



The Australasian

Christian Standard.

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

PUBLISHED FORTNIGHTLY.

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Current Topics.

CHRIST & THE CRITICS.

Sir Wm. Dawson, the eminent scientist, in a lecture to young men says: "I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did he know the data of our modern criticism? Was he acquainted with the discoveries of modern science? The fly that alights on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, as a student of fifty years—of nature, of man, and of the Bible—such discussions seem most frivolous, since our Lord's knowledge as we have it in His own reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a goat. Christ views things from a standpoint of His own, and through a different medium from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts.

HEAVENLY THOUGHTS.—

Continuing, Sir William Dawson says:—"I am indebted to a

great English preacher for an illustration upon this point, from Christ's teaching as to 'life.' How that little word *Zor*, animal life, about the very existence of which, as an energy in nature, superficial thinkers are wrangling in our time, grows before us in His teaching, and becomes a great and heavenly power! To Him it is not merely animated existence, but conscious happy existence. It is not a series of functions terminated by death, but an eternal power. He tells us that to know God, and Jesus Christ whom he has sent, is eternal life; that His words are spirit and life; that it is life to eat His flesh and to drink His blood; that He is the resurrection and the life, that whosoever believeth in Him shall never die; that He can lay down His life and take it again; that the bread of life and the water of life came down from heaven.

LIFE.—This line of thought is still continued:—"He evidently thought of life, not merely from the side of earth, but from that of heaven and immortality, and His thought cannot be measured by our ideas. It depends on facts hidden from us who are of the earth earthly, but plain to Him, and intelligible to us only when our minds are opened to comprehend it, though in many respects it passeth knowledge. To Him the mere accessories of life, all of it that unlightened mortal eyes see, are temporary incidents, and the thing itself

is greater than all that we can have without it, or lose in obtaining it. To Him, Abraham, Isaac and Jacob were living in the time of Moses, still live, and will ever live—for all live unto God. To Him, His friend Lazarus, laid in the tomb, only "sleepeth." It is the unbelieving crowd who stand around his grave that are really dead. In making this immortal life fully known to us, Jesus gives us that which has animated saints and martyrs, that which ever grows on the thought and feeling of the greatest and wisest, and which shines into the minds of the humblest and most ignorant; that which, while it throws a new lustre on the lowest duties and interests, raises us far above the highest ambitions and worldly vanities."

THE NEW WOMAN.—

Annie Swan is probably the most popular authoress in the world at the present time. She is a high souled woman, and her books exert a great influence for good. The "Woman at Home" is the title of a magazine edited by her, in which she takes great interest in matters concerning her sex. She is outspoken on the new development in regard to woman's work and place in the world. In the last issue she says:—"A number of letters from abroad are on my table. These I am always pleased to receive. Sometimes one gets a fresh stimulus from overseas, as well as a glimpse of how our sisters live in other lands." In

reply to one of these letters she says: "Aurora, Australia, writes from N. South Wales: "I am much pleased to see that women are receiving such a large share of your attention, and so many good women are now taking up the large questions affecting their sex that we may reasonably expect to see woman raised morally and socially to the sphere for which she was intended. To know that such work is needed, we have only to cast our eyes upon our large cities, and see how many of our sex have become social outcasts, but who would rise again were a friendly hand extended to them. This must be done by women, for if it is not the aim of man to keep woman in the background he certainly does not offer much for her advancement. From the earliest times he has succeeded in keeping her in fetters, and whenever he sees her coming to the front, it seems to be his particular aim to stay her powers." It is such sweeping assertions which injure the good cause we all have at heart. "Aurora" has got hold of a popular idea, and accepts it unchallenged. My own experience and belief is that men, especially those whose opinion and co-operation are worth having, are just as anxious as we are for the advancement of women, within advisable limits. I say this deliberately for my experience of life has not yet given me occasion to change my long cherished opinion that women cannot compete with men. Some things they can do better, some sphere of public life they adorn, but in the main their highest and most permanent success is achieved in the by-ways of life which men do not seek to usurp. And though I may lay myself open to misapprehension, I cannot refrain from saying that the serious inroads which feminine labor is making upon the employments of men is becoming a question demanding attention. It is nearly as serious as was the American problem of Chinese cheap labor a few years ago; and it is becoming a question, not what shall we do with our daughters, but what

shall we do with our sons? A great many considerations have to be weighed before giving vent to wholesale indictment of the opposite sex, and in common with some other just-minded if old-fashioned persons, I begin to think it is time that somebody put in a plea that man may be allowed to live and move and have his being in peace in our midst. These straight words do not forbid my sympathy with some of the notes struck by my correspondent's letter. Especially do I agree with her that we have too little sympathy as women with our outcast sisters. This is a great question, however, which the pile of unanswered letters beside me forbids me touching on in this number. I hope to return to it another day."

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PURITY, PEACE, UNITY, LOVE, POWER.

LANGUAGE MOULDING.

THE history of language is one of the most interesting that can engage the attention of thoughtful men and women, and although it is impossible to deal with the question at any length in a brief article, still there are striking features that may be touched upon with some degree of profit. The most noticeable characteristic in its

history is the various changes which it undergoes in the course of centuries. For instance, there is a marked distinction between the English of the time of Chaucer and that of the present day. It is wearisome work attempting to read his Canterbury Tales as they were originally written, and some words are quite unintelligible to the ordinary reader. The process of change in the English language can be seen at the present time, in the dropping of unnecessary letters in a multitude of words by our American cousins, whose example we are gradually but surely imitating.

Next to our own language that which possesses the most interest for the Bible student is the Greek, the language in which the New Testament was written. It is what is called a dead language, having long ceased to be used as an every day means of intercourse. No changes occurred in it after the days of the apostles—it became fixed, and consequently the Greek we have to-day is the same as that which the apostles wrote. Had it remained a living language, many radical changes would have occurred in it, and the difficulty in interpretation or fixing the thought of the past would have been enhanced. On account of its connection with the sacred writings, we have more than ordinary interest in tracing its history, more especially in connection with certain words which became prominent in New Testament times.

Our deepest interest is evoked when we come to regard the process of language moulding going on in apostolic days. Indeed, so important is this aspect of the question, that unless it is properly understood and appreciated, there is a danger of missing the force and meaning of many apostolic phrases. By language moulding we mean the change which a word undergoes, when it is

not only used in a general sense, but is also employed to indicate some particular idea or thing. In order to be more explicit we will examine some of these words. The word *odou* originally meant, to pass or to pass away; later, a way in which one travels; a journey; a manner of life. In apostolic usage it becomes, a way or manner of religion, and hence "the way" stands for the religion of Christ. "And about that time there arose no small stir concerning the Way" (Acts 19: 23, n. v.), and although there is nothing in the immediate context to indicate what is meant by "the way," we have no difficulty in understanding the phraseology. In this way an ordinary word, with the help of the definite article, is made to stand for the grandest system of religion the world has ever known. Again the word *onoma* signifies, "name," originally meaning "to help," because "a name helps us to know a thing." It was also used to signify fame or reputation (Mark 6: 14), and as implying dignity or authority (Eph. 1: 21; Phil. 2: 9). In apostolic usage it becomes a substitute or representative of a person, viz., the Lord Jesus Christ. "Because that for the sake of the Name they went forth, etc." (3 John 7). The word *koinonias* affords a very striking instance. The root word is *kenos*, and is derived from a Hebrew word signifying "to collect," "gather together." It came to mean "common or belonging to several," shading off into, a participation; a communion, fellowship, society; and in New Testament times was sometimes used in a technical sense as applying to almsgiving. Hence in Rom. 15: 26 we read of a certain *koinonias* for the poor saints of Jerusalem. It is generally translated fellowship or communion, and the nature of the fellowship is indicated by the words which follow, as, "the fellowship of the Holy Spirit." In Acts 2: 42

there are no qualifying words; it simply stands as "the fellowship," from which circumstance it is evident that the phrase was used in a technical sense, and what that sense was may be gathered from other portions of Scripture where the words "the fellowship" are found and their meaning is only shown by the general context, as in 2 Cor. 9: 13; 1 Tim. 6: 18. If the words "the fellowship" had not acquired a specific or technical and well understood meaning in reference to money contributions, the language of Paul when he speaks of the liberality of "the fellowship," "a certain fellowship," and being "ready for the fellowship," would be quite incapable of satisfactory explanation. Of course it is understood that the general use of the word fellowship was in vogue as well. Indeed, Paul closes the epistle in which he speaks of the "liberality of the fellowship" with the well-known benediction, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

"The breaking of bread" is another instance of words with ordinary and every day signification, being applied to a religious institution or ordinance, and thus taking on, so to speak, a technical meaning. We come across the first reference to this in Acts 2: 42, "Moreover, they were firmly adhering to the teaching of the apostles and to the fellowship, to the breaking of the loaf and to the prayers" (Rotherham's translation). The Lord's supper was thus first known as "the breaking of the bread or loaf," and so we read in Acts 20: 7, "And upon the first day of the week when we were come together to break bread."

