

The Australasian Christian Standard.

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

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Current Topics.

SANDAY ON ROMANS.—Professor Sanday has just brought out a new commentary on the Epistle to the Romans, which, after careful examination, Prof. McGarvey believes "is destined to stand in the foremost rank of the great commentaries on this profound epistle." Prof. Sanday is one of the most eminent of living English Biblical scholars, consequently our readers will be pleased to hear what he has to say on Rom. 6: 3, 4. He says: "Surely you do not need reminding that all of us who were immersed or baptised, as our Christian phrase runs, 'into Christ,' i.e., into the closest allegiance and adherence to Him, were so immersed or baptised into a special relation to His death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to Him so intimate that it may be described as actual union. Now this union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us, with great vividness, the redeeming acts of Christ—His death, burial and resurrection. And our union with Christ involves that we shall repeat those acts, in such a way as we may, i.e., in a moral and spiritual sense, in our own persons. When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water

closed over our heads, that meant that we lay buried with Him, in proof that our death to sin, like His, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must, from henceforth, conduct ourselves as men in whom has been implanted a new principle of life."

CHRISTIANITY NO FAILURE.—We certainly live in very remarkable times, says the *Presbyterian Monthly*, and perhaps in nothing more remarkable than this, that, despite of all that Christianity has achieved, it is still bitterly and persistently assailed. Its past is a great one. Its backing through the achievements of that past is something overwhelmingly great. It has lived through the fierce and unceasing assaults of eighteen centuries. Learning, genius, wit, satire and eloquence; worldly grandeur, human passion, popular fury and blind ignorance; the flames, the dungeon, the sword and the gibbet have all done their best, or their worst, in the battle for its overthrow; but yet it lives, and flourishes, and grows. Its triumph knows no parallel in all history. Everything really good in the world is traceable to it, even though to the unspiritual eye the connection does not appear. It is mightier to-day than it has ever been. The gates of the darkest nations have been opened to it. Despite of the doings of a handful of

deluded and ignorant fanatics here and there, it is receiving the welcome of the world. The Dark Continent, the thousand islands of the sea, and the peoples of many down-trodden lands are stretching out their hands unto God. In a word, it is now generally acknowledged the wide world over that Christianity supplies the only cure for the healing of the nations in their unhappiness. And yet the strange thing is, that the men who to-day preach the failure of Christianity and the consequent hopelessness of the world are, generally speaking, men who pose as the "apostles of light and leading." But then we know that humanity is blind till the Spirit of God takes the film from the eye. And this, too, assuredly, we know, that Christianity being the truth, the very truth of God, must and will prevail.

PALESTINE.—Professor Rendell Harris, commenting on John Ruskin's description of Palestine as "a lovely child's alphabet, an alluring first lesson in all that is admirable," says:—"I suppose there is no historical student, and certainly no student of Scripture, who would dispute or deny the educational value of the land of which we speak. Nine-tenths of the good words we repeat are in Eastern language, if we only knew it; they can never be more than half translated, however progressive we may be. We shall always talk of Promised Lands, whenever God breathes into our

souls the hope of good things to come; of Beulah or wedlock lands when we describe the life of abiding communion with God; of New Jerusalem, rather than of Atlantis or Utopia, when we see visions and dream dreams of renewed and revised social order; it is significant that the most enthusiastic persons who took part in the Chicago Parliament of Religions have described the scene as being the Mount Tabor of their personal experience. There was no American mountain adequate to express the emotion! From the historical standpoint, at all events, this little land vindicates its right to be called a religious alphabet, and the smaller the land the more wonderful is it that so many lessons have been taught in terms of it. Compared with Egypt and Assyria this land is only a strip for which they both contended; yet it is from its natural features, and not from theirs, that God taught His children their elementary lessons, and is teaching them to-day some of their more advanced lessons. Compared with its neighbour Phœnicia, from which western peoples received their secular alphabet, we may say of this land and its message to the rest of the world that it has for its Cadmus Him that was from the beginning. For the spirit of Truth not only made a message out of Christ's life, but also out of His environment, and made the land a talking and a teaching land for all those who have ears to hear; and so

Faith hath yet its Olivet,
And love its Galilee."

