



The Australasian

Christian Standard.

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

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Current Topics.

HUXLEY & IMMORTALITY.

—That the late Professor Huxley (says the *Presbyterian Monthly*) was at one time a disbeliever in a future state of existence for man, must, we think, be admitted. He held that there was no reliable basis for such a dogma. It was a theory, but nothing more than a theory. A hopeless uncertainty rested upon it, and nothing, therefore, could be positively affirmed. But just as certain is it that the great scientist underwent a change of view on this momentous theme. In a well-known article which he published at a late period, in one of the leading reviews, he stated in the most unmistakable language, that his firm and strong belief was that certain kinds of action will bring penal consequences to a man, not only in this life, but in all the future life awaiting him, whether it might be long or short. He expressed it as his deliberate conviction that every man who possessed a clear sense of right and wrong knew from experience at one time or another what was meant by a "descent into hell," and had stopped there long enough to know what infinite punishment means. He further admitted that personal immortality could mean nothing but eternal misery, unless some such change awaited a man as that which is portrayed by Paul in the fifteenth

chapter of first Corinthians. In these concessions and convictions, we find subjective immortality, future rewards and punishments, and the verities of Bible teaching entering into the Professor's creed.

INTEREST IN THE BIBLE.

—The *New York Tribune*, of recent date, in an editorial entitled "Popular Interest in the Bible," makes mention of the fact that never has there been a greater demand for the Bible than there is to-day. We are told that in England alone about three million copies are issued every year; that in every other country the circulation of the Bible is simply enormous; and that at the present moment there are more than two hundred million copies of the Book in circulation, in 330 different languages, while the demand for the sacred volume is on the steady increase. The writer says:—

"The story told by these statistics is impressive enough; but perhaps the remarkable interest now manifested in all questions relating to the Bible is even more suggestive. So many books about the Bible are constantly appearing that it is impossible to keep track of them. And the demand for good books on the subject is still unabated. Doubtless this interest is due in part to the investigations of the new school of so-called higher critics; and it is, therefore, critical, rather than spiritual. But however that may be, the fact still remains that there is no other book in the world that is able

to compete with the Bible in the interest, if not affection, of men. Timid Christians, it is true, are alarmed at the growth of the critical school of Biblical scholars; but unless the Bible held a supreme and unique place in the thought of the world, no critics would ever think it worth while to get at its meaning; or, if they did, the great mass of intelligent readers wouldn't care a button what they said.

FURTHER DETAILS.—

The terrible story of the massacre of missionaries in China, says the *New Age*, adds a new chapter to Christian martyrology. As, however, the blood of the martyrs is the seed of the Church, much good may come of the terrible incident at Szechuen. When things are at their worst there is always hope of their getting better. This massacre, as the correspondent of the *Daily News* at Canton has pointed out, was due to circumstances which mark the lowest depths of the degeneracy of Chinese Mandarinism. On the occasion of previous anti-foreign outbreaks the Chinese officials tried to conceal their responsibility. In this instance no concealment has even been attempted. A day or two before the work of destruction commenced an anonymous placard was posted on the walls of Chengtu city, warning the people not to let their children go out into the streets, as the foreigners were on the hunt for them, desiring to kidnap and kill them that they might obtain an extract from

their bodies to manufacture foreign drugs. This was the lighting of the fuse. When the riot was in full career, the Tao-tai put out this proclamation, using some of the very words of the previous placard: "We have obtained unquestionable proof that these foreigners do beguile and kidnap small children. But you soldiers and people, don't get too excited. As for us, we will show no mercy to these kidnappers when we get hold of them." No wonder the rabble raged. The same correspondent says:—One of the most serious obstacles to the advance of civilisation in China is the ineffable conceit of the people; a conceit which reminds us continually of the delusions one hears of in connection with the inmates of European asylums—pigmies imagining themselves giants, and paupers kings. Nothing would be more likely to break down this conceit than a knowledge of the facts of the recent conflict with Japan. But the officials, to restore their own prestige, have set themselves, as on previous similar occasions, to thwart the enlightening influence of events by explaining them away.

CALVINISM.—Although Calvinism is properly regarded as a forbidding and incorrect representation of Christianity, it appears to have accomplished some good in the days in which it flourished. In proof thereof we give the following from the *New Age*:—"An extremely interesting address on Calvinism delivered by Dr. Dale in 1892 is printed in full in the last issue of the *British Weekly*. Calvinism, said Dr. Dale, has achieved too much for the religious life of great nations to be treated with scorn and contempt, and he quoted with strong approval a criticism of Calvinism by Mark Pattison—also approved by Mr. John Morley—that Calvinism saved Europe, and that it supplied what was wanting in the revolutionary movement—a positive education of the individual soul. It

was Calvinism, said Dr. Dale, which raised Holland to the rank of a great European power, and enabled her to defy Spain. It breathed into Scotland a new national life, and enabled it to secure such terms as made its union with England an immense advantage to both countries. Dr. Dale's incidental reference to Ireland is full of interest: Had Ireland only been Calvinistic we should have had no Irish problem.

It is often supposed that Calvinism was peculiar to the Puritans, but Dr. Dale clearly showed that the Anglicans of the sixteenth century were also Calvinistic. It was the reaction from the Calvinism of the Anglican Church that gave rise to the witty reply to the question—'What do the Arminians hold?'—'Why, all the best livings in the Church of England.' The great theologians of the Commonwealth and the majority of the clergy who were expelled in 1662, however, were Calvinists. And even when Wesley attacked predestination he was regarded with distrust and hostility; but this was due to the fact that the decline of Calvinism had been followed by the decline of religious earnestness. The reason why Calvinism had so great an influence on the history of Europe was that it inspired fearless resistance to political tyranny and a vehement hatred of priestly pretensions, because it made men say, as one of Racine's characters says, 'I fear God and have no other fear.' And in that fear was the spring of the democratic spirit of Calvinism. Of course Dr. Dale was no Calvinist. The point at which he broke with Calvin was here: Dr. Dale did not believe that God had destined any man to eternal destruction; but that men of their own free will condemned themselves to death, although destined by God for eternal righteousness and joy."

The reaction against Calvinism has led many to the other extreme, and as a result the religious world generally is suffering from a weakness of the back bone.

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EDITORS:

F. G. DUNN, 13 Queensberry-st., N. Melbourne
A. B. MASTON, 528 Elizabeth-st., Melbourne

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PURITY. PEACE. UNITY. LOVE. POWER.

THE KINGDOM OF GOD.

No. 1.

FROM the fact that the phrases "kingdom of God" and "kingdom of heaven" are used in the gospels to designate the same thing, we are warranted in assuming that there is no real difference in the meaning intended to be conveyed by them. Any argument founded on a supposed difference, may be justly regarded as a sign of weakness and a desire to build up some particular theory which a recognition of their identity would serve to destroy. A question of this kind can not be determined by a display of ingenuity in evolving subtle shades of meaning, which may or may not have any real existence in fact, but by the recognition of those principles which are written in bold characters on the pages of the sacred word. The prophetic utterances of the Old Testament, for instance, must not be forced into a meaning which is at variance with the unmistakable spirit of Christianity. The Scriptures are not a patchwork in which each particular patch stands by itself without relation to any general design, but on the contrary

they are a grand harmony, in which all the parts have a relation to each other and are governed by the leading idea in the mind of the Great Designer. The non-recognition of this fact has led to the adoption of many views of Scripture teaching which are at variance with other parts of God's word, and consequently instead of harmony we have confusion.

