



The Australasian

Christian Standard.

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

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Current Topics.

HOME LIFE.—The *Christian Statesman*, referring to the decadence of home life in America, pleads for its revival. It says:—"There is no home life; the bond of natural relationship has been sundered. The home has become a mere boarding house. The family has disintegrated. As a divinely constituted unity, and a unity endowed by nature with the richest and choicest blessing to all who enter into it, it has ceased to be. Like Esau of old, it has sold its birthright. And yet it is to be feared that this describes another large portion of the families of our land. The aliding place is under the roof-tree, but the family life has been lost. It is not a home. The blessed term has no meaning there. What we need to-day in this land is a revival of the home life."

DISCREDITED DISBELIEF.—Not many years ago says the *Review of the Churches*, certain men of science seemed to suppose that they had effectually demolished the basis of Christian faith. They riotously exulted in the prospect of its inevitable overthrow. Did not geology upset Genesis? Did not evolution dispense with a creator? Was not historical criticism bound to destroy the credibility and authority of Scripture? They had among them systematic thinkers and mas-

ters of popular exposition. The popularization of their negative inferences from scientific progress was accomplished with a rare brilliancy of rhetoric and of success. Advancing education, extended facilities on the press and in the libraries, the dazzling triumphs of mechanical science seemed to be all in their favor. Great was their jubilation.

Was, but no longer is. The pan has ceased. Wailing has taken its place. For lo! the effete superstition has not disappeared. All the forms on which negative naturalism counted have been brought forward in vain. Darwin has convinced, Spencer has philosophised, Huxley has expounded, Tyndall has declaimed; the minds of the higher criticism have been exploded; board schools and science classes and free libraries have been multiplied; full freedom of discussion has been granted; and the wonders of invention have kept advertising to the world the glories of physical research. But Christianity remains undestroyed and undaunted; calmly using the very forces which were to have overwhelmed it as a means to its expansion and advance. Its opponents are correspondingly chagrined. They are beginning to feel that their former exultancy was a trifle premature. The subsequent facts have not tallied with their jubilant prophecies. This year and last have done much to turn their fools' paradise into a fools' purgatory.

FAITH HEALING.—John Alexander Dowie has found a home in Chicago, and at Zion Tabernacle is carrying on his propaganda in regard to faith healing. The *Independent* of that city thus speaks of the alleged cures:—"It is not possible that any influence of mind over matter could immediately eradicate a cancer from the breast or lengthen out a shortened limb, or instantaneously give health and vigor to a person in the last stage of consumption. How then shall these cases be accounted for? They evidently excite the wonder and compel the belief of crowds of people, and hundreds of persons afflicted with various diseases flock to the Tabernacle to be healed. We have no difficulty in believing that some actual cures are effected; but we give no credence to the reports of such cases as we have just mentioned. There are several explanations possible.

1. In the first place, those reported to have been cured of consumption and cancer may not have had these diseases. They may have believed they had them and testify sincerely when they declare that they have been cured; but physicians of experience and skill are very often mistaken in diagnosis.

2. Some of the persons who testify to cures of a miraculous character may not testify truly. Naturally credulous, and willing to excite the wonder of others, they may have

persuaded themselves that what they testify to is true.

3. Under a powerful mental impulse some of them may have been excited to physical efforts which have had beneficial results. Sudden shocks have been known to give hearing to the deaf, eyesight to the blind and strength to the bedridden.

4. Some allowance for fraud must be made in such cases. Thousands of people have visited the shrine of Lourdes and come away professing to be cured of various diseases. A train, bearing a number of persons on their way to that famous place, stopped for a few minutes at a way station in France. Among those was a man who hobbled painfully on crutches. Supposing the train was to remain a few minutes, he made his way painfully to a restaurant, where he was proceeding to regale himself, when he saw signs that the train was about to move on. The signal had been given, and he hurried as fast as his crutches would allow him to regain his seat. Finding that he was in danger of being left, he gathered up his crutches in one hand and ran swiftly across the remaining distance, just in time to take his place in the train, and go on to Lourdes to be cured of a lameness which had baffled the physicians.

We have not the least doubt that a thorough and impartial investigation of the numerous cases of cures reported from Chicago and elsewhere as a result of the mind influence, or of the prayer of faith, would show that the cures which are really effected are easily explainable on natural grounds, and that the other instances are not cures at all; that the cases were not either what they were said to have been, or that they have not been cured.

A Happy
New Year.

The Australasian

Christian Standard.

MELBOURNE, JAN. 3^d, 1895.

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PURITY, PEACE, UNITY, LOVE, POWER.

THE OLD AND THE NEW.

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THE passing of the old year and the ushering in of the new, are suggestive of many things which from year to year have formed themes by which many have pointed a moral and adorned a tale. It would be extremely difficult to say anything new about the advent of another year, nevertheless, as the age demands it, the attempt will be made by not a few. The characteristic of to-day is that it demands new things and is somewhat impatient with that which is old. Just as many are glad to be quit of the old year and hail with gladness the advent of the new, so the spirit of the age is eagerly setting aside the ancient for the modern. No doubt in some respects this spirit is commendable enough and deserves encouragement, especially when it means the giving up of things that are evil for those that are good. This, however, is not a phase that strikes us as distinguishing the present age, it is rather a desire for something new on the mere ground of novelty. What the sacred historian said about the Athenians may be repeated now:—"Now all the Athenians and strangers sojourning there spent their

time in nothing else, but either to tell or to hear some new thing." As indicative of this spirit the word "new" is just now applied to nearly everything. We have what are called the "New Democracy," the "New Theology," the "New Morality," the "New Woman," the "New Spirit," to say nothing of the "New Criticism," which is to give us a "New Bible." Commenting on this, the *Christian Commonwealth* speaks of a "New Salvation," which some would give us in place of the old. It says:—

"We certainly have what is clearly implied in the phrase we have used. Undoubtedly the "old salvation" has ceased to have attractions for many modern teachers. For instance, the doctrine which Paul preached, and in which he chiefly gloried—viz.: the doctrine of the Cross—is no longer regarded by our new school of socialists as of any consequence. Christ with them is an important character, but Christ and Him crucified can no longer be regarded with favour. The very essence of the Gospel is completely lost in the new notion of the universal fatherhood of God. Hence salvation no longer depends upon the double crucifixion which the Cross affected for the Apostle Paul, but upon certain social adjustments which every individual must make with respect to the community in which he lives. This is the sum and substance of the new salvation. It is not a salvation by grace, nor again by faith; nor is it even by works in any scriptural sense. It is a sort of salvation by evolution—a development in the order of social progress. Just now this salvation is very popular; it is also very comprehensible. It makes no manner of difference what a man believes, so he can pronounce the Shibboleths of a godless socialism according to the popular orthodoxy. We fear this in-

novation. It has a very charitable look, but a little close inspection reveals beneath the surface its true character. The veneering is pretty to look at, but it conceals a very rotten piece of wood. The true salvation includes all the old elements of the Gospel, such as sacrifice, blood, grace, faith, repentance, obedience, &c. Without these there can be no Gospel such as was preached by the Apostles of Jesus Christ; and without the Gospel they preached there is no salvation promised, either old or new. We are glad to notice that in some quarters there is a healthy reaction against the tendency to which we have called attention, and it is hoped that this reaction will continue until the old Gospel and the old salvation shall again have the place they held in the days of primitive Christianity."

In view of these things, we do not think that Christian men and women can do better than start the new year with an earnest determination to do what they can to restore the Old Gospel to its rightful place. The present generation has not given any sign of superior or equal spiritual illumination to that possessed by Christ and His apostles, and, until it does, we may well be content with that, which though old, bears upon it the impress of Divine wisdom. In human affairs—in the arts and sciences, where man has been left to make discoveries for himself, there always will be room for improvement and the bringing out of things that are new, but in spiritual matters, we have a perfect revelation to start with, and the addition of any human invention, whether new or old, can only mar its beauty and destroy its usefulness. One of the things that the church must guard against, is the multiplication of new devices, which may in the long run imperil its power and

make it a matter of merely secondary consideration.

Recognising that the old Gospel and the old teaching is unsurpassable for beauty, truth and power, let it be our care in the new year to put forth every effort to reproduce it in all its pristine purity. Let the light which shone in olden days when Christ and His apostles dwelt with men, shine with undimmed lustre upon the newer days. Let the glory of the old gild the new, and make it bright and beautiful. Bring back the old love, the old enthusiasm, the old purity, and when we have done this, many things we call "new," and have much pride in, will be thrown behind our backs as mere worthless tinsel.

