

The Australasian Christian Standard.

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

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Current Topics.

HOME.—"Ian Maclaren" in the *New Age* says: "Perhaps the greatest work that two people do on this earth is to create a home, for this institution lies at the basis of the church and of the commonwealth. If two people have done nothing else but raise a home filled with the faith of God and the love of man, they have deserved well of the commonwealth of England. For a home is never to be considered as a mere sublimated lodging-house, where it is possible food may be better cooked and more comfort secured than in rooms. Nor is marriage to be thought of as nothing but a legal partnership to be dissolved when it is convenient. Home is the nursery of human life by every arrangement of nature as well as of the Eternal. It is also the place where the beauty of a woman's moral character comes to a flower, and where man, too much the victim of inherent selfishness, learns at last to be self-sacrificing and brave. It is the place where the character of a nation is formed, and therefore in this present day, when many institutions are being criticised, and when some are being rudely shaken, let us take care that no iniquitous hand be ever laid upon the sanctity of the home. It is an unfortunate condition of society when there are any other conditions regarding the creation of a home save

love and thrift. Most unfortunate when false ideas of life and dandyery prevent two people who love one another uniting for this enterprise. It would be an unspeakable disaster if unbelief, attacking many of the evidences of religion, should ultimately lay her hand upon our homes, for the moment that the home disappears in its strength and purity, in its full and everlasting hope, the foundations, not only of the Church, but of the State, shall be finally shaken.

PALESTINE REDIVIVUS.— Tidings of progress continue to come from Palestine. The number of travellers who made the journey between Jaffa and Jerusalem amounted to over 40,000. The growth of the former place especially, is said to be marvellous. Its trade in oranges is rapidly extending. Its industries, such as its olive-wood and olive-oil manufactures, continue largely to develop. Settlement goes on apace. The education is extending, and the entire region is undergoing a remarkable transformation. The Rev. Ben Oziel, writing in *Trailing and Toiling*, says: "The return of the latter rains in regularity and copiousness; the recent discovery, which I witnessed with my own eyes, that fields overlaid by sunburnt rocks have a rich soil beneath, needing only that the rocky slabs be dug off and piled aside; the success of the several Jewish agricultural colonies;

the willingness of a greater number of Jews to take to field work, and the example of German and other European agriculturalists, with their improved instruments and more scientific methods, increased population, and the enhanced prices of the products, all combine to fore-shadow better times at hand. Replant the high lands with forests as they were of yore, of which 'Kirjath Jearim—the city (in the midst) of forests,' is witness, and as the French have done successfully in Algeria, and tap the Jordan at different points of its decline into the Dead Sea—the Salt Sea is its Scripture name—so as to irrigate the plains and valleys, as God manifestly intended, and in a few years it will again be flowing with milk and honey. The valley of the Jordan and the Dead Sea will serve as a hot-house for the growth of fruits, flowers, and vegetables out of season for the markets of Paris, London, New York, &c., giving occupation to thousands of hands. The wool and hair of its sheep and goats should be manufactured in Palestine itself, and the ladies of Christendom on both sides of the Atlantic will pride themselves on wearing dresses, mantles, shawls, &c., of Holy Land production."

AS OTHERS SEE US.—Dr. Joseph Cool, in the *Southern Cross*, thus gives his impressions of the colonies:—"I am struck," he said, "by the evidences of growth

which I see everywhere in the colonies, when I contrast them with their position on my previous visit thirteen years ago. Sydney is much enlarged and Melbourne has many improvements in buildings, etc., which you don't notice, coming as they do little by little. Certainly I see some signs of commercial depression. At Sydney the streets are roaring with traffic, but I could not walk from my hotel to the lecture hall without being asked for alms again and again. I think I never had to run the gauntlet of so many people asking for shillings. But of course that is merely a temporary state of things. As to the people of the Australasian colonies, you are an excellent English and Scottish people. The land is new, but the people are very like those of Great Britain. Climate may eventually have some influence. I don't think the whites will do much labour in North Queensland, for example. I may say that Americans look very carefully at everything connected with your Kanaka traffic, for we have suffered very severely and are still suffering from the colour line in the Southern States. But we regard all your experiments in labour problems as very interesting, and hope to learn much from your experiments in State Socialism. While State Socialism is regarded with a good deal of favour in the States, social democracy—under which the State would possess all wealth and employ all labour—is looked on with suspicion. Your experiments, we believe, will show us just how far we can go. We also regard you with great interest, as we believe that you are bound to become a great and united nation with a population of some 100,000,000. I have just been reading the life of Sir George Grey, and his views and proposals for federation strike me as extremely good. His chief political principles are essentially American."

The Australasian

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PURITY. PEACE. UNITY. LOVE. POWER.

CHURCH AND THEATRE.

It would be too much to expect from the secular press of Melbourne anything like fair treatment when the question under consideration is connected with matters relating to the churches. A conspicuous example of this is afforded by a recent utterance of the *Age* in reference to the passing of a bill through the Legislative Council for putting a stop to Sunday entertainments at the theatres. It observes that while the passing of the bill "is ostensibly in the interests of the artists who are engaged in the business, it is no breach of charity to say that the real instigators are the churches which have always looked with jealousy upon any interlopers that attempt to compete with them in the traffic for souls." We do not know who were the promoters of the bill referred to, but assuming that the churches had a good deal to do with the matter, it would be interesting to know on what grounds it is stated that "jealousy" was the motive cause of their action! Is it not possible to suppose that the reason which caused them so to act was something less ignoble? For

instance, might not the motive have something of patriotism in it? A feeling, say, that as theatres during the week day were, to say the least of them, a doubtful quantity, it was therefore just as well to keep them closed on a day endeared to many by hallowed associations. Strange though it may seem, there are not a few who have no desire to witness any approach to a Parisian Sunday. The opening of theatres on Sunday would undoubtedly be a considerable step in that direction, and if the "real instigators" were the churches there can be but little doubt that this, and not "jealousy," was the real cause which led them to take action. It is quite open for the secular press to question the expediency of what was done, but it has no right to impute the lowest motive when higher ones are at its service without even the trouble of looking for them. Churches no doubt have their faults, but the general character of their work, which is eminently unselfish, should have saved them from such a "breach of charity."

But it appears that the reason for this alleged "jealousy" is to be found in the fact that "while the theatres are full, the churches are half empty." It may be freely admitted that many churches are not so full as could be desired, but a very little reflection would have shown the absurdity of instituting a comparison between the two. The number of theatres will have to increase enormously before such a comparison could be fairly considered. Evidently the scribe who wrote the effusion has a sublime disregard for figures, or else he would scarcely have raised the question as to whether the closing of the theatres would have the effect of filling the churches. We do not know the exact number of theatres in the colony, but the number of real live

ones can scarcely exceed twelve; and as the number of churches and other buildings used for public worship is about 4,600, the comparison is supremely ridiculous.

Equally absurd is the statement that what the churches "have to contend against is their own unpopularity rather than the popularity of their rivals." Presuming that theatres are popular, it is only a very peculiarly constructed mind that would suggest that churches should acquire the same by providing "for this love of the objective which is the theatrical element in human nature." So far as our observation goes the great majority of the people in this colony manage to get along very well without even knowing they have a "theatrical element" in their compensation, and the few theatres that do exist seem to afford more than ample provision for those who desire to satisfy their "love of the objective." If the object sought to be accomplished by church and theatre was the same, there might be some sense in talking about adopting similar methods to attract the multitude, but as there is nothing in common between the two, the idea is quite out of the question. It will be a sad day in the history of the church when she so far forgets her glorious mission as to resort to practices, the main object of which is to make money irrespective of the moral effects arising therefrom. It is safe to say that the average theatre existing to-day buys whatever popularity it enjoys at a fearful cost, and the community would gain immensely if all its doors were shut never to be open again.

The Church of Christ has nothing to do with popularity in itself alone considered. Many have thought that it had and have wrecked the cause they were supposed to cherish, under the mistaken notion

that the plaudits of men were essential to the welfare of the Kingdom of God on earth. To secure it, truth has been sacrificed, and the god of this world worshipped, but the moment it has been gained, it has vanished away. The idea of gaining popularity must be banished from the mind if the Church is to do its legitimate work.