DISCOVERIES IN EGYPT.—

A new light, says the *Anti-Infeld*, has been thrown upon Pharaoh's fear lest the Israelites should join with western invaders and overwhelm the land of Egypt. A memorable invasion had occurred, we know, under the Hyksos, or Shepherd Kings; but Mr. Flinders Petrie has now placed beyond doubt that a similar misfortune had happened before. He has been digging on the edge of the desert about

thirty miles north of Thebes, and has come upon abundant remains of foreigners who lorded it over the country.

When the discovery was first announced it was concluded that the remains were those of an earlier civilisation, and some imagined that they would now be able to show that man was earlier than Adam! But Mr. Petrie has an observant eye for significance of facts, and shows that the foreigners did not precede the Egyptians. One of them was buried among the graves of the people of the fourth Egyptian dynasty. This proves that they belonged to a later time. Another discovery showed that the twelfth dynasty had erected brick tombs on the ruins of a town once inhabited by the strangers. It is plain, therefore, that their successful invasion and occupation of the country occurred some time between the fourth and the twelfth native dynasties. We have as yet no trustworthy chronology for ancient Egypt, and it can only be said that the date of the invasion must lie somewhere between 2,000 and 3,000 B.C.

As not a single Egyptian object is found in the graves, Mr. Petrie concludes that the strangers must have swept the Egyptians out of the country. They differed from the Egyptians especially in their modes of burial. Their dead were laid to rest in graves dug among the gravel of dried watercourses, and never placed in rock-cut tombs. The body was always placed in a contracted position with the head to the south. Food and ornaments were placed in the grave, and the dead was adorned with stone beads, which were placed on neck, wrists, fingers, and ankles. Many other objects were added. This care for the dead plainly implies distinct belief in immortality.

These old masters of Egypt were a gigantic race, as the bones show that on an average they must have been nearly seven feet high. The Pentateuch tells us of races which were formerly masters of Canaan, of

Moab, and of Edom, which were dispossessed by their possessors, and that some of these Anakim were even then in Canaan when Israel advanced to seize the land. These may have belonged to this race, which overran the Nile valley. The existence of these giants was, of course, denied, and the Scripture references to them set down as fables, and here the spade is again justifying and explaining the Bible!

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PURITY. PEACE. UNITY. LOVE. POWER

IS THE WORLD GROWING WORSE?

NO. 2.

IT may seem to some that the present enquiry is not one that has a practical bearing upon Christian life—that it is immaterial whether we believe the world is growing worse or better. In this view we do not concur, for it seems to us that our belief, one way or the other, must affect our actions so far as activity in Christian work is concerned. If we believe that the success of the gospel is dependent upon the individual and united efforts of the church, we will naturally feel that we are responsible in some

measure for helping on the great work. If, on the other hand, we hold that no matter what we do our efforts will be unavailing—that the forces arrayed against us will ultimately triumph, then such a view must help very considerably to paralyse our efforts and eventually lead to our giving up what seems to be a vain attempt. When a crew is called upon to man the pumps of a ship which has sprung a leak, they work bravely and cheerily while there is any sign that they are gaining the mastery, but when they discover that their most strenuous exertions are futile they give up the work in despair. So in like manner, if Christian work is to meet with no encouragement, the workers will in the end relinquish all effort.

Of course if the New Testament indicates that Christianity is to be a failure, and that the world instead of growing better under its influence is in spite of it to grow worse, then we must submit to the inevitable. In such a case, it may be that the church will keep on doing its work for a time, but all buoyancy and hope will be gone, and when these are absent it will not be long before effective work will cease also. But as we are persuaded that the gospel will ultimately triumph, and that under its influence the world will become better and better, our desire is to help on this consummation by encouraging optimistic views which have a solid foundation in New Testament teaching and in the facts which are furnished in the pages of history.

So far as historical facts are concerned, we have every reason to thank God and take courage. Christianity has weathered the storms of nineteen centuries, and is now manifesting a vigorous and abundant life. The present century is in marked contrast to its predecessor. In the former, it seemed to many, as if the

spirit of unbelief was destined to triumph over that of belief. The French revolutionists thought they had dethroned God, and many others shared the same view. Voltaire, one of the great anti-Christian leaders, prophesied of the time when the Bible would be a book of the past, unread and obsolete. That he was a false prophet, the bare facts of history demonstrate. Not only has the house in which he once lived been used for printing Bibles, but since that time the Bible has been completely retranslated and scattered broadcast throughout the earth. It was *after* his death that the British and Foreign Bible Society was inaugurated. This is now one of great nerve centres of the world. Every year it circulates nearly four million copies of the Bible, either whole or in part. These are scattered to the uttermost parts of the earth and speak to the world in 320 different languages. Before the inauguration of this splendid organisation, the Bible was out of the reach of the poor man. It was a scarce book, a luxury that only a few could afford. Now, no man is so poor that he need be without it.