Ring out the old, ring in the new.
Ring happy bells across the snow;
The year is going—let him go;
Ring out the false, ring in the true.

Yes, in that sense, ring out the old.

Editorial Notes.

"**Ill Leave the Church.**"—Many people are very good, pious, and faithful to the "church of their choice" till some one happens to cross their pathway, when at once they make the above remark. Now we do not say that a Christian may not under certain circumstances, be justified in leaving the church. A church may sometimes become so utterly rotten, or get some one person in it who has such an intimate acquaintance with his satanic majesty that it may be for the good of the spiritual health to get out of that particular neighborhood. But these cases are rare, and should be the last resource instead of the first, as, unfortunately it very often is. When a man "leaves the church," as he calls it, because of some offence, he takes the law into his own hands instead of allowing his difficulty to be dealt with in the proper course "leave the church" when you are compelled to, but not one moment before!

"**Stop My Paper.**"—We sometimes, we are sorry to say, receive orders to the above effect. The reasons given are of many kinds. Some stop the paper because of the "hard times," and their consequent inability to pay for it, some because they are too busy or too lazy to read it, some because it is too heavy and others because it is too light, some because of what it contains

with which they do not agree, and others still for that which it does not contain. We are always sorry when these letters arrive, because in the first place it reduces our subscription list and consequent income, and in the second place it decreases the number of our readers. We would remedy all these defects if we could, but they are beyond our reach. We can't help the poor because we have not the cash; the lazy man is beyond our reach, while under no circumstances do we see our way clear to alter the policy of the STANDARD to please anybody. To the very best of our ability we try to deal fairly and justly with all, but when it comes to a matter of principle we are not to be influenced by the loss or gain of subscribers.

"**Stop Knocking.**"—Walking up Smith-st., Collingwood, not long since, we were attracted by an apparently new song and tune being sung by the Salvation Army. We stopped to listen. It was all, or mostly all, about the devil, how he had been chasing a certain party—presumably a Salvationist—up and down all sorts and sizes of places. Finally the retreating individual had taken refuge in Christ, or so the song said. One would have thought that the old scratch would have given them up then, but not so, as the first part of the chorus declared that he "kept knocking at the door," while the latter part represented the "tired" party asking the old Harry, "When will you stop knocking at the door?" The tune was swinging and the singing lively, but the words of the chorus struck us more fiercely than all the rest, "When will you stop knocking at the door?" Whether this is taken literally or figuratively, there are few of us who are not the subject of trial and temptations. In this sense the devil is constantly "knocking at the door," and is not likely to stop it while there is any hope of attracting the attention of the traveller Zeno-ward. What we need to do is to become so absorbed in Christ that we cease to hear "the knocking at the door." It strikes us that the adversary will soon clear out after this event.

A. C. Standard Coy.—A meeting of the "A. C. Standard" Newspaper Committee was held on Dec. 27th at 257 Swanston-st., Melbourne, Bro. Thos. Smith M.P. presiding. A letter from the Austral Co. was received, drawing attention to the state of the account, and requesting that the account be reduced to £100 by the 27th December. Bro. Dunn stated that he had some correspondence with Bro. Ewers in reference to the amalgamation of the SYDNEY and FRASER. He also submitted a proposal made by Bro. Ewers in which it was suggested that the Austral Publishing Co. take over the assets and liabilities of the two papers in payment of their indebtedness. That then the Austral Co. could start a



new paper, of which Brethren Dunn and Ewers should be editors with equal powers, with a council to which matters of dispute could be referred. This proposal was carefully considered and found quite impracticable, the following amongst other reasons being alleged: 1st. It was considered very unlikely that the Austral Co. would accept the assets and liabilities as suggested. 2nd. Even if they did it was considered more than likely that they would claim the right of selecting their own editors. 3rd. It was pointed out that the STANDARD was the outcome of the amalgamation of the *Watchman and Witness*, and had suffered considerable loss in taking over their assets and liabilities. 4th. It was stated that even if the STANDARD and *Pioneer* amalgamated there could not be any guarantee that another paper would not be started by some other brethren. After fully considering the suggestions, the committee came to the conclusion that they were impracticable. The committee then deliberated as to the best course to adopt in the future. It was found that over £60 would have to be raised by the 27th Dec. to bring ourselves within the terms of the Austral Co. One brother having generously offered £25, a member of the committee also offered £5. It was decided that the balance should be obtained and go on with the STANDARD. Estimates from the Austral Co. for printing a fortnightly and monthly issue were then considered. As the publication of a fortnightly would not lead to any increased expenditure and probably lead to the increase of our subscribers, it was decided to try the experiment of a fortnightly during 1895.

Sunday Readings.

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

January 6th.

OLD TESTAMENT.—Isa. 52.

NEW TESTAMENT.—Luke 9: 1-27.

CONNECTING LINK.

The Preacher and his Message.—

Isa. 52: 7-11; Luke 9: 1-6.

There is no calling more honorable or delightful, and certainly none more responsible than that of a preacher of the gospel. Every disciple, male and female, is called of God to proclaim the good news of Jesus Christ, orally and by his or her exemplary behaviour. We can-

not all command the rich eloquence of a Spurgeon, but we can each one do our best, and more than that God does not ask. Not on the platform or in "the great congregation" are the greatest triumphs of the gospel accomplished, but in the Sunday School, the home, the workshop, the busy street, and the sick chamber, where the word is quietly preached and faithfully and unostentatiously lived, there, we believe, the success is achieved that begets most "joy in the presence of the angels of God." How strangely provisioned or rather unprovisioned for their mission these twelve disciples were! They must go forth just as they were, trusting in Providence for all their temporal needs. Bishop Lightfoot says "the apostles were under an extraordinary Providence, similar to that shown towards the Israelites in the wilderness (Deut. 29: 5); that the Jews might believe in the Messiah, when they should observe Him so wondrously to protect His messengers, though surrounded with such inconveniences." Chrysostom sees in it a meaning that perhaps the modern clerical mind will more readily endorse; he says: "Our Lord gave this charge to His apostles, to teach the church the duty of maintaining the ministers of the gospel—for the labourer is worthy of his hire; therefore maintenance is a debt due to the teachers from the taught." Whatever the object was in thus depriving these first preachers of these necessities of comfort, so making them appear to be poorer than they really were, it is not now, at any rate, wise, humane, or creditable, for the church to keep its preachers poor, shabbily attired for need of a second coat, and wanting bread. If he, the preacher, honored soul, can subsist on "nothing," and it is said that he has been known to do so, his wife and family, being of a less heavenly and more mundane sort, require at times something more nourishing than that. "How beautiful are the feet of him that bringeth good tidings, that publisheth peace; that

publisheth salvation; that saith unto Zion, Thy God reigneth." The gospel is indeed "good tidings of good;" it tells us more than even these twelve disciples could relate, for it speaks to us of Him who has "made peace through the blood of His cross," and it points to a finished salvation for all, based upon the fact that He who died "the just for the unjust," reigneth on high, and "must reign till He has put all enemies under His feet." Better news than that is inconceivable."

January 13th.

OLD TESTAMENT.—2 Kings 1.

NEW TESTAMENT.—Luke 9: 28-62

CONNECTING LINK.

Salvation not Destruction, the object of Christ.—2 Kings 1: 10-14; Luke 9: 51-56.

The revised version omits the reported words of Jesus in verses 55 and 56 of Luke 9, and for this we feel sorry, because they seem a fit ending to that interesting little episode; they are no doubt omitted from the majority of the ancient MSS., but nevertheless they are so like what we think Christ, in giving them rebuke, would say, that we cannot but feel disappointed at their being left out. It was very unlike John, the chief characteristic of whose nature was love, thus to desire the extinction of all the Samaritans, because of the want of courtesy of a few, and it shows that even the best of men will forget themselves at times; the best of men are but men at the best. The only revenge that Christ ever took upon the Samaritans was the revenge of love, and He feels no other revenge than that even against the most rebellious of His creatures, Acts 8: 14-17. It was this same John who, with Peter, went down to Samaria to bestow the gift of the Holy Spirit on the Samaritan believers. The Christian should be careful never to do anything for his religion that is contrary to his religion. Elijah though a noble character, full of faith and indomitable God-given courage, was yet "a man of like passions with

ourselves," and therefore had his faults; his examples are not to be taken as precepts for Christ's disciples. "If any man have the spirit of Christ," he is no servant of His. The spirit of Christ was a spirit of love to all, friends and foes alike, and if the manifestation of that spirit does not soften men's hearts and bring them to repentance nothing else will. "The Son of man has come to seek and save that which is lost!" He will find those whom He seeks, and save those whom He finds; in this, His glorious mission, we, who bear his name and copy his exalted example, are privileged to be His co-workers.