It is important also to remember, in the consideration of this question, the relation which the Old Testament bears to the New. If it is assumed that the first must govern the latter, that the Old must interpret the New, and not *vice versa*, then there is ample room for the growth of error. The adoption of such a principle of interpretation is invariably a sign of weakness, and indicates that in order to bolster up a particular theory for which there is not sufficient evidence in the New, recourse is had to the obscurer teaching of the Old. It is by following such a course as this, that materialistic conceptions are formed regarding the kingdom of God. The figures and symbols of Old Testament prophecy are taken literally and are made to dominate the more spiritual teaching of Christ and his apostles. Hence with some the kingdom of God is conceived as a thing of materialistic proportions, yet in the future, and of which Christ will be the political head. It does not seem to occur to these people, that if this conception was really the burden of the prophecies that it makes the conduct of Christ quite inexplicable. The Jews in the days of Christ, had just the same materialistic notions regarding the kingdom as those we have referred to, and were quite willing to accept a Messiah whose notions were in accord with theirs. At any time Jesus might have been crowned King of the Jews, nay there was a time when

they would have forced Him to be their king, and it was their *sin* that they would have Him in this way and no other. We are bold to affirm that if the prophets meant to indicate that the kingdom of God was to be a political institution, with the Messiah as its political head, then the Jews were right in demanding that the Messiah, when he did come, should fulfil these conditions. But the fact that Jesus did not fulfil these conditions is in itself sufficient proof that the Jews were wrong and had misinterpreted the prophetic word. That which Jesus had to fight against continually was their carnal conception of the kingdom. Even His disciples were inoculated with the same error. The two who journeyed to Emmaus, had been obliged by the logic of events, to give up their cherished materialistic hope that He was their Messiah, who "should redeem Israel." For their dullness and foolishness they were rebuked by Jesus. "Behoved it not the Christ, He said, to suffer all these things and *enter into His glory.*" "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning Himself." There are Christians in these days just as blind as these ancient Jews.

It may be urged that the Jews have a future before them, and will in the course of time be restored to the land of their fathers. We have no desire to dispute the correctness of this statement, but we deny that such a restoration constitutes the kingdom of God. We deny that Christ will ever reign over them as a *nation*—as their political head. Such an idea is contrary to the entire genius of Christianity. Christ will never reign over any unconverted nation in the sense understood by our materialistic friends. Conversion first, citizenship afterwards is the unalterable law of the

New Testament. And if conversion be predicated, then the idea of nationality vanishes at once, for in Christ Jesus there is "neither Jew nor Greek."

It is true that "The Old Testament prophets had prophesied of the outward, earthly happiness of the people of Israel in the last days, when everyone should dwell under his own vine and fig-tree in untroubled peace and joy! They had conceived the kingdom of God of the last days as a state of a political kind, when the people of God would still dwell among the nations of the earth, but no longer oppressed and despised, but ruling over the nations and honoured by them! Were not, then, the promises given to His people sacred to Jesus? Had He not confidence in His Father that He would fulfil these promises at the right time and in the right way?"

To such questions our answer is that we must look to Jesus to find out what these promises meant. He claimed to fulfil "the law and the prophets," and therefore we must take *His* conception of the prophetic promises and not our own. *They* spoke of an *ideal* state, *He* tells us what that ideal state is. They used the language of earth, and He interpreted it in the language of heaven. That which was dimly seen as a state of bliss, and as such imperfectly described in material forms, He unfolded in a far grander and more sublime picture.

To the Jews, the promise of God to David, "that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne" meant an earthly throne and an earthly kingdom, but to the inspired apostle it meant the resurrection, ascension, and coronation of Jesus (Acts 2). The first was the Star of promise, the second is the Sun of fruition. It is the latter and not the former that gives us the

light we want to illuminate our understanding; and in the full blaze of this light we purpose enquiring what is meant by the "Kingdom of God."

Editorial Notes.

A Victorious Death.—We most profoundly believe that Jesus of Nazareth is the Divine Christ, the Son of God, in a sense in which no other man is or can be the son of God. We at the same time believe that he was a partaker of human nature. We do not know how it may be with others, but while believing that Christ brought to light life and immortality, and while trusting him to fulfil to us these precious promises, and that save us from the eternal oblivion of death, by saving us in heaven yet it is the great loving sympathetic human Christ that we are meaning now to raise us from ourselves—from the snares and pitfalls of this life, and thus prepare us for the great victory of the future. We do not desire to say one word that would belittle the great sacrifice in the death of Christ, or to lower the human estimate of the unspeakable love of God in the death of His Son, yet we want you to notice that Christ's victorious death on Calvary, the crowning event of His great sacrifice, was the result of His victorious life. He conquered in death, because He had triumphed in life. "Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." Before Christ "by being the author of eternal salvation" by dying, He achieved the no less stupendous victory of *living*. Now we often see the statement in the obituary columns of our religious newspapers, that so-and-so died a victorious death. Sometimes this is true and sometimes it lacks the very foundation principle of truth. Victory in death is the effect of a cause. That cause is not a few hours' preparation, a prayer, and a song. If we are to conquer in death, we must lay the foundation by a glorious victory in life.

The Cross.—Notwithstanding what we have said about the life of Christ as being a part of the great sacrifice which He offered for the world's redemption, and as much stress as we could place upon our lives, or rather our living, as the foundation principle of eternal life, we would not overlook the greater fact that the cross of Jesus is, and must ever remain, the one bright centre of all our faith, the inspiration of our lives, and the foundation of all our hopes; take that away and all is gone. And not only is the cross the centre of everything in this

life, but John in Revelation 7 gives us to plainly understand that the cross of Jesus will be in the midst of heaven itself, the great centre towards which the circles of redeemed saints will bow, and around which the ceaseless "allelujahs" will roll, for what is "the Lamb in the midst of the throne," the "Lamb as it had been slain," but the cross of Christ, which will remind us throughout eternity of the price which has been paid for our redemption.

"When I survey the wondrous cross
On which the Prince of Glory died,
My riches I gain't count but loss,
And pour contempt on all my pride."

Love So Amazing.—This brings us again to ourselves. If it be a fact, and we believe it is, that the Son of God was sacrificed on Calvary for us, what should be our attitude towards him? We often sing the last verse of the hymn, from which we quoted above:

"Were the whole realm of nature mine,

That were an offering far too small;

Love so amazing, so divine,

Demands my life, my soul, my all."

But we are much afraid that we do a lot of singing just for the fun of it, and not because we mean anything in particular. While saying with our lips that if the whole creation belonged to us it would be too insignificant a gift to give in exchange for what Christ has done for us, and saying that such wondrous love is worthy of our whole being—all we are and hope for, we content ourselves by giving a few shillings at most of our means and a few hours of our time each week to His service. One of the reasons why we think the results of sin must be something terrible, was because it was necessary for Jesus to die to save us from them; and our first duty after we have surveyed "the wondrous cross on which the Prince of Glory died," is to spare no pains in trying to get others to see the same divine light. It is our business to do this regardless of cost of either time or money. Under the Jewish dispensation the one seventh of their time and one-tenth of their money belonged to God, but in the brightness of Calvary the whole of our time and all we have belongs to God. Only this will satisfy the demands of the great blessing we have received. Think of it.

Calling a Halt.—Surely it is about time, says the *Presbyterian Monthly*, that someone was raising his voice and putting in a caveat in the matter of multiplying societies. A few may be good and are desirable, but more than a few is more than enough. A new idea, or at least a farmed new one, is thrown out, and instead of the church being allowed to engross it and through its general methods, work it out, special machinery must be created for the purpose. This often means a withdrawal of energy from existing and tried organizations, a fresh batch of evening

meetings to the injury of home and its claims, and new channels of expenditure in which money is sometimes wanted. Concentrated rather than distributed effort is wanted. And there is room in the church with its long cherished institutions for all who would work for Christ. Dr. Cuyler, in referring to the subject some time ago, told the following story, in which much truth will be found to be wrapped up:—"We asked an old coloured preacher how his church was getting on, and his answer was, 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied, 'De 'cieties, de 'cieties. Dey is just drawin' all the fattest an' marrow out the body and bones of the blessed Lord's body. We can't do nuffin' without de 'ciety. Dar is the Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister William must march right in front of de Daughters of Rebekah, den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies.' Well, you have your brethren to help in church,' we suggested. 'No, sah, dar am de Masons, de Oddfellows, de Sons of Ham, and de Oklahum Promis' Land Pilgrims. Why, brudder, by the time the brudders an' sisters pay all the dues, and 'tend all de meetings, dere is nuffin left for Mount Pisgah Church but jist de cob. De coin has all been shelled off and frowed to de speckled chickens.'"