"The noisy praise"

Of giddy crowds is changeable as winds:
Still vehement, and still without a cause:
Servant to change, and blowing in the tide
Of swollen success; but veering with the ebb,
It leaves the channel dry."

What the Church requires to-day is more *life*, not "pleasant Sunday afternoons" at which professional singers perform and men discourse about a Book they scarcely believe in. This pathway leads to ruin. It is mere trilling and worse with the great verities of our holy religion. It is holding truth with a light hand and courting popularity to destroy it. It means decking the Church with tinsel and thrusting the pure gold into the rubbish heap. It is taking the scanty clothing of mere worldliness to hide spiritual leanness. Such things may appear to succeed for the present, but they will not last. It is truth that lasts and never grows old. What we want now and always is the grand old gospel, preached by loving, earnest capable men backed by lives made luminous by the love of Christ. "In my judgment," says Dr. Joseph Parker, "the only preaching that can do profound and lasting good must be biblical. Such preaching cannot be monotonous, nor disappointing, to men who sincerely wish to commune with God and obey his will. Any pulpit that founds itself on personal invention, cleverness, ingenuity, audacity or affected originality, will most surely cover itself with humiliation and pass into merited oblivion."

Editorial Notes.

An M.A. on Baptism.—The Church of England has furnished the religious world with some of its best scholars, and personally, we are glad to acknowledge our indebtedness to such men as Lightfoot, Westcott, Ellicott, and many others. It has the misfortune, however, to be represented not infrequently by men whose learning does not save them from making assertions which either suggest profound ignorance or something else of a much graver nature. An instance of this is given in the last number of the *Victorian Churchman*. Hubert Brooke, M.A., is said to have written "a valuable booklet admirably dealing with the subject of infant baptism." That the organ of the Church of England should speak highly of this production and quote with approval statements which would be scouted by any recognised scholar in their communion, is one of the things which it is difficult to understand.

"False" and "Wrong."—As a sample of what such writers will say we quote the following:—"But I do most strongly protest against the statements, as absolutely false and demonstrably wrong, that baptism means immersion, and baptis means dip. I say boldly and confidently that it does not; and I submit in proof of my statement the following five reasons from Scripture, which all can follow." These "five reasons" are (1) Matt. 26: 23, etc.; (2) Mark 7: 3, 4. (3) The baptism of the Holy Spirit; (4) 1 Cor. 10: 2; (5) 1 Peter 3: 20, 21. From these instances the writer further affirms, that "Inasmuch, then, as the word 'baptism' does certainly not mean 'dipping' is the element of baptism, but certainly does mean the descent of the element upon the person baptised, we claim that affusion or sprinkling amply suffices to fulfil validly the outward form of baptism. At the same time, since in immersion the element certainly does come over and upon the person baptised, there is no reason for objecting to immersion as an equally valid method of performing the rite of baptism." It is conferring to know that in any case "immersionists" are right, although it is difficult to understand how that can be so in the face of the writer's previous statement that baptism does not mean immersion. A thing that is "absolutely false" and "demonstrably wrong" can scarcely be regarded as "equally valid" with what is asserted to be right.

The Five Reasons.—The first of these concerns the word *baptis*, which he correctly says means "to dip," but we fail to see that it affords any proof that *baptis* may not have a like meaning. As a matter of fact *baptis* does mean "to dip," as anyone may see for themselves by referring to any

good Greek lexicon. Hubert Brooke is not known yet as an authority on Greek, consequently we prefer to take the opinion of such men as Liddell and Scott, Thayer, Crumer and Robinson, who all say that *luptizo* means "to dip." The second instance has reference to Mark 7: 3, 4, in connection with which we are gravely informed that "The first of these words 'wash' is in Greek *lupto*, the second is *luptizo*." So that if the two words refer to the same thing, as appears to be the case, the act of hand washing is called 'baptizing.' He then proceeds to inform us as if it was the custom in eastern lands to pour water over the hands, therefore baptism means "pouring." It so happens, however, that we cannot grant that "the two words refer to the same thing." G. F. Maclear, in the Cambridge Bible for schools and colleges, commenting on Mark 7: 4, says, "'*Wash*' here implies complete immersion, as contrasted with the mere washing of hands in verse 3." We have not space at our disposal to deal with the three other reasons. The foregoing must serve as a sample of the "arguments" used by our pseudo-baptist friends. It shows more than anything else could the weakness of their position.

The "Douay" Bible.—Many persons are under the impression that there is not much difference between the Protestant and Roman Catholic Bibles. That this is a mistake will be seen from the following remarks appearing in the *Southern Cross* by Professor Gorman. He says:—"It is a fair enough translation of the Vulgate, but its sting lies in the fact that it is not only a translation but a commentary. The text is hedged about with notes intended to keep the faithful from falling into the 'errors' common among Protestants. For instance, in my version of the Douay Bible, published in Dublin in 1860, the following note is attached to the second commandment, 'Image, pictures, or imitations in the house of God and in the very sanctuary, are far from being forbidden, but are expressly authorized by the word of God.' Then to Matthew 3: 2, the note runs, 'This word (penitenciam) according to the use of the Scriptures and Holy Fathers does not only signify repentance and amendment of life but also punishing past sins by fasting and such like penitential exercises.' In the text there are also some differences. Thus in James 5: 14 we read 'Is any among you sick, let him send for the priest.' Of course the word in the original is 'elders.' Two verses later we read quite correctly, 'confess your sins one to another.' The footnote, however, explains—"But is, to the priest of the church, whom in verse 14 he had ordered to be called for and brought unto the sick. Moreover, to confess to persons who had no power to forgive and would be useless. Hence the precept here

means that we must confess to men whom God had appointed and who by their ordination and jurisdiction have received the power of remitting sins in His name." The wording of the Lord's prayer is also changed. In Matthew 6: 11, it runs, "Give us this day our super-substantial bread." A footnote explains that "it is understood of the bread of life which we receive in the Blessed Sacrament." So all through the faithful are continually shielded by a network of footnotes, and in places the readings are tinged to suit Roman Catholic doctrines. The Revised Version is not by any means nearer the Douay than the Authorized Version."

A Page from N. Z. History.—CHAPTER I.—In the early days of the colony—indeed, before N. Z. began to be colonized—almost the only Pakehas that the natives came in contact with were runaway sailors; in fact, not a few were runaway convicts from Australian shores, and they were nearly all addicted to the vice of intemperance. But at that time the natives had an abhorrence of this vice, and continued to have for many a long year. They were eager to have their Pakeha storekeeper to come and live at their settlements, as they would then be able to get the coveted supplies of "native trade," which meant especially gunpowder, tobacco and blankets. But the invariable stipulation was that he must not be a *tangata riri*, a man of bad temper, or be fond of *whifera*, which means stinking-water, otherwise spirits! Such was the term into which they translated rum, which was the prevailing article consumed. CHAPTER II.—Alas! this wholesome fear of "fire-water," this intense dislike to intemperance, did not continue. Drink, more destructive than rifle and bayonet, is doing its deadly work among the natives of "the wonderland of the world" as of other countries of the earth. Maories figure among the "drunks" at the police courts, just as do civilized (!) white people. The native element in N. Z. is a steadily diminishing quantity, there being now only about 40,000 natives left, and we shall by-and-by have to talk about the last of the Maories, as we have done of "the last of the Tasmanians." What a sad commentary upon our boasted civilization!

The Expositor.

THE PLAIN TRUTH ON
SEVENTH DAY ADVENTISM.

By CHAS. WATT.

No. 3.

Now let us gather up the argument of Gal. 3d chapter, and note its bearing on this question. In the

19th verse we read that "the law" was added to something for a limited time. To what was it "added"? To the "covenant" which God "confirmed" with Abraham "430 years" previously. For how long was it "added"? *Till the seed should come*, that is, till Christ should appear. Consequently when Christ came, "the law," which was given

TO THE JEWISH NATION

to lead them to Him, ceased to have any virtue (verse 25).