A. H. B.

Hearth and Home

BY A. H. BRYANT.

"INASMUCH."

A HOME MISSION STORY.

"Inasmuch as ye did it not to one of these, ye did it not to Me."

There was one thing Elizabeth Day prided herself upon it was her thoroughness, that she was not a "dilettante" in anything; and certainly a girl who read Kant in the original and quoted Dante in the "soft Tuscan tongue" could not be called superficial.

To-day she had been hard at work since early morning, finishing up a water-color sketch. It was coming out beautifully, and she sighed a little impatiently when the maid announced one of her friends. However, she turned the easel to the wall, drew two easy chairs in front of the grate, and welcomed her guest cordially.

"Evidently Kate has something on her mind," she thought, as Miss Forbes seated herself with a pre-occupied air and drew a letter from her pocket.

"Lizbeth," she began abruptly, "do you remember Mary Hadleigh?"

"Remember her? I don't think any of our class will ever forget her, for she took first honors all round and didn't leave a ghost of a chance for the rest of us. Besides," she added warmly, "she was the sweetest little saint that ever breathed. What about her?"

"Well, listen. You know brother Jack has a sheep ranch out in Colorado, and he's roaming over those western wilds prospecting for mines and things. He'll date a letter in Idaho, finish it up in Texas, and between time send a telegram from San Francisco or Yankton. To-day this letter came from Choctaw Gulch, if you know where that is."

"I certainly do not. What has it to do with Mary? She is not out there, is she?"

Miss Forbes did not answer at once. She unfolded the letter deliberately, then said with an odd inflection in her voice:

"Before I begin, Lizbeth, I wish you would look around this room. Look slowly—take it all in—then I'll read Jack's letter."

It was very queer, so unlike Kate's usual racy nonsense. What did she mean? Elizabeth looked curiously about her room to see if she could find an answer. The afternoon sun shone in through the south windows; its rays were flashed back from the silver fittings of the dressing table; they lit the face of her favorite Madonna with a new glory, and lingered caressingly on the bowl of roses and mignonette whose fragrance filled the air. It was a beautiful room and expressed well, she often thought complacently, her own personality.

"Well," she said, as she completed the survey, "what next?"

"This is next," said Miss Forbes quietly, and read from her letter:

"I met one of your school friends the other day under rather unusual circumstances. I was riding slowly over a bad bit of prairie, and as I came up along side a dugout I saw a woman on the lee side, with a tub of clothes. It was blowing fifty miles an hour, and she was trying to rig up a clothes-line. Just as she got one end tied fast and started for a pole with the other, the norther whisked round the corner, lifted that tub like thistle down, and in two seconds there wasn't a rag in sight. I roared; it was the neatest thing I ever saw. But when the little woman turned round and started back for the house, head down, fighting the wind and fighting the tears back too—I didn't laugh any more. The next thing I knew Bill and I were loping over the prairie after the washing. We brought back all that were left in the country—"

Both girls broke out into an irresistible laugh.

"Just imagine Jack caring

over the plain with his arms full of wet linen!" said Kate.

"It must have been more exciting than polo," said Elizabeth, drily.

Kate read on: "Perhaps you can take in my astonishment when I found my Madonna of the Tub was your friend, Miss Hadleigh (Mrs. Grant). In ten minutes we were chatting away like old cronies, with the small fry hovering around. My arm-aches like the toothache, writing, but I'm bound to persevere—(He never wrote such a letter before in his life, interjected Kate). It's time your kid-gloved saints and sisters in the effete East knew how some of your substitutes live out here. You know what these dugouts are like. I could stand up straight in this one and an inch to spare (Jack's six feet one). There was a lean-to curtained off where I suppose the dominie and his wife slept. The walls were lined with building paper the cooling stove was on one side of the room, the table on the other; there were two chairs, the baby's cradle and a wash-bench. That was all, and about all there was room for. They are living here, two miles from anything, because since the railroad struck the Gulch nobody but a saloon-keeper can pay the rents. Grant came home soon with a couple of bundles and I heard one younger sing out, 'Oh, mamma, papa's got some meat!' and the other piped up, 'And ginger snaps!' They were hushed up quickly, but I drew my own inferences. In the course of the evening I found out that their salary was overdue, they were in debt, and Grant had just ten shillings to lay in winter supplies with. We men peeled potatoes for dinner, and talked political economy and evolution. Grant's a Yale man, same fraternity as I, and as level-headed a fellow as I've met. The menu for dinner was bread and potatoes, with fried mush and coffee for dessert. No butter and no milk. They are raising the infant on condensed milk, so the rest of the family can't indulge. I was making my adieux about nine o'clock when some men stopped at the house and wanted to know the way to the Gulch. Grant asked them in and offered to pilot them, but Grant got in a prayer-meeting first. He didn't go so easily that we all dropped on it as if we went to them every night in the week (I haven't been in one for ten years). We sang some hymns; Grant read some verses that screwed into a fellow's conscience—and then

he prayed. I tell you, Kate, I never meant to be a 'professor'—but if I could get hold of the sort of religion that man has I'd go for it. He has a grip on the Almighty that means something. I haven't any use for the gilt-edged religion that prays in plush pews and don't pay its missionaries (I don't mean you and mother, Katchen), but to know God—to believe—"

But Kate sprang up with a choking sob, "I can't read any more, 'Elizabeth. To think of Jack, dear, darling Jack, wanting to be a Christian, and mamma and I have been praying for that so long—and the first one to make him think is a home missionary—and in debt—and this suit cost me twenty pounds for making—"

The tears were coming too fast to be held back, and more afraid of Elizabeth's cool sarcasm than anything else in the world, Kate did not try to finish her sentence, but ran down-stairs and disappeared as suddenly as she came. Elizabeth could not go on with her painting that afternoon. The light was still perfect; Kate's call had not been a long one; but after trying a few half-hearted touches, she put her colors away and dressed for a walk. As she passed through the hall her mother called to her:

"Elizabeth, are you going shopping?"

"I think not this afternoon, mother," she answered, hardly knowing why she felt so unlike anything of the sort. She walked slowly down town in the brilliant sunlight, fighting a battle with her conscience and strangely at variance with her own self and the beauty of the day.

"Why do they send such people out to those western savages?" she argued indignantly. "I believe in adaptation of means to ends. Who would think of using a delicate watch spring to move a trip hammer (with an approving mental pat at the metaphor), and cultivated people have no right to bury themselves in that way. It's sheer waste."

"But," answered conscience, "a watch spring could carry the electric current which would move a thousand trip hammers, and God did not think it a waste to give His only Son to save sinners. Besides, men like Jack Forbes are not savages."

Elizabeth winced. She knew why Jack had chosen to be "buried" himself out in the indefinite, limitless "West." It was a sore point and she shifted her argument.

"Well, if they do send men and women out there to preach, they have no right to let them freeze and starve. Why don't they pay up their salaries promptly like any respectable business firm? I don't see why everything in church work should be done in such a shiftless, haphazard way."

"Who make up the Church?" answered conscience sternly. "Men and women like yourself, and upon each individual member lies the burden of the responsibility. Inasmuch as each one of you has not done his or her duty in this matter, 'ye have not done it unto Me,' and the sin lies at your door. You cannot shift the blame upon a 'board' and say, 'I am innocent; see ye to it.' What have you done, Elizabeth Day?"