Almost concurrently with the initiation of the British and Foreign Bible Society may be dated the inauguration of Protestant Foreign Mission work. This in itself is sufficient to make the nineteenth century one of the most hopeful of all the centuries. It is not without good reason that this has been called the Age of Missions. Witness the work in Africa, India, China, Japan, Burmah, and the islands of the sea. At the beginning of the present century Protestant Christendom expended only about fifty thousand pounds annually on Foreign Missions, now the yearly expenditure is about one and a-half million pounds. Joseph Cook, speaker of this large increase, says:—"This

is a large sum you think. It is a bagatelle. . . . One of the things that will amuse our successors on this planet will, undoubtedly, be our self-complacency in this day of small things in Missions." Evidently, Mr. Cook does not belong to the pessimistic school. As a reasonable man he was justified in concluding that as the close of this century witnesses a thirtyfold increase in expenditure for Foreign Missions, so the close of the next might be fairly expected to disclose a corresponding increase. In the contemplation of this one idea, what an immense vista is opened out to our gaze?

Three-quarters of a century ago, the Total Abstinence movement was practically unknown. A total abstinence was a curiosity, and drunkenness not discreditable. Now, the Temperance movement is a recognised force for good; the convicts of total abstainers are recognised and respected, and drunkenness means social degradation. This mighty force is the legitimate outcome of Christian sentiment, and receives its support, mainly, from Christian people. Comparatively speaking, the movement is only a few years old. As it matures it may reasonably be expected to do marvellous things in promoting the well-being of the nations.

Towards the close of the eighteenth century Robert Raikes initiated the Sunday School movement, which since then as assumed enormous proportions. As an auxiliary to the church it has been the means of imparting a widespread knowledge of Biblical truth, and a most successful agency in winning young souls to Christ. Within the last few years a vast improvement has been made in methods for imparting instruction. There must be, at the present time, somewhere, about twenty million children attending Sunday Schools throughout the

world—possibly considerably more than this number, as our estimate is formed on tables made up fifteen years ago. It is a growing work, and one that is receiving more intelligent attention every year. It is and will be a mighty factor in the regeneration of the world, and such a movement gives this nineteenth century additional lustre, and is a prophecy of better things to come.

Referring to the various institutions for the propagation of Biblical knowledge, Bro. D. King writes:—"These stupendous facts and agencies are to be considered as the beginning of the resurrection of the truth. What they may work out in a generation or two none can calculate. God's work is sure. He has time enough. It pleased Him to take immense periods—perhaps millions of years—to prepare this earth for the dwelling place of man. When sin came in and marred the moral world, He did not immediately offer up His Son, but allowed dispensation after dispensation to pass. For wise and good purposes He decreed to suffer the man of sin to reign for at least 1260 years, and now He is in no greater hurry than at first. In the return of truth to power He will still give ample time. How long was the Bible in its compilation? From Moses to the death of John. Then 1300 years more before it existed in printed form. Now we may say, in view of this immense going forth of the Word of Life, What has God wrought? When, then, we see that the Bible in part or whole has been copied during thirty centuries, as no mere human book ever was, or ever will be—that it was subjected to all the wandering experiences of Israel and transported seventy years to Babylon—that it has been persecuted, forgotten, forbidden, burned—that it came safely through centuries of

Pagan persecution, when persons known to possess it were thrown to wild beasts—that it lived in its own peculiar light through the seventh, eighth, and ninth centuries, when false legends were everywhere multiplied, and through the tenth and eleventh, when few even of the nobles could read—that it has come to us through the twelfth, thirteenth, and fourteenth, when being known to read it was punishable with death—when we see *where* it is and *what* it now is—when we see all this, then we are certain that God has preserved it, that its great triumph is yet future, and that it shall accomplish the full purpose for which it was sent—and then, too, we are surprised that men are blind enough to tell us that the Truth cannot bring the nations to Christ, because

since Pentecost they have had the Bible with only present results!"