The Expositor.

THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

BY CHAS. WATT.

No. 5

Adventists score a point by keeping well to the front the question—"Who changed the Sabbath?" Indeed, it is not too much to say that it is the oft repetition of this query that is giving them their hold upon the people at the present time. When once they get the Christians to discuss this they are sure to succeed in blinding the less informed to the true issue. But this is begging the whole question. It is laying down a false premise, and then arguing for a sound conclusion. As a matter of fact the Sabbath has *not* been changed, but

DONE AWAY IN CHRIST.

The "Lord's Day" that has come in room of it in no particular resembles the Jewish Sabbath. The Adventist "pastor," when addressing those who do not know, or whose sympathies are already all enlisted

in favour of his peculiar idolatry, files his statements on this changing of the Sabbath business with a degree of confidence worthy of a better cause. And his very pertinacity strikes his friends as an evidence of assurance, and his partially enlightened enemies with dismay. It would be well to remember, however, that the very question they appear so certain about is one that they are by no means agreed upon among themselves. Some of them tell us that

THE POPE OF ROME

"changed the Sabbath," while others as stoutly maintain that the change was effected by Constantine the emperor! When Mr. Carright pressed them to "name the time and place when and where the pope changed the Sabbath," Elder Waggoner fixed upon the Council of Laodicea, 364 A. D., as the point. However, Elder Carright mercilessly knocked the bottom out of this plea by showing that this was a Greek council, held in a Greek city, that the pope of Rome was entirely unrepresented, and that he had absolutely no influence over the deliberations. And then this able convert from Sabbatarian error says: "For many years I accepted these false statements of Sabbatarian writers as undoubted truths, as all their converts do. I had no means of knowing better. I preached strongly what I read in their books, and led hundreds still more ignorant than myself to believe it. Gradually the truth dawned upon me that I was being misled."

However, if we wished to discuss this side issue with our Adventist friends, it would be the simplest thing in the world to disprove their assumption by showing that all the early post-apostolic Christian writers who wrote upon the question mentioned "the first day of the week" as the day of their assemblies. But more of this anon. Instead of turning aside just now after any post-apostolic writers, we mean to go to

THE APOSTLES THEMSELVES,

and see directly from The Book what God has to say upon it.

Our readers will remember the arguments of the previous tracts, viz., that to the Galatians (3rd chap.) in which Paul states that the law (of which the Sabbath was part) had done its work, and now they (the Jews) were "no longer under it." And that to the Corinthians (2nd letter, 3rd chap.), in which he explicitly states that the law which

was "written and engraven on stones" is "done away in Christ." And then that to the Romans (7th chap.), in which he plainly declares that the law fills the position to the Jews that a *dead husband* does to the surviving widow who has married again. And he settles the question of "which law?" by explaining that it is the same law which says, *Thou shalt not covet*. This mass of evidence destroys for ever the claims of the Sabbatarians; and for its verification I desire to bring before the reader's notice a

PRACTICAL ILLUSTRATION

of how the apostles worked out their own principles as inculcated therein. For this we turn to Acts 15th chap., which the reader is asked to carefully peruse. It will be found to contain an account of the most important conference ever called together, viz., between the Holy Spirit, the apostles and the whole church (verses 22, 28). And called together to decide *this very question*, viz., "How far the Mosaic law (as such) is binding upon Christians?" The facts were these. When the apostles Paul and Barnabas were in Antioch they found that a number of men had come down from Judea and taught the Gentile converts that "It was needful to

KEEP THE LAW OF MOSES."

adding that unless they did so they "cannot be saved." Now the point which this council undertook to settle was, "What parts of the Mosaic law (not included in the New Covenant) were binding upon the Gentile converts?" Now the Sabbath law was a part of the Mosaic economy not included in the New Testament, and no doubt there were Sabbatarians at the Conference to advocate its claims. But if so, those claims were not recognised, and in the final pronouncement which "seemed good to the Holy Spirit and to us" (the apostles), the Sabbath was entirely ignored. And surely when God has left it out we do not wisely nor well in trying to drag it in.

The 24th verse tells us of the evil that those Judaizing teachers were doing. By trying to fasten the law of Moses upon the Gentile brethren they "troubled them with words, subverting their souls." Now to "subvert" is to *turn up the foundation*. That is, to disturb the very basis on which their hope rested. They did this by recommending a return to the mere letter of legal observance, which would have been a "leaving

the principles of Christ"; and which Peter characterised as "putting a yoke on the necks of the disciples, which neither the fathers nor we were able to bear." And that the Sabbath, with all its rigorous penalties, was a part of that yoke seems clear from Galatians 4: 9-11, where the apostle declares that by "observing days and months and seasons and years" they "desired to be in bondage over again."

Foreign Missions.

KANAKA MISSION.

(Continued.)

SOUTH ISIA.—Having to be back in Maryborough for church meeting on Thursday evening, and still anxious to visit all the places where there are meetings held in connection with the mission, I made arrangements with our Bro. Thompson to start early in the morning, so as to give me time to catch train for Maryborough in the evening.

We left Childers at 9 a.m. for the South Isia. We arrived at Larsens, where there is a school conducted by a converted boy. Here also I found a boy very ill indeed, and gathered from what he told me that it was not for the missionary he would have fared badly, as some of the planters look on the missionary as a kind of government official.

From here we went to Andrews, where there is a school. The meetings here are also conducted by a boy—a convert. Here the boys complained of the attendance at his meetings, he was not at all satisfied. I was rather struck with this, and thought, Well, here is a boy who has to work twelve hours per day, walking four or five miles to conduct a meeting; how deeply interested he must be in his work! What causes this deep interest? he gets nothing for it. Nothing but his love for Christ and his desire to win souls for his Master, having been brought to the knowledge of the truth himself, he is anxious to bring others. This incident also elicited information from our Bro. Thompson, who remained silent while I interrogated the boys. The district being so large, our brother is unable to visit all the places where meetings are held; he gets very anxious that the boys do not attend in such large numbers as they would do if visited and requested to attend by the missionary. Here a lady told me that the boys who attended the schools were the best boys. They had less trouble with them, and would rather employ them than any others. (This refers of course to ticket boys.)

WELL'S PLANTATION.—From Andrews we went to Well's plantation, where a number of boys are continually employed. On our way we met with one of those pernicious evils which our brother has to contend with, and that is, white women cohabiting with the boys. Our brother spoke to one of these and explained how she was not only sinning against herself and the boys, but against God. As these poor creatures generally do when bearded in their den she put on an air of defiance. As I looked I recognised in her an old acquaintance of mine. I asked her if she knew me. "No." "Well, I know you. I am Mahon the city missionary from Brisbane," and so when she found we knew her she promised to return home. This is not the only case; there are many like cases, and our brother needs all our sympathy, as his conduct in those matters brings the fire of the low whites; down upon him; he needs our prayers as well as our sympathy to give him grace in dealing with them, so that he may be the humble instrument in God's hand of rescuing those poor creatures from a far lower state of degradation than that of heathenism.

