

The Australasian Christian Standard.

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

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Current Topics.

THE VICTORIA INSTITUTE.

—The following note has been kindly sent to us by F. Petrie, Esq.—

VICTORIA INSTITUTE,
or Philosophical Socy. of Gt. Britain,
8 Adelphi Terrace, London, W.C.

June 29, 1895.

Sirs,—

I beg to send a brief report of the interesting Midsummer Meeting, just held by this Society, for your valued journal.

I am, yours faithfully,

To F. PETRIE, Esq.,
The Editor, Hon. Sec.

We have much pleasure in giving space to the report, the more especially as all discoveries relating to Bible lands are of interest both to us and our readers.

REMARKABLE DISCOVERIES IN EGYPT.

—Professor E. Hull, L.L.D., F.R.S., late Director-General of the Geological Survey of Ireland, took the chair the other day at the Midsummer Meeting of the Victoria Institute, in London, England. After the election of various home, American, and Colonial members, Major-General Tulloch, C.B., C.M.G., gave an account of that part of Egypt in which he lately carried out a British War office survey with a view to the defence of the Suez Canal in disturbed times; the land surveyed included

that portion of Egypt through which the route of the Exodus was said to have lain. In describing the present state of the land he pointed out that the conformation of the country had somewhat altered since that period, 3,400 years ago, but what especially came under his notice was the action of a gale of wind which had stopped all his survey work on the borders of Lake Menzahleh; in a few hours the east wind actually carried the waters of the lake beyond the horizon, leaving all sailing vessels resting on the bed of the lake. So unique an event was not recorded by any modern traveller, though in his paper on the "Route of the Exodus" read before the Victoria Institute four years ago, M. Naville pointed out that it was not an impossibility, for history had recorded that the wind had in the past century produced such a phenomenon at the Geneva end of the lake of that name. An interesting discussion ensued, and it was pointed out that, where ever the passage of the Israelites took place, yet the possibility of water being influenced by wind to so great an extent was demonstrated. As regards the exact spot at which the crossing took place, General Tulloch as a military man enumerated the various points to be considered, and the results of various investigations, and all these supported the opinion Dr. Naville had given in his address published in the twenty-sixth volume of the

Institute's *Transactions*. In speaking of that portion of the Canal between the Bitter Lakes and Suez, General Tulloch pointed out that the old bed of the Red Sea was only found to be filled in by deep sand. Referring to the battle of Tel-el-Kebir, he said that he expected that digging there would reveal the old city of Memphis, that the land of Goshen extended thence in a north-east direction, for he found the sand covering to a depth of 12 and 14 feet the most beautiful soil for cultivation, once probably tilled by the Israelites. An interesting discussion was commenced by Dr. Löwy and Canon Girdlestone, and continued by others. The Chairman pointed out that General Tulloch's opinion that the Red Sea at one time extended into the Mediterranean was confirmed by the geological survey he had made. After the discussion, Captain Petrie, the Hon. Secretary, read two interesting communications in regard to the intercourse of nations in early times, showing that there was not only evidence of the existence of a land trade 3,000 years ago from India westward, but also of trade by sea between the ports of India and Ceylon and Alexandria, by way of the Red Sea. During the meeting a vase with an Archaic Chinese inscription was exhibited. It had been found with a mummy in a tomb discovered by Dr. Reichardt, an archaeologist long resident in Egypt, and three archaeological friends.

THE TOTALISATOR.—Victoria is debating, says the *Southern Baptist*, whether the totalisator shall be legalised or no. We sincerely trust all friends of justice and religion will speak out at this time, and use every effort in their power to prevent it becoming law. In New Zealand, by 34 votes to 24, a resolution affirming the desirability of abolishing the totalisator has been passed by Parliament. Four reasons were given, 1. *It fostered the immoral habit of gambling.* 2. *Simple-minded people believe it cannot be immoral, because authorised by Parliament.* 3. *It has helped to fill the coffers of racing clubs, and made races more frequent.* 4. *The State should not derive revenue by licence from anything that is immoral or vicious.* On the second point we can speak with some knowledge. Only last week a young lad, who had been using most of his money on the tote, boldly declared it is not gambling, it cannot be, it is promoted by Parliament and the wise people. The best men in South Australia (?) would not sanction anything wrong. And this is the argument used by hundreds of shop and office boys. In our judgment, there is no distinction between the legalised tote of South Australia and the gambling hells of Monte Carlo. Legalise it, and though you make it respectable, you enlarge the area of gambling, for many who would avoid hook-makers and blacklegs boldly advocate and defend the tote. We have no hesitation in saying its consequences are disastrous, and in the long run it will prove a curse to a colony, nation or individual who has anything to do with it. May the Ministers of Victoria have the courage to speak out on the question in the interests of religion and morality.

THE GERM OF LIFE.—They tell us, says Dr. T. L. Cuyler, that in Scotland is a battlefield on which the natives of the soil and the Saxons met in terrible conflict. No monument marks the scene of the bloody fight. All over

the field grows the beautiful Scotch heath except in one spot. No flowers like them are to be found for many a league around. Why are they there? The reason is just: In the spot where they grow, the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them they sprang up. They developed. And every blue flower on Culloden's field, as it bends to the mountain breeze, is a memorial of the brave warriors who dyed the heathery sod with their crimson gore. So it is with character. The seeds of action lie deep beneath the surface—the seeds of heroism and the seeds of crime. Good and evil germs lie latent in the heart. For a life time they may remain unknown and unrecognised—perhaps never are developed in this lower world. The seeds of the blue flower at Culloden would probably have lain there undetected to this day but for the trickling about them of human blood. That called them forth.

out the civilised world. The details which are given by cablegram reveal a fiendishness and brutality which it would be difficult to rival in all the pages of history. Evidently the Chinese with whom we are familiar in these Colonies are either very mild specimens of the race or else possess in an eminent degree the art of concealing any violent propensities they may happen to have. Doubtless there are Chinese and Chinese, and in the vast empire of China the type varies in the different provinces.

But while we are thus writing, we are troubled with the consciousness that the intelligent and widely read Chinaman has had abundant occasion to reflect upon the cruelty and intolerance of his so-called Christian neighbours, more particularly in the early digging days of Victoria and California. They resent our interference with them in their religion—we resent their rivalry with us in the pursuit of wealth. It would be somewhat interesting to hear the "heathen Chinee" dilating upon the qualities of Californian diggers. But while it is only fair to remember the injustice and cruelty practised by some of our countrymen upon our Celestial friends, such recollections in no wise minimise the fearful character of the Ku Cheng outrage, which showed no discrimination as to sex or age. The worst rough our civilisation can produce would scarce venture to lift a hand against defenceless women or innocent children. The fanatical Chinaman evidently has no respect for age or sex. His hatred against all foreigners, when intensified by religious fanaticism, changes him into a wild beast. He revels in cruelty, and helpless women and children have but little chance of escape in any of these outbreaks.

In view of these things, it becomes a question as to whether the man-

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Publisher's Notices.

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M. McLELLAN, Manager and Publisher,
528 Elizabeth-st., Melbourne.

PURELY PEACE UNITY LOVE POWER.

THE KU CHENG MASSACRE.

THE massacre perpetrated by the Chinese upon the missionaries at Ku Cheng has produced a feeling of horror through-

agers of Foreign Missions are justified in allowing young women to leave their homes to act as missionaries in remote parts of the Chinese empire. This is a question that may be legitimately asked by the warmest and most enthusiastic supporters of Foreign Missions. Is it right to send young and inexperienced girls to a country and a people about which they know comparatively little; and to engage in a work which in many cases their fitness for is all a matter of experiment? It unfortunately happens that the powers who regulate these things are extremely touchy under adverse criticism and even resent the advice of their friends. There is so much sentiment imported into the matter that common sense has but little chance of receiving a hearing. As showing to what extent this is carried, it is only necessary to say that there are those who would not hesitate to send more young women to replace those who have been lately butchered. They would do this without any consideration or without enquiry as to whether recent events did not call for a change of policy. We would be the last to object to the discharge of any clear or manifest duty, but we cannot see it to be a duty to be careless of the interests of those who are frequently ignorant of what is involved in such mission work as that carried on amongst the Chinese.