It may be truly said that the Bible has never had a fair show, so far as a widespread distribution of it is concerned, until the present century, and this work, enormous as it has been, can only be regarded as yet in its infancy. Moreover, it has to undo the mischief which has accrued during all the centuries in which it was a sealed book. And when this is accomplished it may reasonably be expected that its influence for good will be increased a hundredfold.

Much more might be said in the same strain, for the list of good things is by no means exhausted, but the further consideration of the question must stand over till next issue.



BURWOOD BOYS' HOME.

THE BURWOOD BOYS' HOME

En route to the Endeavour Union picnic on Boxing Day, I broke the journey at Surrey Hills to visit that practical manifestation of Christian endeavour—the Burwood Boys' Home. A few notes thereon may not be uninteresting to the readers of THE STANDARD.

The work was begun some few months ago by a well-known brother in one of our Melbourne churches, who has thus laid the foundation of

what promises to become a great and noble institution. The Home is only about 20 minutes' walk from Surrey Hills station, though in the postal district of Burwood. It is splendidly situated on rising ground, whence may be had fine views of the surrounding country. From the tower may be seen Government House, Malvern Shire Hall and other landmarks, while on a clear day Port Phillip and the shipping are in sight. The edifice stands over 200 yards back from Boundary Road, and is approached by a good

carriage drive. There is a fine entrance hall, disproportionately large at present, but wisely so in view of probable additions. It serves the purpose of a gymnasium also, for which it is nicely fitted up. The rooms, half a score in number, are large and well ventilated, in addition to which are outbuildings comprising a workshop, and a large room already fitted with a retort for fruit preserving. The house stands in about 20 acres of ground, with which the manager, Bro. Hawkins, an expert gardener and nurseryman, formerly of Brighton, has in a short time done wonders, especially when the drought and other difficulties with which he has had to contend are taken into account. There are already over 1,500 young fruit trees planted, and it is intended that the garden shall be a training ground for the boys, and that the produce shall partly support the Home. There is a plot of ground for cricket, and a grove of trees affords pleasant shade for *al fresco* gatherings. Some of our young "cyclers" and "cyclists" might do worse than take a run out there—along the Riversdale Road as far as the little Catholic church, turn to the right, and the Home is a quarter of a mile along on the left. Picnic parties, say of S. S. teachers and workers, or of Endeavour Societies, would, by the kindness of the manager and matron, be accommodated with shelter and hot water.

As yet there are only six boys in residence, though there is room for thirty. (Dr. Barnardo began his work with one, but "the little one has become a thousand.") The founder of the Home is a little disappointed that there has not been a greater response to the appeal for particulars of deserving cases. Perhaps it is that the institution is not yet very widely known. The utterly destitute are received quite free of any charge, but the authorities of the Home must have entire control. Unmanageable boys are also received, but parents or guardians, if able, are expected to contribute to the support of such. Everything possible will be done to prepare the lads for worthy citizenship, for "as the boy is, so the man will be." Their education will be carefully looked after, the boys working in the garden through the day, and school, at present, being held in the evening. The matron, Miss McCaskell, has had large experience in other institutions, and is well qualified in every

respect for the position.

At present no appeal is being made for financial aid, though gifts in kind will be very acceptable—by rail to Surrey Hills, or by post to Burwood. Yet, methinks, the whole burden of the institution should not be on our brother's shoulders. What a grand work for our Sunday Schools and Endeavour Societies to take up! Any S. S. knowing of a suitable case might recommend the same, and as a school contribute in part or altogether to support the boy. We need far more to cultivate in the young a spirit of unselfishness and generosity, which is not done in the case of collections for libraries, picnics, etc. Here is an object we can legitimately set before them as worthy of their sympathy and support, and so beget within them a desire to help their less fortunate fellows. Who will lead the way?

A. M. LUDROOK.

A LETTER TO A BARRISTER.

NO. 2.