At Wells I found a most interesting case Bro. Thompson introduced me to Richard Tomlice Mivo. This boy was a savage in his island home, but was brought to Queensland some years ago. Here he heard the gospel, which proved the power of God in his salvation. He was baptised in 1888. Since his conversion he has returned to his island, but unlike the rest of his friends. He purchased copies of the N. Testament and distributed them among his friends. He stayed for some years, but eventually returned to Queensland, where he has conducted gospel services ever since. This boy is very useful and of great assistance to our Bro. Thompson as he conducts Lord's day morning meetings.

We next visited Houghton and Doobli. Here there is a good sized chapel, comfortably seated, but the property of the owners of the plantations (with the exception of the seats and lamp). Here meetings are held during the week by our brother in Christ Richard Tomlice Mivo, also Lord's day school and the breaking of bread.

As you have the map you will see that in these two days I rode over 30 miles; this is the extent of our brother's distels.

Of course I could not see much of the work; to do that I would require to have stayed for a Lord's day. But I saw and heard enough from boys and farmers to convince me that our brother is doing a grand and noble self-sacrificing work, and that the work is an interesting and as important as foreign missions. He needs, and only needs to be brought before the churches to gain support. I am ashamed to find that Queensland has not subscribed to this work. We hear glowing reports from other parts,

why not from this field? We hear of the long hours spent by our missionaries in watching by the sick and closing the eyes of the dying in foreign lands. No one but God knows the many lonely hours spent by our Bro. Thompson in this very work; having to creep on hands and knees into low huts and sit amid the smoke and stench, as these boys light fires in the centre, no exit for smoke except the door.

I find that there are 30 meetings held in the district during the week. Nine of these meetings are held by our Bro. Thompson, the rest by converted boys, so that you see our brother is out every night, riding 10 miles to some meetings.

But it is not only time but money is spent. I understand that our brother has to purchase all requisites out of his salary for the work. This seems a strange arrangement. Apart from this, medicine is purchased for the sick. I refer to this because our brother's salary has been reduced, and I consider that he is fully entitled to the sum previously given, £150 per annua.

I would advise your committee to build if possible on their property in Childers. In the event of the church at Marborough employing an evangelist he could visit Childers and hold services for the white people, who need it as much as the blacks. There are four hotels in Childers and no preacher.

I would also recommend your consideration the necessity of erecting two more rooms in addition to the cottage, also fencing the whole, with Dr. Verco's permission.

Also that a monthly report from the evangelist through your secretary be published in the STANDARD and Pioneer.

And should funds permit that another missionary be employed and placed in the North Is., I think that if one of the boys was employed it would be a move in the right direction.

I am about to visit our churches, and shall do all I can to bring this work among the Kanakas prominently before them.

Hoping this report will do some good in furnishing your committee with information which they have had no opportunity of becoming acquainted with.

May our heavenly Father guide and direct you in your work and labour of love throughout your year of office and furnish you with the funds needed.

Gympie.

HENRY MAHON.

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, &c.

Communications for this "Page" should be addressed to Miss Hill, 23 Blankenstone-st., Dalatana.

EXECUTIVE.

The Executive met on the 4th

inst., Mrs. Huntsman presiding. We had for our lesson Colossians 3rd chapter. The lesson thought was "to let Christ be seen in us, in our daily life, and we will bring forth fruit to His honor and glory." The minutes and correspondence were received, and a financial statement read by the assistant secretary, showing a balance in hand.

An interesting account of Minyip Dorcas was read, and a verbal report given by Sister Lyall, sr., of visits paid to Prahan and Brighton Dorcas meetings.

The Home Mission report showed the fund was still in arrears, but not more than last month. Since Conference the additions by faith and baptism have been 47. A short report of the English Sisters' Conference was read; also an extract from an English letter, in which the writer gave an account of visits paid to sisters in whom we are interested. Verbal reports of sisters' prayer meeting at Warrnambool, temperance meeting and hospital visitation were given.

TO-DAY

Lord, for to-morrow and its need.

I do not pray;

Keep me from stain and sin

Just for today.

Let me both diligently work

And duly pray;

Let me be kind in word and deed

Just for to-day.

Let me be slow to do my will,

Prompt to obey;

Help me to sacrifice myself

Just for to-day.

Let me no wrong or idle word

Unthinking say;

Set Thou a seal upon my lips,

Just for to-day.

So, for to-morrow and its needs

I do not pray;

But keep me, guide me, hold me, Lord,

Just for to-day.

SMALL THINGS.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A faithful Christian is a growth. To finish up a godly character by a mere religion of Sundays, and sermons, and sacraments, and revivals, and special seasons is im-

possible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half-bushel of oranges is very different from a little willow switch. It is the steady, compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—*Truth in Love.*

MRS. THURGOOD'S LETTER.

14th August, 1895.

IN THE SECRET PLACE OF THE MOST HIGH.

"In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me to the 'secret place' I go.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow, this shall then be your reward;
And whenever you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely love the blessing and the fulness of your joy,
If you let dark clouds distress you and your inward peace destroy;
You may always be abiding, if you will, at Jesus' side,
In the secret of His presence you may every moment hide."

Dear Executive Sisters,—Well beloved in the Lord—Let us read for our afternoon lesson the 91st Psalm; then we will quite understand the beauty of the above lines. I think I told you that the sisters of our United Missionary Societies were reading the Psalms through during the months of July and August. We opened our August meeting with the 91st Psalm, reading of the above poem and a little talk by Sister Thurgood. The beauty of the promises, the fervor of the prayers, the heights and depths experienced by the psalmist, were dwelt upon. Reading them by the lake side at Point Chautauqua sent a glint of sunshine over the entire day. How near it brought us together to be reading the same sweet story, although so far apart; and then I thought of our Australian

sisters, and wished it was *their* Executive meeting and I was talking to them. The ladies said they had been much benefitted by their reading, and one remarked that the 91st Psalm was the missionaries' psalm—it gave them courage to face dangers assured of the Lord's protection (verses 10, 11). Another said during the great civil war it was her mother's comfort; the 7th verse seemed a promise that her soldier boy would be spared, and he was. These united meetings of ours are increasing in numbers and interest. A committee was formed to draw up a resolution expressing how helpful these meetings had been to them, to be read at the State Convention, urging the eastern sisters to have the same. We are arranging at Central for a home study of the Bible School lessons, for sisters who do not attend the school, by furnishing them with quarterly notes and lesson leaves. Thus mothers will be prepared to assist the children with their lessons, and clever children will encourage faithful teaching. This is known as the Home Department of our Bible School.

At one of the Chautauqua lectures this season Pres. Stanley Hall, of Clark University, stated that a reform must come about in our Bible School (S. S.) manner of teaching. One reform was to enlist and rivet attention by teaching the lesson with this key to the child's interest, "Once upon a time!" Then, when the picture of the lesson had been thus displayed, seek to gather the impression left upon the child's mind. Again, there was a call for simplicity of expressions, as well as objects, to give the child some idea of the words in the lesson. Some Boston children were asked in an examination to give their idea of the size of a cow, and several of them said, "Half the size of the thumb." The only "cow" they had seen was the picture in the book. Great attention is now being paid to the primary classes. If ever there was an Arctic Pole to be discovered, it is the place called childland. Did you ever think how to a baby papa is a giant, and that it lives in a house that to its eyes is, as it is to us when we are in some great cathedral, on a colonial scale? How few stoop mentally to get into the child's world. "Jack and the Beanstalk" is not fiction to the baby idea where everything about it is so vast. Again, very much use is being made

of the sand map. A large wooden tray, with sand that holds pretty well together, with sticks to be stuck in here and there to represent people, is a very effective way to interest. Scientists will discover the North Pole before they will find out all about that wonderful place—Babyland! It is good to get away for a while, dear sisters, to gather a few ideas that may be helpful to others as well as ourselves. We are getting ready now for the State Convention of our missionary societies to be held in Plymouth, Pa., the last of August. We so thoroughly enjoyed the Year Book; it brings us so near to our dear workers all over the colony. The *STANDARD* and *Pioneer* as well are an ever increasing joy to us. May God bless you all for your kind remembrance of us, and may it be our Father's will that we see each other's face some glad day in the loving prayer of your sister worker,

ANTONETTE K. THURGOOD,
1931 Fifth Avenue,
Pittsburgh, Pa., U.S.A.