Since writing the last paper, my attention has been directed to the report of an address on the same theme, entitled, "The Gospel as given to Abraham," by Pastor J. O. Corliss. And Elder Cartright himself could not have set up a stronger case against Sabbatarianism. It would be a rich experience to have this gentleman on a public platform to confront him with his own admissions. For instance, referring to "the covenant" made with Abraham (the blessing of all nations in his seed, Christ Jesus), the pastor says: "It would be impossible, therefore, for any covenant in the days of Moses to take the place of it." Precisely! But read this: "The covenant from Sinai could, therefore, at most, be but a temporary affair." Just so. Now the question is, Does the Sabbath law belong to

THE MOSAIC COVENANT

or to the covenant made with Abraham? The Book says (Nehemiah 9: 13, 14): "Thou camest down also upon Mount Sinai . . . and madest known unto them thy holy Sabbath." And even Pastor Corliss would not venture the assertion that "the Sabbath" is found in the "gospel as given to Abraham." Doubtless that is the reason why, in this address, he prudently omits any reference to it. If, therefore, the Sabbath law is only found in "the covenant from Sinai," and if, as Pastor Corliss admits, that was "but a temporary affair," the Sabbath is gone—given away by its champion. The only way to evade the force of this merciless logic is to show that the Abrahamic covenant contained the Sabbath law. And if it had been even remotely possible to do this, Pastor Corliss had not allowed this address to pass without at least mentioning the word! And another statement of the Pastor's is: "The tables of stone are no longer in use; they served their purpose and passed away. This leads us on to our next argument,

PAUL TO THE CORINTHIANS.

Let the reader turn up and read carefully 2 Corinthians 3. In verse 6 the apostle says that they had been made "ministers of a new covenant." He then proceeds to distinguish between the old and the new by several striking points of contrast which, to help the reader, I shall tabulate.

OLD COVENANT.

The letter.

The spirit.

Killeth.

Giveth life.

Engraven on stones.

Written on hearts of flesh.

Or written in ink.

With the Spirit of the Living God.

Ministration of death.

Ministration of the spirit.

Ministration of condemnation.

Ministration of righteousness.

Made glorious.

With a glory that surpasseth.

That which passeth away.

That which remaineth.

These items settle the whole question of the Sabbath law. The entire Jewish economy or dispensation, of which it formed a part, has gone. The "ministration of death," or "the letter which killeth," was "written or engraven on stones." Only "the ten commands" were thus written, and hence the ten commands

AS A CONSTITUTION

have "passed away." The reason for this is clearly expressed in Gal. 3: 21: "For if there had been a law given which could make alive, verily righteousness would have been of the law! (Compare Rom. 7: 3; Heb. 7: 19.) No law could give life. Christ alone could do that.

But the Sabbatarians succeed in confusing the issue by raising the cry, "What! the ten commands done away with? Then men can steal, murder, commit adultery!!! Oh, how many weak-kneed people have rushed back to Sabbath observance under the impulse of such a foolish statement. As a matter of fact the New Testament has stronger laws against these things than the Old.

THE TEN COMMANDMENTS.

"Thou shalt not commit adultery" (Exod. 20: 14).

THE NEW COVENANT.

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his own heart" (Matt. 5: 28).

"Thou shalt not kill" (Exodus 20: 13).

"Whosoever hateth his brother is a murderer" (1 John 3: 15). "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. 13: 10).

"Thou shalt not steal" (Exodus 20: 15).

"Let him that stole steal no more" (Eph. 4: 28). "That no man go beyond and defraud his brother in any matter" (1 Thess. 4: 6).

These examples demonstrate that the moral commands of the decalogue needed considerable simplification ere they could be fitted for incorporation in the New and better Covenant. And all the nine moral commands were thus amplified and incorporated. But the fourth being a ceremonial and not a moral precept is entirely omitted. There is

NOT THE SLIGHTEST REFERENCE to it as binding upon men—Jew or Gentile—after the resurrection of Christ. The Jews were told to *remember a day* because they had been delivered from Egyptian slavery. (Deut. 5: 15. The Christians are enjoined to *remember an event* (the Lord's death, 1 Cor. 11: 2) "on the first day of the week" (Acts 20: 7), because they had been delivered from the far worse bondage of sin.

The Querist.

By G. B. MOYSEY.

THE DRAWING OF THE FATHER.

"C.R." requires an explanation of the words, "No man can come to me, except the Father which hath sent me draw him" (John 6: 44).

REPLY.—(1) To "come" to Jesus in the sense of the text is to believe in Him—to cordially accept Him in all His claims and pretensions as the Son of God and Saviour of men. (2) "No man can come." This statement plainly declares the fact of man's inability to thus "come" without divine aid—unless God "draws" him. But (3) How are men "drawn" by the Father? This is probably the great question. The next (113) verse answers the query plainly. Notice

the words, "They shall be all taught of God." The prophets, especially Isaiah, foreseeing the universal opportunities the Jews would have in the days of the Messiah of learning His character and claims, had said, "They shall be all taught of God." Not all, however, came to Jesus, for though all were taught, or might have been, all would not profit by the instruction, and hence only those who had "heard and *learned*" of the Father came to Jesus. But *how* were they taught? Directly—by the Father operating immediately upon the spirits of men, or indirectly—by the use of human agency? Not directly, certainly, for Jesus adds, apparently to prevent this very idea, "Not that any man hath seen the Father." Moreover, if this teaching had been by the direct impact of the divine upon the human spirit, then since, as the Calvinistic creed maintains, this grace is "irresistible," all must have "learned," and of necessity all must have "come" to Christ; but as a matter of fact we know that all did not come—not even a respectable minority. How, then, were men taught of the Father concerning the claims of Jesus? We reply, *indirectly*, by human agency. And 1st. The Jewish Scriptures, especially the prophecies, which were made the ground of appeal and source of argument in all contentions with the Jews re the claims of Christ, by God's various ministers. and John the Baptist, the burden of whose great work was to prepare the minds of the people to receive the more advanced teaching concerning Christ which should follow. 2d. The personal teachings of Christ Himself, sustained by His stupendous marvels. 3d. The mission of the 12 apostles and 70 disciples during the three and one-half years of Christ's ministry. By these means "all" were actually, or had the opportunity of being, "taught of the Father," and those who *profit* by such teaching, or *learned* of Him, came to Jesus, then, either during His personal ministry, or subsequently, when the church was established at Jerusalem. Men are "taught of God" to-day in a similar way and with like results. The Bible is the store-house of all argument—the foundation of all truth, and all other agencies—tracts, books, teachers and preachers, providential occurrences, &c., are only the means by which its life-giving truths are brought in contact with the intellect, the conscience, and will of man.

HOW GOD REVEALED THE CHARACTER OF JESUS TO PETER.

In Matthew 16: 17 we read: *Flesh and blood hath not revealed it (viz., that I am the Christ, the Son of God) but my Father who is in heaven.* What is the meaning of this?

REPLY.—"Flesh and blood" is simple human nature, and the meaning of the statement is that Peter did not discover this truth by his unaided reason, or by reason at all, but that it came to him by divine revelation. The Father revealed it to him by the words and works of Jesus.

J. B. BRANDT writes us, converting the view on the Church and Kingdom, expressed in our remarks on the Lord's prayer recently. He also strenuously advocates the use of the prayer just as it stands. We could not publish his long epistle without a reply, and to reply would occupy too much of our space.

Foreign Missions.

At the last F. Committee meeting it was decided to send a box to Miss Thompson this Christmas as on former occasions. Will friends please note.

Bro. Thurgood reports that at Lygon-st. the Chinese brethren remember the Lord in the breaking of bread with marked regularity.

All brethren who read the following report from our Bro. Mahon of Gympie, Q., will feel thankful to him for so able and interesting a statement. The F.M. Committee tender him thanks for the same.

KANAKA MISSION.

At the request of Bro. O'Brien, the Secretary of the Queensland branch of your mission, I visited Childers, where your agent, Bro. John Thompson, is labouring. Although our brother had no intimation of my visit further than a telegram to meet the train, I found everything in connection with the work and mission station at Apple Tree in perfect order.