Your next statement is a direct denial of the statements of the Holy Spirit. It is as follows:—"That any ceremony or rite should be a necessity, still more, that it should be a condition, is not only foreign to the spirituality of the gospel, but it is positively antagonistic to the repeated declarations of the freeness of the gift of God." I am at a loss to imagine a statement more at variance with fact than the above. Instead of rites and ceremonies being antagonistic to the reception of God's favors, they have been the almost invariable rule, both in the Old and New Testaments. Was not the observance of the passover ceremony both a necessity and a condition of safety to the first-born of Israel? Was not the ceremony of looking at a piece of brass elevated on a pole both a necessity and the condition of life to the dying? But why not unite with the infidel and exclaim, Impossible; it is un-worthy of the Deity? What virtue in the brass or in the look? It is both foreign and antagonistic to the freeness of God's favours. Again: To a man slowly dying with that loathsome disease—leprosy; what virtue in the turbid waters of Jordan? What virtue in bathing for leper cleansing? Had he bathed six times only, would he have been cleansed? Nay. It was God who

cured Naaman, but not till he obeyed by observing the ceremony required of him. So in baptism. It is not the baptismal water that washes away sin—it is the precious blood of Christ that does that. But God has promised to forgive sin when, Naaman-like, the sinner obeys the Son of God in being buried with Him. But Naaman's cleansing could not be a free gift, because he was required to perform a bodily act, and you say that that nullifies or makes void the freeness of the gift. I may, however, state in passing, that I believe that in Naaman's case is the only occurrence of the word *baptizo* in the Old Testament (Septuagint.) And where the Septuagint states that he baptised himself, our translators are truthful, and state that he dipped himself. But when they came to the same word in the great commission, they were neither truthful or faithful. Nor were the revisers.

I am sorry to see your statement that "Immersion is irksome, dangerous to many, fatal to some." As to it being irksome, is it to be compared with the cross the Lord Jesus has endured for them? Have you forgotten what the Lord said of the intending follower—that unless he took up his cross in following he could not be His disciple? But why call it irksome, dangerous, or fatal, in the face of the universal popularity of the bath? You are aware that handsome sums are expended on the construction of public baths in cities and towns. Even portions of the seashore are utilised to meet the general, urgent demand for the pleasure, the luxury of a bath. As to its being dangerous or fatal, I may inform you that in Nova Scotia and in New Brunswick in the depth of winter, men go with picks and bars and sledge-hammers and break the ice in order to immersions, when even delicate young women are immersed because they believe it to be their Saviour's will; yet even the scoffers at that divine ordinance cannot point to a case of either injury or fatality.

A lady in England, lying upon what was believed to be her death-bed, reflecting on the teachings of the New Testament, became deeply impressed with the belief that it was the duty of all who loved the Lord Jesus to be baptised. She requested the Baptist minister to be called; she requested to be baptised. He told her he could not do it. She still insisted, whereupon the doctor

was called. He told her it would be fatal. She still declared that she must be baptised. A second doctor was called. They unanimously affirmed that it would be fatal. She then replied, "Well, if I die in the act of obeying my Redeemer, it will be the happiest moment of my life." They then immersed her, and from that hour she began to improve. The following Lord's day she sat down at the Lord's table to commemorate His death for her.

But you state that, "if the Saviour requires immersion of every intending follower, the gift of pardon and eternal life cannot be said to be a free gift." Suppose you purchased an estate worth £50,000, and you made a present of it to one of the most destitute of beings. You even went to his hut door and offered the title deeds to him. But you desired him to put out his hand and receive it from you. What would you think of that man affirming to all that he received no free gift from you, because you required of him a bodily act prior to his becoming his? Yet this is precisely your position. All God's spiritual gifts have been conditional. And while this statement is viewed with horror by nineteenth century theologians, yet neither you nor they feel horrified at the requirement that, in order to salvation, the sinner *must* believe that Jesus is the Christ—a positively creature act (only that it is mental), as much so as immersion, and a condition of salvation. Repentance, another requirement and condition, and a purely creature act, is accepted with all readiness. Yet, with you, to require an act of the creature nullifies the freeness of God's gift. You are well aware that a ceremony is the performance of an act as required. Belief and repentance are acts of the creature, but divinely required, and are acknowledged by you to be conditions of salvation. Immersion is given, both by Christ and the Holy Spirit in connection with the former two, in the same sentence, and for the same object. Yet while you accept the former two, all your energies are engaged to refute and reject the latter.

(To be continued.)

GEO. GOUDY.

Open Column.

ENDEAVOUR SOCIETIES

I am thankful to Bro. Pittman for his testimony to the fact that the sword I use

cuts more ways than one. Did it not do so I should discard it at once, knowing that I had certainly got hold of the wrong weapon. The sword of the spirit is two edged, but my business at present lies with the front edge, and I am not in the least afraid of doing damage with the back stroke, though it may chance to light where I least anticipate.