And then, as suddenly as the light flashed upon Saul of Tarsus, God sent an arrow of conviction to her soul. The Sunday before had been the one after Harvest Thanksgiving, and for years this day had been chosen, above all others, for the annual home mission collection. Usually, she put two pounds on the plate—she prided herself upon her liberality—but she had forgotten it this time, and one solitary pound lay in her purse, with a cheque her father had given her the night before. The pastor had made an especial appeal for the debt of the board. Very tenderly and solemnly he had pressed home God's claim upon the silver and gold of His people, and still more earnestly the honor of being "workers together with Him," and the sacred joy of giving, because He gave Himself for us. Heart and conscience had pleaded together for the cheque that lay snugly in the dainty purse, but she had resisted. She had excellent excuses. "Perhaps Father would not like it," and, with the pride that aches humility, "it would look like affectation for me to give twenty pounds," and finally—stiffening her resolution as the plate passed by, enriched with the one pound—"It would be giving for mere impulse, just because I am affected by the sermon."

It all came back to her now, argument, appeal, resistance, with a burning sense of guilt and shame. She walked home, fighting no longer, but crying out for forgiveness and light. "I have been called a Christian nine years," she thought bitterly, "and I never brought one soul to Jesus, and I never denied myself one single thing to help any one else to do it."

From that time a new life began for Elizabeth Day. It was characteristic of her that she was not content with merely giving more money. She gave herself, "soul and body, a living sacrifice," and giving, "until she felt it" was only one phase of the rich and manifold developments of the spiritual life springing from the full consecration. Life was radiant with a new meaning when painting, study, social duties were all done "as unto the Lord."

And if, as the years ran on, and she became a leader and worker in every good cause, some of the old interests were crowded out, there could be no regret, for the lesser joys were merged in the infinitely greater—even the "joy of the Lord." *Woman's Work for Woman.*

Home Missions.

By M. McLELLAN.

W. D. LITTLE—Immediately after last writing went to Kyabram, eight more having been added recently. Seven of these were immersed by Bro. Moysey on his visit, and the other one on the Lord's Day we spent there. Returning to Echuca, my state of health made it imperative to consult a medical man. He said it was necessary to place myself in his hands for a fortnight for surgical treatment. By God's blessing, the operation was successful beyond expectation. The doctor permitted me to arise and speak on both Lord's Days. As comfort in our affliction, the power of the word to bring people to Christ was manifested on both these occasions. The first case was that of a lady who lives at Torrumberry South, where we have preached three times, and who came in to be baptised. The second was a gentleman who was for some time a local preacher and Sunday School superintendent in Echuca. He came forward at the close of the address, and having made the good confession, was baptised straightway.

W. W. TOMLINSONS—At North Yanco, on the 2nd Dec, we had very good attendance, and in the circle of our preaching station at Mr. Colliv's there is an evident interest manifested. During my trip I visited all the outlying brethren, taking a circuit through Diapur, Miram Piram, Yanipy, and Sandmore, finding all steadfast in the faith. On the 9th, at Lillimur, we had a profitable and enjoyable time at the meeting to "remember Jesus." One has decided here to obey the Lord. Yesterday, 16th, I spent at Kanwa. At the

close of the gospel service, two made the confession of their faith in the Messiah, and were "immersed straightway." These reside in Nhili, one being the wife of Bro. Wm. Goldsworthy, and the other a younger sister of hers. The year closes with blessings. Twenty-five have been added to the saved. For those evidences of the favour of God we give Him all the glory.

Lillimur, Dec. 17.

G. H. BROWN.—My usual meetings have been held. On the 25th of Nov., at Galaliqui in the morning to remember Jesus in His own appointed way; afternoon, gospel address at Galaliqui, a fair meeting; evening, gospel address at Galaliqui East, about 50 present. A good interest is maintained at this place. Dec. 2nd, Galaliqui morning, afternoon Brim, evening Galaliqui. 9th, Bangerang in the morning, a very nice meeting; afternoon Galaliqui, evening Galaliqui East. One made the "good confession" and was baptised the same hour of the night in Bro. Howard's dam, about two miles from the meeting house, several coming to witness the service. This is the first fruits of that place. Let us hope there may be many more to follow. 16th, morning at Galaliqui, afternoon Brim, evening Galaliqui, about 50 present. It is a pleasure to speak at Galaliqui; the interest seems all that could be desired.

MISSIONARY SUNDAY.

We hope to hear of liberal contributions to the VICTORIAN MISSION FUND next Lord's Day.

ARREARS £180.

This deficit can be liquidated if ALL the churches take up a collection. Let all unite to make this a success.

CHURCH NEWS.

All letters for this department should reach the Office by noon on Tuesday. But those items arriving by noon on Wednesday will find a place if they are sent. Send all news items direct to A. B. MASON, 525 Elizabeth street, Carlton.

VICTORIA.

Henceforth the CHRISTIAN STANDARD being issued fortnightly, the news will be more up to date. This will please all round. But it means more anxiety for those who have charge of the different departments in the work of collecting news. But secretaries of churches and all others concerned may greatly relieve this anxiety and even make the task nothing but a pleasure by sending direct to the managers of the various departments any items of church news which may be of general interest to the

brotherhood. As a rule, all that need be said could be written on a post-card. If brethren would but consider that news of the Lord's work is the most interesting matter in our papers to the general reader, they would not mind the trouble of writing.

FRENCH ISLAND.—For the past ten months some of the brethren (who are chiefly from the church meeting at North Fitzroy) have been meeting together on Lord's day afternoons to break bread and hold a general meeting, while occasionally we have had visitors. But latterly we have gone further afield and have been holding gospel meetings at three places alternately, thereby getting amongst the people. On Lord's day last, December 2, our hearts were made glad whilst holding meeting on the beach by our making the good confession and being buried with Christ in baptism, after which we had the breaking of the loaf, when our brother was received in amongst us. A very appropriate address was delivered by Bro. Bond, and the baptism was conducted by Bro. Butler. A goodly number had gathered to witness the baptism, and remained with us during the meeting. The wife of our brother is to be received in amongst us next Lord's day, she having been previously immersed. We believe there are others who will soon follow the good example set them.

Dec. 12.

G. T. HARRIS.

SOUTH YARRA.—Our first anniversary celebrations are now things of the past, having been held during the first of the present month. On Lord's day afternoon, Dec. 2nd, Bro. Ewers addressed a gathering of about 50 school children and 35 adults, while in the evening an audience of about 110 souls assembled to hear an eloquent discourse from our Bro. Maston. On Monday evening following we had an entertainment. A programme of 21 items was rendered, including addresses by the chairman (Bro. D. A. Lewis), Bro. Thos. Hagger and F. M. Ludbrook. The chairman in his remarks dwelt upon the progress of the cause here. The following are the statistics.—The church was organized on Jan. 2nd, 1854, with nine members; by letter from the church at Prahran. To these have been added: by letter of transfer, 10; faith and baptism, 14; restoration, baptised believers, 2; while the only loss we have sustained is one by death. Thus we have a membership at present of 41. The number of scholars in the school is 53, with an average attendance in the afternoon of 41. On Thursday and Friday evenings we arranged for special gospel meetings, when Bro. J. Pittman and G. H. Moyssey spoke to rather thin audiences, but we have the satisfaction of knowing that some listened to the primitive truth on those two nights who had not been to our meetings before.

No effort was spared to make our little hall as beautiful as possible for the occasion. Flowers, evergreen, mottoes and other things being provided or secured by our decorators. "We tender our sincere thanks to Bro. S. Pittman, who taught and led the children in their singing; to Sister E. Pittman, who presided at the piano on Monday evening; to several other Malvern brethren who aided with the singing; to the various speakers; to the Williamstown brethren for the loan of their mottoes; and to all who in any way assisted to make our first anniversary a success.

As regards visible results, we record that one brother has applied for membership, who has been out of the church for about five years. This one, together with two others who have recently been restored, and two others who confessed Christ last evening under the preaching of Bro. Newham, will make a total of five additions since last report.

Dec. 17.

T. H.

CHILFENHAM.—The church here is moving along peacefully, and although we have no additions to report this month, there are a few items that may interest the brethren generally. Bro. Moyssey has decided to accept our offer of a further engagement at the end of the present year, and our prayer is that God may bless our mutual work that God may bless our mutual work. Our organist, Miss Bodley, after some years of faithful service for her Master in this work, has tendered her resignation, which was accepted with much regret, and we trust that God will bless her in the future with much of joy and little of sorrow. Our Brethren Bond and Connor are helping the Danleng brethren by visiting and preaching for them as often as possible. Good meetings, morning, afternoon and evening.

Dec. 10.