MISSION STATION.—The mission station is situated on the Apple Tree Creek Road, one and a-half miles from the town of Childers. It consists of a two-roomed cottage, 24 x 12 with 12-ft. walls, verandah roofed with iron. Out-houses, consisting of a well-built stable, having two stalls and harness-room which our brother uses at present as a kitchen and dining-room. The fire is in the open air. This shows the necessity of an additional room to the cottage.

There is also a chapel, 26 x 16 with 12-ft. walls, seated, the whole standing on 1 acre of land, situated on the most elevated position in the district. To finish the place I would advise two more rooms be put up, and also a fence round the property and the name of mission painted on the chapel.

DR. VERCO.—This is the property which I understand belongs to our respected Bro. Dr. J. Verco, and who holds the deeds. I am sure if the Dr. could only be persuaded to visit Childers he would feel satisfied that his money has been well spent.

OTHER PROPERTY.—In addition to the above, there is an allotment of land, 1 acre, situated in the town of Childers, fenced, and stumps, or blocks as we term them here, lying on the ground. I would much like to see a building erected on this property. It is much needed, as there is no place of worship in the town except a small building the property of the Church of England, where our brother formerly held meetings. Owing to this want there are no meetings held in the town, where a great many of the boys meet on Lord's days.

WORK AMONG THE BOYS.—I arrived at Childers by the 6 p.m. train on the 10th of June. Having only two days at my disposal, and being desirous to see and hear all I could in connection with the work, I went to a meeting immediately after having my tea. All meetings except Lord's day meetings are held at night.

The night was dark, and we passed many dark figures, but as they spoke to Bro. Thompson I was not afraid they were ghosts. As we neared the place of meeting I heard the boys sing. We stole in upon them, and they were so absorbed in their worship that they heeded us not. The hymn ended, a boy led in prayer. That prayer I shall never forget. Oh, how that poor dark-skinned brother in Christ poured out his heart to God. He prayed for the missionaries in India, China, Africa, but especially those telling the story of the cross to South Sea boys, and closed with "God bless him, Mr. Thompson." I could not refrain from answering Amen, which upset their meeting for a minute or two. Bro. Thompson explained that I was a missionary and had taught some boys long ago in Brihanu. This set matters right.

The meeting was soon in full swing. A boy announced a hymn, reading the first verse, and all repeating the words after him. Then they stood and sang. Another prayer, after which a boy stood forth to address the meeting.

The lesson was from Christ walking on the sea, which was illustrated by a sheet picture which hung upon the back of the door.

The speaker was Jimmy Tanna, a converted boy, and the way in which he spoke satisfied me, that the labour of our Bro. Thompson has not been in vain. This meeting is held at Thompson's farm, and there were 23 present.

NORTH ISLAND.—Childers, or The Big Scrub as it is commonly called, is divided into North and South.

I am informed by our brother that you

have a map of the district, so that by referring to it you can see where I visited during my stay.

There are several meetings held in the Northern district during the week. To visit the places it was necessary to procure a horse and saddle, which our Bro. did. So we started early. We traversed over 16 miles through fields of waving cane—a most beautiful sight, and to me very refreshing, having nothing but mullock heaps to look at. During the day we visited Curdubar, Knockroe, Walker's plantation, and Clark's farm. There are meetings held at Walker's and Clark's. Bro. Thompson introduced me to Mr. Walker junr., who seems to be favourable to the work. Here I had the pleasure of seeing the boys building huts for other boys who had arrived during the day. The huts are built after island fashion.

At Clark's farm there are meetings held three nights in the week, also Lord's day school. Between these two places there is yet a large tract of scrub to be put under cane (14 miles). This means more boys and more work for our missionary.

In the district between Clarke's and the mission station there are several farms cultivated by boys who are ticket men, and have leased the land from the farmers. This in itself is a satisfactory evidence of the effect of Christianity on the heathen. Of course there are white men (like the dog in the manger) who object.

On our way home we visited the homes of those boys, and found some sick ones among them.

Now, as all the meetings are held at night, one would naturally think that our evangelist had a good deal of time to spare; but I find that his days are spent in visiting the sick, while his nights are spent conducting his meetings.

On the way round we informed the boys there would be a meeting held that evening in the chapel and that I would give them an address. We arrived home safe and after partaking of supper I went to the chapel, where the boys had already gathered and were waiting. After I addressed the boys they sang and prayed, announcing their own hymns.

Bro. Thompson spoke explaining the objects of my mission, after which he requested them to choose a hymn, and to my great surprise they announced "God be with you till we meet again."

I also found that it is not only religious instruction that is imparted but reading and writing, and easy lessons in arithmetic. This enables the boys to find out whether they get their right money in dealing with white people, who are not scrupulous in extracting more than their own.

HENRY MAHON.

(To be Continued.)

Sisters' Page.

:o:

"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 Blenheim-street, Balmain.

The sisters' prayer and praise meeting on the 6th inst. was well attended, and a happy as well as profitable time spent. The previous lesson was, "Trust in Christ." Sister Maston based her remarks on John 6: 47-50, and Sis. Ludbrook sent. read us a nice paper on Psalm 40: 4-9. The usual letter was given from Mrs. Thurgood, and a very interesting one from Miss Thompson. Sister Hall had visited the Prahran and St. Kilda schools during the month. It was suggested that our collection be in aid of the V.M.F., which amounted to £15. 11d.

The next executive meeting will be held October 4th.

I have no faith in that woman who talks of grace and glory abroad and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a pin and the home as happy as home can be. Even then there will be room for those little deeds of love and faith which, in my Master's name, I seek of you. Serve God by doing common actions in a heavenly spirit, and then fill in the cracks and crevices of time with the holy services.—C. H. Spurgeon.

DORCAS.

MINNIE AND DENISENELL.—A Dorcas Society has been started in connection with the above churches, and promises to be a decided success. The first meeting was held on August 21st. There were a number of sisters present, and the necessary officers were elected. It was resolved to hold the meetings fortnightly, and that all garments made be forwarded to Sis. Pittman for the Rescue Home.

NORTH CARLTON SISTERS' PRAYER MEETING.—We held a social meeting on the 26th, a representative

gathering of sisters were present. The acting president of the Sisters' Conference, Mrs. Pittman, presided, and gave us an address on "Unity." Mrs. Maston spoke on the principles that we as a church believe, emphasizing the need of attending the morning meeting. Mrs. Huntsman spoke on "Temperance," and Mrs. Thurgood gave a reading on the same subject. Mrs. Hall gave a model Sunday-school lesson to a class of girls, which proved both interesting and instructive. The secretary read the annual report. Two solos were given during the evening, and a vote of thanks passed to those who had given us a pleasant and profitable evening, after which refreshments were served.

FANNY BANKS, Sec.

MRS. THURGOOD'S LETTER.

"Take the bright shell from its home on the sea,
And wherever it goes it will sing of the sea
So take the fond heart from its home and
its hearth,
It will sing of its love to the ends of the
earth."

1931 Fifth Avenue,
Pittsburgh, July 10th.

Dear Executive Sisters,—Well beloved in the Lord—Loving greeting. For our lesson thought this afternoon, shall we have our Lord's "Remember me." "This do in remembrance of me." What is it to remember? We must be thoroughly interested in, give close attention to, and clearly understand the value of, what we are to remember. Hence, if this remembrance is dear to our hearts, we will talk about it to others, for to keep you must give; and in urging upon others the joy of service your joy is intensified therein. Who is it to be remembered? "Me"—Jesus. Remember what I did for thee. How? His words—let us memorise them, if only one verse at a day, and keep it as something to soften our words and purify our thoughts. His works—let us multiply them, by visiting the sick, comforting the distressed, cheering the weak, and having a loving word for all we meet. Think of His work for one day; how He went about with wisdom and gentleness, healing, strengthening, comforting, and blessing; and we must be like Him. His worth—let us magnify it, by honouring Him. "Enter into his courts with thanksgiving, and into his courts with praise." Let us be His witnesses, "proclaiming his death

til he come again." Let us by our daily walk and conversation show that we have been with Jesus, and remember His blessed teaching. What a beautiful life for us and for those whom we influence.