Hearth and Home

THE FOOL'S PRAYER.

The royal feast was done, the king
Sought some new spot to banish care,
And to his jester cried, "Sir fool,
Kneel and make for us a prayer."

The jester doffed his cane and bells,
And stood the mocking court before,
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool,
His pleading voice arose—"O Lord,
Be merciful to me, a fool.

Triest net by guilt and envious sweep
Of truth and right, O Lord, we pray;
'Tis by our follies that so long
We hold the earth from heaven away.

These clumsy feet, still in the mire,
Go trampling blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

The ill-timed truth we might have kept—
Who knows how sharp pierced and stung?
The word we have not grandly to say—
Who knows how grandly it had rung?

Our faults no tenderness should ask
The chastening stripes must cleanse them
all;

But for our blunders—oh, in shame
Before the eyes of heaven we fall.

Earth bears no balm for mistakes;
Men crown the knave and scourge the fool
That do their will, but thou, O Lord,
Be merciful to me, a fool.

The room was hushed. In silence rose
The king and sought his garden cool,
And walked apart and murmured low,
"Be merciful to me, a fool."

From an Old Scrap-Book.

MYRTLE'S BECKONING HAND.

ARTHUR H. GROWDEN.

Miss Agatha taught five bright but poor little girls. The days were getting warm and her zeal began to flag. Invitations to join parties to the seashore and yachting trips were arranged, and Miss Agatha had decided that she would say good-bye to her class till the return of cool weather. One more Sunday and she would be free. This was the only work in which she engaged, so she could not plead overwork. Then she was in perfect health, and she needed no change of air. The one restraining influence of her life was her class, it kept her from plunging deep into the pleasures of the world. "Lovest thou me more than these?"—these words she had not emphasised in her talk that day, they did seem a little personal, and it was easier to pass them by in silence.

The end came, and her five buds of promise clustered around her. She had been a friend to them, and they loved her. Tears glistened in their eyes, and little Myrtle, a poor girl from a lowly part of the city, pressed her hand tenderly and said:

"Miss 'Gatha"—they all called her that—"I will never see you again. When you come again I'll be up yonder, where they love the lambs more than anything."

The childish voice trembled; she desired to say more but could not. She just pressed her teacher's hand, and sadly took her place with the scholars for the closing exercises.

After the sermon that day the words "where they love lambs more than anything," would ring in Miss Agatha's ears. It seemed as though the Lord stood by her, as he did by the shepherd of old, and she heard his voice. What need had she for this trip? No need; it was one of pleasure. Was tired, and rest must be sought? Certainly not. This was all the work she did for the church. She lived in a beautiful home, and needed nothing.

"John take that strap off the trunk, and take the trunk back to the room, please," she said to the hired man on Monday morning.

"Why, miss, I thought you told me to take it to the depot?"

"So I did, John; but I have changed my plans now."

Myrtle had been missed for two Sundays, and a little playmate called at the home of Miss Agatha, and said, in hurried accents:

"Come, please, ma'am, to see Myrtle; she's sick; she says come, sure."

It was a trying time for the poor in their crowded quarter; many a little heart had been stilled. In a poor little house in the poorest part of the city the sweetest scholar of the five lay sick.

Agatha was rewarded, as the big, sad eyes of the little girl met hers; she was so grateful.

"O Miss 'Gatha, I'm so glad you come. I was 'fraid you'd gone off somewhere and forgotten one of yer little lambs."

"No, indeed, I have not forgotten my little lamb, and I am going to stay with you."

How glad she was that she was here to say these assuring words. She did more than stay; she called a physician, and then had Myrtle taken to her own home on the avenue. Day after day the lace grew thinner, and the voice weaker. The end was fast approaching. One day Myrtle had been so quiet, and had rested so well, that the attentive teacher began to hope. The tired eyes opened full upon her, and the childish voice said:

"I know you love me more than these. The Good Shepherd that takes care of the lambs will not forget you. I'm so glad you stayed to take care of your lamb." A loving pressure of her hand and the lamb passed away to the upper fold.

Agatha looks into four little faces in their trust and innocence, and her mind will bring before her the face of the fifth now glorified, and perhaps looking down upon her. The world has receded from her vision, and the words of Myrtle are as benedictions to her in the hour of temptation: "I'm so glad you stayed." The taught had become the teacher.

ceivable plans adopted have been unavailing, viz. appealing to the Conference, and churches, and soliciting funds individually. As a last resource, that this Conference work might be carried along honestly, the committee applied for the use of the buildings in order that, as most monies for church purposes are collected at meetings, funds for this work could thus be obtained; and this being known, the refusal to permit a collection is regarded as equal to a prohibition of the proposed meeting. If Swanston had been mentioned in my note, the concession would have frankly been made, that the building was available; however, the condition imposed prohibited the meeting. It is unfortunate that another building had to be obtained, but it was better than allowing the stigma of debt to hang over our heads. When all departments of Conference work are carried on fairly and squarely it will be time to make complaints against the final step we were forced to take.

FAIR PLAY.

A Good Move.

OPENING OF THE FREETHOUGHT HALL AS A MEETING PLACE OF THE CHURCH OF CHRIST, SYDNEY.



Correspondence.

CONFERENCE TEMPERANCE WORK

DEAR EDITORS.—If personal feelings alone were consulted, this matter would now drop, for your correspondent who replied so courteously to my note of the previous issue has liberally donated towards the Conference Temperance work. It is that the work "be not hindered by a wrong impression being created" that I reply. I differ from our friend when he suggests (as also do the editors) that there are better means of obtaining necessary funds, having for the last three years found all other con-

On Thursday, Sept. 26th, the last meeting was held in the old chapel, Elizabeth-st., Sydney, when Bro. M. W. Green, who was the first evangelist to the Sydney church and chiefly through whose instrumentality the ground in Elizabeth-st. was bought and the building erected, gave the last discourse. He it was who also

led in the first dedicatory prayer and delivered the first address in the new building. The new building in Campbell-street was opened for divine service at 10.30 on a bright, sunny Lord's day morning by a prayer meeting presided over by Bro. J. Colbourne, when the house that had formerly been used in vain endeavours to uproot and destroy the faith in God resounded with the glad song of praise, and in the succeeding prayers was fully dedicated to the service of the one true God.

The usual meeting of the disciples to break the loaf was attended by a splendid gathering of the brethren from the sister churches in the suburbs, also by visiting brethren from the country districts and a fair number of strangers. Bro. R. Leck, the senior in office in the church, presided at the Lord's table, and Bro. M. W. Green, as has been already intimated, gave the opening address on the words "Ye are the light of the world" with its corollary "Even so let your light shine," etc. The afternoon was devoted to a children's service, and in the evening Bro. Isaac Selby told the glad story of salvation to a large audience. The meetings all through the day were well attended, enthusiastic, and all hearts rejoiced.