Nether am I afraid of the "log of my contention," as Bro. Pittman would infer, but it is a sorry carpenter who tries to drive more than one nail at a time. As it is the Endeavour movement that is solely in question, I must resolutely decline to drive the other half-dozen or so that our brother has so kindly furnished me with.

Although Bro. Pittman seems adverse to go to scripture for his authority I am not; here it is: "Prove all things, hold fast to that which is good; abstain from every form of evil." If the Endeavour can be proved to be good, no one will hold faster to or fight harder for it than I. That proof is, however, in the future.

Standing upon my scriptural right, I have challenged the Endeavour, which is as all concede a new thing. Bro. Pittman steps out as its champion and claims that it is a part of the church.

Now the *onus probandi* lies on his side and not on mine, and he must prove or stand aside. The only proof that his cause is what he represents it to be, is an appeal to the same authority as the church. Does he do so? In my humble opinion he does not.

His plea of "Where's the harm?" is utterly inadmissible, and is one that the church never uses. I admit that where there is no harm there must be good, but the declin as to the absence or presence of evil is happily not left to such erring mortals as Bros. Pittman or Davison.

The next plea is as bad. "If Sunday schools, etc., etc., are right, so must the Endeavour be also." Wrong premises, for it remains still to be proved how much of this is scriptural. Do not be alarmed or misunderstand me. I say "Still to be proved" simply because they have never been called in question.

Bro. Pittman claims a concession. Now be that concession right or wrong, I never made it. It is beside the point.

"Noble objects" is also a false plea, for it is only an insidious form of "the end justifies the means."

The assertion that "whatever is undertaken in God's name by however few of the brethren, being authorized and supported by the officers is done by part of the church" is very specious, and very misleading. All the greatest errors of apostasy have arisen from such reasoning, and how many martyrs, from our Lord downward, have suf-

fered at the hands of those who thought that "they were doing God's service"? And besides infallibility is only claimed by the officers of an apostate church.

Until our brother brings better and more direct proof than he has, I must be allowed to retain my opinion: that the Endeavour movement is a purely human invention, and therefore carnal. In consequence, I request to be shown:

By what right any man, or number of men, comprising a purely human institution, impose a pledge upon Christians in regard to *spiritual* life. The said pledge being one which the church itself would more than hesitate to exact.

And how can Christians, who have "put on Christ," endorse the adion of such institution, which is virtually a charge made against the Holy Spirit, of failure in providing adequate means for carrying on the Christian life.

A. DAVISON.

(Brethren Davison and Pittman having discussed this subject at some length, we think, so far as they are concerned, it should now close.—Ed.]

In Bible Lands.

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MOUNT TABOR.

Mount Tabor is situated in the northern part of Palestine on the borders of Issachar and Zebulun. It is 1,900 feet above the level of the sea, and from its summit some glorious views can be obtained. The plain of Esdraelon lies at its foot like a vast carpet; towards the north-east a view is obtained of Lake Tiberias, and away to the west the Mediterranean Sea greets the eye.

Tabor has been the scene of many a notable event. It was to Tabor that Barak collected his troops, and from it they poured down like a rushing torrent upon Sisera (Judges 4). It is again mentioned in the wars of Gideon and in other parts of the sacred volume. In the Psalms we read—

"The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name."

Down to our own times Tabor has been the scene of noteworthy events. In 1799 Napoleon I. gained a great victory there over the Turkish army.

For a long time the transfiguration of our Lord was associated with Tabor, but in modern days preference is given to Mount Hermon as the scene of that wonderful event.



MOUNT TABOR.

Sisters' Page.

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

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

A NEW YEAR THOUGHT.

Something each day—a smile;
 It is not much to give,
 And the little gifts of life
 Make sweet the days we live.
 The world has weary hearts
 That we can bless and cheer,
 And a smile for every day
 Makes sunshine all the year.

Something each day—a word;
 We cannot know its power,
 It grows in fruitfulness
 As grows the gentle flower.
 What comfort it may bring
 Where all is dark and drear!
 For a kind word every day
 Makes pleasant all the year.

Something each day—a thought,
 Unselfish, good, and true,
 That aids another's need
 While we our way pursue;
 That seeks to lighten hearts;
 That leads to pathways clear;
 For a helpful thought each day
 Makes happy all the year.

Something each day—a deed
 Of kindness and of good,
 To link in closer bonds
 All human brotherhood.