We have had some very happy services in the last four months. Our children's day exercises were very fine. Our Industrial School and Kindergarten had closing exercises, and a lovely picnic at Schenley Park. The Loy Brigade gave an entertainment, and the sisters of the sewing and missionary meeting had their stand on July 4th, giving sandwiches and coffee to the members there. On the 10th July we had our Sunday School picnic with four other schools, and spent a very happy time with our Australian games. Best of all, we have had the pleasure of seeing nine come out on the Lord's side, whom we trust, will be very useful, faithful workers for our dear Master. The brethren of Central have kindly given us a two weeks' holiday for a little rest before the winter season comes on. We are very thankful and hope to be at Point Chautauqua (D.V.) by the close of this week.

God be with you all and us, until we meet again some glad day. Your loving sister, A. K. THURGOOD.

EACH DAY.—The Christian who is intent on serving God most acceptably will look upon each day as fresh field of effort, a new campaign; to be entered upon with bright hopes and an unflinching purpose. Why should it not be made a little better than any previous day in our history, a little more free from defect, a closer approximation to that absolutely perfect day which it is the height of his ambition to present to his Lord? It will be in some respects a different day from any that went before. The temptations and opportunities will not be precisely the same. The outcome of its conflicts, and various experiences will be exceedingly satisfactory, or the opposite, according to the amount of watchfulness and will power and wisdom that are put in. Let every day be attacked buoyantly and bravely. Thus shall every night find cause for gratitude and cheer, and every added month shall bring us nearer to the great goal of a ripe and rounded character, perfectly pleasing in the sight of the All Holy.

—Zion's Herald.

Hearth and Home

THE ANVIL.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," he answered, then with twinkling eye,
"The anvil wears the hammers out, you know.

And so, I thought, the anvil of God's Word
For ages sceptic blows have beat upon;
Yet, though the noise of Pain, Voltaire
was heard,
The anvil is unsworn—the hammers gone.

THE HOUSE CALLED "NEVER"

The street called "By-and-bye" is Smooth,
and down a hill it windeth;
And he who starts its crooked way,
Much cure for trouble findeth.
But at the entrance is a sign—
"Here put away Endeavour,
For down the street called 'By-and-bye,'
You reach the house called 'Never.'"

The house called "Never" standeth below,
A grim and ghastly tower,
Whose broken windows, shattered roof,
And ruined turrets lower,
While from the casement gaunt despair
A warning shrieks for ever—
Take heed! the street called 'By-and-bye'
Leads to the house called 'Never.'"

What matters though the street be fair,
And flowers tempt my straying,
Though strife be hard, and rest be sweet,
And easy the delaying,
If at the end I surely find
That hope and I must sever,
When down the street called "By-and-bye"
I reach the house called "Never."

GOD SWEPT THE KEYS.

A VIOLIN AND ITS SERMON.

"I will lend thee seven florins upon the instrument. It is not worth so much; nowhere else wouldst thou meet with such an offer."

The speaker, a pawnbroker by trade, a German by nationality, a Jew by birth—peered a little curiously at the customer before him as he spoke. In his hands he held a beautiful little violin worth far more than the trifling sum lent upon it. But the young man opposite him

looked so hungry, so shabby, so hopeless, that he aroused only a feeling of extra cupidity in the old dealer's heart.

"Seven florins. It is far above the value of such an instrument as this; it is only good for firewood. But there! seven florins, and if not redeemed in a fortnight to become my property."

George Neumark had tears in his eyes as he gazed at his beloved violin. For ten years that little stringed instrument had been his companion and comforter. Brought with him from his birthplace, Langensalza, he had clung to it through every privation; clothes, even food, had been gone without, but his violin had never been parted with. Now it had to go at last, and for so small a sum! No wonder the young man's lips quivered! Well he knew that once out of his hands—once pledged for seven florins to the German Jew—he would never be able to redeem it. Never to play on it again, never to speak to his heart through the sensitive musical strings! The thought was almost more than he could bear.

"Herr Schmidt," he said at last, "I must take your offer, but allow me to play a last tune on my dear violin. At the worst—and, alas, it is the very worst with me now—it has spoken to me and sung back all my courage and hope."

With much reluctance the Jew reached the violin over the counter. It was a valuable prize, and if once again in the young student's hands, he might refuse to part with it.

"Thou hast the florins; here they are," he said, pushing the coins towards the white, trembling fingers, that were aching to take up the violin. "No hacking from thy bargain. Thine the florins, mine the fiddle."

"Of all the sad hearts that have left your door, there has been none so sad as mine," replied the young man, his voice thick with emotion. "Only one more message through my friend."

Seizing the violin, the musician placed it lovingly beneath his chin and stretched out the bow firmly. Next moment a tune so exquisitely soft and musical throbbled out into the dusty room that even the old Jew listened in spite of himself. A few chords, a few strains, and then a rich voice took up the melody:

"Life so weary!
Saviour, take me!"

The words were well known then;

they are better known now. Sung as they were in that most obscure shop in one of the most obscure streets in Hamburg by the author and composer, they were beautiful past all expression. Suddenly the key changed a few bars to the minor, and then their melody poured itself out anew, as Neumark's face lighted up with a smile and he sang:

"Yet, who knows
The cross is precious."

With that smile his renunciation was complete. Laying down the instrument, he said in Latin, "God's will be done," and rushed from the place.

"Can you tell me where I can obtain a copy of that song? I would willingly give a florin for it." The speaker, a well-to-do, portly individual, laid his hand on George Neumark's sleeve as the young man ran out into the gathering darkness leaving his beloved violin in the Jew's keeping.

George was yet quivering from the violence of his emotion, and it was rather a choking voice that replied:

"My good friend, I will cheerfully fulfil your wish without the florin; for had he not seven pieces in his double pocket, and would he sell the child of his brain? Taking the stranger into his poor lodging, he gave a copy of the hymn, and little by little related the story of his grief at pledging his instrument. Very skillfully his visitor put question after question until he understood something of the musician's history. Tears stood in honest John Gutig's eyes as he listened to the tale of poverty and privation so nobly borne.

John Gutig was a valet in the service of Baron von Rosenkranz, the Swedish Ambassador to the city of Hamburg. Next day the Baron was in possession of George Neumark's history. He was told of the hapless musician's poverty, his musical skill, his beautiful hymn, his beloved violin, and when at length he heard him himself, he was as much enchanted as John Gutig had been.

"I am not in need of a court musician," he said, smiling at the pallid, eager young student, "but I do want a private secretary. Will you accept the post?"

No need to say what was George Neumark's answer. The situation meant comparative wealth and freedom from care. It meant more—even the possession of his beloved

instrument. His first step was towards the den of Herr Schmidt. The Jew was quite taken aback at the quick redemption of so valuable a pledge; with a sigh he gave it up, for with it went his hopes of a good bargain.

Toward his old lodgings George Neumark next took his way. His landlady had always taken a deep interest in his tribulations; she must be a sharer in his joy. In a few minutes the room was crowded with friends and neighbours anxious to hear him play again upon his instrument. Now in hand, he stood considering for an instant how he could best preach a sermon of trust in a jiving, loving God. Then soft and low, glad and triumphant, each by turn, swelled out the words of his own sweet hymn:

"Leave God to order all thy way,
And hope in him what'er betide;
Thou'll find him in the evil day,
Thine all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that none can move."

When asked if he made the hymn himself, George Neumark modestly replied:

"Well, yes; I am the instrument, but God swept the keys. These words, 'Who trusts in God's unchanging love,' lay like a soft burden on my heart. I went over them again, and so they shaped themselves into this song—how I cannot tell. I began to sing and pray for joy, and my soul blessed the Lord; then word followed word like from a fountain.

May we be able each one to repeat Neumark's beautiful thought in our lives, "I am the instrument, but God sweeps the keys."

Correspondence.