Monday there was an overflow tea meeting at the chapel in Elizabeth-street, followed by the public meeting in the new hall in Campbell-st. Bro. J. Colbourne presided, and addresses congratulatory on the Sydney church obtaining the possession of such a commodious building, and rejoicing that the building had been redeemed from its hitherto vicious use and devoted to the propagation of truth and the uplifting of mankind were delivered. Brethren Isaac Selby (Melbourne), M. W. Green (Adelaide), E. Lewis (N.Z.), H. G. Picton, C. Watt and R. Leck, Dr. Thos. Porter (Baptist), J. Beckenham (Congregationalist), and Mr. Smith, were the speakers. The latter gentleman was formerly vice-president of the Sydney Freethought Association, but like our Bro. Selby (with him he was associated in former years), he came to a knowledge of the truth, and is now laboring with the Sydney City Mission. The singers, under the leadership of Bro. Thos. Walker, rendered some nice pieces between the speeches.

Tuesday saw the beginning of the week's special gospel services, when Bro. Selby again preached Christ as the only hope of the world, and at

the close of his discourse he was able to take by the hand and hear one of his old companions in the Free-thought ranks confess Jesus to be the Christ. Mr., now Bro., Paton was formerly the secretary of the building, in which he had now confessed Christ, while it was in the hands of the Freethought party. Wednesday, Bro. M. W. Green preached, taking as his subject "The glorious work of Christ." Thursday, Bro. Selby again addressed a large audience, his discourse being "The Theosophy of Christ," and at its close three came forward and made the good confession.

The building is centrally situated, facing Campbell-st., convenient to the Belmont stopping place of the train service, and yet far enough away from the noise of the traffic.

On entering the main vestibule of the building, two wide staircases, one on either side, lead up into the gallery, which is seated to hold 200 people. Passing through the vestibule you come into the main building—a fine, lofty, well lighted and well ventilated room. The stage has been altered to suit the present necessities of the building. To the left of the hall are two doors, one escape door and one leading to the basement premises. On descending the stairs, on the left is a lavatory replete with every convenience, passing which you enter into what will be used as a schoolroom, which again has an entrance into a street at the rear. Leading off from the gallery is a nice commodious room which Bro. Colbourne will use as his study. The building is replete with every modern convenience, well lighted, well ventilated, and with splendid acoustic properties.

E. GOLE.

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 news items direct to A. B. Manton, 528 Elizabeth-street, Carlton.

VIctoria.

PARK'S BIBLE WAGGONS—Having received from the hand of the builder the new Bible Carriage, I now take the opportunity of thanking all those who have so kindly assisted me in getting it. I do so more because it has been done in a volun-

ary way, as I believe all God's work should be done if ever it is to be a success. I thank Bro. Bishop and the Elphinstone church for their special mode in the matter, but passing you all I am thankful to our Father, who has created within us the love He has had for us, to do a little for His glory. This is one of the best, and if any want to go into the finances of it, then it is the cheapest way in these poor times to reach the people. If I only succeed as well in proportion as in the old trap there will be much to be thankful for. As I stated at last Conference, we need three of these Bible waggon, and why not? Why not one in the western district and another in the Wimmera? Tracts or anything that is good that you would like to send out among the people send them to my address—134 St. Leonard's road, Ascot Vale.

JAS. PARK.

CANTLEMERE—Since last report we have been moving quietly along. We have our Bro. C. Cook from Bendigo once a month as usual. On Lord's Day, Sept. 15th, after a very able address by our Bro., we were cheered by three coming forward and making the good confession, and were immersed in the following week. Bro. Cook is a real earnest worker for the cause, and we believe under his faithful preaching that more will soon follow.

Sept. 30.

J. S.

BRUNSWICK—Bro. Allan Stewart has for six weeks been giving us interesting Sunday evening discourses, which have been the means of building us up. These were followed by special services last week, which, though only fairly well attended, have created a spiritual awakening in the neighborhood, and it is pleasing to see the zeal displayed by many of our workers in the face of the financial straits that the church is passing through. Bro. Greenhill spoke to a good audience on Sunday, and we expect much fruit from his labors with us. Thanks to all for help given. J. G. SMITH.

SOUTH AUSTRALIA.

UNLEY—Since last report four have made the good confession, and three have been immersed that number and added to the church. May they be faithful followers of their Lord. Our meetings are well attended, and Bro. Green is preaching at his best and extending the love of the brethren. Dorcas Society is doing a good work in the neighborhood, distributing garments and monetary aid to those in local need. Our singing is very good under Bro. E. Green, conductor.

T. G. STURGE, Sec.

Since last report three have been added by faith and obedience. During the absence of Bro. Green in Sydney, the church was

addressed by Brethren Bradley and Percy Anderson, and were much appreciated, and the evening meeting by Brethren J. Warren Cosh and Lindsay Johnston, both delivering excellent sermons. We feel proud that we have such young brethren who can fill these important positions so acceptably.

October 7. T. G. STOKER.

STIRLING EAST.—Three more additions by immersion last Lord's Day (all from the Sunday School). Others enquiring.

Sept. 26. R. PETERS.

BALAKLAVA.—The annual Conference in connection with the Northern churches was held here on Wednesday (and). The weather, although threatening, turned out beautifully fine. The surrounding churches viz. Alma, Dalkey, Malbala, Legg Plain, Nactawarra and Lookiel were largely represented. Brethren T. B. Verco and John Verco also favoured us with their company. Brethren T. Gere, A. T. Magaree and W. Lewis were stating that other pressing engagements prevented their attendance.

At the morning session Bro. Wark presided over an attendance of about 200. After half-hour of devotional exercises, interesting and instructive papers were read by Bro. Harris for Bro. D. Gordon on "The laying on of hands with prayer and fasting," and by Bro. B. Marshman on "The relationship between the law and the gospel." Each of these papers were favourably commented upon and freely discussed. At 4 o'clock an adjournment was made to the Institute for luncheon.

Bro. J. G. Cosh presided at the afternoon session, attendance about 175. Brother R. Harkness read a paper on "The Kingdom of God, does it exist? if not, when will it be set up?" This paper was highly commended and evoked much discussion, as did also Bro. D. Hammond's paper on "Woman's work in the church as taught in the Scriptures."

A public tea was held in the Institute Hall. About 200 were present, and at the public meeting in the same building in the evening the attendance numbered 250. Bro. D. Wilson in the chair. Appropriate addresses were delivered by Bro. T. B. Verco, J. Wilmott, D. Finlayson and John Verco. The whole of the Conference meetings were a great success and everyone thoroughly enjoyed themselves.

W. T. S. HARRIS.

NORTH ARLAND.—Three have been received into membership since last report, one by letter from Grote-street, one from the Wesleyans, immersed many years ago, and one after faith and baptism. Another previously immersed will (I trust) receive the right hand of fellowship on October 15th. All will meet with the members at Prospect. Our collection for the mission funds on the

22nd and 29th Sept. totalled £24 9s. 8d., namely, for the Kanaka work, £19 13s. 7d., and for the Foreign work, £4 16s. 1d. Towards these sums the Deacons sisters gave a special contribution of 6s., and the young men collected by weekly collection of small sums, £4 12s. 4d. and £2 16s. 10d. respectively.

The sisters' meeting is maintaining its interest and usefulness, and their Bible Class is doing a good work. The Prospect Sunday School is flourishing. Last Lord's day there was an attendance of 28.

QUEENSTOWN.—The work is still going on, although we have no confessions to report as the outcome; still the glorious old gospel must have effect upon many sooner or later, if we are faithful. Since my last report sickness has been prevalent, consequently our meetings have suffered in attendance. Our Bro. Lawson has suffered bereavement in the loss of his father. We heartily sympathise with our brother and sister, and pray that they may have comfort that only the Lord can give. We are also glad that our Bro. J. Verco, who has been ill, is well again, as also other brethren. We thank God for their recovery, and we pray that those that are still ill may soon be restored to health if it be the Lord's will. We are pleased to report that we have started an adult Bible class at the close of the Lord's day school, 3.30 pm., to which we have invited the public. We trust that great blessing may be the result. J. Verco and J. Hawks have undertaken to lead this class alternate Sundays. We rejoice very much that we were able to meet with the brethren at the Conference, and to shake them by the hand, many of whom we had only read about. We are also happy at the progress made, which proves that we are still marching on, though it may be slow, still sure to the fulfilment of our Lord's prayer, when all shall be one.