President C. L. Loos, in an article on New Testament Greek, says:— "But by far the most important class is the last that embraces the

words that have been affected, in a special manner, by the new religious Christian ideas and institutions, what might be called 'the religious technical terms of the Christian System'—in other words, the distinctively 'Christian diction.' . . . We shall instance," he continues, "a few prominent examples to illustrate the true state of the case with regard to this class of words.

"*Pisterein* is a word familiar in profane Greek, in the sense of 'to have confidence in,' 'to rely upon,' or 'to believe a thing to be true.' In the New Testament, however, where all these classical forms of expression and meanings are found, there is the additional idea, known only there, of 'believing in, or into, or upon,' indicative of the relation into which our faith brings us—spiritually to God and Christ—a relation unknown to profane Greek literature. So also the absolute use of *pisterein*, pregnant with all that, this believing, signifies in the Christian system. Hence this absolute use in the form of *pistenotes*, to denote 'the believers,' an expression that Plato could never have understood in its true sense. And so also the noun *fistis* 'faith,' and *e fistis* 'the faith': the latter in its several meanings—technically, Christian faith in God and Christ; objectively, the Christian system or doctrine, the Gospel in its widest meaning."

Many other instances might be given similar in kind to the above, but those cited sufficiently indicate the line of thought we desire to present to our readers. It will be observed in all these things, how the simplicity characteristic of the early church is maintained throughout. There is no seeking after high sounding phrases for Christian thought and action, but as our Saviour in His teaching drew His lessons from the simple objects by which He was surrounded, so in like manner His apostles dealt with the nomenclature of the church.

Editorial Notes.

Lord's Day Readings.—We have decided to discontinue these readings for the present, mainly because we find they reach the other colonies too late to be of much practical benefit. If, however, our readers express any fairly strong desire to have them renewed, we may reconsider our decision.

Expunge or Dodge.—Mr. Malton in the *Southern Herald*, speaking on the Christian Church, says: "Not a few of her wise theological sons are most averse to inquire how God has revealed Himself, they evidently prefer to imagine how God ought to have revealed Himself, and worship that. The *vestus veritas* appears to be this. They come to their sacred Book, but if they find anything therein that doesn't answer their preconceived notions they expunge it." No doubt this is true with some, but our observation goes to show that in most cases they have not the courage to expunge it, they dodge round it.

Woman's Position and Place.—In discussing any question it is always well to get hold of facts. Some of those have lately come to light in regard to woman's position and place in the Roman Empire. Professor Donaldson, for instance, says:—"At the time Christianity dawned on the world, women had attained, as we have seen in our articles on Roman women, great freedom, power and influence in the Roman Empire. Tradition was in favour of restriction, but by a concurrence of circumstances women had been liberated from the enslaving fetters of the old legal forms, and they enjoyed freedom of intercourse in society; they walked and drove in the public thoroughfare with veils that did not conceal their faces; they dined in the company of men; they studied literature and philosophy; they took part in political movements; they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books." These things being so, the advocates of women taking public positions in the church will have to revise their arguments in regard to Paul's reasons for prohibiting them. It is a pity to upset all the elaborate reasoning of the past, but it is better to have the truth known, so that a fresh start can be made.

The Future of the Jews in regard to the land of Palestine is one that has always possessed some interest for us, and we think also for many of our readers. They will, therefore, be pleased to hear of anything that indicates any tendency on their part to return to the land of their fathers. The *Prestbyterian Monthly*, speaking on this subject says:—"After nearly two thousand years of

lethargical sleep a great and certain reawakening is taking place among the Jews. *The Jewish World* pronounces it to be 'nothing short of the miraculous.' Zion is once more becoming the centre of Israel's hopes and aspirations. Unity is rapidly becoming the watchword and hope of many parties hitherto widely estranged, and under the flag of Zion, 'Orthodox, Reformer, or Agnostic, Sephardi, Pole and German,' have sunk their differences and are coalescing in the noble enterprise. Many eyes are eagerly turned Palestine-ward. Industrial committees are being formed in numerous parts, and already olive oil, soap making, silk weaving and pleasant and refreshing wines are enumerated among the sure sources of future wealth. Hebrew, so long regarded in the light of a dead language, is again taking its place as a living tongue, while the new railways cannot fail to contribute largely to agricultural settlement and business extension. The operations of the Chovevi Zion Associations of Great Britain, America and the Continent of Europe are contributing largely to this new and striking prosperity."

The Salvation Army has been the subject of much criticism in the past, and while recognising the good work it has accomplished among the fallen, we cannot but admit that much of the adverse criticism has been merited. *The Southern Herald*, speaking about it, has the following: "The Salvation Army presents a very strange sort of Christianity. It has many good elements in it. It has sought the lowest, and tried to lift up the oppressed. Many truly consecrated men and women have joined its ranks; but its methods are far from apostolic. It seeks to win by worldly shows and attractions. At first these innovations were moderate and not very objectionable, but as they became stale some additional draw has to be devised, so that we cannot say at what length of outrageousness it may arrive. In the description of a procession to welcome new officers in Adelaide, we find there was a lifeboat drawn by four grey steeds and manned by jolly tars, sailor instrumentalists followed, then came a contingent of ladies in sailor blouses, with pale blue collars, then several horsemen clad in jockeys' silks, and ladies in Oriental dress. Surely this is a display more pleasing to the flesh than helpful to humble walking with God. The Army receives much help from all denominations, and must not complain if we criticise their proceedings. They have need to be careful, lest departing from the simple abiding in him, their fruit does not remain," because more of excitement than of grace.

The Greek Article.—Our senior editor has been having a little discussion on his own account in the pages of the *Monitor*. In the course of this a question was raised in

regard to the force of the Greek article. He referred the matter to Prof. Tucker, who courteously and promptly replied. We think the answer is worth publicity and preservation, and consequently publish it herewith:—"The University, Jan. 28th, 1893. F. G. Dunn, Esq., Dear Sir,—As you are manifestly aware, the force of the Greek article depends very much on its context. Thus *O sabbates* may mean 'man' (collectively)—i.e., the thing called 'man'—or 'the man' (specifically), in reference to a man before mentioned or otherwise individually indicated. The decision as to which is meant will depend upon the context, more or less immediate, and upon the course and trend of the narrative or argument. Often there are clear indications in the shape of other articles or their omission. In the passage to which you refer (Acts 2: 42), I should say that each article is most certainly specific. I should render, 'the teaching of the apostles, and the common participation, the breaking of the bread, and the prayers.' The articles imply that these things have been mentioned (or indicated) before, and the force of each article is something like the 'familiar,' well-known, 'usual,' 'above-mentioned,' or something of that nature. I am writing this note very crudely, as I have just returned from the country and find your letter waiting a reply; but I have no doubt at all that you will see clearly what I mean, and I must confess that it would seem to me quite-dangerous to translate otherwise than with the article. Believe me, Yours very sincerely,

F. G. TUCKER.

Correspondence.

THE ANTIQUITY OF MAN.