The letter of Lieut.-Col. Elliston in the *Age* of the 9th inst. is worthy of consideration. He says:—

"One noticeable feature in the late Ku Cheng massacre is that it was not rising against a religious sect, but only the outburst of a secret society. The missionaries were the nearest and most suitable parties to attack, and consequently suffered. Doubtless the callousness of mandarins in the matter of rendering assistance to the missionaries in their trouble is a sign of the des-

like of the officials to the foreign religious sects. For this there must be reason, or why can individuals like Morrison and Little traverse the country unprotected—the latter was a few months ago in the centre of China with his wife—or why are foreign officials so seldom attacked? As one who has travelled in remote parts of China, I may be allowed to speak with some experience; and I believe it is because the missionaries generally know little of the language and nothing of the people; because they injudiciously interfere in matters that only concern the social side of Chinese life; and because they inundate the country with literature, which they were told especially not to do (Matt. 7: 6), and now reap the consequences foretold. It is more than a mistake foreign women going to China as missionaries. It is misunderstood by the Chinese, and does a great deal of harm to all Protestant missions. Instead of wasting money in sending missionaries to China, let us educate the Chinese amongst us to teach their own countrymen."

The suggestion that the Chinese should be educated to teach the Chinese is one worthy of consideration. Instead of sending young and inexperienced girls hundreds of miles into the interior, let the work be centred in those parts where there is ample protection for life, and as converts are made to Christianity let them become the assistants of European missionaries in the more remote parts. The great thing in all Christian enterprise is to use the enthusiasm of young and old in the best possible way. It can be no credit to our common Christianity to be careless and indifferent as to the best and safest methods of carrying on the great work of preaching the gospel in heathen lands. Such work calls for the exercise of what has been called "sanctified common sense." It unfortunately happens, however, that the "common sense" has been sadly deficient in the

methods adopted, and our plea now is that for the future we show to the world at large that there is no necessary connection between Foreign Missions and a disregard for the wise and prudent measures generally adopted in connection with all other philanthropic enterprises.

Editorial Notes.

The Papacy and the Bible.—Arch-bishop Carr would have us believe that the Romish Church is not opposed to the free distribution and reading of the Bible. He says: "The popular Protestant impression regarding the attitude of the Catholic towards the reading of the Bible in the vernacular is wholly wrong." Facts, however, are stubborn things, and unfortunately the facts in this case are dead against the Arch-bishop. The *Southern Cross* cites a few of these facts, as follows:—"The Council of Trent, for example, recited that 'if the Sacred Books be allowed to be circulated everywhere indiscriminately more harm than good would arise'"; and in the fourth rule of the Index of Prohibited Books it enacts that no man shall possess a copy of the Bible without the permission, in writing, of his confessor. Clement XI, in a famous Bull, condemned as "impious and blasphemous" the proposition, among others, that "the reading of the Scriptures is for all men"; Pope Leo XI, again, described the Bible Society as "strolling with effrontery throughout the world" and "labouring with all its might to translate—or rather to pervert—the Holy Scriptures into the vulgar language of every nation." To avert this "plague," His Holiness exorted all bishops and priests to "turn away their backs from these poisonous pictures." And the Irish bishops, to whom Archbishop Carr refers, solemnly repited to their flock that "the perusal of the Sacred Scriptures in the vulgar tongue" was prohibited unless under certain conditions. Pius IX. again denounced the Bible Society for having "the hardihood to carry on the distribution of the Sacred Scriptures translated, contrary to the rules of the Church, into the vulgar tongue."

A Great Victory.—Bro. Alex. Hutchinson writes as follows:—"Doubtless it will delight the brotherhood throughout Australia to know that the officers on behalf of the church in Elizabeth Street, Sydney, have purchased under the auspices of the banner, the Free-thought Lecture Hall, Campbell Street, of Elizabeth Street. The structure is an imposing one, and the position

for church purposes second to none. The hall proper is a magnificent one—very spacious, with galleries around and a fine large platform, all well lighted and ventilated. The building is replete with ladies' and gents' lavatories and other accommodation underneath. Some slight alterations and improvements will have to be effected before the church enters into actual possession. I doubt not the day of opening will be celebrated in a way worthy of the great victory Christianity has achieved over infidelity, and I feel sure the brethren here will make it known to all the churches, when all who can may join in the triumph on the occasion of opening. It was erected only some three or four years ago at a cost, including land, of considerably over £5,000, and fell under the hammer, on behalf of the church to Mrs. Stinson's bid of £2,200. The writer of this notice, being a builder and contractor, fully appreciates the splendid value of the transaction. The Church of England Mission missed it at the sale and are after it to purchase, but I am sure that at a tall price—big profit, could not induce the parting with it. The day after the sale the writer met one of the leading secularists who began chaffing, saying "the foundations were put in with freethought cement, and the key-stone and final of the same material." I replied: "Very good; Christianity has got its heel on the neck of infidelity, and we mean to keep it there." He then drove off, remarking, "You are too many for me." Our officers and only a very few of the brethren were aware of the movement to purchase, for obvious reasons, and are to be highly complimented on their sagacity, tact, and good judgment. It now remains for the church to be of one heart and of one soul like that of Jerusalem, and the knowledge of the Lord will cover the face of the earth as do the waters the channels of the sea.

John Wanamaker.—G. M. Anderson, an old Australian boy, is located in Philadelphia, and his letters from the "city of brotherly love" to the American *Christian Standard* are delightful reading. He has been recently writing of John Wanamaker, Wanamaker's a merchant worth £5,000,000. In 1858 he was a poor man, and as such organized a Sunday School. He is still the superintendent of the same school, which has now more than 2000 scholars, besides his own Bible class which meets in an adjoining building, and numbers 1200 adults. Mrs. Anderson asked one of his workers what Mr. Wanamaker did when his way seemed hemmed in and but little hope of relief. He answered: "He conquers upon his knees. I saw him in the darkest hour of his life, when jealous competitors tried to ruin him, and all signs indicated their success; when it was rumored that his paper was 'on the street,' and that he was

'pressed on the wall.' I hurried to his office, and, opening the door, found him on his face upon the floor before God. I drew back. It was too sacred a place to enter. How the lump rose in my throat! and how I vowed as I walked home that day, that if John Wanamaker is pressed to wall, here is a man that will go with him! Well, the next morning every daily newspaper was filled with 'John Wanamaker pressed to the wall! Goods must be sold at any price!' and Philadelphia thronged in to buy. Money rained on him for days, the amount was raised, John Wanamaker was saved and established; hence, one triumphal march! Gethsemane, prayer, sweat, angels! Many a time in that same office have I seen him down on his knees with some discouraged man or some poor hopeless sinner." During his term of office at Washington, as Post Master General of the United States, he returned every Saturday evening to his great school in Philadelphia. He had his own little apartment in the car, and there he studied his Sunday work. If any senator, or other man, great or small, entered his apartment, John Wanamaker would talk about nothing but the lesson and the morrow's work. He that did not like that could go. During the recent visit of ex-President Harrison to Philadelphia, he was entertained by the ex-Post-Master General. There in the morning, just before breakfast, according to a regular custom of the latter, they sang a hymn, and the ex-President led the morning prayers. Then they talked for an hour about the mission and missionaries; they are conjointly supporting in India.

Caution.—We are very anxious that the information appearing in our columns should be correct. Many of the news items are conveyed to us by our correspondents on whom we must depend for the correctness of the information. We are as careful as we can be, but after all some things creep in which we afterwards discover to be untrue. Only last issue an item appeared in "Our Budget" which has caused great annoyance to a certain section of our readers. Our correspondent no doubt conveyed the information in good faith, thinking at the time that it was quite correct. We ask all those who write for us to be careful that the news they send is correct; otherwise it is not only misleading, but often causes pain and annoyance.

The Expositor.

THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

BY CHAS. WATT.

No. 1.

CAUSES OF SUCCESS.