CONFERENCE TEMPERANCE WORK

As a member of the committee appointed for this work, I am requested to present its claims before the brethren. The continuous closing reports of meetings locally held prove that connected with numerous bands of hope a grand work is being done. I understand, however, that the object of the conference, undertaking this department of labor was that greater and better efforts be made. I write to inform the brethren that the best attempts to arouse interest are being put forth, success being hindered only by churches refusing to loan their buildings for its meetings. You are aware that at the last

Victorian Conference, appeals for financial aid received no response, and the committee selected faced the year's work with a heavy debt, (chiefly incurred through the wide distribution of temperance literature) thinking that the liberality "found wanting" at the Conference would be manifested in future months by the loan of buildings for meetings. The committee have found their best efforts rewarded only by blank refusals to entertain appeals for buildings. The strangest part of the matter is that the doors are thrown open to secular concerts but closed to this Christian effort of vital importance, open to local concerns, but closed to this conference work. For instance, after the refusal to lend a fairly central chapel to a united Temperance effort, the very same church gladly arranged for another entertainment. This obstacle to progress has forced the committee to seek entrance for an audience in a certain building belonging to another body, no other chapel of ours being sufficiently central, and permission has been granted. Now in spite of continual dampers being thrown, this work is still going on. Yet in its interests I write to suggest that the brethren who decide at a conference that a certain work shall be upon its programme for the ensuing year, should see at least that no hindrance is given to it.

FAIR PLAY.

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. Send all notices direct to A. B. MASON, 545 Elizabeth street, Carlton.

TASMANIA.

BREAM CREEK—Our new meeting house was duly opened on Lord's day, August 4, the attendance both morning and afternoon being large. Much interest was manifested in the proceedings, being enhanced by the fact that some who had "forsaken the assembly" for years past re-joined in the fellowship, and we experienced the brethren time. The writer exhorting the brethren on 1 John 1, and in the afternoon proclaimed the word to a large audience that filled the building, basing remarks on Christ and the woman of Samaria (John 4:10). The meetings since held have been well attended, and an impetus has now been given to the work, which, we trust, will be extended and be capable of greater possibilities. It will be remembered that the previous building was destroyed by fire about six months ago, evidently wilfully set on fire, but happily was insured for £300. The new one having

cost under £100 only required the difference in the amounts to complete it. The brethren set about rebuilding, the result being a neat, commodious structure, of the same dimensions as the previous one, but quite an improvement, both in interior and exterior. The contractors have put in good, substantial work and given every satisfaction. Those brethren who know the history of this sturdy little church will credit them with the record for persecution. The associations of the early days with brethren like the late Bro. Clark, Glass and others, bring with them reminders of the time when numbers came to baptisms to ob-trust, and if possible prevent, them being carried out; how great logs were rolled into the baptismal pool, with positive danger to the immer-ser and candidate, and how yells and curses profaned the air. But truth is mighty and must prevail, and the faithful devoted little church still exists, and has yet a grand future. We still continue the night meetings in the homes of the brethren, which bring all into closer contact, and are an incentive to deeper spiritual life and progressive effort.

The writer labours at intervals also at Hobart, Dunally and Port Arthur, these being included in the circuit. At Hobart the work is being carried on by brethren appointed during the writer's absence. At Dunally, an outpost from Bream Creek, a "faithful few" meet, with Brethren Clifford and Spaulding interchanging with the writer, while at Port Arthur the brethren "hold the fort" and the premier position. Altogether the outlook is encouraging, though the finances are low consequent upon the distress prevailing. However the Lord knows all, and "all things work together for good," etc., etc.

May we all be enabled and encouraged to greater possibilities is the earnest wish and prayer of the writer.

Aug. 31. W. DONALDSON.

SOUTH AUSTRALIA.

The Treasurer of the Evangelical Fund reports a contribution of £2 17s. 6d., from the church at Newwood.

The news from Balaklava is very cheering. Since Mr. DeNed has been there 43 have been added to the church—24 of them by faith and immersion, and one previously baptised. W. T. S. Harris and John Wark, elders, with several deacons, were appointed to their offices by prayer and the laying on of hands. The interest in the meetings still keeps up, and several more decisions for the truth are anticipated. A Sisters' Home and Foreign Mission Band way to be organised.

UNLEY—Our meetings keep up very well. Two additions by letter during August from Unley. W. H.

POINT STURT.—A visit from Bro. J. C. Dickson was very much appreciated last Lord's day, Sept. 1st. We had the benefit of his service both afternoon and evening. The day was lovely and the evening fine, bringing out good audiences at both meetings. Bro. Dickson spoke very forcibly on "Decision." Yet no visible good resulted. We feel sure some were almost persuaded. Sept. 5 Sept. 5.

NORTH ADELAIDE.—On Sunday, Aug. 25, two were baptised at North Adelaide. The chapel was full to crowding, and the last of the black-board addresses was delivered. On the same evening at Prospect one more confessed her faith in Christ. Mr. John Anderson preached at North Adelaide, while Mr. Dickson was at Point Sturt and Milang. Dr. Verco began a series of eight black-board addresses at Pulsford road, when the place was crowded. The Sunday school at Prospect is increasing, last Sunday 21 scholars being present.

YORK.—On Aug. 28 we celebrated the 90th birthday of our Sister Ann Farthing in the chapel, first by taking tea together and then by holding a short service, at which a large number of brethren and friends were present. Brethren M. Wood Green, G. Coak and W. Brooker gave short addresses appropriate to the occasion. Although for many years connected with another church, at the age of 82 our sister saw it to be her duty to obey her Saviour in the ordinance of baptism, since which time her life has been one of noble example. Our untold wishes are that her remaining days may be very happy.

Before the meeting closed a brother was baptised into Christ Jesus. W.D.

USLEY.—Anniversary services of Park-st. Usley were commenced on Sunday, Sept. 1st. The morning service was conducted by Bro. T. J. Gore from Grote-st. In the afternoon Bro. A. Rankine from Nurwood held a flower service, and in the evening Bro. M. Wood Green preached. All the services were well attended, and in the evening three made the good confession. On Monday evening the annual tea and public meeting was held. Bro. Wm. Burford presided; speakers were the chairman and Brethren H. D. Smith, T. J. Gore, John Verco and A. Rankine. The secretary reported that the attendance at the meetings were largely increased, also the financial and general work of the church had prospered. At the end of last year there 221 members on the roll; since then 58 had been added: 21 by transference to other churches and other causes and four by death, leaving the membership at present 223. The Sunday school had on the roll 268 scholars and 22 teachers. The financial statement showed that the receipts from all sources was £394, while the expenditure

totalled £312. The officers are pleased to report that they have succeeded in reducing the interest from 6 to 5%. Special singing was rendered by the choir at all the services. Bro. Ernest Green officiated as leader and Miss Lilly Manning, organist.

T. G. STORER, Sec.

NEW SOUTH WALES.

WAGGA WAGGA.—The church in this place is now enjoying peace and harmony, and although we are unable to report any additions, we believe the church is growing in grace and knowledge.

The three congregations, Wagga, Currawarna and Downs, formerly comprising the church in this district, have by mutual consent become separate organizations.

Bro. Goode pays monthly visits to Forest Hill, a farming district some eight miles out of town, where he preaches the gospel in a private house. The room has been packed on each occasion and results are shortly expected.

Aug. 29.

C.G.

ESMORE.—The work moves steadily on, and we report additions—3 by letter, 1 restored, 1 from Baptists, and last evening (Aug. 25) 4 by faith and baptism; total, 8. Brethren E. Lewis, Spring Grove, and Holmes, Dunedin, addressed the church in the morning.

Aug. 26.

C.A.H.

ESMORE.—We are pleased to report 4 by letter and 4 by baptism.

Sept. 7.

C.A.R.

NEW ZEALAND.

WELLINGTON.—The church here has added to its roll during the last month three sisters, two by faith and baptism, and one from Dunedin.

We have also had the pleasure of meeting with our highly-esteemed Bro. E. Lewis, of Nelson. He passed through on his way to Australia, and during the three days' stay fitly occupied the time in visiting members. Bro. Lewis spoke at the week-night prayer meeting, his address on "Sympathy" being of a highly exalting nature.

The Sunday School held its annual mid-winter entertainment on the 21st ult. It proved to be most successful and enjoyable. The children met at 7 p.m., partook of refreshments, and afterwards carried out a lengthy programme in a very creditable manner. At the close a collection of over £4 was taken up, to be devoted to the library fund.