Oct 9

R.H.

At the Evangelist Committee meeting held Oct. 9th, two more additions by faith and baptism were reported from Balaklava. It was decided that Bro. D. Neil should labour in the township for another month, and then render aid to the other churches in the north. Three of the northern churches, which had not indicated how much they would be able to contribute to his support, were to be asked, so that if possible, by some help from the general fund, he may devote himself wholly to the work in the northern districts. The seven churches in the south were to be written to, enquiring what they would be prepared to do, enquiring towards the support of another evangelist to labour wholly in that division. And the city churches were to be communicated with at once, so as to carry out

the desire expressed at the Conference that the services of the evangelists supported by them might be given for one or two months each in some work in the country, under the direction of the Committee.

HINDMARSH.—Visible results following the preaching of the Word are by no means what we could desire. Nevertheless, we have one now and then. Such was the case yesterday morning, when one young lad received the usual welcome after his confession and baptism.

Oct 7

A. G.

NEW ZEALAND.

CHRISTCHURCH.—The service of sacred song entitled "The River Singers" was rendered by our choir assisted by a number of vocal and instrumental friends. The various items were well performed under the conductorship of Sister Manifold, Miss Oakley presiding at the organ. Bro. Hannam gave the connecting readings very acceptably and the entertainment certainly merited a much larger attendance. However a pleasant and profitable evening was spent, and our S. S. organ fund was considerably swelled thereby. A. B.

WELLINGTON.—We have had one addition since last writing. The good seed is being faithfully sown by Bro. A. F. Turner, and we are eagerly looking for the results.

We have had the pleasure of meeting with Bro. Clapham, of N. S. W. He passed through on his way to Nelson, and addressed the brethren at the week-night prayer-meeting. Our brother looked somewhat the worse for the sea trip, but we know that the lovely climate of Nelson will soon remedy his defects, and make him his old self again.

On Tuesday evening the 14th September, the Young Ladies' Endeavour Society held its first social gathering. The weather was exceedingly wretched, but inside the school-room doors everything was bright and enjoyable. Admittance was procured by invitation, and about 50 members and friends were present. A good programme, consisting of songs, duets, recitations, piano solos and a dialogue, was carried out, after which supper was served in fine style. The remainder of the evening was taken up in playing games, and a most pleasant time was spent by all present. It is to be hoped that this will not be the last of such happy gatherings. JOHN A. SHILSON.

NELSON.—Bro. Clapham, who is exchanging with Bro. Lewis for a short time, has been preaching for us since the 22nd inst. His Sunday evening meetings have attracted large audiences. Bro. Clapham's forcible addresses are much appreciated, and we expect to see visible results before long.

The church here intend to make a big effort to reduce the debt on the building, which has proved such a heavy burden in the past. Although few in number, we hope to raise £50 before November, and promises of substantial aid have been made by the brethren at Spring Grove. An appeal to many of the churches throughout Australasia has so far resulted in two churches—Wanganui and Hoteo North, N.Z.—sending donations. We would urge upon brethren who are disposed to assist us to send along their donations as soon as possible, as the half-yearly term falls due in November.

KAITANGATA—I have been somewhat longer than usual in reporting to you this time anything of interest that has occurred in our midst. We have had several losses of late, and that of our leading speaking brethren among them, which necessarily throws the work on to others; but so far we have not lacked in this respect, as all seem to be willing to take whatever part they can in keeping the platform supplied, both at the morning and evening meetings, as well as the prayer meeting. As was mentioned in last report, it is still scarcity of work that is taking our brethren from our midst; and while with them we feel depressed that circumstances are so that men must seek fresh fields for their daily avocation, yet may it not be well in the end for as in the days of the apostles those that were scattered abroad went preaching the word, we believe that there are those of our brethren who have gone from us to the Auckland district already doing this. God grant that they may continue to do this to the extension of the kingdom of our Jesus.

Death has been among us, too, since last writing, and removed from us and from our Sister May, her beloved husband, and our brother. He had run his race and finished his course, and the eternal Master and good Father has called him home. He had removed with his wife and family from our district to Waipara, on the railway line some 40 miles north of Christchurch, about two months ago on account of his health, but as there was no church there with which to meet, he decided to leave his name on the list of country members, and thus we report his decease. Our sister has our prayers in this her bereavement. May she continually prove that the Lord is and will be to her a husband of an ever abiding nature, and to her children a father. The Christchurch brethren, and especially Bro Bull, had taken quite an interest in our late brother, and relieved our sister after his death by making the funeral arrangements.

All the departments of church work are still moving on with us, and although outward depression necessarily retards our finances, yet may we spiritually be a strong people, and God our Father will yet do great things for and through us. To His great name be the glory now and eternally.

Sept. 27.

A. ROY.

OUR BUDGET

Troubles, like babies, grow larger by nursing.

It is well said, that though faith justifies us, yet works must justify our faith.

The heart that is soonest awake to the flowers is always the first to be touched by thorns.

I find more marks of authenticity in the Bible than in any profane history.—*St. Isaac Newton.*

I would give nothing for that man's religion whose very dog and cat are not the better for it.—*Reverend Hall.*

Two confessions during last month at Williamstown, Bro Jas. Park preaching.

At the Dawson-street church, Ballarat, there were two confessions last Sunday evening.

Religion is a practical thing; more than a creed, it is a conduct; more than an opinion, it is a practice: it is the act of obeying Christ.—*Dr. Cudde.*

We hear of good meetings at Horsham, Bro. T. McCallum preaching the confession Sunday evening last.

The articles which C. Watt has been writing in our columns on the Sabbath question are soon to appear in tract form.

We hear that Bro A. M. Ludbrook hopes to take a trip to the "old country" via Egypt and Palestine early in the New Year.

We are under obligations to Bro E. Cole of Sydney for an interesting report of the opening of the Lyceum by our Sydney brethren.

Mr David Loong Sarm, a Chinese gentleman, gave an interesting address at the Tabernacle, Fitzroy, on Sunday afternoon last. Splendid attention and everybody pleased.

The English brethren evidently appreciate their Year Book, as 1700 copies were sold last year. About one-third the size of the Australasian Year Book and sold at 4d.

According to the Year Book of the churches in Great Britain, the total membership is 10,559, but some new churches not included would bring it up to about 10,850.

There are 105 churches in England, 36 in Scotland, 7 in Wales and 3 in Ireland, making 151 in all.

The *Bible Advocate*, the organ of the brethren in Great Britain, has a circulation of 3,450, and is not only able to pay the editor a salary, but to show a surplus in each at the end of the year. They are trying to raise the circulation to 4,000, when it is to be published weekly.

We regret to hear that Bro John Nimmo of Scotland, who is known to many of the brethren here, has been laid aside by illness.

We notice from the Year Book that Bro H. E. Tickle "has left darkest Africa to find home and brightness in Edinburgh." Our readers will remember his interesting letters on Africa published in our columns a little while back.

Those desiring to have the Standard S.S. Commentaries for 1896, kindly remember that the order must be in by Oct. 25th. The order is despatched to America on that day. See back page.

We notice with pleasure that the *Christian Commonwealth* is advertising extensively the publications of our American brethren. With its immense circulation in England this can but be the means of doing great good.

A little girl sent her minister a letter to this effect: "I hear you are anxious to build a large church, and so I am sending you twopenny halfpenny, and when you want more let me know." That's the spirit we want.

Bro Kellord, of Hawthorn, is now on a visit to Perth, W.A., and has preached in connection with the church there for several Sunday evenings. The Perth brethren are always glad to see visitors, and will give them a cordial welcome.