To those of us who have looked into this thing it is nothing short of

mysterious that any man or woman with the slightest claim to even a modicum of reasoning power, and having any knowledge of the truth as it is in Jesus, should look upon it with any degree of favour. That in spite of the many intimations of the weakness (Rom. 8: 3), unprofitableness (Heb. 7: 18), and imperfection (Heb. 9: 9) of the law, men would be found ready and willing to abandon the liberty that is in Christ Jesus and entangle themselves again in a yoke of bondage (Gal. 5: 1). When the predictions are so numerous and so plain, that the days would come when the Lord would make a NEW COVENANT with the people, having provisions and blessings as much higher than those of the old as the heavens are higher than the earth, is it not a complete conundrum that intelligent men would be found foolish enough to leave the substance of spiritual promise and go back to the shadow (Heb. 10: 1) of fleshy ordinance! We think there are two reasons that sufficiently explain the adoption by any of Sabbatarian views. *Firstly*, The almost universal loss, by the churches, of the truth of "the two dispensations." And *secondly*, The all but universal substitution of the name "Sabbath" for the Lord's day. On these two hang all the trouble, and, let me add, all the Adventists' confusion as well. How little this first point is appreciated is seen in the fact that many modern preachers are found drawing as freely from the Old Covenant as from the New—not merely for illustration, but for application and example of how to be saved and lead the Christian life!! We read once of a man who lived for years under the assurance that his uncle was to leave him £3000 by his will, because he learned that he was in an old will for £1000, and in a new one for £2000. No doubt the Old Testament scriptures are good and profitable for study, as showing God's dealings with His ancient people under an imperfect dispensation. But as an old testament or will necessarily becomes invalidated by a new one, they are neither good or profitable as a rule of life to the Christian. Wherever they may be thought useful or profitable in this direction, the duty will be found much more clearly laid down in the New Testament. For instance: the Old Testament enjoins against adultery—the New against the thought that leads to it. The Old Testament enjoins against forswearing thyself—the New to

"swear not at all." The Old Testament enjoins "An eye for an eye and a tooth for a tooth"—the New to "Resist not evil." The Old Testament enjoins to "Love thy neighbor and hate thine enemy"—the New to "Love your enemies, bless them that curse you, and do good to them that hate you."

THE SABBATH LAW.

Is the law of the Sabbath binding upon us to-day? If it be, then the whole of the Old Covenant of which it formed a part is binding upon us. Nothing can be found abrogating or annulling any part of the Mosaic economy that does not abrogate the whole of it. It stands or falls as a complete system. When the Adventist makes the assertion that the Sabbath law is older than the law of Moses, he makes an assertion that cannot be substantiated. For 2,500 years no such law existed. Not until the descendants of Abraham were wandering in the wilderness was it given. In Deuteronomy 5: 15 we read: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; THEREFORE the Lord thy God commanded thee to keep the Sabbath day." Now is it not plain as anything can well be that the Sabbath law was enjoined upon the people because they were delivered from Egyptian bondage? But the 2nd and 3rd verses of this chapter state that "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The "our fathers" are Abraham, Isaac and Jacob; therefore they did not possess the Sabbath law. For

TWENTY-FIVE CENTURIES

we have no mention of any such law. The book of Genesis does not once refer to it. Although men and women have all manner of sins charged against them, and become so vile that God sweeps the whole race, with the single exception of one family, to destruction, there is no hint that desecration of the Sabbath was one. And again, although the account of faithful Abraham's life is given with such minuteness that he is as well known to us as any man, perhaps, in the entire sacred writings, there is no hint that he ever kept a Sabbath. Strange if the three patriarchs regularly attended to Sabbath observance that no word of it would have reached us. And

yet in the account that has been handed down we have altars, sacrifices, vows, covenants, prayers and all the forms in which men of God devoutly worship their Creator. Why is it that the Sabbath is never hinted at? There is, of course, but one answer possible. No Sabbath was observed because none was commanded. Look at the change that occurred after it was given. It is continually held before the people as the most prominent of all institutions. And the penalty for its violation was—death. And if it exists and is binding upon us to-day the penalty is equally so. The Adventist says, of course, that the penalty for its infraction has been abrogated, but the law remains. And people are found simple minded enough to believe him! When he shows you the passage that abrogates the penalty, just rub the dust from your eyes, my reader, and you will find it abrogates the whole Sabbath law, and with it the whole of the Mosaic system.

Hearth and Home

A LAUGH IN CHURCH

EMILY HUNTINGTON MILLER.

She sat on the sliding cushion,
The dear wee woman of four,
Her feet in the shiny slippers,
Hung dangling above the floor.
She meant to be good! she had promised,
And so with her big brown eyes,
She stared at the meeting house windows,
And counted the crawling flies.

She looked far up at the preacher;
But she thought of the honey bee,
Drifting away in the blossoms
That whitened the cherry tree;
She thought of the broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringed ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, red tongues to kiss you,
Such sprawling, cushiony feet!
She could feel in her clasping fingers
The touch of the satin skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips,
So quick that she could not catch it
With her rosy finger-tips.
The people whispered: "Bless the child!"
As each one waked from a nap;
But the dear wee woman hid her face
For shame, in her mother's lap.

—Schmidt.

LITTLE SUNBEAM, AND WHY SHE KEPT BRIGHT.

"Well, grandma," said a little boy, resting his elbow on the old lady's arm-chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma. "I have read a little and prayed a great deal, and then looked out at the people. There is a little girl that I have learned to watch for. She has a wealth of sunny brown hair; her eyes have the same sunny look in them, and I wondered every day what makes her look so bright. Ah! here she comes now."

"Who, that girl with the brown apron on?" cried the boy. "Why, I know that girl; that's Susie Moore, and she has an awful hard time, grandma."

"Has she, indeed?" said grandma. "Then, wouldn't you like to know where she gets all that brightness from?"

"I'll ask her," said Arthur, promptly; and, to grandma's surprise, he raised the window and called: "Susie, Susie, come up here a minute; grandma wants to see you."

The little girl seemed surprised, but she turned at once and came in.

Arthur met her at the door, and said:

"Susie, grandma would like to know what makes you so bright all the time?"

"Why, I have to," said Susie; "you see, papa's been sick a long time, and mamma is tired out with nursing, and baby's cross with her teeth; and if I don't be bright who would be?"

And grandma put her arm around the little girl, and said:

"You could not have a better reason for shining. Keep on shining, dear little sunbeam."

WINGS OF FAITH.

BY A. G. FLEMING.

A little boy who had been long ill asked his mother one day to look and see if his wings were growing. His mother saw nothing but the sharp shoulder-blades appearing through the skin. But the wings may have been there though the mother did not see them; wings of holy thoughts, wings of sacred desires, wings of faith lifting him up to the Saviour and to the better land.

Now, the wings of Penitence lift us up a little, but the wings of Faith carry us right up to the bosom of the Saviour.

One day a minister stood at an open window beside the shore, watching a storm gathering at sea. The dark clouds became darker, and made towards the shore. By and by he saw the white wings of a bird that was fleeing before the storm and making for the land. It seemed to be a race between the bird and the storm which would outstrip the other. At last the dove reached the shore, made for the window where the minister was standing, and found shelter in the folds of his vest.

Charles Wesley was moved by the incident, and wrote the hymn which is founded on it—

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

What his bosom had been to the dove, that the bosom of Jesus had been to himself. The dove wanted a refuge from the storm, flew to where it hoped refuge would be found. Wesley needed a refuge too, and he had fled for refuge to Jesus, who saves from the wrath to come. The dove was safe in its refuge, and Wesley in his. Faith is something which carries us direct to the Saviour. Wings of faith do for us what penitence by itself cannot do; they take us to the Saviour's bosom and find us a refuge and shelter there, a refuge from sin, a shelter from fear. Why is the bosom of Jesus such a refuge? If you were out on a moor and a driving storm came on, how glad you would be to see a stone wall at a little distance. As soon as you got to it you would take the sheltered side, so as to have the wall between you and the storm. The wall is a refuge, because it receives the wind and rain that would otherwise have fallen to you. Better still, if you saw a shepherd's dwelling you would make for it and seek entrance. The dwelling would be a shelter, because it received and turned away the storm from you.

Just so is Jesus a Refuge. He was wounded for our transgressions. The awful tempest broke over Him on the cross. And because it spent its fury on Him, it has none for all that put their trust in Him.