Bro. T. Manifold's elementary singing class is now in full swing, and promises to be a great success. The same brother is superintending the production of a cantata by the church choir, to be given shortly.

The church has established a "Home missionary society," and circulars have been sent out to not far distant churches and also to isolated brethren in the country districts. We are now waiting replies. Aug. 28th. JOHN A. SHENNAN.

WEST AUSTRALIA.

COOTGARIE.—It is with pleasure I now report to you our first addition by baptism, the eldest son of our esteemed Bro. John Sylvester, late of Broken Hill, S.A., who was baptised on Lord's day, August 18th, before the breaking of bread. He, with two brothers from S.A., was received into fellowship with us the same morning. This cheers us up not a little. We had a good meeting, fourteen being present, and two visitors, who witnessed the immersion of our young brother and were favorably impressed with our proceedings. We hope later on to be able to record their burial by baptism into Christ's death. Some of the brethren will wonder how we could find enough water here in such a dry place as this, seeing we have no chapel of our own. But the place and the mode was a noble one. A 500 gal. tank sunk in the ground, of which I am the happy possessor, did for the occasion very well. We hope it will be the birthplace of many more.

Aug.

R.D.

VICTORIA.

EGHTICA.—We are indeed having a time of refreshing here. Bro. Hagger held a series of gospel meetings from Thursday, 22nd till the 29th, with very attractive subjects. The number of attendances increased every evening. The last evening the meeting-house was full when there was one confession and three additions by baptism. This makes the sixth addition to the church here since Bro. Hagger's services, and we are expecting more very soon. Our brother left here for Kerang on Friday morning. We trust the interest our brother has aroused among the people here will not die out before he is with us again.

Sept.

W.H.M., Sec.

NORTH CARLTON.—I am pleased to report that the Hand of Hope here is in a very prosperous condition. We are increasing our numbers almost every week. Since our annual meeting, last February, we have added somewhere about 50 new members, making a total number of 275. We are, however, just about to revise our rolls, when we expect to reduce the number to about 250. Our weekly meetings are very well attended indeed, the average attendance being from 150 to 200. On August 27th we held a grand concert, which proved a great success, the building being too small to hold the people. Last night we had Bro. T. Ludbrook with us, and he gave a very nice address to the members, exhorting them to press on in the triumphance work.

Sept. 6.

H. J. BASKO, Hon. Sec.

OUR BUDGET.

Love never seeks limits, but always out-lets wider and freer.

To have what we want is riches, but to be able to do without it is power.

Good news from India. Eleven more baptisms. The outlook very promising.

We hear of two conversions at Oamaru recently, besides several additions by letter.

Dr Joseph Cook, of Boston, says: "The liquor traffic must be ended, because it cannot be mended."

A Christian life on earth solves partly, a Christian life in heaven solves completely, the problem of perpetual youth.

Every hour is to be an hour of duty, every look and smile, every reproof and care, an effusion of Christian love.

I beseech you, brethren, by the mercies of God, to remember that it is possible that you may sometimes be mistaken.—*Corinth.*

Bro. T. Hagger has just finished a week's special services at Echuca, which were very successful. Six additions reported.

There is an increased interest in Oamaru, N.Z., under the preaching of Bro. Greenwood. Two have been lately baptised and many others are interested.

"What can I do for Christ?" asked a young convert of Bishop Selwyn. "Go where He is not, and take Him with you," was the venerable Bishop's prompt reply.

A church belonging to the Baptist denomination, which numbers a regular congregation of two members, now exists near the place where Jesus of old held converse with the woman of Samaria.

A Sicilian monk is reported to have invented an electrical type-setting machine, which will do the work of thirty set-compositors. Type is set with a rapidity, it is said, exceeding the rapidity of speech.

Bro. E. Lewis is now in Sydney on an exchange of three months with Bro. Clapham, the latter being in the Nelson province, New Zealand. We wonder if Bro. Lewis will find time to visit his many friends in Melbourne.

It would effect a considerable saving in postage if where there are two or more subscribers in one locality they would arrange to have their papers sent in one wrapper. By this means they will go by weight instead of having postage placed on each paper.

Since Bro. W. S. Houchins commented his work this last time in Bendigo, a weekly increase in the interest has taken place. Sunday work two were baptised and eight made the good confession, many others are interested. We rejoice with the saints at Bendigo.

Bro. and Sister Hatters, both pioneers of the church in Dunedin, are at present in Wellington, N.Z. Our aged brother is much taken up with the singing on Lord's Day mornings, while both apparently enjoy the fellowship of the brethren in New Zealand's Empire City.

A missionary in India is quoted in the *Missionary Review*, as stating that "Hinduism no longer has a really sure hold on many, as it is easy to discover from repeated expressions of the people to us. I believe that in stillness God is preparing a transition of the masses into Christianity."

We regret to say that A. H. Bryant has returned from Adelaide no better for the change. Indeed, he is now confined to his room, and is in a very low state of health. We can only pray that if it be God's will he may yet be restored for a while to his family and to the churches.

The League of the Christian Shoe, or Natural Feet Society, or Society of the Heavenly Foot, is the name of a Society recently formed at Shanghai for the purpose of emancipating women's feet from the cruel binding to which they have been subjected, that is, women of the well-to-do order.

There is an exhibition in London a Sabbath-keeping clock, made in Scotland. It stops working at twelve o'clock on Saturday night till twelve on Sunday night, and directly the hands stop there appears on the face of the clock the words, "Remember the Sabbath day to keep it holy."

The young men in the Wellington (N.Z.) church are waking up. The reason is partly because fresh blood has arrived from Auckland and Australia. The church at this place needs the services of young men, and now that a start has been made, it is hoped the kingdom of God will be greatly extended.

Bro. K. Wright, after a well-earned rest of six months, has again resumed work at Petone (Wellington, N.Z.). He is looking well, and expects to do great good in his old field. The brethren in that township recently presented him with a handsome illuminated and framed address as a token of esteem.

The S. S. Union Committee at their next meeting will decide on the place for holding the annual picnic. Delegates knowing suitable places are requested to send all information as to accommodation, water, &c., regarding such places to the secretary forthwith, so that enquiries may be made before the meeting.

Bro. Ralph Gebbie, of Oamaru, N.Z., left by the last mail steamer for San Francisco en route to Lexington, where he purposes taking the Bible College course. He will be much missed in Oamaru, especially in the Sunday School, where he had been a

faithful worker for several years. The teachers gave him a very nice present before his departure.

The anniversary of the Swanston-street Band of Hope was held on Wednesday (4th inst.), and was a great success both as regards interest and attendance. During the evening Bro. H. J. Lyall, on behalf of the Band of Hope, presented the President, Bro. J. A. Davies, with a very handsome inkstand. We are happy to bear testimony to the deep interest taken by Bro. Davies in the welfare of the young people, and wish him success in his work.

The Jews do not in their feasts for several purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both public and private, they employ the fruit of the vine—that is, fresh grapes—unfermented grape juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and in science it is in itself decay—rotteness.—*DR. S. M. ISAAC.*

OUTSTANDING ACCOUNTS.—We wish to notify that the half-yearly meeting of the A. C. STRAUSS Company will be held shortly. There are many outstanding accounts, and we will take it as a particular favour if those AGENTS and STOREKEEPERS who are in arrears will send in their subscriptions before the 30th inst. Our half-yearly statement has to be made up to that date. We are largely in arrears with the printing account, and would specially request all arrears to be paid up.

It will be noticed that the advertisement re Prahran College in the present issue contains a notice of removal to East Leigh, corner of Malvern and Williams Roads. We are glad to learn that the change has been rendered necessary by the success that has attended the College since its establishment at the beginning of the year. The premises now obtained are more commodious and more suitable in every way, and were in past years used for scholastic purposes. Boarders, for whom there is ample accommodation, will be received at moderate charges and will enjoy all home comforts.

There was a crowded house at Lygon-st. chapel last Tuesday evening in connection with the Church of Christ Chinese Mission School. The room had been prettily decorated with banners and lanterns by the scholars and presented quite a gay appearance. The president, Bro. McClean referred to the recent massacres at Ku Ching and expressed the belief that that sad calamity would be over ruled by God for the furtherance of the gospel in that benighted land. A long and varied programme was then proceeded with, rendered for the most part by the Chinese scholars, whose work reflected great credit upon themselves and their teachers. Bro. Eason, too, gave an interesting address.