DEAR BROTHERS,—Our late Bro. Cheek has left a record that on one occasion a young man applied to him for baptism, but to be allowed to remain in *his own church*. The candidate evidently did not desire to be taught to observe all things whatsoever the Lord had commanded, but to remain in a *church of his own* and support baby sprinkling and other popish ceremonies. Now, I hope you will not charge me with desiring a STANDARD all my own; however, I have been musing over the letter of "J. E. L." on "The Antiquity of Man," and while agreeing with the major portion of it, I am not prepared to treat the Mosaic account of the creation as a poem, and I dissent still further from your suggestion to add one or two thousand years to the supposed Hebrew chronology. I here issue a writ *quod*

warrants. You assert that the Hebrew chronology is not a "definite quantity," but surely the chronology of the fifth chapter of Genesis is very definite, and this cannot be rejected except by sacrificing the whole record. Is this list of ten generations from Adam to Noah, with the ages of the patriarchs at the birth of their first born, a myth? A child can add them up, and find that from the creation of Adam to the flood are 1656 years. Subtract this from 4004, and we have the date of the flood 2348 B.C. At this date it is assumed that Noah and his family were the only human beings on the face of the earth. The date when the pyramids were erected is unsettled, but the most recent date known to me is about 3500 years ago, or 1600 B.C., or about 800 years after the flood. There is extant an Egyptian painting in which is depicted a Copt, a Negro and a Jew, with their characteristic features as clearly delineated as if it had been done by an artist of to-day. Are eight centuries sufficient to develop these? An Egyptian mummy does not differ from a modern Copt. Negro parents have never been known to produce a Caucasian child, nor has a Negro child ever been born of Caucasian parents. Geology, archaeology, history, philology and ethnology all converge, and tell us that there are at least three distinct races of mankind and that the Caucasian was the last to make his appearance on the earth. It is possible that some may point to me and call me "a naughty man," "a heretic," "an infidel" or some other sweet name; if so, allow me to assure such that "none of these things move me." I shall not be in the least ruffled. My search is for truth, and I know that "secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever" Deut. 29: 29.

I echo the words of the Puritan Robinson in his last charge to his flock: "I am verily persuaded—I am very confident—the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of the first Reformation. The Lutherans cannot be drawn to go beyond what Luther saw; what exact part of His will our good God has imparted and revealed unto Cal-

vin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented."

Dr. Pye Smith had not so much evidence of the antiquity of man in his day as we have, yet he appears to have had doubts of all having been derived from one pair, for he wrote:—"If the two first inhabitants of Eden were the progenitors, not of all human beings, but only of the race whence sprang the Hebrew family, still it would remain the fact that all were formed by the immediate power of God, and all these circumstances, stated or implied in the Scriptures, would remain the same as to moral and practical purposes. Adam would be a figure of Him that is to come, the Saviour of mankind, just as Melchizedek, or Moses, or Aaron, or David; the spiritual lesson would be the same. The sinful character of all tribes of men, and the individuals composing them, would remain determined by the most abundant and painfully demonstrated proofs in the history of all tribes and nations. The way and manner in which moral corruption has thus infected all men, under their several heads of primeval ancestry, would be an inscrutable mystery, which it is now, but the need of divine mercy and the duty to seek it would be the same; the same necessity would exist of a Saviour, a redemption, and a renovation of the internal character by efficacious grace. That the Saviour was, in his human nature, a descendant of Adam would not militate against His being a proper Redeemer for all races of mankind, any more than His being a descendant of Abraham, Judah and David at all diminishes His perfection to save us 'sinners of the Gentiles.'"

I have read Professor Dawson's works and agree with him that possibly too great importance has been attached to the distinctions of Stone, Bronze and Iron, of Palæolithic and Neolithic, and that these may express differences of circumstances and of culture rather than of age, so that they do not have so great a bearing on this question as is generally supposed. Yet even he points out that the statements of Genesis are not to be regarded as universal; they do not mention in detail the whole earth. They refer to a few generations only, and beyond this restrict themselves to the one branch

of the human family to which the Bible principally relates. Further, in the quotation which you have given from his writings, he shows that he is not content with the six thousand years of the Hebrew chronology, but asks for seven or eight. But if we are to allow him to add one or two thousand years, on what ground can we refuse others their ten, fifty or hundred thousand?

I am aware that you cannot spare room in the STANDARD to have this question thoroughly sifted, but as you have introduced it in the article "More Discoveries," I crave permission to say that I consider Professor Dawson is correct when he states that the Bible history principally refers to one family, and that I believe that many of the difficulties raised by sceptics concerning the deluge and other incidents recorded in Genesis can be cleared up by the hypothesis that Adam was the first of the Caucasian race. Theologians long fought over the first chapter of Genesis against the deductions of geologists, but very few now uphold the old notion that this world was created in six days of twenty-four hours. So, verily, I believe they will eventually yield to the farther deductions of the geologist and archaeologist on the question of the unity and antiquity of man. I have often admired the outspoken character of your editorial articles, and your unflinching advocacy of New Testament principles, so you may rest assured that I should be sorry indeed to find the editors joining the higher critics in assaulting the Hebrew chronology by declaring it to be "an indefinite quantity." Rest content. There is no necessity to do so. M.

Ballarat, Feb. 2.

REPLY.

Bro. M. is quite right in saying that we have not room to sift this question in the pages of the STANDARD; if we had, we do not think the bulk of our readers would thank us for doing so. The figures given in the fifth chapter of Genesis are summed up easily enough, but whether the total is intended to represent the exact period of time from Adam to Noah, is another question. It is held by some that these "are genealogies given for the purpose of pedigree, and evidently not chronologically complete." Our attention is also drawn to the fact that "the descendants of Adam through Seth are given in ten generations; but when we remember that in the genealogies of our Lord, Matthew reckons only twenty-eight

steps from David to the Incarnation, while Luke gives us forty-three, it is easy to fancy that many may be omitted in this case also." Again, there is a wide difference between the chronologies of the Hebrew, Septuagint and Samaritan versions. The student of the Bible must give these things due consideration, and in doing so, will not be far from the truth when he says that Hebrew chronology as regards the age of man upon the earth is not a definite quantity. As to what can take place in 800 years is a question that a wise man will be slow to answer. One century may suffice to eclipse all preceding ones as the nineteenth in many ways does the eighteen going before it. The varieties of the human race are not proofs of extreme antiquity. Gelick says—"The rise of a new type and of even a new colour of mankind is not unknown even within the historical period." Winwood Reade, who cannot be charged with any bias in favor of Biblical authority, says—"The real African is copper-colored, and superior to the negro, mentally and physically. It is my belief that the negro inhabits only maritime districts, or the marshy districts of the interior; and that he originally belonged to the copper-colored race; and that his degeneration of type is due entirely to the influence of climate and food." Much more might be said in the same direction, but this must suffice for the present.

It will be time enough to accept the deductions of geologists and archaeologists when they are agreed amongst themselves and when they present theories which stand the test of close examination, and have sufficient vitality to live longer than the wild speculations which have from time to time been given to us regarding the antiquity of man.

In conclusion, we may say we will endeavour in the future as in the past, to speak what we believe to be true, without regard to where it leads us, nor will any gentle satire from our esteemed Bro M. cause us to swerve from this path.—EWS.

Sisters' Page.

"Stand fast in the Lord"—Phil. 4: 1.

Contributions for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Adelaide, not later than the 15th of each month.

EXECUTIVE.

The Executive met on Jan. 14th and transacted some routine business. It was resolved to postpone the Praise and Prayer Meeting until 11th inst, when a profitable hour

was spent. An excellent paper by Sister Mrs. Hall was greatly enjoyed, as was also the interesting account of the English sisters' annual meeting kindly given by Sister Mrs. F. M. Ludbrook. The collection, 10-7, was handed over for V.M.F. Next Executive meeting—February 1st, when a full attendance is requested, as business of importance is to be discussed.

MRS. THURGOOD'S LETTER.