Betake yourselves to Him who is a refuge from the storm and a covert from the tempest. Let wings of faith bear you direct to His bosom of love.

Sisters' Page.

"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Col. 1-10, R.V.

Communications for this "Page" should be addressed to Miss Hill, 23 Bilton-street, Balclutha.

EXECUTIVE.

Sister Ewers presided at the Executive meeting on the 2nd inst. In her opening remarks she spoke of the joys of Christians. "Another source of joy is the blessed assurance of Christ's love. As the Father loved Him, so he loves His disciples. This love was shown by His death, by forgiving our sins, by preparing a home for us. All this should make us more willing to work for Him, and not allow the talents we possess to lie idle when they can be of a little use for our Master. We know the more we try to work for Christ the easier it becomes. We must remember results are with God."

Apologies were received from sisters unable to be present, and greetings from Brisbane Dorcas Society. It was resolved to accept the invitation of North Carlton sisters, and meet with them on the evening of 28th inst. An interesting account of Foreign Mission work was given. The following additions to churches from schools reported: Tabernacle 1, Brunswick 2, North Fitzroy 2, Collingwood 3. It was resolved that the sisters hold a prayer and praise meeting on September 5th, to which all sisters are cordially invited.

A NEW SOCIETY.

Did you ever hear of the "Pass-on Society?" We do not know that it has any formal organisation—nor is any needed. To belong to it, it is only necessary to "pass on" any good thing which comes to yourself and is capable of transference—a leaflet, cutting from a newspaper, a magazine, an unbound book, a ticket to a concert or exhibition that you cannot use, etc. Try to think of some one who has not the same opportunities for enjoying these things that you have, and pass them on. Pass on the kind and helpful things you hear about people. The good and noble deeds you hear of, as well as words of comfort and cheer. Do not let them be wasted because you are too lazy or too selfish to take the trouble to think about and send them. Many people

are members of another "pass-on" society. They feel it their duty to pass on any pointed remarks in sermons or addresses or appeals for help and active service to others. I would prefer to belong to the former society. G.

Hospital Visitation has been actively engaged in during the past quarter. Visits have been paid to Melbourne, Homeopathic and Alfred Hospitals, totalling 53. 150 bunches of flowers have been distributed, as well as 160 tracts and papers given to the patients. The Immigrants Home has been visited, and parcels of literature left for inmates.

DORCAS.

Report of sisters' work, Brisbane. The sisters' annual meeting was held on June 14th. The officers for the ensuing year are: President, Sister Corran; Vice President, Sis. Kent; Treasurer, Sis. Turner; Secretary, Sis. Moffat; Work Committee, Sisters Knight, Gordon, Dingwall, Turner, Neilen; Lookout Committee, the sisters as a whole; Visiting and General Committee, Sisters Gordon, Kent, W. L. Jones, Corran, Blackwood, Patterson, and Moffat. The Visiting and General Committee visit the homes, especially where there is sickness, absent members, and pay weekly visits to the hospitals. Tracts and other reading matter distributed. The Dorcas bag has been lent several times.

Income.—Balance last year, £1 6s. 8d.; collections and donations, £14 13s. 7½d.; sale of work, £1 11s. 8d.; sale of photos, £1 1s.; balance from social, £1 13s. 6d.; Total, £23 6s. 5½d.

Expenditure.—Relief, £5 5s. 0d.; material for work, £1 9s. 4½d.; washing, £1 5s. 10d.; expenses for social, £1 3s. 3d.; matting, £8 2s.; photos, £2 10s.; carpet, £1 19s. 10d.; cover for cushion, 1s. 6d.; balance on clock, 7s. 6d.; binding, 2s. 0½d.; cleaning, 10s. 5d.; total, £22 6s. 9d. Balance in hand, 19s. 8½d.

OPLES' CLASS, BRUNSWICK.

The interest is still maintained. The average attendance for the last quarter was 17, which is very good considering the many evenings it has been wet. On the 15th July a special programme was prepared by the girls, and the sisters gave them a surprise item in the shape of cake and coffee, which was much appreciated. M. MELLONS, Sec.

MRS. THURGOOD'S LETTER.

"We live for those who love us.
For those we know are true;
For the heaven that smiles above us,
And awaits our spirits, too
For the human ties that bind us;
For the task by God assigned us;
For the bright hopes left behind us,
And the good that we can do."

June 20th '95.

MY DEAR EXECUTIVE SISTERS,—
Loving greeting. Will you let me come to your meeting this afternoon and conduct the opening exercises? We will sing, "Thou my everlasting portion" (I can almost hear it now), and our dear Sister Schofield will lead us in prayer. Next sing "While the days are going by." For our special thought, allow me to give you a few items from our last Sunday's sermon.—and Pet. 1: 8. Subject, "Our progress and our responsibilities." After giving a very cheery statistical report of the progress that had been made by our churches in the United States, our responsibility in view of it was urged. God sent Christ into the world to Christianise it, redeeming it from sin—to make it holy, redeeming it from selfishness and self-seeking—to make it willing to sacrifice itself on the altar of service for Christ, so that every Christian has for his coat of arms: "Anyone standing between an altar of sacrifice or the plough of service. Ready for either!" Here we had a beautiful thought, how willing the mothers were to give up their sons in the late war to fight to save the union; and here, now, we are in the fight for Christian union on the Bible, and the Bible alone. Our progress is shown in the saving of souls. Dear sisters, What is your record? Paul goes from faith to hope, to love—these three, but Peter has six items between faith and love. How significant his words—giving all diligence (interest one's self most earnestly) add (or supply). God has made a contribution of the gospel with its facts, commands, and promises, and now he sends round the plate and asks you to add or supply the additional contributions of the following: Add, in the most energetic manner, to your faith—with Christ as your creed and the Bible as the star to guide you to that Christ, and with a faith that possessed the magi of old, who would not rest until they had found the Christ, the star—virtue, moral vigor, moral excellence. Be strong and of a good courage. You have the faith; let the world know that you are Christ's. Add

knowledge to that trust in Christ. Can you show a sinner the error of his way? Can you take the Acts of Apostles, and show a believer how to get into Christ? If you cannot, let that be your first gain in knowledge, for there is no joy that surpasses the joy of leading a soul to Christ, and thus covering a multitude of sins that would otherwise be committed if that sinner were not saved: Add temperance, self-control, a wise and right restraint and regulation of all appetites, impulses, passions, and powers. It is in knowledge that temperance is to be supplied. "He knows the right, and yet the wrong pursues." Patience, godliness, brotherly kindness, and love. "For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." Let us be those who never fall, but go forward in the strength of the Lord. How we thank God for the happy harmonious past year, and joyfully go into this new year of soul-saving service. For "We must shine; you in your small corner and I in mine." And some glad day may we be workers together again. God be with you all.

The Querist.

By G. B. MOVSEY.

THE DIRECT OPERATION OF THE SPIRIT.

"C.R." asks: "Is not the teaching of the Disciples that no special Spirit power is needed to make the word effectual (see F. Pittman's paper on differences between " Plymouth Brethren" and Disciples) inconsistent with the Saviour's words, "Ye must be born again," and again "No man comes to me unless the Father draw him," and again "Flesh and blood hath not revealed it unto thee, Peter, but my Father," etc.?"