R. W. F.

CHILFENHAM.—Grand meetings all day. This morning Bro. Moyssey gave a splendid exhortation on "Examine yourselves." This afternoon we had a big school. A presentation of a family Bible was made to Miss Bodley, who has rendered her position as organist after five years of faithful service. We had a large meeting this evening to hear Bro. Moyssey on "Laments from the past year." One baptism and one confession to-night, thus we praise God for his blessing of the past year.

Dec. 30.

R. W. F.

SOUTH YARRA.—Very fair meetings have prevailed since the anniversary. Bro. C. Newham has occupied the platform on each Lord's day evening since, during which time floor confessions have been taken. One of these is a scholar in the school.

We have a record of 17 baptisms and four restorations as a result of the first year's work. "Praise ye the Lord!"

Jan. 1.

T. HARRIS.

SOUTH AUSTRALIA.

At the meeting of the Committee of the Evangelical Union in December, arrangements were completed with G. D'Nesi to work during the ensuing year under his directions among the country churches. His engagement will date from the beginning of 1895. His first labor will be in connection with the church at Port Pirie, in accordance with the strong appeal made by the brethren there at the Conference in September. He will probably remain there for three months. Communications will also be sent early to the other country churches, so as to learn from them what particular time would be most suitable for a visit from the evangelist. With the replies from the various churches before them, the committee will endeavor to arrange the preacher's labors in such a manner as to fulfil the wishes of all as far as possible. Will the treasurers transmit their contributions early, so as to keep the committee in funds? And all unite in prayers to Him "who openeth and no man shutteth," that "a great door and effectual" may be opened for the word.

On Tuesday, December 4th, the presentation meeting of the S. S. Union of Churches of Christ in S. A. was held at Grote-st. Last year the Sunday School lecture hall was large enough, but this year the chapel was used and was well filled. This evinced a much wider interest in the work of the Union. Dr. Verco, the president, was in the chair, and, after the secretary, R. Forsyth, had read the report, gave an address. After repeating some of the amusing answers by the younger scholars to the questions set, he spoke of the need of thoroughly engraving the good word of God into the minds and hearts of the young. T. J. Gore and J. C. Dickson, the other two examiners, spoke about the papers submitted to them, and the prizes were distributed to the successful competitors. The prize list and secretary's report are appended. The annual picnic for the teachers will be held on January 1st at the National Park, Belair.

Scholar	School	Div'n	Prize
Reginald Verco	Park-st.	1st.	2nd.
Percy Shaw	York	1st.	1st.
Olive Verco	Park-st.	2nd.	2nd.
Flourie Shaw	York	2nd.	2nd.
A. Wilkinson	Robert-st.	2nd.	1st.
Frank Jones	Park-st.	3rd.	2nd.
Janie Mathews	Grote-st.	3rd.	1st.
Agnes Guthrie	Park-st.	4th.	2nd.
Ruby Manning	Grote-st.	4th.	1st.
Herbert Mathews	Grote-st.	4th.	1st.
Josephine Whithead	Kermode-st.	5th.	2nd.
Robert Pease	Park-st.	5th.	1st.
Ida Hume	Kermode-st.	6th.	2nd.
Richard Hudley	Robert-st.	6th.	1st.

The secretary then read the following

report:—Nine schools entered, 84 papers being returned filled in, as against 72 last year. 39, including the prize-winners, obtained first-class, and 27 second-class certificates. All the competitors in no less than three schools were successful in passing, viz., Grote-street, Park-street, and Robert-street, whilst in two other schools, York and Kermode-street, 99 per cent. passed, Chapel-street being a slight per centage lower. Robert-street secures the highest prize in the senior division, and Grote-street gained no less than 3 first prizes, 2 first and 2 second class certificates, out of 7 scholars representing their school. Park-street deserves a word of praise, for out of 9 scholars entered, 1 first and 4 second prizes were won, with a first and 2 second class certificates. Kermode-street won 2 second prizes, 1 first and 1 second-class certificate, out of 12 from their school.

In average per centage of marks per scholar, North Adelaide comes out at the top with 88%, Robert Street, 80%, Grote Street, 79%, Park Street, 72%, York, 65%, Chapel Street, 60%. In the higher divisions the excellence of the papers can be judged to some extent by the high proportion of marks obtained, out of a possible 100 marks the prize-winners gaining 97 and 97%, respectively, the next six scholars being 95%, and the four following 90%, showing how no stone had been left unturned to try and obtain the coveted position of senior prizetaker.

We wish the A. C. STANDARD a very Happy New Year, and a large increase of subscribers.

NORTH ADELAIDE.—On the evening of Wednesday, Nov. 25th, the Dorcas Society held their annual social, which was very well attended by the members of the church and their friends. After a hymn and a prayer, the secretary, Miss Jones, read a report which showed that 23 meetings had been held during the year with an average attendance of 19. There are 49 names on the roll, and the work for the year has been very satisfactory, 141 garments having been made and given away, with 72 yards of unmade material, relieving and comforting over 70 recipients. Reference was made to the death of two who had passed away during the year, Mrs. Vincent and Mrs. Eisenmann. The treasurer, Mrs. Henshaw, then read a report, showing that £21 14s. 6d. had been received, and £23 12s. 9d. spent, and this with 16/9 balance in hand at the beginning of the year leaves a deficit of £1 11s. 4d. due to the treasurer. Dr. Verco, who was in the chair, gave an address, commending the sisters' work as worthy of sympathy, encouragement and support by all the members of the church. An interval for refreshment and social intercourse was arranged and much appreciated, lasting

about an hour. Then short encouraging addresses were given by Mr. J. C. Dickson and Mr. A. Fischer. Mrs. Newman by a solo, Misses Hannah and Mary Jones by a duet, and a number of the members of the Dorcas Society by a part song, contributed also to the enjoyment of the evening, and the opinion seemed to be that the 1894 social was the nicest of all. We understand the deficit has already been met in the funds of the society by the money which has come in, and are pleased to learn that several of the brethren have decided to help the society regularly by the contribution of a shilling a quarter. Any who have not yet done this, will be welcomed on application to the Secretary for the entry of their names as substantial helpers of the sisters.

WILLIAMSTOWN.—Although there is nothing fresh to record we still hold on our way. Evening meetings fairly well attended, and interest well sustained. We hope that good may result from the preaching of the word.

Dec. 11.

W. G. PAPPIN.

NORWOOD.—It is now ten months since we reported from the Norwood church. During that time the work has been carried on in the usual manner. We have had a lull as far as additions are concerned. During the November month none were received, although four were received into fellowship during October, all faith and obedience. Yesterday week the hand of fellowship was given to an elderly maiden lady, who has been for years connected with the Presbyterian Church. She came here from Scotland, and she has since been baptised and welcomed among us. Last night one young woman made the good confession. The church is united, and members generally endeavoring to do their best for the Master.

On Thursday evening next there will be a Christmas Carol Service given by the choir, and original connective readings will be given in connection with the carols.

Dec. 17.

A. C. HANKINE.

NANTAWARRA.—The church here is living in peace, although there has been none added to the church for the past year or two. I myself have been in the valley of the shadow of death, through a concussion of the spine, a ladder having fallen with me. The Lord has heard the prayers of the churches and faithful brethren, and I am recovering.

Dec. 11.

J. G. COLE.

BALALAVA.—Bro. and Sister McMichael were formally received into the church here on Dec. 2nd by letter from the Baptist church, Terowie. Bro. McM. is making himself very useful, and his assistance is very welcome to our limited list of speakers.

Dec. 13.

W. T. S. HARRIS.

QUEENSTOWN.—We are happy in the fact that the work for the Master is progressing satisfactorily in all departments. Although we have had a slight falling off in numbers for the last two or three weeks at our Wednesday meeting, our Lord's day meetings are most satisfactory. I told you in my last of one lady confessing Christ. It was her intention to be buried with Christ on the following Lord's day evening. The hall was full, but through illness it had to be postponed. However, before we parted that evening, our hearts were glad and full of rejoicing in witnessing another confession for Christ, so that on the following Lord's day we had the pleasure of being eye-witnesses of the burial of two sisters in the waters of baptism, instead of one. The hall was full. There are others wavering. We do pray that the Lord will spare them yet a while, and that they may accept the truth. At this season of the year we would not forget our wishes on your behalf not only that you may be merry but that you may have fulness of joy in Christ Jesus.