DEAR EXECUTIVE SISTERS,—

Well beloved in the Lord. The month of October has been one of Conventions—on the 9, 10 and 11 our State Convention was held in Alleghany city, about 30 minutes' ride on the tram; and the week after, from the 18th to the 25th, the National Convention was held in Richmond, Virginia. For our State Convention we had a large, beautiful map made, showing the places where our churches are, marked out plainly; it was such a help, we took it with us to Richmond. I am sending a brief printed report of the State meeting that might be read at executive session, for I must hasten to tell you of our trip—just a few echoes from the Convention. The weather was lovely in the extreme, warm and dry; the company, delightful—about 17 workers; and as we flew along mile after mile, the richly wooded country, the fine old mountains, tall and grand (like Warthenp and Dandenong Ranges) cheered our eyes. A short stop at Justinstown, there to recall the scenes of that dreadful flood, marks of which are yet to be seen; and where our brave sister, the telegraph operator, stood at her post sending off the message, "Fly to the mountains, fly!" until her martyred spirit went home, her work of saving others well done. On again to Altona, a pretty city nestled in the mountains, where we are trying to plant a strong church. Several of the brethren were at the station to meet us, urging the necessity of their work, to be presented to the Executive of the C.W.B.M. later on. On again until 8 at night, when Washington city was reached. How pleasantly we were reminded of our happy wedding journey of twelve years ago, when we stopped at the same place and were so kindly treated. It seemed almost like a dream to be there again, after all those years of absence and loving service. Next morning, off to Richmond, reaching there at 1 p.m., to be welcomed in

one of their large church buildings, where the brethren had made most extensive preparations for the coming of their numerous guests. We were soon sent off to the home appointed for us, and after a little rest and refreshment went to the reception of delegates, an entire evening being given to that. There we met friends whom we had not seen for years—Bro. Tom Capp, Bro. J. J. Haly; from Ky., President Loos, Bro. Mark Collis; and sister workers from the north, south, east and west. Such a reunion I 'twas like a little heaven below—the warm hand clasp and "How is the work getting on?" Tears of joy, as well as songs of gladness, were mingled. At our sisters' C.W.B.M. Convention, next morning, 360 were enrolled, and the numbers increased each day. The sisters were in session all of Friday and Saturday, and on Sunday afternoon; then on Monday they held an Executive Council, none but delegates being admitted. It was that business meeting that made me think of you all, my grand, well beloved sisters in Australia. There was the responsibility of carrying on the work, and what was the best way to do it all? It took wise counselling and prayer, much thought and strong faith. "Our Christian Woman's Board of Missions" is a compendium of work done by women, under the inspiration of the Saviour's words to Mary, "Go to my brethren, and say unto them I ascend unto my Father and your Father, and to my God and your God"—John 20: 17. Their first object is to cultivate a missionary spirit; to encourage missionary effort in the church; to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes. They have now, in their 20th year, 1,400 auxiliaries or societies, 39,744 members, and have raised by the simple contribution of 10cts. a month by each member \$53,648, nearly sixty thousand dollars a year. Then the General Christian Missionary Society of our brethren, that included both home and foreign work, was held the rest of the week until Thursday, leaving us very little time to look about the historic city of Richmond, where in its cemeteries Presidents Monroe and Tyler are buried, also Jefferson Davis, ex-president of the Southern Confederacy. It is a sad sight to see the number of white stones marking the graves of the loved dead of both armies. It is in Rich-

mond that the spot may be shown you where the lodge of Powhattan, the father of Powhontas, rested; it is here we recall brave Capt. John Smith, and here we saw the old church where Patrick Henry sounded out, "Give me liberty, or give me death." Later on, Washington and Lafayette's soldiers trod these streets, while at present it is flooded with Confederate memorials and associations. We heard many a touching story of the war (reserved for some future telling, I hope), saw where the Libby Prison was situated, in which the brave boys in blue suffered so terribly. Fine statues of Washington on horseback and General Robt. E. Lee are set upon elegant pedestals; these equestrian statues are of bronze, and are said to be the finest in the world. We were sorry to leave, yet we visited time in Washington city to which many places we did not see on our first visit. We had the pleasure of going through many of the beautiful rooms of the White House, where the President lives; also our National Capitol, and the art galleries, museums, Smithsonian Institute, Army and Navy department, &c. Then swiftly back by rail and steam to Pittsburgh, ready to give out all the beautiful, interesting and instructive ideas gained, to the dear household of faith at Central; and now once more we are into the regular swing of the blessed work for the winter. May God give us all health and strength for the loving service. May the brightness of the coming Spring and Summer be glad harbingers of better times for our dear colony.

Your loving (longing to be with you) sister,

ANTONETTE K. THURGOOD.

DOCSAS.

BALLARAT.—During the half year ending December 31st have had an average attendance of 13 at our meetings. Have received £1 17s. in donations; £1 4s. 10d. in collections. Have given away 63 garments, one and a half tons wood, three bags of coke, eight parcels of clothes and groceries, and 103 in cash. Articles sold amounted to £1 9s. 7d. The year closes with a balance in hand of £1 1s. 10d.

SECRETARY.

SUNDAY SCHOOL.

ARCO VALLE has a good school of sixteen classes, with an attendance of 72 boys, 81 girls. The numbers are given out every Sunday and

compared with the last, and the children are encouraged to greater diligence. Order and punctuality are well attended to, and all, teachers as well as taught, are impressed with the importance of their work. A large picture sheet is placed so the whole school can see it. After the opening exercises the superintendent gave out the chapter and drew attention to the picture. The lesson is read in alternate verses, a few earnest words spoken, then the work of the classes commence.

M. HALL, Visitor.

GIRLS' CLASS.

BRUNSWICK.—The first half yearly meeting was held January 17. The prizes for attendance and bringing new scholars were distributed to those who had earned them, and each child received a card. A good programme was given by the girls, with the assistance of friends. Mr. F. Pittman gave some sound advice in a practical address.

M.M., Sec. pro tem.

MISSIONARY.

The second anniversary of the Malvern and Prahran Mission Band was held on Wednesday, Dec. 12th, in the Prahran schoolroom, Sister Maston presiding. Short addresses were given by Brethren Cameron and Ludbrook, and several solos, duets, a recitation, a paper and choruses were given by the members and friends. The secretary reported a good interest in the monthly meetings, 19 names being on the roll, with an average attendance of 11; also 14 hon. members. Two entertainments had been given at the Rescue Home. The sum of £5 6s. 0d. had been collected during the year for the Kanaka Mission. The meeting was brought to a close by singing the doxology. The motto for the year is "Serve the Lord with gladness." J. E. HUNTSMAN, Sec.

[Too late for last Page.—Ed.]

Temperance.

A TRADE OR A CRIME?

BY JOSEPH MALISS.

ORD BROUGHAM, in referring to the iniquity of what some called the "Slave Trade," denied that such a traffic could be rightfully designated as a trade. He said: "Trade

is honest, it is innocent, it is useful, it is humanising, it is universally beneficial, whereas this infernal traffic is exactly the reverse, and can only be called a crime."

And yet there exists a so-called trade which is believed to resemble in many respects the "Slave Traffic." It is the Liquor Traffic. Let us see if this "trade" possesses the features which Lord Brougham declared to be indicative of legitimate trade, or whether its characteristics, like those of slave dealing, are "exactly the reverse."

1. IS IT HONEST? The *Morning Advertiser*, the drink-seller's semi-official organ, referring to the manufacture of beer and spirit from grain, when a famine was impending in Ireland, asked—"Will it not be a criminal and suicidal act to sacrifice nearly eight million quarters of nutritious food in the manufacture of innutritious drinks? . . . As to spirits, those produced from sugar are well known, and no question can be raised in regard to comparative properties of nutrition, since all alike are deficient.

2. IS IT INNOCENT? Alderman Wire, as solicitor of the London Licensed Victuallers, testified before a Parliamentary committee that the publican "deals in a dangerous article," and the Right Hon. J. A. Roebuck compared the traffic in it to dealing in gunpowder. But the drink is not only dangerous but positively injurious. We produce testimony that it fosters—

(a) IRREGULOUS. The *Wesleyan Magazine* said, "It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other; we verily believe that this single sin is destroying more souls than all the ministers in Great Britain are instrumental in saving.

(b) PAUPERISING. The Rev. G. Holt, when chaplain of the Birmingham work-house, declared: "From my own actual experience, I am fully persuaded of the accuracy of a statement made by the late Governor, that, of every hundred persons admitted, ninety-nine were reduced to this state either directly or indirectly through the prevalent and ruinous drinking usages."

(c) INHERENT. Lord Shaftesbury (for twenty years Commissioner of Lunacy) says that fully six-tenths of all the cases of insanity come from intemperance.