REPLY.—A brief examination of each of these passages will show that no "special" or immediate power of the Spirit is necessary to account for the results in each case. The first (John 3: 3) relates to the new birth. This birth as explained by Jesus consists in being born of water and of the Spirit. The birth of water is accomplished when the believer emerges from that element at his baptism, and no one would claim that any special Spirit power is needed to accomplish that part of the new birth. The special

power must be needed, then, in connection with the *birth of the Spirit* if anywhere. But what is it to be born of the Spirit? The Apostle John (1 John 5: 1) informs us that to be begotten or born of God is to be made a believer in the Christhood of Jesus. It is certainly safe to assume that to be begotten or born of the Spirit and to be born of God are one and the same thing. Therefore, to be born of the Spirit is simply to *become a believer*. The next question in order is, How is a man made a believer? How does faith come? Paul tells us in express terms. (Rom. 1: 17): "Faith comes by hearing, and hearing by the preaching of the word of God." (See also John 17: 20. Acts 15: 7.) In Acts 18: 8 we read, "And many of the Corinthians hearing believed, and were baptised." Now these persons were fully regenerated—they were "born of water and the Spirit." The "special power" was not a direct operation of the Spirit upon them, but the *preaching of the gospel* by the Apostle Paul. In verse 5 we read, "And Paul was pressed in spirit and testified to the Jews that Jesus was the Christ;" and then in the 8th verse the effect of this testimony is told. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptised." The power that regenerated these people was in the *gospel*—the power of the gospel consists in its *fact, its truth, in the fact of God* which it reveals, in the exceeding great and precious promise it presents, in the *divine authority* it reveals. The power of the Spirit—its converting power is in the gospel, always in it. It is not "special" for particular instances, for that would be partiality where all are alike helpless, but *general, universal and all-pervading*. Those who reject the gospel resist the Holy Spirit (Acts 7: 51. Heb. 9: 14). Jesus declares (John 14: 17) that the sinner *cannot* receive the Spirit, and not until the temple of the heart and mind is purified from sin by the blood of Jesus through faith does it become the dwelling place of the Holy Spirit. (Answers to other questions next issue.)

2 CORINTHIANS 8: 5.

"H.S." desires to give our views on the above passage first clause which reads (K.V.) thus: "And this not as we had hoped."

REPLY.—The context in which the words occur is as follows:—"I bear witness that beyond their power *they gave* of their own accord, beseeching us with much entreaty in regard to this grace and the fellowship in the ministering to the saints; and *this not* as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God." It is plain that in the clause "and this not as we had hoped" the sense is incomplete, for we intuitively ask, *this*

what? If we supply the words of the common version "and this they did" the sense is still indeterminate and we ask, did what? The main affirmation in the context is found in v. 3, viz., "and beyond their power they gave of their own accord," and it is in harmony with the scope and construction of the passage to understand this as repeated in thought in v. 5 as follows: "and this spontaneous giving was not as we had hoped," i.e., it was so munificent as to exceed our utmost expectation. As giving a different view we append Dr Macknight's paraphrase, as follows: "And did not as we feared, excuse themselves on account of their poverty." In his brief note on the point he says "that according to Sidas, the Atties used the Greek word in question (*lipston*) with reference to had things as well as good, and hence it means to fear as well as to hope. Here it signifies to fear, because the apostle cannot be supposed to say that he hoped the Macedonians would not make the collections." It is doubtful, however, whether he context demands this sense of the word, and though the usage of classic Greek occasionally tolerates it, *New Testament* usage is wholly against it. In not one of its other 83 occurrences in noun and verb form can the word for hope be taken the meaning of fear.

GIVING THEMSELVES TO THE LORD.

Another brother ("Delta") desires a few lines on the latter clauses of the verse above considered, and suggests that it may mean that some of the brethren in Macedonia actually sold themselves into slavery that they might have money to give to the collection Paul was taking up.

REPLY.—That many of the primitive Christians were willing to "lay down their lives for the brethren" is certain, and that some of them would be willing to sell themselves into slavery to relieve their brethren in a dire necessity is quite probable, but I see no evidence in the facts related or the terms used to indicate that it had been done in this. The phrase "gave their own selves to the Lord" does not refer to their conversion, for they were already Christians, but apparently to a subsequent more intelligent and complete dedication of themselves to God and the will of the apostle concerning them. Probably the terms of Paul's generous appeal to them on behalf of their suffering Jewish brethren reminded them that not only their property but their *souls* belonged to the Lord, and they commenced the work of dedicating their means by a whole-souled reconsecration of themselves. The result of this consecration of themselves was such an overflow of "the riches of liberality," even out of their "deep poverty," that it went far beyond the utmost the apostle had dared to hope. Paul had hoped for a contribution; he got a better

contribution than he had hoped, but beyond all this and best of all, the demand upon their substance had led them to consecrate themselves afresh, and thus in their very thought and purpose to give, their own souls were enriched beyond measure. "Not as we had hoped did they give either in spirit, manner or amount, but beyond all our expectations, for they first gave their own selves anew to the Lord, and then to us by meeting our request according to the will of God."

SHOULD THE ELDER BE MARRIED.

An "Enquirer" asks: Would you kindly explain what is meant by an elder being "the husband of one wife."

REPLY.—The question is based upon 1 Tim. 3: 2 and Tit. 1: 6, where we have the words, "The bishop must be . . . the husband of one wife," and "If any man be blameless, the husband of one wife," respectively. We will endeavour to answer the query by the aid of such light as we have, but do not flatter ourselves that it will do much to settle the long-standing discussion that has raged over the meaning of this famous phrase. The question has been whether Paul meant to affirm that the elder or bishop *may* have one wife but no more at the same time, or that he *must* have one but not more at the same time. Critics of the most undoubted ability, attainments and piety have ranged themselves on either side, and the point is still in debate. Unfortunately the question is a *practical* one, and churches *have* to decide it in some way or other at different periods of their history. Where the weight of evidence on one side so nearly balances that on the other the greatest forbearance should be mutually exercised. All parties are agreed that the word "one" in the phrase "the bishop must be the husband of one wife" forbids polygamy. And it is almost certain that the same term, in itself and apart from special circumstances, requires the bishop to *have* one wife. This much Pres Milligan, who takes the former view, concedes. Says he, "These words, taken abstractedly would seem to imply that either celibacy or polygamy disqualifies a man for the office of a bishop." He thinks, however, that the words do not have this meaning here—*ist* because "Celibacy is not in itself an evil."

It is not probable that Paul would condemn in all others what he considered right in his own case. It is unreasonable to suppose that the chief of all the apostles would lay down as a necessary qualification for inferior officers what is proved by his own example to be unnecessary for the superior, and which would in fact have rendered both himself and Barnabas ineligible to the eldership or diaconate of any Christian congregation, and that polygamy

is an evil. . . . It is therefore probable that monogamy is here only opposed to polygamy, and that to free the church from this prevalent evil was the object of the apostle." That this reasoning is plausible and deserves respectful attention is guaranteed by the honoured name under which it appears, but that it is not conclusive and probably erroneous is clear from the following considerations—*1st*. It ignores the fact that natural and obvious sense of the words "the bishop must be the husband of one wife" requires him *to be* the husband of one wife, as unmistakably as it forbids him to be the husband of *two* wives. If in naming the qualifications of a candidate for some office I should say, Let him be the owner of one horse, it would as certainly require him to own *one* as it would forbid him owning more than one. But that the "abstract" meaning of the words is against them is admitted by the advocates of the opposite view, and it ignores the fact that "ruling his own house well and having his own children in subjection with all gravity" is one of the qualifications of the elder. This is of course implies of necessity that he is a married man. The apostle adds a reason for this qualification, indicating its great importance, in the words "If a man know not how to rule his own house, how shall he rule the church of God?" If a man can not rule his family he cannot rule the church, says Paul. But if he has no family to rule, how can the church know that he possesses the power to rule the spiritual family? Further, if the single bishop should marry and then show himself incapable of ruling his family, he would certainly be required to lay down his office on account of the disqualifications he had developed. Is it likely that Paul would authorize the appointment of a man in connection with whom no one could know that such disqualification would not be developed? It is, however, alleged to be "unreasonable that Paul would lay down as a necessary qualification for an inferior officer that which was unnecessary for the superior." This, however, is not unreasonable, but a very common and common sense practice. The qualifications of his head clerk are very different from those of his superior, the Premier of the country, and the former may possess many in which the latter is entirely lacking. The fact that Paul must have often for short seasons done elders' and deacons' work is equally futile to prove that he must have possessed literally and fully their qualifications. Many an unmarried and beardless youth has been called upon to do the work of elders or deacons, but that surely would not prove that he possessed their qualifications! Finally the *status* of the elder is required to perform render in eminently proper that he should be a family man. His work is especially

social—among families, between the members of the same family, often between husband and wife. Questions of great delicacy are sometimes referred to him which only a married man would receive or could be comingly discuss. On the other hand the work of the apostle was widely different, not only in its nature, but especially in its sphere. His field was the world, and though Christ did not demand celibacy of his apostles we cannot help admiring the wisdom, as well as the self-denial, of Paul in holding himself aloof from domestic ties, as he hurried in his impetuous zeal from Antioch to the far-distant parts of the civilized world. Indeed, in view of the enormous difference in their fields of labour and the character of the work assigned them, the wisdom and goodness of God is especially seen on the one hand in requiring the bishop to be a married man and leaving the apostle unfettered by family ties. Marriage might have marred the apostle, but it helps materially to make the bishop. In view, then, of all the premises submitted and with all due respect to many esteemed brethren who may take a different view, we conclude that Paul, bachelor though he was, prohibited both celibacy and polygamy in the bishop—that he required him to have one wife, and no more at the same time.