Dec. 14.

R. HARRIS.

UNLEY.—At a church meeting held Nov. 14th, Bro. D'Nesl, having decided to labor for the Evangelist Committee, tendered his resignation, which was accepted by the church. It was decided to ask Bro. M. Wood Green to labor in his stead at Unley, which we hope Bro. Green will see his way clear to do.

NOV. 18.

T. G. STORER, Sec.

YORK.—We have had three additions by letter since last report. Bro. Green, who has been laboring with us for some time is on the point of leaving us for Unley. We shall miss him very much. May God abundantly bless his labors in the new field.

DEC. 11.

W. B.

GENELOG.—No additions to report since last. Our meetings have not been so good lately owing, we think, to our Bro. Smith becoming popular amongst the churches, and substitutes are not readily procurable. At a specially called meeting of the church, it was decided to retain our brother's services for another year. Sunday School continues to increase in numbers, which prompts us to renewed activity. We regret much the removal from Genealog of our Bro. and Sis. Mr. and Mrs. Hooper, with their son and daughter. We shall miss them much, and do not know where to look for others to fill their places. 'Tis true the Lord will provide, and we patiently wait. The church here heartily wish the A. C. STANDARD a prosperous year for 1895.

DEC. 11.

WM. H. SKE.

HINDMARSH.—In church work this has been a month of unusual quietness here. One has been received by letter from the church at Grote St., Bro. Spencer. His two

sisters were received sometime ago from the same church. We trust they may become valuable additions to the church. Your readers will be glad to learn by the courtesy of the gentlemen who advanced the loan for chapel enlargement, we have during the month repaid a further instalment of £55, making a total of £100 during a year and nine months by penny per week contributions.

Sickness is very prevalent, and some of our aged members are feeling the extreme heat very much. It is doubtful if our aged Sister Woods, who has been laid aside for some weeks, will again recover.

This morning, whilst writing these notes, we hear that Sis. Flint has passed away. She has been a great sufferer from chronic asthma for many years. We sympathise with the members of her family, especially her son Thomas, who will greatly miss her. May the great Comforter administer comfort and consolation to the bereaved.

Very encouraging letters are constantly coming from Bro. Johnson, who has settled down to his studies in the Bible College, Kentucky. We hear he has already filled very acceptably several preaching appointments. We wish him all success.

DEC. 14.

A. G.

NEW SOUTH WALES.

Time is flying fast; 1894 is now closing; how short the year has seemed. Yet great changes have taken place. Some have left us for the better land, and others during the period have been forced by circumstances to go to other parts. We remember them as we write, and wish them the compliments of the season.

During the month the church has been planted at Croydon. Some 15 have banded themselves together in that locality to maintain the ordinances of the Lord, and to carry on His work. The writer had the pleasure of visiting the brethren there on the 9th inst., on which occasion we had a most enjoyable meeting. It was a most solemn service, and will long be remembered by those present. The brethren there are very earnest. They have secured a hall for gospel services, and we may rest assured that blessing will result.

A debate has just closed between Bro. H. G. Dixon and Mr. Corliss, the Seventh Day Adventist. The former, of course, had truth on his side, and forcibly presented it. But the champion of Seventh Day Adventism resorted to unmanly tactics and abuse. The debate took place at Ashfield, and lasted for six nights, as the debate advanced the interest increased, but good audiences gathered at all the meetings. The strange part in connection with the Adventists is, that

while they fight vigorously for keeping the seventh day Sabbath they ignore the divine manner in which it should be kept. Quite an excitement has been created upon the question in the locality, and we hear some simple-minded persons prior to the debate had been misled, who formerly belonged to the Wesleyan Church. If dust throwing can blind and clap-net mislead, the Adventists ought to increase in numbers.

The cause in Sydney is moving on without many additions just now, but the meetings are enjoyable and peace and harmony prevail.

The Rockdale church has had several additions of late, and the brethren there have reason to be encouraged.

We wish our brethren everywhere the compliments of the season.

COROMA.—In connection with the anniversary of this church it has been decided to hold a social on Wednesday the 10th inst., at which the annual distribution of prizes in connection with the Sunday school will take place.

On Sunday evening the 23rd inst. one came forward and made the good confession and was baptized the same night.

Sisters Clapham left the district on Thursday, 20th Dec. They were tendered a farewell at Sister Elliott's by the sisters.

DEC. 29.

C. JOHNSON, Sec.

WARRA.—The church in this place has suffered severely from many causes lately. First came disorder and division, then illness of a large number, and lastly poverty and dispersion. Many have left for Sydney and other places to try their fortunes in these hard times. At the revision of the roll about a fortnight ago, the membership was reduced to just one half. A great drawback has been the want of a building of our own, but our poverty has always prevented us taking the responsibility. However, we see a good opportunity of obtaining a small block of land at a very small sum, and we shall probably invest. No doubt things will boom here next year, when we have our new Land Bill in full swing. It is the most liberal law ever brought forward in Australia, and will be the means of setting people on the land, the very thing that is required.

DEC. 29.

P. G.

ENMORE.—Bro. Turner has now settled down and is doing steady work, and while he has not been reaping, he is doing the necessary work of sowing the seed. May it fall into good and honest ground and spring up an hundred fold.

The Lord's day school, under the able supervision of Bro. Hedges, is thriving well. A most successful picnic, in which Enmore combined with Marricksville was held at

Clontarf on Saturday, Nov. 17th. A novelty in the shape of a life and drum band was a departure from the old order of things, and served the purpose of enlivening the proceedings.

A combined church picnic was held at Floodvale, Botany, on Hoxing Day. A large number of brethren from various churches were present, and despite the strong aroma from the boiling down works in the vicinity, managed to enjoy themselves in the usual orthodox fashion. C. A. R.

QUEENSLAND.

On Lord's day, October 21, I paid a visit to the brethren at the Yellow Water Holes, and baptized a sister, who will meet with the church there for worship. On Lord's day, Nov. 18th, I immersed eight Kanakas at Hortien, who had been attending the meetings at Childers, Doolbi, and Gregory River. On Lord's day, November 25, the Kanaka brethren at the Gregory met for worship, nine meeting for the breaking of bread. There are now three meeting places where the Kanaka brethren, Bro. J. Freeman, and self meet for worship—Childers, Doolbi and Gregory. There could be a church organized at Cordabbor if some white brother could but meet with them, as some of the Kanaka brethren whom I baptized at Doolbi a few months ago have removed there; but at present I can not reach them on Lord's day. My time is taken up with the church at Doolbi and Gregory River.

JOHN THOMASON.

BRISBANE.—The Brisbane church is moving along quietly, and P. A. Dickson "holds the fort." The financial position of the church has been for some time a difficult one, owing, no doubt, to "the depressed state of affairs," but hopes are entertained of the way being smoothed very shortly.

Now that Bro Pittman has returned to Victoria, the platform at Zillmere on Sunday evenings is being occupied by brethren from Brisbane. It is talked of as an arrangement shortly to be made, if it can be, that other churches not too far from Brisbane be assisted similarly.

Bro Stevenson, who has been working for some of the churches in the neighborhood of and beyond Ipswich, has given up his labor there. He states that lack of co-operative effort, dissensions in some of the churches and no finances are the causes of this step.

NEW ZEALAND.

SOUTHERN DIVISION.

Since the date of last report we have had the pleasure of receiving into our fellowship

six—Two by baptism, one from a sister church, one a baptised believer, and two restored to fellowship.

A few weeks ago the Dorcas Society held its annual meeting, and sale of work. The object of the Society is to relieve the wants of the poor children attending Sunday School, though it is not bound exclusively to this, being at liberty to extend a helping hand where it may see such is needed. From the report it appears that the society has been six years in operation, during which time £150 has been raised and within £4 of that amount expended. Special mention was also made of the hearty support given by Mrs Stewart and Miss Lodger. The meeting was an entire success.

Early in December we had the pleasure of a visit from Bro. Chas. Watt of Enmore, Sydney, who spoke on two Lord's days and delivered a week night lecture on Theosophy.

During the month of November Bro. Way conducted a series of week night services in connection with the little church at Durnside.

We join in the kindly wish that
A HAPPY NEW YEAR
may be the lot, by the blessing of God, of each one of your readers.

TASMANIA.