(d) CRIME. Justice Keating said:

"Some of the saddest cases with which we have to deal are those in which they go into public-houses respectable and respected and come out felons." Justice Denman said that out of 63 cases in one calendar, 36 were cases of violence directly attributable to drinking, and six of them were cases of murder.

(c) PREMATURE DEATHS. Mr. Wakely, coroner for West Central Middlesex, declared that drink caused him to hold 1,000 inquests per annum more than he otherwise would have held.

Can a traffic which fosters irreligion, immorality, pauperism, insanity, crime, and premature death, be rightly called innocent?

3. IS IT USEFUL? The late Dr. Turner said, "The nutritious matter of eight pints of ale does not exceed that of one penny loaf." Dr. Darwin said: "Wines overheat without producing strength, and cannot be converted into good flesh, blood, or bone." The celebrated surgeon, Sir Astley Cooper, wrote: "I never suffer ardent spirits to be in my house, thinking them evil spirits. Spirits and poisons are synonymous terms."

4. IS IT HUMANISING? Judge Wightman said to a grand jury: "In almost all the cases of personal violence and injury, the scene was a public-house or beer-shop." Six years later, in another court, he told the grand jury that "three-fourths of the cases had their origin in public-houses and beer-shops."

IS IT UNIVERSALLY BENEFICIAL? Mr. Buxton, M.P., the great brewer, asserted that "The struggle of the school, the library, and the church, all united against the beer-house and gin palace, is but one development of the war between heaven and hell."

Would those engaged in a universally beneficial "trade" be branded in the eyes of the law as the drink-sellers are? No liquor-seller is eligible to act as pilot to a ship; or as a commissioner or trustee of turnpikes; or even to sign an emigration paper—which only requires the signatures of two respectable householders.

The above are only a few grains from the mountain of evidence which is available to all. How signally this traffic fails to exhibit the marks of legitimate trade! And how clearly it exhibits the features of the traffic to which Lord Brougham was referring; when he said, "Trade is honest, it is innocent, it

is useful, it is humanising, it is universally beneficial; whereas this infernal traffic is exactly the reverse, and can only be called a crime."—*Congregational Abstinence.*

Foreign Missions.

F. M. LUDBROOK.

Hurdia, C. P., India,
Nov. 9th, 1894.

Dear Bro. Ludbrook,

We have had a very happy and profitable time at our Convention this year. We had our first meeting Saturday, Nov. 3rd. On Sunday evening, after the services, Gopal, one of our oldest school boys, decided to become a Christian, and asked if he might be baptized that night. As we had no doubt of his sincerity, we went down to the river and Mr. Wharton baptized him. He belongs to one of the lowest castes. His father is the richest man in the caste, and so has allowed Gopal, who is his only child, to attend school until he is of age and has a right in the eyes of the law to decide for himself as to whether he will be a Christian or not.

We heard that he has been turned out of his home, but as he has a house of his own he is not homeless.

We saw Gopal to-day and find that he has not been turned out of his father's house, but his father has denied that he was baptized and wants him to keep quiet, thinking in time the matter will blow over. Gopal is very fond of his mother, and we are more afraid of her influence than any other thing as it is very hard for the boy to see his mother weeping and hearing her declare he has dis-graced them. However, we trust he will keep firm, and that his wife and mother and father will soon follow his example. There have been nine additions to our number this year—2 boys, 4 who have come from other missions, and 3 lepers. There have been 2 additions by baptism in Mungeli, and 2 girls and 4 boys from the orphanages in Bilapur, and 1 young man.

Mrs. Frost, our new missionary, is a literary lady, and as she will not be able to do any work but study for a while, it was suggested that she should get items of news from each of our stations every month and send them to the papers in America, England and Australia. She consented to do so and we have no doubt you will find them very interesting.

Miss Graybell met Mr and Mrs Thurgood just before leaving America and brought a closing message from them.

We are all fairly well and looking for-

ward to quite a cold season this year. Mrs. Wharton and family expect to leave the hills next week.

We had a pleasant visit from a missionary this evening, who told us of quite an interesting work being carried on amongst the educated Natives some little distance from here. May the resping time soon come is our earnest prayer.

Very sincerely,

Your Sister in Christ,

MARY THOMPSON.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But short items arising by noon on Wednesday will find a place if there is room. Send all news direct to A. B. Mason, 529 Elizabeth-street, Carlton.

SOUTH AUSTRALIA.

The Conference Committee met on Feb. 7th. A letter was read from G. D'Neid, from which the following is extracted:—"In accordance with instructions, I left Adelaide for Port Pirie, Jan. 2nd, and having heard from Balaklava as to holding a meeting there, I made a break in my journey, and addressed a gathering of from 45 to 50, which was a good meeting considering every one was busy harvesting. Next day resumed my journey to Port Pirie. Attended a meeting at the chapel that evening, which, owing to the rain, was not well attended. Have been addressing meetings since that time: Lords day morning and evening and Monday evenings at Solomontown (a suburb) and Thursday evenings at Port Pirie. The meetings are growing in numbers and interest, and strangers are being attracted. The church here numbers some 23 members, whose attendance may be counted on; and there are many other members who have left Adelaide and the suburbs, and are at present unattached. We have here the Salvation Army (located directly opposite the chapel), Roman Catholic, Church of England, Baptist, Wesleyan, and Bible Christian. The brethren appear to be willing to do all they can, and as there are a few strangers already asking about "the way," there is every reason for encouragement as to future operations. Necessarily the work as regards additions will be slow. We are (to-v) to organize a Dorcas Society next week, and to-morrow (Friday) we meet to organize a young people's Mutual Society. There are many things to fight against, but we trust in God, and by patience and perseverance hope to achieve success. Two or three unattached members have already signified their attention of throwing in their lot with us—Bro. and Sis. Pillar of Ner-

wood, Bro. Wheeler of Alma, also a young man. Bro. Hooper, formerly immersed in England, who is a good worker. We have distributed hand-bills and tracts broadcast. The church held a very successful social last evening, which was well attended.

Letters were also read from the churches at Balaklava, Nantawarra, and Wild Horse Plains, with reference to the desirability and date of visit from G. D'Nesi. Decision in regard to them was deferred till the next meeting.

The treasurer reported credit balance in September, £23 4s. Receipts—Alma £10, Queenston £17 10, Carew £2, Port Pirie £25. Expenditure, £26 18s. 3d., leaving a credit balance of £36 5s. 9d.

In view of the effort at Port Pirie, will all readers of the A.C.S. who know of any fellow members of the Church of Christ who have removed to that locality, write to them at once and earnestly suggest to them to attend the meetings and make themselves known, and give all the help they can. In this way very many may forward the work of the Lord and strengthen the hands of the church at Port Pirie. The chapel is situated in Florence street.

The annual meeting of the S.S.U. of churches of Christ in S.A. was held on Jan. 21st in the Grange vestry. It was decided that the interchange of speakers from the different Sunday Schools should take place on the last Lord's day in March, and in September, instead of June and December, as fewer teachers would probably be out of town. The officers of last year were re-elected for this. Dr. Verco, president and treasurer, Robt. Forsyth and G. W. Cosh, secretaries. Mr. Mathews was chosen vice-president in place of G. D'Nesi, whose absence in the evangelistic field prevents his attendance at the meetings of committee. It was resolved to convey to the late vice-president an expression of thanks for his help in the past. Accounts to the amount of £3 10s. 6d. were paid for payment, and it was announced that subscriptions from all the schools in the Union are due from Jan. 1st. Will all the secretaries kindly note this, and see that the amounts due are forwarded to the treasurer as early as possible. Efforts are also to be made to persuade the school in the country to join the Union, so as to compete next year at the annual examination. A suggestion was thrown out that a teachers' examination should be combined with the scholars', and in order to determine this matter, the delegates were instructed to enquire in their respective schools how many of their teachers would be likely to enter, provided an examination were instituted. The next meeting of the committee will be held at Hesley Beach on Saturday, Feb. 23rd. All officers, teachers and elder

scholars are cordially invited. This day has been chosen so as to allow the afternoon to be spent, if desired, at the seaside. A plain tea will be provided in the chapel, commencing at 6 o'clock, the expense of which will be defrayed by a collection. During the evening there will be abundant time and opportunity for conversation, and Mr. Wm. Mathews has consented to read a short essay. We trust there will be a large and profitable gathering.