Whilst in Great Britain crime annually decreases and prisons are being closed, it is sad to find that in France crime of all kinds have increased during the last fifty years at a ratio of 130 per cent. The worst part of this deplorable fact is that the number of criminals from sixteen to twenty-one years of age has increased by 247 per cent. Catholicism and Atheism between them having brought them to the verge of ruin and despair, we suggest that France should try what "the Christianity of Christ" will do.

The anniversary services in connection with the Doncaster church were successfully celebrated on the 30th ult. The business meeting was held before the tea, and both treasurer's and secretary's report read and adopted. Ample provision for three sittings had been made by the sisters, to which it is hardly necessary to state full justice was done. A number of visitors were present from the city, and all thoroughly enjoyed themselves. Mrs. Ewers was chairman. The choir under the baton of Bro. G. Petty sang some beautiful anthems, and Sisters Smedley and T. Petty sang solos. Brethren Smedley, Maysey, and Robert Lyall addressed the meeting, all urging the church to work unitedly for the extension of Christ's Kingdom. Several reports were presented during the evening.

LOVED ONES GONE BEFORE.

MCKAY.—For the third time within the limits of almost a single year, the summons of death has been heard in the pleasant home of our Bro. and Sister McKay, at "Honeysuckle Rise," Drummond. On Saturday, 22nd June, the message came to the head of the household, Bro. John McKay, and full of years and weary with life's long pilgrimage he fell asleep in the 78th year of his age, "gathered in with the loved ones gone before." Bro. and Sister McKay were natives of Rosshire, Scotland, the former having been born in 1817, whilst his partner in life was just ten years his junior. Both were consistent adherents of the Free Church of Scotland at the time of leaving the old country. In 1854, their voyage to Australia, being in the shape of a honeymoon trip, being entered upon the day following their union in the bonds of matrimony. After a very brief stay in Melbourne Bro. McKay removed to Lauriston, in the vicinity of which the family of three sons and seven daughters were born. Always noted for her deep and simple piety, Mrs. McKay nurtured her family in the knowledge and fear of the Lord, consequently when, in 1878, she came within the sound of the primitive gospel under the faithful presentation of our late Bro. Stephen Check, her decision for Christ was speedily

followed by that of five of her daughters, one of whom within the first six months of her discipleship fell asleep in Christ, bearing a triumphant testimony of the power of the gospel over the fear of death and the power of the grave. On the 2nd June, 1891, a second member of the household was called to rest, Bella, a bright-eyed true-hearted lassie, who through a long and painful illness bore her cross of suffering uncomplainingly, until the Master, in his own good time, bid her be at peace. During the period of Isabel's illness, Mr. McKay, who had hitherto been obsolete to the claims of the gospel, surrendered to the authority of Christ, and was buried with his Lord by baptism into death. In part the earnest prayer and desire of Sister McKay's life had been answered, but she was not destined to see the complete fulfilment of her earnest expectation in the acceptance of the gospel by her two surviving sons, Kenneth and John, for on the 21st January last she received the message to "come up higher," and departing left behind her a testimony bright as a record of simple unaffected piety, faith and clarity, that will live imperishably in the memory of all with whom she came in contact. The good seed sown in life, however, brought forth fruit when the laborer had lain down to rest, and both of those over whom her mother's heart had yearned so long are now numbered amongst those of like precious faith, whilst the one remaining member of the household, as yet without the fold, is but waiting opportunity to yield obedience to the requirements of the gospel. Under these happy circumstances our aged brother's closing days were passed. In feeble health at the time of the decease of his faithful helpmeet, upon feebleness of body, mental prostration supervened, and sinking gradually but surely he quietly slept out of this life, to rest until he shall realise the Psalmist's hope: "I shall be satisfied, when I awake with thy likeness."

ACKNOWLEDGMENTS.

RESCUE HOME

Gratefully received—Col. card, young friend, Brunswick, 5/-; Proceeds of concert, W.C.T.U., Brunswick Branch, £3 2s. 2d.; Church, Yarrawalla, 10/-; Mr. Richards, Kyabram, 5/-; Col. card, Miss Enderby, Lygon-street, 9/-; Mrs. Sylvester Butler, Mungundi (N.S.W.), £2; Col. card, Mr. J. Lowe, Malvern, £1 4/-; Proceeds of tea, church, Maitland, N.Z., 15/-; Mrs. Henshaw's Bible Class bag, per Mrs. Underwood, N. Adelaide, £2; Miss Smith's col. bag, N. Adelaide, £1 15s. 1d.; Mrs. Henshaw, N. Adelaide, £1; Mrs. Henshaw, "T.F." N. Adelaide, £1 3s. Mrs. (Hart), Lygon-st., 5/-; Col. box, Mrs. Cust and family, Surrey Hills, 8/-; Two trucks wood, Messrs. Bishop,

Bryce and Morgan, Kyabram; Two cases fruit, Mr. Falkener, Mildura; Provisions left from tea, Doncaster.

ARMADALE, JOS. PITTMAN.

VICTORIAN CHRISTIAN S.S. UNION

Honorary Members' Subscriptions:—**NEWSMARKET.**—Mrs. Wiseman, Jos. Pittman, W. Winsor, A. Morris, H. Strahl, Mrs. Strahl, Mr. Morris, Mr. Lindsay, Mrs. J. Morris, Mrs. Clayton, E. Morris, H. Swain, Mrs. Miller, 1/- each. **DONCASTER.**—Irene, D. Tully, J. Tully, Smedley, B. Smith, Sinclair, Bullen, Hudson, Clements, H. Crouch, A. Taylor, Sisters J. Petty, P. Gill, R. Smith, A. Williamson, M. Bloom, E. Taylor, G. Petty, M. Hunter, Wilson, Crouch, 1/- each. Swanston-street, 10/6.

R. LYALL, TREAS.

E. RYALL, SECY.

FOREIGN MISSION FUND.

From Churches:—Yarrawalla, 10/-; Nth. Melbourne, £1; Oxford, E. (N.Z.), 4/6; Wakarusa (N.Z.), 6/6; Pakenham, 10/-; Omapu Mau Glarit (N.Z.), £1; Minyip, 18/-; Lismore (N.S.W.), 15/-; Ashwell, Rowwood, (Q.), £1; Maryborough (Q.), £1; Nathalia, 6/-; Lillimur, 4/6; Stanley Brook (N.Z.), £2; Moree (N.S.W.), £1; Bendigo, 15/-; Bro. Rine, North Melbourne, 2/6; Mrs. Butler, Mungundi (N.S.W.), £1 5s. 11d.

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

VICTORIAN MISSION FUND.

Surrey Hills, per Sister Cuth, 16/-; Swanston-street, per Sister F. A. Kemp, £2 12s. 6d.; Malvern, per Sister Sharp, 16/-; Prahran, per Sister Aylwin, 13/-; Hawthorn, per Sister Kellard, £1 5s. 11d.; Sister Greenwood, 2/6; Collection, Sisters' Praise and Prayer Meeting, £1 15s. 11d.; Kyabram, £1; Borden-town, £2; Kaniva, £2; Bro. T. Patter, Meredith, 8/6; A.H., 2/6. Total, £15 0s. 5d. 357 Swanston-st., W. C. THURGOOD, Melbourne. Treasurer.

BRO. PARK'S BIBLE CARRIAGE.

Bro. C. Mitchell, 5/-; Bro. Lyall, 5/-, 10/-; Church, Cheltenham, 25/-; Bro. Burnett, 20/-; Bro. Luck, 10/-; Total, 70/-.

This is more than required to clear off the debt, but the balance will be put to a good use.

Kyabram G. H. BISHOP.

SUBSCRIPTIONS RECEIVED.

With thanks:—Keable, 6/-; F. E. Jellett, 5/-; Mrs. J. Taylor, 5/-; J. Thurgood, 10/6. M. McLELLAN, MANAGER, 528 Elizabeth-st., Melbourne.

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