the higher part of the seabed exposed by the wind, the deeper waters prevented a side attack.

From this we should imagine that there was danger of a side attack, that the Egyptians, who were immediately in the rear of Israel, and doing their best to overtake them, would make a great curve to the right or left in order to overtake them the quicker. If this writer were running down the street with a mad bull in pursuit of him, I suppose he would want all the cross streets barricaded lest his pursuer might take one of them, run around the square, and thus overtake him the quicker!

THE DEAD SEASIDER.—A story is told to the effect that a certain man rushed into a newspaper office in a wild state, and, facing the long-suffering proprietor, said, "What in thunder do you mean by publishing an obituary notice of me? Do you see anything dead about me? What do you see about my general appearance that would lead you to suppose that I died?" "Respected by all who knew me, and 'my death cast a gloom over the whole district.'" "Well," replied the printer calmly, "you see, I sent you about fifty letters asking you to pay a trifle of the five years' subscription you owe, and as I didn't get any answer I concluded death had struck another shining but long-winded mark. It didn't seem possible that any man could receive half-a-hundred courteous, but firmly-worded letters without some sign of life; and so concluded you had paid at least one debt in your time—the debt of nature. However, the thing is easily settled now. Suppose you pay up in full, and then I'll print a retraction of the obituary notice free of charge. Thanks, that squares up to date."

Acknowledgments.

VICTORIAN MISSION FUND.

RECEIPTS TO 27TH AUGUST.
Self Denial Fund.

N. Richmond, per sisters, 34/-; Newstead, 14/6; N. Melbourne, 13/6; Brighton, per Sis. Semken, 35/-; Prahran Sisters, 13/-; Fitzroy, 27/7; Fitzroy Tabernacle, 60/6; Collingwood, per Sis. Howles, 30/-; Hawthorn, per Sis. Kefferd, 30/3; Cliftonham, per Ss. Gouldthorpe, 65/-; Warranamboul, per Sis. E. McCullough, 23/-; Drummond, per Sis. J. Gilmore, 20/-; Barker's Creek, 10/-; Fitzroy Tab. per Sis. Hall, 3/6; Surrey Hills per Sis. Cust, 18/-; Doncaster, 25/-; Derwick, 28/-; Port Fairy, 17/-; Wedderburn, 44/3; Ballarat West, 42/-; Williamstown, 28/6; South Yarra, 5/-; Warracknabeal, 10/6; Horsham 13/6; Minyip, 42/6; Galagulp, 27/-; Poilkemmet, per Sis. L. Butler, 22/4, as follows: Sis. H. Butler, 11/6; Sis. I. Butler, 4/4; Sis. L. Butler, 1/7; Bro. J. Lundy, 1/-; Bro. R. Butler, 2/0; Bro. H. Butler, 2/-; Sis. Kelly, Brunswick, 2/-; Sis. Pett, 3/-; Sisters D. and C., 2/-; Bro. W. Smith, Hopetoun, 5/-; Sis. Cust, 4/-; Sis. Cuddy, 2/-; Sis. Lee, Colac, 3/-; Sisters, South Melbourne, 3/6; Sis. Davis, 2/-; Sis. Dewar, 2/-; Sis. Prior, 3/-; Sis. Lyall (extra), 1/-; 3 Sisters, Lygon-street, 3/-; Sis. Stewart, Brunswick, 7/-; Sis. C. Stevenson, St. Kilda, 20/-; Sis. S. Cripps, Lygon-street, 2/-; 4 Brothers at Merrigum, 21/-; Bro and Sis. Hogle, Kangaroo Flat, 10/-.

Ordinary Contributions.

Warranamboul, per Sis. E. M. McCullough, 10/-; Judd, Cheltenham, 10/-; Lygon-street, per Sis. Zoaly, 45/-; Bro. W. Sanderson, Kaniva, 45/-; Hangerang, 40/-; Bro. W. T. Clapham, 25/-; Henricorp, 20/-; Bro. H. Swain, 5/-; Bro. G. Nichol, Pakenham, 20/-; Drummond, per Jas. Park, 20/-; Bro. T. Gole, 21/-; North Yarr, 13/-; Minyip, 6/-.

With thanks,
W. C. TITMOUTH, Treasurer.

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RESCUE HOME.