YORK.—Since our last report we have had the pleasure of seeing one of the scholars of our Sunday School come out and confess Christ before many witnesses. We are expecting others very soon.

Jan. 3.

W. H.

UNLEY.—Bro. M. Wood Green and family were received into fellowship with us on Lord's day, Jan. 6th, also commencing his labors with us. All the meetings were well attended, and Bro. Green delivered splendid addresses for the occasion, which were appreciated by all. As we firmly believe that the Lord has sent our brother with us, we pray that he may be the means of building up the church, that its influence will be felt far and near. Bro. Green spoke at the Home for Incurables on Thursday, cheering the hearts of the inmates.

Jan. 12.

T. G. STROSS, Sec.

UNLEY (LATER).—Bro. Green is causing a general awakening at Unley and having good meetings. It is a real treat to listen to our brother's faithful preaching and exhortation, which is able to build and strengthen a church. We are sorry to report that Bro. Doig, who recently lost his wife, is laid aside seriously ill. Our prayer is that our brother may be again restored to his young and large family.

T. G. STROSS.

GRANGE.—Our first Memory Meeting in connection with the Y.P.S.C.E., held on Jan. 21st, proved a great success. It, of course, took rather a different form from that of our usual meetings, no hymn books, bibles or notes being allowed. Instead of our usual Bible reading, each member repeated a verse of Scripture from memory. All the hymns were given out, played and sung without the aid of books. A number of addresses of about two minutes duration were given by members, and all passed off really well. We would strongly advise any society which has not tried a memory meeting to try one.

RICHARD ENNIS, Sec.

HINDMARSH.—The month has passed without any additions whatsoever, which is unusual for Hindmarsh. There are a large number, and some strangers, who come to the gospel meetings, some go away impressed, but no decisions follow. We pray and expect that they will come. Bro.

Johnman, from Grange, preached last evening in place of Bro. H. D. Smith, who was on a visit to the Lake Churches.

Our yearly social meeting was held on Wednesday, 6th January. A large number of members were present both at the tea and the meeting that followed. We were pleased to see Sister Burford from Jamestown. She was a highly valued and respected member with us many years ago. Your readers will be sorry to hear she is down on account of the illness of her husband, who has undergone an operation in the Adelaide Hospital, where he has been for some weeks. The usual business was transacted after the tea. The treasurer reported a deficit of £7 for the quarter, for which we feel sorry. The secretary's report was most encouraging for the past as well as hopeful for the future.

In June the church will attain her fortieth birthday. If any of your readers have any items of news of an historical nature, Bro. H. D. Smith, Osmond-st., Hindmarsh, will be pleased to take charge of it, with a view to compile a church history. Two were restored by their own request; ten were added by letter; thirty one were baptised during the year; total, forty three. For the same period, twenty-four losses have occurred. Seven of these were by death, an equal number with last year.

There are still a large number of aged disciples in fellowship simply waiting the summons. Our expectations are centered in the young—of whom we have a goodly number in the church—that they will grow up into Christ their living Head in all things, and so carry on the noble work of the church for many years to come even better than it has been in the past. We are pleased to record the reelection of Bro. E. W. Palmer to the eldership, from which he retired a year or two ago. May the great Head bless him with the church in this step. With equal regret we report the retirement of Bro. T. Brooker from the office of deacon. Erichsen Dally and Richards were re-elected as deacons, the former holding the treasurership. Sister Milne was also chosen a deaconess.

May the church continue to enjoy the blessings of peace, love and unity, with prosperity. [Jan. 14.] A. G.

NANTAWARRA.—The church here is living in peace, and cheered with the hope of having Bro. D'Nesi with us soon. We were glad to extend the right hand of fellowship to Sister W. Docking on Jan. 27. Feb. 3. J. G. C.

MILLICENT.—Since last report our number has been reduced by one by death, our Sis. Davis. Deceased was 75 years of age, and was a faithful servant of the Lord and Master. Our Lord's day morning meetings are held regularly, but we seldom or ever see any brethren from other parts. We

are hoping for a share of the general evangelists' help one of these days, but a week or two will be of little use. R. C.

HENLEY BEACH.—The Church of Christ in this district held its anniversary services on Sunday, Jan. 20th. At the morning meeting for worship T. J. Gore exhorted the church; at the afternoon service H. D. Smith gave the address, and in the evening M. W. Green preached the gospel. The audiences were very satisfactory, and the labors of these brethren were very highly appreciated. The tea meeting was held on the 22nd and was largely attended, about 150 sitting down to the tables. The afternoon service was crowded. The secretary, Mr. Hutcombe, read the report for the year showing that £30 had been paid off the church debt, and a large vestry built at the back of the chapel; that the Sunday School had largely increased, and a senior Bible class had been established, and that the number of the members of the church had increased to 29. Seven had been immersed on a confession of their faith, and four received from sister churches. Two had been removed by death. Grateful thanks were tendered to all the workers, who had so abundantly helped them. Dr. Verco, the chairman, showed how the logical consequence of our public confession that Jesus is the Christ, is that we plead for a complete return to primitive Christianity, and for the union of all believers in Jesus. Mr. H. H. Husey indicated that the Church of Christ witnesses for the immersion of penitent believers, the observance of the Lord's Supper on every first day of the week, and for the return of the Lord. Mr. A. Rankine called on all to let the past year put to the test—first, the faithfulness of God to us, and second, our faithfulness to God. Mr. T. Leys also pressed home the need of letting the light of the Christian life shine amongst them. And Mr. H. D. Smith, asking the question "What do ye more than others?" called upon all who realised the possession of a clearer light, a fuller truth, a more distinct conception of the commandments of God, to manifest it holy and so Christ-like a life as should correspond with these greater privileges. On the following evening the Sunday School children had their tea meeting, about 60 sitting down at the tables. An after meeting was then held, with some short addresses, and all were highly pleased.

QUEENSTOWN.—We have little to report with the exception that the work is still progressing. The last Lord's day of the old year closed very satisfactorily with us, as we had very good meetings the whole day, and we also had the pleasure of Bro. Gibson's company from Prahran. In the afternoon we had the quarterly visit to the

school, when very nice addresses were given by Brethren Brooker and Gibson to a very good company. In the evening Bro. Gibson preached to a hall full of attentive listeners. At the close, a lady broke down in tears and said she thought she was too great a sinner. She has been visited by her expressed wish, and we have every hope of her coming out for Christ. One thing we are very sorry for, our Wednesday meeting has fallen off the last two or three weeks, but we hope the brethren will think of their responsibility and not be weary in well doing.

R. HARRIS.

NORTH ADELAIDE.—Our quarterly meeting was held on Jan. 20th. The report showed two immersions, and two additions by transfer (Miss Scrambler from Windsor, and Mrs. Simmonds from Kaniva), and two losses by transfer (Mrs. Ship to Grote-st., and Mrs. Cook (jr.) to Freemantle, W.A. total, 276. The work here and at Prospect is very hopeful. The S.S. report gave 145 scholars on the roll, being an increase of 5 for the year. The church decided to give £20 to the Evangelistic Union. It has been arranged to take up during the year special collections as follows: March 10 and 17 for the Rescue Home; June 9 and 16, Evangelistic Union; Sept. 8 and 15, Foreign Mission and Kanaka work; Dec. 8 and 15, Evangelist. Two names were withdrawn from our number. H. Hudd, T. Williams and J. McNeill were chosen as deacons. Bro. C. Clark and his wife and daughter have returned to live in town. One of our sisters, Miss Jackson, has gone to Tasmania and been married to D. Scown, the teacher of the blind in the island. We wish them every possible happiness. Receipts from 3 abonents, one pound each.

VICTORIA.

PAHRAN.—Good meetings all day last Sunday. Since last report four others have made the "good confession," including one who came forward last night. A fruit soiree and social gathering will be held on the evening of the 21st inst., when we hope for the presence of every member of the church who can possibly attend, and with the presence of Him "whom we are" we hope for a pleasant and profitable time.