Correspondence.

I am requested by the churches in and around Sydney to write you with reference to a paragraph that appeared in your last issue about a "Mr. Lorenzo Howard." This gentleman was *not* immersed as the result of conversations with the brethren you have named. Neither Bro. Clapham or myself had ever seen or heard of him before his baptism, and Bro. Colbourne informs me he spoke once with him, but after his immersion had been decided upon.

Of course we know nothing against Bro. Howard's character. He may be all that the writer of the paragraph claims for him, and the better he is the better we love and esteem him.

But we have learned that he is connected with a certain "private matrimonial agency" business here and wants a license to enable him to marry.

This, of course, sufficiently explains the paragraph to which reference is made. But I am requested to assure Bro. Howard that as the brethren in New South Wales deem this thing unclean, he will never be deemed under our brotherhood for such a calling.

CHAS. WALKER.

The paragraph referred to was handed to us for publication by a brother in Melbourne, and was inserted by us in good faith.—Etc.]

Church News.

All matter for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Sent all news items direct to A. B. MARICK, 325 Elizabeth-street, Carlton.

NEW SOUTH WALES.

MARRICKVILLE.—At the close of last night's meeting, two more made the good confession. The meetings of this church are being well sustained; large attendances morning and evening.

AUG 5

VICTORIA.

COLLINGWOOD.—Attendances have been of an inspiring character, evidencing an awakened interest, which, we hope, will result in a large accession to our ranks. The time-light lectures are proving successful, the building being crowded to overflowing last Lord's day evening. All departments of church work are prospering. Thoroughly organized effort in weekly tract distribution, visiting, etc., is proving a great auxiliary. The Lord be praised!

FREDERICK PITTSMAN.

BALLENDELLE.—I am pleased to report another addition to the little church meeting here. Our brother (Jno Mulroque) is a promising young man, and has been following the Saviour for some years according to the light which he had, but now rejoices in a greater knowledge of the truth. I had the privilege to immerse him in the dam in front of Bro. Baker's house Lord's day evening, 28th July, after which we held a little meeting, and like the Eunuch our brother went on his way rejoicing. The word is the power, and to God be the glory.

July 31.

J. SHERRIFF, Sec.

BENDIGO.—Since our last report we have been having exceedingly good meetings, especially on the last few occasions. Yesterday evening the congregation was exceptionally large, the hall and gallery being completely filled. Bro. Houghton's subject was "What must we do to be lost?" which was very attentively listened to. We are pleased to note that as a rule great attention is paid to our brother's utterances, and as he is continually exhorting his hearers to think over these important matters that he so constantly brings before them and to examine the book for themselves, great good cannot but eventually result therefrom. We rejoice to state that at the close of the meeting five made the good confession; before many witnesses, two of whom were baptized the same night with two others, who had made the good confession on the previous

Lord's day, being six immersions for the month. We are pleased also to state that our Bro. Houghton's voice keeps good, and sincerely trust that it may be perfectly restored, for the sake of the good he may eventually be the means of doing in the Master's service. We are pleased also to state that our Lord's day morning meetings for worship are well attended, and greater interest is manifestly being taken in our Wednesday evening Bible Class by the increasing attendance, which is also very gratifying.

AUG 12

G. HINSON, Sec.

HOKIANG.—Good meetings last Lord's day both morning and evening. Bro. James Gray preached in the evening, his subject being, "Man, His Origin and Nature." Bro. Gray belongs to Hallarat, but formerly of New Zealand. The brethren here are making an effort to get a building erected on our church ground. We will shortly know if our tender is accepted for a building, which will be enlarged and placed on our land to make a meeting-house, at a small expense. Three of our members who went out of this district about 12 months ago have returned, and intend residing here again.

J. GOULD, Sec.

SOUTH YARRA.—We had really good meetings during the past month while Bro. Kellord has been preaching. There are constantly fresh faces present at the meetings. Very many have heard the Word of Life in its primitive simplicity since this church was established, who might not otherwise ever have done so. The Sunday School has also had as many as fifty present, but there are frequent changes, scholars coming and going. The Mutual Improvement Class on Wednesday evenings, held above the shop of our Bro. Eaton, is proving very interesting. The secretary of the church is now David A. Lewis, 33 Nicholson-street, South Yarra.

AUG 13

NEW ZEALAND.

WELLINGTON.—Since last report we have been added to our number through faith and obedience from the Sunday School. The Lord has from time to time blessed the efforts of the teachers, and many have been added to His church.

We have also had to part with two "little ones," but thanks be to God it is not for long, because we shall all meet in a new home where there shall be no more parting.

Great interest was taken in the third annual examination held under the auspices of the Sunday School Union. On the two previous occasions the Church of Christ has led, and now it is again successful in obtaining most prizes. About 300 scholars, representing 22 schools, competed. Of this number

29 were from the Dixon-st. Church of Christ Sunday School. We are very proud of our school, for the scholars have taken no less than 17 prizes and 5 second class certificates. This is six prizes more than any school succeeded in obtaining.

Our Newton school sent up four scholars, and of these two obtained prizes, one gaining 100% and the other 90% of marks.

The teachers held their half-yearly business meeting on the 29th July, and a most enjoyable meeting was spent. Miss Craig was presented with a collection of books on the occasion of her severing her connection from the school. Refreshments were also handed round.

July 30.

JOHN A. SHEENAN.

PUNJAB.—Though we have been rather remiss in the matter of sending reports of late, it is not because we have been doing nothing as a church. Without accomplishing any great things we have been moving along steadily, holding our own and adding to our number. Since May, three have been received on a public confession of their faith.

Towards the end of April, our young sister, Kate Miller, was called home after a long and severe illness, which she bore in hopeful and joyous anticipation of the glories beyond. Last week our aged Bro. Crowden also fell asleep in Jesus. He was a member of many years' standing, and the father of a successful evangelist in the United States, and Oliver Crowden, of Perth, who has already made an entrance into the world of literature.

On May 19th, the brethren residing in the Kaikoura district opened a Lord's day morning meeting for the breaking of bread. The average attendance is 20, and prospect good. This makes the third branch morning meeting carried on in connection with the Tabernacle, while evangelistic meetings are conducted by the members at South Dunedin and Mornington.

The tabernacle building is being repaired and renovated, and will soon be completed. The preaching in the evening is conducted by Bro. Elborn, who has been encouraged by seeing two come forward and accept the salvation of Christ. J. INGLIS WRIGHT, Sec.

SOUTH AUSTRALIA.

Bro D'Nesi reports three additions at Balaklava, and good prospects for the immediate future.

A meeting of the Evangelist Committee was held on August 1st, eight members being present. The treasurer's report showed a balance in hand of £5 10s. 6d. Reports were received from Bro D'Nesi, and Bro Harris of Balaklava, giving encouraging news of full meetings and lively interest, and one addition by faith and

obedience. It was decided that he should continue to labor there until the end of August at least, his movements after that date to depend upon the prospects at Balaklava.

The statistical schedule was considered, and some alterations were decided upon? The lines "withdrawn from" and "removed to where there is no church" were struck out and replaced by one line, "removed from church roll." This will include all previous members of the church who have been withdrawn from or who have been removed from the register for any cause whatever. Members of the church who may live at such distances that they are unable to meet with the brethren, but whose names are still retained upon the roll, will not be included in such number.

The number of male and female teachers and scholars in the school to be given respectively, as these items are required for government statistics.