Gratefully received: Church, Queenstown, S.A., £1 15 9d.; Mr. B. Hill, St. Kilda, 10/-; Miss Lydia Köening, 10/-; Mrs. Melphay, Prahran, 2/6; Mrs. Windmillar, 2/6; Col. card, Mrs. Howard, N.S.W., 10/-; Col. card, Miss Ker, Sydney, N.S.W., £1 4s.; Church, Williamstown, £1; W.C.T.U., Burnley Branch, 10/6; Mr. Mr. T. Richards (senr.), Kyabram, 5/-; Church, Freemantle, W.A., £2; "Six Months' Tobacco Money," £2; Church, Verner, Queensland, 10/-; Col. card, Mrs. S. Pitman, Roma, 13/6; Col. card, Mrs. E. Edmondson, £3 3s. 6d.; Church, Stanley Brook, N.Z., 11/-; J. PITTMAN, Airle Avenue, Armadale, Victoria.

FOREIGN MISSION FUND.

Some Swanston-street Brethren per Bro. Kemp, 6/9; Bro. Gole, Fitzroy, £1 2s.; Wellford, N.Z., 5/-; Wayby, N.Z., 3/-; "A Well-wisher," Wellford, N.Z., 15/-; Stanley Brook, N.Z., 15/6; Oamaru, N.Z., £1 13s.; Rosevale, Q., 11/-; Bro. W. J. Dickson, Lygon-street, 10/-; Church, Hawthorn, £1 0s. 3d.; do, Brunswick, 15/7; do, Berwick, £1 0s. 3d.; do, Hooton, N.Z., 5/-; D. W. Duff, Tas., 12/-; Chs. Oland, N.Z., 6/-; do, Tara, N.Z., 10/-; do, Elphinstone, £1; do, Warkworth, N.Z., 17/6; do, Impression Bay, Tas., £1; do, Moree, N.S.W., £1; Members at Hawthorn, per Bro. Fieger, £1; Malvern and Prahran Mission Band, per Miss Brodie, £1 10s.; Sis. Oldfield, Honteh, Nth. N.Z., 2/6; (B) Col. Boxes (4 months), Oamaru, N.Z., £1 10s.; (D) Home, Q., S.S. scholars, 1d. per week, per Bro. Pitman, £1 3s. 1d.; Stamps, Bro. Gole, N.S.W., 1/3.

BRO. MACALLISTER.

Bro. T. McCallum, £1; Bro. J. Scott, £1; W. G. Prahran, 10/-; A SISTER, 2/6 Total—£12 6s.

W. C. CRAIGIE, Treas.
259 I. Collins-st., Melb.

P.S.—This fund is becoming exhausted, and we are sorry to say that Bro. Macallister is still quite unable to do any work. In fact his symptoms have been so severe the worse this last week. We ought to raise sufficient to see him well over the spring of the year. It is expected that with finer weather he will be more likely to recover.
W.C.C.

SUBSCRIPTIONS RECEIVED.

With Thanks—P. A. Steen, £5; G. E. Newby, £4 10s.; I. Broad, £3 10s.; G. E. Wood, 32/6; Hastings, 25/-; J. Adam, 20/-; C. A. Hall, 20/-; Geraghty (donation), 18/-; P. A. Allan, 10/-; J. A. Davis, 10/-; Mrs. L. S. Blair, 8/-; J. Fisher, W. C. Cook, W. C. Cunningham, Miss Roberts, and Elizabeth, 5/-.

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OWING to his long illness, Bro. MACALLISTER finds it necessary to dispose of a portion of his Library, and has placed the following Books in the hands of AUSTRAL PUBLISHING CO. for Sale on his account at the Prices quoted.

Persons taking not less than £3 worth in one lot will be allowed a Rebate—in Books—of 10 %. All Purchasers taking over £1 worth will be allowed 5 % Rebate—also in Books. As Bro. Macallister needs the money on which to live, the Cash should be sent with the order, or the Books will be sent with the distinct understanding that the money is to be paid by Return Post. In all cases the Postage or Carriage is to be added to the Prices named. The Postage or Carriage would have been indicated, but as so much depends on the number of Books, &c. sent together, this was found impracticable. Those desiring to send Cash with Order can allow for Postage, and if too much will be returned in Stamps of their own colony, or, if not enough, it will be indicated, when payment can be made in Stamps of any of the colonies.

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