We regret to record the continued and dangerous illness of our Bro. H. Walker. Our prayers are continually being offered on behalf of the Lord's sick ones, that in the midst of their sufferings, patience may "have her perfect work," and that they may realise that these sufferings, which "are but for a moment," are working out for them "a far more exceeding and eternal weight of glory." R. G. C.

MILNERA.—We held our first church and S. School picnic on the 20th ult. at a bend

in the River Murray known as the White Cliffs, which is a charming spot for the purpose. It is well shaded by gigantic red gums on the flat, from which rises the sand hill breaking on to the river, forming the cliff of white sand with ravines cut in along the face, forming from our position a grand and romantic scene. Arriving here about eleven o'clock, the party, to the number of about 45, at once commenced to prepare for luncheon. After a pleasant time we returned home, reaching there about 8 p.m.

On Lord's day evening, 3rd inst., the anniversary sermon was preached by the writer to a good audience from the words, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels," showing that the jewels were those who loved and feared the Lord, and accepted him for their Saviour. We are encouraged to go on sowing the good seed, knowing we shall reap if we faint not, and we have cheering indications that there are many who come to our gospel meetings being influenced by the grand old story of the cross. May God so direct them that they may make a full and complete surrender to the will of our dear Jesus in our united prayer.

Our prayer meetings before our morning and evening services are again developing more spiritual life, and our cry to our Heavenly Father for an extension of his kingdom will be heard and answered. It has been before, and will be again. "If ye ask the Father anything in My name, He will do it." Our confidence in God for Christ's sake has saved me, and he will save others also. May the Lord hasten the time.

Feb. 4.

J. SELWOOD, Sec.

PORT FAIRY.—From previous reports your readers are aware of Bro. G. H. Browne's visit to this place for a rest to recruit his energies. During his visit he conducted special services for the preaching of the gospel, by which a good interest was aroused. As a result of his labors he immersed two into the name of Christ, one being the eldest daughter of Sister Bull, and one brother formerly immersed had decided to unite with us. Others are fully persuaded, but personal considerations hinder them from yielding obedience at present. All the brethren were much encouraged and edified by his visit and have been stimulated to increased effort in the Master's work. A farewell gathering was held on the night previous to his departure, when a very pleasant hour was spent and the hope was freely expressed that a similar visit would be repeated on some future occasion.

J. G.

PARFIELD.—It is a long time since you received a report from the church here, but still the work is going on. We cannot boast of numbers, still the good seed is sown in all faithfulness. We have not escaped the depression which has been so rampant

all around, and through it a number of our brethren have had to leave the district. How a little church feels it! It just means for those who are left to be faithful and stand firm. Bro J. Cook has been preaching for some months. The last week in January special services were conducted by him. The meetings were on the increase when we had to bring them to a close on account of our brother suffering from a severe cold and hoarseness, otherwise we would have continued them. Bro Cook is a hard-working man and full of fire in the service of the Master. He is deserving of our heartiest thanks and sympathy for what he has done. The Sunday school is increasing in numbers, and we hope to see some fruit from our labours before long. F. P.

SOUTH MELBOURNE.—On Monday the 11th inst. the church held a friendly gathering of the members and friends. About 100 accepted the invitation, and the meeting was the most successful and enjoyable in connection with the church for many years. Bro C. H. Martin occupied the chair, and took for the theme of his opening remarks, "Behold, how good and how pleasant it is for brethren to dwell together in unity." He said the design of the meeting was to bring about more Christian friendliness and interest in the work of the church. After a short programme of solos, recitations, etc., and an address by Bro Lawson, those present sat down to tables plentifully laden by the sisters with fruit, eatables and coffee. Further addresses were given by Brethren Pittman and Swain. A pleasing feature in the meeting was the presence of some who had in the early history of the church done good service. C. H. M.

LANDSELD.—We were cheered last Lord's day by seeing one young lady coming forward and make the good confession. She is now added to the church. E. J. W. M.

BERWICK.—Since last report three have confessed their faith in Christ and been buried with Him in baptism. Good meetings, morning and evening. Church working harmoniously together. W. R.

NEW ZEALAND.

OHAMEU.—Since last report we have had to replace over two additions—one by obedience of faith and one restored. All the meetings continue to be well attended, and the S.S. is still increasing. A Sisters Seating Class meets every week, rendering material aid to the finances of the church.

Last night, at the close of my discourse, we were cheered by five hearers coming forward to acknowledge their faith in Jesus and their determination to follow the Lamb whithersoever He leads. The Lord perfect the good work begun in their hearts! To His be the glory! Feb. 4.

A. M. LUTHERSON.

OUR NEWS BUDGET.

The church at Coolgardie, W.A., now numbers fourteen members.

Our church membership in Denmark is 149, in Norway 705, and in Turkey 370.

We are glad to hear that Bro W. Houschins will be able to resume preaching next month.

We regret to say that Bro D. Macallister is very weak. For the past two months he has been confined to his bed.

One made the good confession at South Melbourne last Sunday evening, and was afterwards immersed. Bro Swain preaching.

The church at Drummond is rejoicing in more additions to their ranks, two young men having been baptised. We rejoice with them.

Sister Florrie McClean, a teacher in Lygon-st. S. School, died last Lord's day morning. She was a young sister, much esteemed.

During the last two months there has been quite a revival at the church at Croydon (Vic). We hear of 12 or 13 decisions for Christ.

Preaching services have been held at Moeroburk the last two months, and a church with twelve members was organised last Sunday.

We had a visit from Bro C. Johnson, of Corowa, last week. It may be said that the cause at Corowa was established mainly through his instrumentality.

The Austral Publishing Co. held its annual meeting last Monday week, and reported fair progress during the year. It deserves the support of the brotherhood.

The Fulham Cross Christian Mission (England), with which Bro Sydney Black is connected, gives halfpenny dinners for destitute men, women and children.

Bro W. Wilson, of Surrey Hills, has been visiting Hobart. On Lord's day, 3rd, he spoke in the morning and preached at night. His services were much appreciated.

A writer, in one of the papers of the day, says that the barikin is altogether devoid of the religious instinct. Hence, he says, the Salvation Army preaches to him in vain.

A. F. Turner was in the city a few days during the week on a visit to his parents. He returned yesterday to Sydney, from whence he sails on Saturday for Wellington, N.Z.

Bro Symons, lately of South Melbourne, is now in Fremantle, W.A. He is assisting the church at that place. A few Sundays ago, at the close of his sermon two young ladies decided for Christ. One was Miss Emma Haskesford, a daughter of Sister Haskesford, formerly of H.J. court.

Professor Flint holds that socialism, as generally put forward, must be held as in antagonism to Christianity, inasmuch as it assumes that man's chief end is a happy social life in this world.

A well known brother, writing to one of our American papers and referring to the native bear, says: "If you take this said bear up by the tail his eyes will drop out—he has no tail."

On Tuesday morning, Feb. 5th, Sister Moysey (son), mother of G. B. Moysey, passed away after a lingering illness. We sympathise with the members of her family in their bereavement.

Next Lord's Day at Cheltenham, a memorial service of the late Sister Moysey, will be held. Brethren and Sisters everywhere invited to be present.

Last Lord's day evening the Lygon street chapel was crowded. Bro Selby's subject was "The Paganism of Archbishop Carr." He dealt very trenchantly with recent expressions used by the "Archbishop."

At the close of A. F. Turner's address Sunday week in the Tabernacle, Emuree, four were baptised and three others made the good confession. Bro Turner has done a good work there, and his visit will long be remembered.

We are glad to know that our aged Bro Dr. King-bary, of Sydney, is still vigorous for one of his years. He is now 81, but is always at the meetings, taking part in all the services. He is waiting patiently for the rest that remains for the people of God.

Sister J. Paul (whom we reported last issue as being in the Homeopathic Hospital) has now been removed to her home at Grantville. She is suffering from internal cancer, and her case is considered hopeless. While in Melbourne she was visited by Sis. M. McLellan and Bro C. G. Lawson. She was very grateful for these friendly visits. Since writing above we hear that Sister Paul has passed away.

Though, as announced in our last issue, the effort made to establish a Baptist church in Perth, W.A., has been, for the present, discontinued, intelligence is to hand that the Victorian Baptists are now contemplating making a fresh start there. J. H. Cole, a prominent member of their Teachers' Association, is announced to leave Victoria at the end of this month to reside and organise the cause.