In the "total amount collected for all purposes" should be included all monies contributed for direct church purposes, for Sunday School, Band of Hope, Young Men's Society, Christian Endeavor, Building Fund, Dorcas Society, Foreign Missions, &c.

NANTAWARRA.—You will be glad to learn that the church here is living in love, although we cannot boast of additions, except indeed of an aged brother, who came from Adelaide to Mr. Cosh's Hygienic Home, being full of rheumatism and scarcely able to move. This beloved servant of God has spent the best years of his life in heathen lands, traversing the very paths that Jesus trod and visiting almost every village and place where He has been. Our brother has also been a resident in Jerusalem. Now that he is well he addresses the church and carries it with him, he being full of Jesus.

July 12

Sec.

NORTH ADELAIDE.—On Aug. 4 two were welcomed into fellowship with the church—one a member transferred from Glenelg, and the other baptized the previous Wednesday evening on a confession of his faith. On Aug. 5th the anniversary tea and public meeting was held in the chapel, nicely decorated, about 150 sat down to tea. Bro J. Anderson took the chair; T. Forsyth jr., the church secretary, read the annual report. Addresses were delivered by T. J. Gore, G. Pearce, M. W. Green, S. Harris (of Balaklava), and Dr. J. C. Verco. Two part-songs and three congregational hymns were rendered, and a vote of thanks proposed by J. C. Dickson was tendered to all concerned. The building was crowded to the doors. The tone of the meeting was good, and so it was a benefit and blessing.

QUEENSTOWN.—The anniversary tea and public meeting was held on 3rd Aug. under tempestuous surroundings, which deterred many visitors from attending. Still there was a good muster, and a happy profitable season was experienced. Wm. Burford presided at the public meeting, and emphasized the premier fact that "God is love." A. T. Magarey spoke of Manliness in the Christian Character. Archibald Smith showed how the Christian could "run a straight furrow" by looking to Jesus, with apostles as intermediate guides. J. C. Dickson spoke of Our Responsibilities. Dr. Verco stirred us up on the topic, "Be not weary in well doing." T. J. Gore summarised with some of his pithy illustrations; and C. E. Lawton wound up by proposing the usual votes of thanks, prefacing the same by the unusual suggestion that first and foremost we should not forget to give grateful thanks to "Our Heavenly Father." From the secretary's report we call the following:—The Sisters' Class has been re-organised, and devotes its energies more especially to Dorcas work. Attendance at all church meetings during the year has been highly satisfactory. S. School has increased by 10 scholars and 1 teacher, the present membership being 90 scholars and 7 teachers. Five of the scholars have joined the church during the year. The church has had 14 additions during the year, making the present membership 51. The church also desired to express its thanks to those brethren who have so ably proclaimed the gospel for them on Lord's day evenings.

QUEENSTOWN.—We are pleased to record our first fruits for the year. Two men came out before a large meeting in response to the invitation of W. Johnston, who had spoken eloquently upon the text, "How long halt ye between two opinions," and made the good confession, "Both he that saith and he that repenteth may rejoice together."

HINDMARSH.—There has been but one confession since last writing. This was from the Sunday School. Two have been received by letter from the York church, Bro and Sister Roberts. There have been fairly good meetings all along, and we hope others will take heed to the gospel invitations.

Bro. William Arnold died last week, and was laid in the grave by Bro. Smith last Friday. He was a very old resident, and many friends followed the remains. Bro. Arnold was united to the church many years ago, and has rendered much kind service in conjunction with his sister wife to the church. For sometime they were the cleaners and caretakers of the buildings. We had the joy of visiting him a few days before his death, and although suffering greatly from pain and weakness, conversed freely upon the love and forgiveness of God, and his confidence in the Lord Jesus as the

all sufficient Saviour, earnestly desiring to be taken; nevertheless, it was not his will but God's will. So that "through all the changing scenes of life" he had been brought at last to calmly rest in the forgiveness of the Lord Jesus, feasting upon his love in the hour and article of death like the calm of the sea after the troubled storm.

Aug. 6

A G

GROVE STREET—Our meetings are well attended and a good interest is prevailing. We have been encouraged for the past few weeks by hearing six make the good confession. Three of these came forward last night. We are hopeful that more may come very soon. We are sure if we preach faithfully and live faithfully the Lord's blessing will be abundantly bestowed. We have every reason to be encouraged.

Aug. 12.

T J G

HALAKLAVA—Since last report 15 have confessed Christ, nine of these have already been immersed, the remaining six will put on the Lord at our next meeting. Two of these are prominent workers in the W.C.T.U., the one is the wife of the head teacher of the public school here, the other the wife of the principal local store keeper. The teacher of the public school at Cavanaghville (Mrs Harrod) is among the number, also Mr G. Stevens, who for many years has been a leading member of the Wesleyan Church here.

The interest in our meetings has been gradually on the increase since Bro. D'Ne's arrival. We found it quite impossible to accommodate the large congregations yesterday, to hold the evening meeting in the local Institute Hall, which was packed full.

Bro. D'Ne's plain and forcible preaching of the truth in all its simplicity is causing a wide-spread searching of the scriptures, and we fully expect a very large number will shortly obey the truth.

It is our intention to continue holding the Sunday evening services in the Institute.

Aug. 12.

W. H. HARRIS.

QUEENSLAND.

ISWICH—I am pleased to say that the little church here has been cheered by one addition by faith and baptism to its number. She was baptised on Sunday morning, July 14th, and received into fellowship. We pray that she may prove faithful until the end. We are looking forward to a visit from our Conference President, Bro Mahon. We hope that his visit will not be in vain, but that he may be the means of enlightening some of the Ipswichites to put on Christ in his own appointed way.

G. GREEN.

Christ's time was largely taken up in making people happy.

OUR BUDGET.

—o—

No one is as happy, as reasonable, as virtuous, as amiable as a true Christian.

Knowledge is the hill which few may hope to climb; duty is the path that all may tread.

Bad men hate sin through fear of punishment. Good men hate sin through very love of virtue.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your heart, and practise them in your lives.

As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.

An attempt at compromise between right and wrong is sure to land a man in difficulties. It never does in matters where principle is involved to sail too close to the wind.

Send to the Austral Co. for samples of new or old tracts. See back page.

Bro. Theo. Arnold in a private letter informs us that the work in North-east Valley, Dunedin, is in a prosperous condition.

All communications for M. McLellan should now be sent to c/o the Austral Publishing Co., 58 Elizabeth st., Melbourne.

Bro. Lee, of Colac, immersed a young lady about ten days ago, who was received into the fellowship of the little church at that place the Sunday after.

Bro W. Wilson has been preaching for some weeks at Aycliffe Vale. Last Sunday night there was a large meeting, and at the close two made the confession.

The meeting at North Melbourne on Sunday night took the form of a memorial service, in honour of Bro. Johnston, when at the close one man made the good confession.

Bro J. G. Scott, of Preston, W.A., writes that he is "glad to report that the Lord's work is going on wonderfully here. The converts are heroes for Christ—working for souls and getting them."

The Oamaru papers are giving full reports of Bro Greenwood's sermons. His sermon on Gambling is a powerful impeachment of that evil. Bro Greenwood is doing a good work in Oamaru.

The Victorian Home Mission Fund is in a very low state. The treasurer reports an empty treasury. It is unfair that the workers in the field should suffer for want of their salaries being paid regularly.

Immediately upon the present state of affairs being made known they ought to be remedied. Will churches and individual brethren do what they can to carry on the good work?

Have the heart high, and the mind modest.

Our acts make or mar us. We are the children of our own deeds.

J. A. Erwin, formerly of Dunedin, has entered the field as an evangelist. He will begin in Minnesota. His meeting at Eredonia, Kan., resulted in 206 additions.

On Tuesday last the S. School anniversary service of the Malvern church was held, there being a good attendance. A long programme, consisting of dialogues, songs, recitations, etc., by scholars and teachers, and the prize distribution helped to make the meeting enjoyable and profitable. The school at Malvern has experienced a prosperous year, although so many teachers have had to leave the district, whose absence is much regretted. A special feature of Tuesday's entertainment was the delivering of a dialogue, intellectual as well as enjoyable, upon "The Trial of Unbelief." We hear that Sunday's services were also well attended.