At the annual meeting of the brethren in England an agitation was started for the establishing of a central depot for the sale of their literature. A resolution to that effect was passed. They need an Austral Publishing Co. over there.

A C. STANFORD NEWSPAPER CO.—The ordinary half-yearly meeting of the above company will be held in the lecture hall of Swanston chapel on Tuesday evening, the 15th inst., at 8 1/2. All members of the company cordially invited to attend.

Cabbage is an old cure for drunkenness. The Egyptians ate it boiled before their other food if they intended to drink wine after dinner, and some of the remedies sold as a preventive of intoxication on the Continent are said to contain cabbage-stew.

We learn of fine meetings at Brighton in connection with the S.S. anniversary. Last Lord's day Bro F. Pittman in the afternoon, and Bro G. H. Joyner in the evening, addressed crowded houses. Last night the teaming-pundit of very successfully. The chapel was nicely decorated, and the children sang "Hosanna" at all the recesses.

We endorse the following remarks by a contemporary:—"The sweating evil has been greatly exceeding the public mind of late. It is alike unjust and cruel, and has naturally called for much reprobation. It is to be hoped that the agitation will not be allowed to slumber until the odious system has been thoroughly remedied and swept away."

Man without religion is a creature of circumstances. Religion is above all circumstances and will lift him up above them.

The Masons of the Mississippi State in America are going ahead in dealing with the liquor sellers. Here is a general rule which they have recently adopted: "No Mason, either as principal, agent, or employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage and the penalty therefor shall be expulsion. There is no mistaking that enactment.

An event somewhat akin to the baptism of the jailer in the jail at Phillippi occurred recently in the jail at Cosington, Ohio. Robert Pearson, a colored prisoner, under the ministrations of G. Johnson, a colored preacher, professed conversion and desired to be immersed. Sprinkling did not suit him; he insisted upon burial in water. The jailer at length was prevailed upon to accommodate him, and a large iron bath was procured. In this ceremony was duly performed in the presence of a crowd of prisoners, who took part in the service.

The chairman of the Foreign Missionary Society of the Baptist Union of N.S.W. declares that the world will come to an end about the year 1914.

To prove his assertion, "he built upon arithmetical calculation based on the number seven, multiplied it and divided it in all sorts of ways, until he arrived at the grand total of 1914." The immediate result of this conclusion on the mind of the chairman was the giving of £50 to the mission fund. If a like result invariably occurred from calculations of this kind it would not be a bad thing if a few others indulged in similar arithmetical exercises.

According to Bishop Tucker a Uganda man will cheerfully work for three months in order that he may obtain a copy of the N. Testament. In this respect the "Uganda man" bears favorable comparison with his more "civilized" brother.

Presbyterian preachers object to "lay" moderators on the ground that their moral tone is not sufficiently high. It was suggested, however, that the "laymen" could not be much worse than some of the "clerics" who have filled that position. Surely the Presbyterian Church must be in a bad way if these things be true.

The annual meeting of the Y.P.S.C.E. Union of the Churches of Christ in Victoria was held in Swanston-st. chapel on Tuesday evening. There was a fair attendance of members of societies around Melbourne, while those in the country sent greetings. The secretary's report showed an increase of one society and 66 members. The theme for the evening was, "The Young Christian at Work," which was spoken to by Bro.

Tully, A. Campbell and F. Pittman. Bro. Ewers also gave a "Question Box" address, in which he dealt with some questions of interest to Endeavorers. These, with hymns, sentence prayers and responses by the societies represented made an enjoyable, but somewhat lengthy, programme. Bro. F. M. Ludbrook was appointed president for the ensuing year, and Miss Hill re-elected as secretary.

A correspondent writes:—"It is not generally known among the Australian brethren that the Church of Christ in Wellington, N.Z., possesses a real live young ladies Endeavor Society. One peculiarity about this institution is the fact that males are not admitted—at least are not supposed to be admitted—and such an idea is not very entertaining to some of the brethren. The members make garments for distribution amongst the poor, visit the sick, look up the absent S.S. scholars, also entertain and improve themselves at their meetings, and help in a large degree to carry out the Lord's work. Mrs. G. Gray is the president of the society, and under her able direction great progress has been made. The Endeavor Society possesses a fine organ, and the lending of this instrument at socials, &c., has been very acceptable to both singers and promoters of such."

The anniversary of the Sunday School at the Tabernacle, Fitzroy, on Tuesday night last was a great success. The house was crowded, and that is saying a lot, representatives being present from far and near. On the programme there were twenty-three different items, and from start to finish there was not a hitch, which in itself reflected great credit on the management. The singing, recitations and dialogues were splendid, we thought the dialogue a little rough for the occasion, but even this was no great drawback. Some of the principal items on the programme were gymnastic displays by the club in connection with the school. These exercises were splendidly done, and reflect great credit on Bro. T. J. Cook, the trainer of the class and secretary of the school. We are glad to see the laudable competition amongst our schools in the matter of anniversaries, and the next one will have to do something fine to beat the Fitzroy Tabernacle.

LOVED ONES GONE BEFORE.

JACKSON—On Lord's day, Sept. 29th, Sister Ann Jackson peacefully passed away after a long and painful illness. Sister Jackson was one of those earnest, loving, devoted women who shed a hallowed influence around them wherever they go. Constitutionally weak, she abandoned in good works, manifesting an earnest solicitude for

the salvation of all within the reach of her influence. She bore her long and painful trial with patience and resignation, only expressing her regret that she could no longer engage in active service for the Lord she loved. She was sustained by a strong trust in her Saviour in her suffering. Her last words were "Come, Jesus, come. Her bereaved husband is a brother in the Lord, and with the church here sustains a heavy loss.

Wedderburn,

R. T.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Brunswick, per Sister F. Dickens, 6/10; Polkemmet, per Sister Butler, 1/5; Kerang East, per D. R. Milne, £1; South Yarra, per sisters, £1; Galesquill, £15; Bro. W. Haid, Hanson South, £1; Bro. A. M. Ludbrook, £1—£20 5s. 10d.

259 Lit. Collins-st., W. C. CRAIGIE,
Melbourne, Treasurer.

FOREIGN MISSION FUND.

Sister Tyrell, Lyton-street, 5/; a Brother, Chetwynd-street, N. Melbourne, 2/6; Spring Creek, Q., Brethren Simpson, Young, Hindmore, Wright, Sherman, Hetron, Wilson and family, and Sisters Cowan and Forsyth—in all, £1 19s. 4d.; Blackview Church, Q., 6/; Bro. A. M. Ludbrook per Bro. W. C. Craigie, £1; Church, Charters Towers, Q., £1 3/4; F. S. Cook, 7/10; Church, Port Esperance (per E. A. Stubbs), 5/.

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

RESUCE HOME.

Gratefully received—Mr. John Thompson, Queensland (Marriage Fee), £2; Miss Dlaty, South Australia, 4/6; Kanaka Sunday School (per J. Thompson), £1; Mrs. Win. Reid, Yealaha, £1; Mrs. Buller, Polkemmet, 5/.

Armalade,

JOE. PITTMAN.

Note.—We beg to remind our kind supporters that funds are greatly needed to carry on the above work. Demands on our work are ever increasing, but we are hindered by want of funds. We need £95 to balance accounts. Collecting Cards sent on application. J. I.

SUBSCRIPTIONS RECEIVED

With thanks—Mrs. Dudley, B. Marshall, J. Scambler, Cork, Ireland, Mrs. Santa Maria, and Mrs. Bellef, 5/; E. R. Warren, Blum, and R. J. Harvey, 10/; Thos. D. 1895; E. Whiting, 15/; McPhee, 2/6. Mrs. Fax, 2/; J. Adams, 13/.

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