HOBART.—Since my last report Bro. Donaldson's engagement with us expired, and he is now visiting some of the districts down the channel. I have not yet heard, however, how he is progressing, but we all hope that the seed he is sowing will fall into good and honest hearts.

The Exhibition is bringing to our shores a large number of visitors from the mainland, and among them is a fair sprinkling of brethren in Christ. At present we have with us Bro. David Hall from Sydney. Although he is only on the brink of manhood, yet his fearless, outspoken teaching and preaching was something for both young and old to ponder over. Many visitors, however, although members of our body, give themselves up wholly to amusement during their stay in the island, and cannot find time even to attend a single service. When this is the case it shows a dangerous laxity and very little love for the Master.

All the institutions in connection with the church—Bible Class, Sunday School, Endeavor Society and Band of Hope—are working smoothly.

PURT FERRASSER.—The church here, though few in numbers, meet on Lord's day morning to obey the command of Christ, "this do in remembrance of me." We have not held any gospel meetings for some time now, but I had in the latter end of October last the privilege and pleasure of baptizing

two young men into the name of the Father, Son and Holy Spirit

E. A. SMITH.

OUR NEWS BUDGET.

Bro. A. Shaw is at present on a visit to Melbourne.

Prof. David Swing, of Chicago, is dead. His was a gospel without Christ.

The Croydon (Victorian) Sunday School Picnic was held on New Year's Day.

Mr. R. Tennant is now secretary of the church at Brunnerton, N.Z., instead of E. S. Woodford.

Bro. T. H. Bates has left for Liverpool, under engagement to the American Missionary Committee.

Bro. C. Watt is preaching to crowded audiences in Wellington, N.Z., and great good is reported as being done.

Bro. McClure, a very old member of the church in Drummond, died a fortnight ago. He had been ailing for a long time.

We hear that Bro. H. M. Black has accepted an engagement under the American F.M. Board to preach in London.

HELD OVER.—We have a lot of good things held over for next issue. Let all be patient for a little and things will come right.

Bro. J. J. Haley has returned to America with his family. We regret to hear that Mrs. Haley has not been enjoying good health lately.

The cause at Freemantle, W.A., appears to be flourishing. Bro. Jensen, lately of Denmark, preached a Sunday night or two ago to a full house.

There is a meeting for "breaking bread" at Hamawm, near Rochester, in Bro. Stake's house. Perhaps Bro. Little may be able to pry them an occasional visit.

Bro. Junston, a very old and valued member of the church at Berwick, died rather suddenly on Dec. 21st, and was buried on Dec. 23rd.

Owing to the long time between our last issue and the present we are crowded somewhat with church news, but hereafter we will have more room and will be able to give more variety.

On Sunday night at Collingwood, at the close of a earnest address by F. Pittman, three young men made the good confession. We trust that brighter days are in store for the church there; at least things are looking brighter.

WILLIE.—"Auntie, what do they call the man who hunts up the taxes?" **ACEE SAKAI.**—"Taxisdermist, as course, because he skins everybody." **THE VICTORIANS.** At this rate, may look out for the "taxidermist" before long.

W. S. Houchins, of Bendigo, is in the city this week seeking medical advice for his relaxed throat. He has not been able to preach for six weeks.

R. T. Matthews, for so many years preacher for the Central Church of Lexington, Kentucky, has accepted the position of Chancellor of Drake University.

M. W. Green has entered into an engagement with the church at Park-st., Uuley, to labor in connexion with them from the beginning of the new year, when G. D'Nesi leaves.

The S. S. Picnic in connexion with Collingwood School was held at Heidelberg on New Year's Day. The weather being almost faultless, the day was spent in a most delightful manner.

Mr. and Mrs. Knapp, of Nelson, N. Z., are at the present in Melbourne on a visit to Mrs. Knapp's father and mother. Bro and Sister Dickens of Carlton. They return in a few days to their home.

We regret to state that our aged Bro. J. Dickens received very serious bodily injury by being thrown out of his trap. He is now slightly improving and hopes to be about again in a few weeks.

The Women's suffrage bill was passed by a large majority in South Australia. They have gone one better than N. Zealand, however, as in South Australia the ladies have the right to sit in Parliament.

Drummond church is rejoicing in more decisions for Christ, six having been baptized there during the past few days. The church there has been brightening up its chapel with a coat of fresh paint lately.

A brother from South Australia tent an order and money to the Austral Co. for 50 Almanacs. In some way the letter was mislaid and the name forgotten. Will he kindly send on his name and address.

The additions for the past month, from reports to hand, are as follows.—Lygon-street, 2; Prahran, 5; Berwick, 3; Bendigo, 17; Ascot Vale, 1; Swan-st., Richmond, 13; Warragul, 1; Newmarket, 1; Kyalram, 7; South Melbourne, 2; French Island, 2; South Yarra, 5; total, 59.

The chapel at Murrumbidgee is now finished. First service in it will be held on Lord's day, 13th inst. It is situated on Neerim Road near Murrumbidgee Station. It is a wooden building 25 x 14 ft., and will seat 100. The chapel was built by voluntary labor. Bro. J. Barret, Rosetown, is secretary.

Wednesday, Jan. 9th, at the Tabernacle, Stanton-st., Collingwood, opposite Tuae Hill. The Lygon-st. Choral Society will repeat the beautiful cantata, David the Shepherd Boy. Principals—Miss Nellie McClelland, Miss Dale, Messrs Kite and Smith Conductor, Mr. E. Tippett. Pianist, Miss J. Dickens. Admissions, 5s; pence; children half price.

Z. T. Sweeney has just completed his 23rd year as preacher for the church at Columbus, Indiana. When he commenced his work there were 186 members. During the 23 years he has baptised 2,700 people in Columbus, and the membership is now 1250, which, in a town of 10,000 is a mighty power for good.

We have read rather carefully the report of the Foreign Missionary Committee, and while Miss Thompson's name is mentioned frequently, we saw no recognition of the fact that she was sent out and entirely supported by the Australian churches. We don't suppose it matters much, but it seems hardly the thing.

J. V. Uptide, the successful evangelist, has located as preacher for the church at Valparaiso, Indiana, one of the largest churches in the states. H. H. Brown, one of our brethren, is at the head of a normal school in that place, the largest school in America, having in constant attendance more than 2000 students.

Bro. F. J. Bardwell, who has for some time been secretary of the church at Hawthorn, goes this week to Brisbane, having obtained an appointment there. In Bro. H. the Brisbane church will find a good worker. Hawthorn will miss him very much. Bro. W. H. Bardwell, Robinson Street, Hawthorn, will act as secretary for the present.

Bro. A. M. Bryden, who for the past three years has been with the church at North Carlton, is about to leave Victoria. He (with Sister B. and child) sails from Melbourne by the "Elingamite" on the 11th inst., and Sydney on the 16th by the "Tasmania" for Auckland. The church gives him a farewell tea this evening. Bro. Bryden has been a hard worker in connexion with church and Sunday School since he came from Dunedin about six or seven years ago. Our Auckland friends are getting a real live member, who will prove a valuable acquisition to their number.

TOTAL ABSTAINERS IN THE NEW PARLIAMENT.—A meeting of those members of the Legislative Assembly who are known to be total abstainers was held at Parliament House on 6th December. The meeting was convened by our Bro. Thos. Smith, the member for Emerald Hill. Mr. R. G. Vale, of Ballarat, was voted to the chair. The convener explained that the object of the meeting was to enable the new members to become better acquainted with each other, so as to be in a better position to present a united party in the House when Temperance Legislation was on the tapis. Messrs R. G. Vale and Thos. Smith were appointed joint conveners, to call future meetings as necessity should demand. It is matter for congratulation that there are more total abstainers in the new Parliament than in that lately dissolved.

Preparations are being already made by the S. S. Union for their festival in connection with the Victorian annual meeting. The cantata "Cloud and Sunshine," which is without doubt one of the most beautiful compositions of the kind, is to be rendered by the children. Already a choir of 350 are enrolled, and it is probable that this number may be nearly doubled. Question—Where will they put the audience?

The fifth annual meeting of the Armadale Rescue Home is to be held on January 22nd in Lygon-st. chapel, at 8 p.m. Among the speakers, Miss Booth, Secretary of W. C. A., and Mr. Isaac Selby are expected. Musical selections will be rendered by the Lygon-st. Choral Society. Other items will be introduced to make the meeting enjoyable and profitable. Any friends with anything on their collection cards or in collection boxes, and any desiring to have their contributions in present year's report will kindly send in before the 18th of January to J. Pittman, Armadale.