It is not often that we find such a happy blending of conversation and optimism as is found in Dr. Talmage. One of our exchanges quotes and prefaces a recent utterance of the doctor as follows:

"There is generally such an overflow of enthusiasm and optimism in Dr. Talmage's sermons that it is difficult to account for it, but the doctor in a sermon a few weeks ago explained it himself. He says that many a time before going to the gymnasium he thought Satan was about taking possession of the church and the world, but that after an hour of punching bags, climbing, lifting and pulling he 'felt like hastening home so as to be there when the millennium set in.' It must have been after an unusually fine bout in the gymnasium that Dr. Talmage hastened to his study and wrote the concluding portion of the sermon referred to, closing with this beautiful:

"Blessed are the cradles that are being rocked now. Blessed are the students in the freshman class. Blessed those who will yet be young when the new century comes in, in five or six years from now. This world was hardly fit to live in in the eighteenth century. I do not see how the old folks stood it. During this nineteenth century the world has by Christianizing and educational influences been fixed up until it does very well for temporary residence. But the twentieth century? Ah, that will be the time to see great sights and do great deeds. Oh, young men, get ready for the rolling in of that mightiest and grandest and most glorious century that the world has ever seen!"

It is that kind of faith that makes the world better. The cranks who imagine everything is going to smash have no faith in them to save the world.

The Duke of Westminster is said to have loved thirty-seven out of forty-eight public-houses on his estate.

An attempt to obtain authority for a company to enable it to dispose of its properties by means of a lottery has been defeated in the New Zealand House of Representatives by 49 votes to 13.

There is a Temperance society at Danbury, in the State of Connecticut, America, said to be composed entirely of young women who have solemnly engaged not to marry any man who touches intoxicants, and which numbers 400 members.

One of the newest social movements reported is the formation of a society in a certain German town for the suppression of scandal. The evil to be dealt with is at once hateful and disastrous, but the mission of the society can be no enviable one.

From an English paper we learn that a card has been issued in Whitechapel to the following effect:—"If you want a smoke (free), come next Sunday afternoon at 3 to Christ Church Hall, Hanbury-street. A free cup of tea, if you like. Tobacco gratis."

We regret to say that Sister T. R. Hall, of Madeline-st., Carlton, met with a serious accident owing to being thrown from a buggy on Wednesday, 7th inst. Her left arm was broken and she was severely shaken. We are pleased to say that she is now recovering.

The work in Collingwood is gradually improving. Sunday and Tuesday week the anniversary of the school was held, when large gatherings were present, and on Sunday night last the building was crowded in all its parts to hear Bro Pittman in one of his illustrated addresses.

It is told that an old lady went into an ironmonger and asked the sale-man for a box of those "new income tacks" that the papers were talking so much about." The accommodating man very truthfully said that the Government had forbid the manufacture of those "income tacks," and she went away with a box of the old-fashioned kind.

LOVED ONES GONE BEFORE.

JOHNSON.—On Monday, August 5th, our Bro. Reuben Johnson, of 5th Melbourne, passed away at the age of 64 years. Bro. Johnson was the second eldest son of George Johnson, who was head gardener to Sir James Haywood, of Derbyshire, England. He was born in Derbyshire in 1831, and came out to this Colony in 1859, with the intention of proceeding to New Zealand to the diggings. Returning home in due time he went to Tasmantia, where he remained four years. Like many more who have come out from Home, he ultimately settled down after his marriage with Sister

Johnson, which took place about 23 years after he landed, and which has turned out a truly happy and helpful union to both, reverses in business and various trouble, having but tended to draw them nearer to each other. Previous to our brother's connection with the Church of Christ, he was a member of the Church of England, but as he said himself only a few days before he died, he "was not satisfied, he craved for deeper spiritual life and closer communion with Christ," and from what he could see and learn of the truth as it is proclaimed and practised here, he believed he would find what he sought, and said "I have not been disappointed." "Oh," he said, "I have always thought the Lord's day morning service to sweet, holy, and solemn, there is nothing like it elsewhere. It has been a great help to me." It was under Bro. M. W. Green's able and scriptural proclamation of the gospel, that he became convinced of the true way of putting on Christ. Sister Johnson, like the woman of old, came forward first to confess the Saviour, just about four weeks after they began to attend the meetings. That evening, when they returned home, Bro. J. told her she had done right and that he was glad, and then both knelt down while Bro J. offered up a fervent prayer to God to bless the step his dear wife had taken. About two weeks after he himself put on Christ by baptism, and all through his membership of 24 years he has been known as an exemplary Christian and faithful follower of Christ. For about ten years he served as deacon and four years as treasurer, and has always enjoyed the love, esteem and respect of all in the church, as well as having a good report of those without. Diligent and trustworthy in business, fervent in spirit, serving the Lord, his life on earth may be said to have in a special manner brought forth the peaceable fruits of righteousness—a quiet, unassuming man, yet steadfast in what he thought right. His last days on earth seemed to be blessed days to him, and none could visit that sick bed without receiving a blessing. "Blessed are the dead that die in the Lord."

North Melbourne, W. J. P.

HALL.—On the 7th July our young Sister Agnes Hall fell asleep in Jesus, aged 13 years. She had been in failing health since the beginning of the present year. Agnes was one of our S. S. scholars, and three months ago was baptised into Christ. During her illness she took a great delight in hearing the scriptures read, and every Lord's day remembered her Saviour in the breaking of bread. So simple was her faith and so strong her trust in the Saviour that she rejoiced greatly at the thought of her departure to be with Him, so that while she is missed very much by the bereaved ones, they cannot sorrow at her

absence, for is it not written "Blessed are the dead that die in the Lord?"

Wellington A. F. T.

WALKER.—Bro and Sister Walker have just been called upon to mourn the death of their youngest son Arthur who was nine years of age, and had been nigh unto death for close upon three months. Until the last day it was hoped that his restoration to health would be effected, but on July 16th he quietly passed away. We deeply sympathise with his parents, but can with them rejoice in the assurance which Jesus gave that it is not the will of my Father in heaven that one of these little ones should perish.

Wellington A. F. T.

ACKNOWLEDGMENTS

BRO. PAIK'S BIBLE CARRIAGE.
Bro. A. Hipwell, 7/6; Sister A., 10/-;
Bro. at Swanston-st., 10/-;
Kyalram G. H. Bishop.

RESCUE HOME
Gratefully received—Church, Alma, S.A.
£2 1/-; A sister, Murtoa, 2/6.

SUBSCRIPTIONS RECEIVED
Rainsford, 13/-; Miss Newth, 25/-; Miss Pappin, 5/-; C. A. Ball, 15/-; Horsley, 17/6; Jaa. Hartley, 5/-; Mrs. Silvester, 10/-; Pippard, 31/6; Jno. Gray, 30/-.

MALCOLM McLELLAN, Manager,
324 Elizabeth-st., Melbourne.

FOREIGN MISSION FUND.
W. Wright, Gawler, S. A., 5/-; Rockwood Church N. S. W., £1 4s. 9d.; Dunganand Church, Qld. 6/-; Surrey Hills Church, £1 11s. 4d.; Sih Yarra Church, 7/6; J. F., per Bro. Maston, 10/-; Spring Grove N. Z., £1 9s.; S. Goudie, 6/-; Two Bro., Swanston-street, (K.) £1 10s.; (F.) £1 10s.; New Ground, Ta. £1 5s.; R. Butler, N. S. W., 13 9s.; (K.) Ballarat West Church, £2 0s. 3d.; North Richmond Church, 15/-; Footscray Y.P.S.C.E., 12 3s.

VICTORIAN MISSION FUND.
Receipts to 12th Aug—Cheltenham, per Sister Gouldthorpe, £1; Fernhurst, £5; Bro at Steel's Gulley, per Bro. Cosh, £1 3s.; Wedderburn, £5; Lygon-st., per Sis. Zosky, 10s. 4d., per Sis. A. Enderby, £1 5s.; Doncaster, per Sis. Gill, 16/-; Bro and Sis. Wiseman, 10/-; Sis. Anderson, Toombala, 5/-; Total, £17 11/-.

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