A Sisters' Missionary Meeting was held on the 11th inst. in Swanston-st. chapel, Mrs. Maston presiding. The programme was a varied one. Recitation by Miss Phillips (Brunswick), readings by Mrs. Hall (Fitzroy), and Miss K. Enderby (Lygon-street), essay by Mrs. Fraser (Fitzroy), Home Missionary address by M. McLellan with map illustration. A collection was taken up in aid of Home Missions.

One of the features of the Sunday night meetings at Collingwood is the question box. A large number avail themselves of the opportunity. Bro Pitman answering the questions at the beginning of the meeting.

At the recent conference of the National Union of Women Workers, held in Glasgow, Miss A. W. Richardson, B.A., held that temperance was steadily growing among women, especially among poor women, while Dr Jex Blake and others held that this was not the case, but that temperance in tea and coffee was steadily growing.

Dr Jas. Cook, who has made himself so popular with the Melbourne churches because he has made himself useful, will, we are sorry to say, be leaving the city in a few weeks. He expects to locate for the practice of his profession in Bendigo. We are sorry to lose him from Melbourne, but are glad that he goes to Bendigo, where he will be of much help to the struggling cause.

A B. Maston is now in Brisbane, where he has gone for a brief change, hoping to find passing relief from his constant trouble. He had hoped to visit New Zealand, but when the time arrived felt unable for the sea voyage required. He wishes us to express his great disappointment at not being able to visit that colony, and to express his thanks to the numerous brethren here who offered him hospitality.

LOVED ONES GONE BEFORE.

McKAY.—The church here has suffered a severe loss in our much esteemed Bro David McClure's death. Now our Sister McKay has gone to rest till the resurrection morn. It is not our province to sound out our sister's praise at undue length. Sufficient to say she was an exceptional sufferer. She knew her duty well, she learned the lessons Christ had taught her, she bore the cross of Jesus till her faithfulness and well-beloved a faithful family to mourn her loss, full of hope that they all shall meet on the resurrection morn.

We shall sleep, but not forever,
There will be a glorious dawn.

We shall meet to part no never,
On the resurrection morn.

Fell asleep on the 21st Jan. 1895.

Drummond, Feb. 1st. J. E. THOMAS.

MARSHMAN.—I have the painful duty of recording the death of our Bro David Marshman, of Brim (late of S. Australia). He was taken ill with typhoid fever, and never seemed to rally, but in about two weeks after taking to his bed he passed away. We have the joyful assurance from his heirs that all is well. But he has passed away unperformed by trying circumstances, his sister wife and child suffering from the same disease at the same time, and to whom the

shock must be very severe, indeed. We tender to the bereaved ones our deepest sympathy, and commend them to the care of our loving Father, who has promised to be a father to the fatherless, a husband to the widow. Bro Marshman was treasurer of the church at Brim. He was always present at the Lord's table, where he carried the emblems of a Saviour's love from hand to hand. We shall miss his firm and his ever cheerful voice much, but we believe he has gone to where there is no further need of emblems; where he will see not the emblem of a broken body, but the glories of a perfect, immortal body, and shall be made like him. So our natural sorrow gives place to bright and glorious hopes.

G. H. BROWN.

BURGE.—In full assurance of our Divine Master's promise, that they who walk with Him in this life shall also walk with Him in eternal life, Sister Sarah Burge, wife of our honoured Brother Wm. Burge, finished this life's pilgrimage of 64 years, at her residence, High-street, Wedderburn, on the 21st ult. In her we lose, for a season, a sister whose fellowship was, through many years, faithful and true; a prudent, loving mother, and a devoted wife, who has praise of all who knew her as a consistent doer of works worthy of her Christian profession. Sister and Bro Burge were baptized in Counterpart Chapel, Bristol, England, in the year 1831, and remained in communion with Baptist congregations until 1854. At that time they and two other baptized believers, being here associated in worship, became acquainted with Bro J. W. Cook, of South Australia, who brought under their notice the "Hauinger," and other writings of British and American brethren and urged them to take a public stand on Bible teaching. Very soon they perceived their true position and responsibilities. In cheerful response to their cry for help, our late Bro D. Wilder and the beloved Bro. Geo. Goudie came to Wedderburn, proclaimed the gospel to large assemblies, and established the church, which for years afterwards was clothed and encouraged without money and without price by the Maryborough brethren, conspicuous among whom were the much esteemed Geo. Hesketh and J. E. Living. As an inducement to those who have the means to circulate liberally the literature of eminent brethren, it may be useful to observe that although those brethren forenamed were the immediate organizers of the church, their enlightenment was effected in a great measure by personal works given by Bro Cook by the excellent Bro. Thomas Magary, of Adelaide, whose zealous generosity in that direction is still contemplated with joy by many brethren. A very sympathetic notice of our deceased sister appeared in the *Widdowson Express*.

T. W. C.

VICTORIAN MISSION FUND.

Taratule, per Bro. C. G. Lawson, £1; Surrey Hills, per Sister Cust, 13/9; South Yarra, One Penny per week contribution, £1; Hawthorn, per Sister Kefford, £1/9/3; Brighton, per Sister Male, 6/; Bro. and Sister Chapman, Gordon, 7/6; a Sister, Swanston-st., £1; Bro J. Gilmour, Tallarook, 10/; Sister Gowan, Mt. Clear, 2/6; Bro. F. M. Ludbrook, £1; Bro. C. H. W., £1; Lillimur, £3/15; Kaniva, £2/15; Wodertown, £1; Bro. R. Campbell Edwards, £2; Collection, Sister's Missionary Meeting, £14; Bro B. Hill, £1; Wilmamstown, 6/6; Lancefield, 7/-; 220/16/8.

ANNUAL COLLECTIONS.

Brighton (additional), £12/9; Geelong, 15/-; £17/9.

Amount previously acknowledged, £87/10/5; making total for annual collections, £104/14/2.

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

FOREIGN MISSION FUND.

RECEIPTS TO 30th JANUARY.

Bro Paul Aurich, Newark, 5/4; John Howard, Carnside, N. S. W., 5/-; Bro. Shepherd, Pt. Albert, N. Z., per J. Pitman, £1; Church, Afrision, N. Z. (July) Col., £1; (B) Miss McCullough, Warrnambool, 9/9; Sister Hurle, Malvern, 10/-; (H) Dunedin Tabernacle S. School, per Sister Thompson, £28/14; (H) Doncaster S. S. Col. Boxes, 9/10; Collingwood, collection by Sister Rowles, 2/-; Kanaka Falls, per S. A. F. M. Committee, £30; Tolkenmott collection by May Butler, 6/-.

MACALISTER FUND.

T. Porter, Meredith, 10/-; Mrs. Charman, Berwick, 2/-; A Friend, 1/-; Mrs. Hart, 5/-; Church at Kyabram, 4/-; Bro. Wolf, 4/-; Bro. Luck, 2/-; Church at Yarravalla, 4/-; Sister E. Jerrens, 2/-; R. Smyth, 10/-; Total, £24/-.

SUBSCRIPTIONS RECEIVED.

With Thanks: Treble, 55/-; Mrs. A. Gilmour, 41/6; Jas. McGregor, 30/-; Petherick, 30/-; Russell, 25/-; W. H. Crouch, 25/-; J. Thurgood, 22/-; Warner, 20/-; Barnett, 10/-; Oldfield, Harcomb, J. Gilmour, E. Good and H. Lewis, 10/-; J. Jenon, 6/8; Gule, Mrs. Earlake, Duckett, Wheeler, Mrs. F. Anderson, J. T. Paul, Rofe, R. B. Davis, Beagle, Mrs. Mitchell, Walter Wilson, Miss Gowan, F. G. Bowen, L. H. Robinson, Mrs. Goodwin, J. Leslie, Bul (Geelong), Mrs. MacArthur, Burge and Brownhill, 5/-.

M. McLELLAN, Manager.

251 Swanston-st., Melbourne.

THE CARETAKER of the Lygon-street Chapel reports finding a LADY'S RING. It is now in the hands of W. C. THURGOOD, 357 Swanston-street. The owner can have it on application to him.

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