On the evening of Dec. 20th a very successful entertainment was given in connexion with the annual prize giving of Lauriston College and Kindergarten at Richmond, to which Miss Grace McCoughey is principal. The exercises of the young ladies and the children of the Kindergarten were gone through in a most creditable manner. This is a splendid institution, and those having children they wish to send to a school of this kind, can do better than give Miss McCoughey a trial. One feature of the school is the very careful attention given to the scriptural education of the pupils. We most heartily commend it to the notice of the brotherhood.

At the monthly meeting of the Executive of Band of Hope Union held on Saturday afternoon, Dec. 1st, Swanvic-st. and Nth Carlton Bands of Hope applied for admission into the Union and were received, making six societies now connected with it. Arrangements were considered for holding a united demonstration in January. A staff of visiting brethren was also appointed to visit and deliver addresses to the various Bands of Hope in the Union. All societies are invited to become members, so that the temperance cause amongst the young can be extended. The annual subscription is five shillings. All information can be obtained from the secretary, H. Swan, c/o J. Morris, Sheehot, Newmarket.

Owing to the hard times in Melbourne, several of our brethren were induced to try their fortune on French Island, and though they are not likely to better their temporal condition very much, the scattering abroad is bearing spiritual fruit. We deplore our many losses here, but the good seed is being carried to virgin soil. This is right in doing. There is truly a bright side to everything. On French Island those afflicted

ones of the Lord's chosen have not hidden their light under a bushel. For the past ten months they have faithfully attended to the breaking of bread, and even preached the gospel. Two have obeyed the gospel as the direct result, and there are others who will soon follow the good example set them.

The usual monthly preachers' meeting was held on Monday, Dec. 3rd, Iro Lawson in the chair. Reports of work showed increase in attendances at most of the gospel services and some eleven aided by obedience. Iro Hayden read a paper on Church Discipline, which was well received and called forth a lively discussion, a hearty vote of thanks being accorded the exordist. For next meeting, to be held on Monday, January 7th, in the Ladies' room, Lygon-st. chapel at 2.30, it was decided to invite Bro. I. S. Blair, of Swan-st. Richmond, to give an address, or read a paper, on "The Relation of Christianity to Social Reform." Bro. Blair has very graciously signified his willingness to do so, but slightly alters the wording of the subject. For "reform" he prefers restoration. As the question is one of wide interest, we cordially invite any friends to be present.

LOVED ONES GONE BEFORE.

FEROUS.—On November, the 5th, at the residence of her son-in-law, Iro Thos. Black, fell asleep in Jesus our esteemed Sister Fergus, at the age of 74 years. Thus another of the "mothers in Israel" has been called to rest, and join the "loved ones gone before," for at least two of her children, John, a young man of noblest promise as a Christian and a preacher, and Annie (Mrs. T. Minahan) whose hallowed memory is still fragrant in every heart that knew her, and her husband have passed on before. Sister Fergus was baptised in 1870 by Iro G. L. Serber, and took membership with the church in Lygon-st. Upon the formation of a church in North Melbourne, she threw in her lot with it, and during the many years of her membership was most exemplary in Christian deportment, and faithful in her attendance upon the ordinances of the Lord's house. Owing to change of residence she joined, comparatively recently, the church at Ascot Vale, in whose fellowship she was at the time of her death. During the years of her widowhood she was cheered by the company and ministrations of her daughters, with whom she resided, and her active hands and busy brain found congenial employment in domestic duty till within a comparatively short time of her fall. Alike in life and death she was characterized by firm unwavering faith and steadfast hope, and as we tearfully laid her remains to rest we could not fail to realize that a stock of corn

fully ripe had been gathered into the Master's garner. Sister Fergus leaves behind her six children (four daughters and two sons), the best known of whom are Sister Conning, of Ascot Vale, and Thomas Fergus, of New Zealand, who is, or was, a member of the Government of that colony. G. D. M.

DOIG.—The church at North Adelaide has again been called on to part with another of her members on Nov. 13th, in the person of Sister Doig, the wife of Iro R. Doig. Our Sister Doig was in Christ for 23 years, having been baptized in Grote-street when 16 years of age. Most of her life was spent in Grote-st., where she was a member until her marriage with Iro Doig and her removal to Unley. Her husband was then in the Presbyterian Church, but soon afterwards saw the light and was baptized and united with her at Unley. Shortly before Sister Doig's death, she with her husband and two members of the family took letters to N. A. Our sister was better known at Grote-st. and Unley, having lived longer with them than with us. Bro. Gore spoke in a feeling manner at the grave, and told of her Christian walk. As would be expected, Iro Doig feels the loss keenly, but knows where to look for sympathy and strength. J. C. DICKSON.

LAYTON.—Again the Great Reaper has been amongst us and taken our beloved brother away from our midst. He has been a great sufferer from a tumorous stomach, and for the last four months has been an inmate of the Ipswich hospital. I visited him twice shortly before his death. The first time he was able to speak freely with me. His one theme was "Jesus and his love," and his one desire to be with Him. His was a bright and happy testimony for Jesus, although suffering so much, still an cheerful with a kind and loving word for all. On Lord's day, 18th Nov., he could only speak a word or two. I asked him if Jesus was still precious, with a great effort he answered "More than ever." He passed away at 2.20 on the 22nd. He was brought up to Gatton, where we laid his poor body to wait the coming of his Redeemer. Our brother was a good husband, a true friend and a kind neighbor, as none could doubt that day. Only once before has there been so large a funeral here. Bro. Pollock and myself took the service at the grave. Iro P. speaking a few words on his Christian character, which was a bright one.

Our brother was one of the earliest of those who accepted the truth on Blackflocks Creek. About 8 years ago our Iro B. C. Black immersed him. Our brother was only 43 years of age, and leaves a widow but not a family. Our sister has the loving sympathy of every one who knew him. May the God of all consolation and comfort be her portion now and evermore, in my earnest prayer. Our brother's favorite hymn was "Safe in the Arms of Jesus," which, at his own request, was sung at his grave.

Dec. 14. HENRY ROSSON,
Ma Ma Creek, Q.

ACKNOWLEDGMENTS.

RESCUE HOME.

Gratefully received—A Friend, of Proceeds of Service of Song, Cameron, S. A. 1/4 1/2; Church of Christ S. S. Col. Cardy, 8/6; Col. Cox, Mrs. Pallot, 4/1; Col. Fordy (wenty a week subscription), Mrs. Callier, Ballarat, 1/6; Mr. T. Richards, 50c; Kyabram, 5/6; Col. Box, Miss E. H. S.

Kilda, 4/9; Proceeds of Tea, Berwick, £2 17; Mrs. Reed, Yielma, £1; Mr. R. Trevett, Lygon Street, 10/6; Mrs. Lebean, Ballarat, £1; S. S. Gympie, Q. £1; Church, Zillmere, Q. 10/10; Col. Card, Miss Berlin, Rosebud, Q. 1/10; Mr. B. Hill, St. Kilda, 10/; Mr. A. Winter, Woodville, N. S. W., £1; Mrs. Collins, Taradale, 5/; Col. Card, Mrs. Wm Pattison, Fernhurst, £1 4s. 6d.; A Sister, Minyip (Xmas Box), £1; J. PITTMAN, Armadale.

VICTORIAN MISSION FUND.

RECEIPTS TO 31ST DECEMBER.

Iro Sheehan, per Iro Geddes, 10/; Bro. Wolf, Cheltenham, 1/11/4; Bro. Rhodes, W. A. 15/; Sister, Kaition, North Fitzroy, 1/3; Sister Wills, Mirboo South, 10/; Bro. W. H. Pearl, Hamilton, £1; Bro. W. H. Stewart, Clayton, £1; P. Aurisch, 5/; South Yarra (second half-yearly contribution), 12/3; Brunswick, per Sister F. Kelly, 0/6; Lygon-street, per Sister Enderby, 12/3; Doncaster, per Sister Zelius, 5/; North Richmond, per Sister Joyce, 17/; Mildura, 14/6; Malvern, per Sister A. E. Hlingworth, 14/6; A Brother, North Melbourne, 1/; Total, £9/10/3.

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