Oh, thus the heavenly will
 We all may do while here,
 For a good deed every day
 Makes blessed all the year.
 —S. S. Trott.

SISTERS' PRAYER AND PRAISE MEETING.

Considering the extreme heat the meeting was well attended, about 40 being present. The Acting President, Mrs. Pittman, presided, and took for our lesson thought, "Confidence in God." A very kind letter of greeting was received from the English sisters, signed by Sister Black senr. We were reminded that since our last meeting Sister Conning had been called home, and sympathy was expressed for our Bro. Conning in his bereavement. An appropriate and beautiful reading on "Praise" was read by Sister E. McCoughtry. The collection was taken up for a poor sister.

Next meeting of the Executive on February 17th, when a full attendance of members is requested.

MISSION BAND.

The third anniversary of the Malvern Mission Band was celebrated on the 19th ult, at the home of Mrs. Huntsman. An enjoyable evening was spent, solos, recitations, and a dialogue, "The World for Christ," being given by members of the band. Bro. F. Pittman gave an address. The Secretary's report showed good work had been done

during the year £4 2s., having been collected for the Kanaka Mission, and an entertainment given to the inmates of the Rescue Home. The average attendance during the year has been eight. Refreshments were served during the evening.

We trust that our work may prosper and we may all grow in the grace and knowledge of our Lord Jesus Christ. J.E.H., Sec.

WHAT YOU CAN DO.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible, even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.

PHILLIS BROOKS.

MRS. THURGOOD'S LETTER.

"Humanity stands all around thee,
 And holds its waiting, weary hands,
 And God with richest gifts hath crowned thee;
 Go forth to heed His high commands,
 Go, let this love thy leader lead,
 No day without its crowning deed!"
 1931 Fifth Ave., Pittsburgh, Pa.,
 November 6th, 1895.

Dear Executive Sisters,—Well beloved in the Lord,—

Again we are assembled in our monthly meeting. What a pleasure it is to talk over the work and arrange our plans with loving counsel and forethought! The Visiting Committee did good work at North Carlton, and we trust they will go from church to church in the same manner. I think I wrote you about our pleasant Convention held in Hazledale. While there, the sisters of "Carnegie" asked me to come out the next week and organise them into a C.W.D.M. Auxiliary (for Missionary Society). It was a long ride by electric car, but when I arrived 30 ladies were waiting to greet us. Such a lively meeting—it was so like Australia! I had to tell them it reminded me of the meetings we had at home, where the dear sisters were so willing, hearty, so

eager and ready for service in the King's army. They had a delicious spread—cake, *eggs*, sandwiches and fruit—the first time I have ever been treated to refreshments at any meetings of this kind; that was another thing that made it seem more like Australia. We organized with a good membership and willing officers, and as I am to meet with them for a while, we trust a strong band of faithful workers will be the result. The winter weather is slowly coming this season, and we are working away briskly before the ice and snow stops us a bit. Our city is jubilant over the opening of a grand public library, costing over two millions of dollars, the princely gift of Mr. Andrew Carnegie, one of Pittsburgh's millionaires. Its books are to be the choicest, its museum and gallery of fine arts the rarest, and its music hall is all ready for its splendid entertainments commencing this week. The opening ceremonies were very impressive, and when Mr. Carnegie handed the keys of the building over to the mayor of the city, he said: "Take them from one who loves Pittsburgh deeply and would serve her well" (defeating applause). This library is to be like ours in Swanston-st., free to rich and poor alike, and it will serve a long felt want in this city. One of the first things Mr. Thurgood asked when he came here was, "Where is your public library?" Now he is overjoyed to think of the grand opportunities for study, almost within walking distance of our residence.

This afternoon we had a very pleasant *little party* of the C. W. H. M. at East End, one of our loveliest suburbs. After very interesting exercises the baskets were handed round, and as all the envelopes were alike no one could tell the age enclosed—as many cents (not *pennies*) as you were old. I was requested to open them with the treasurer. Such fun! Some had enclosed one dollar—as much as four shillings—and we had some merry remarks over each. All told it was £4 (or \$20 of our money). This is a birthday offering to our National Society, and it is helping to send out four new missionaries to India, who are now on their way. Something of this kind might be helpful to you all. Have an excellent programme and light refreshments; then open the bags, or envelopes, and you will see how liberally the workers have responded. We are reading together this month the first book of Samuel, and we realize the missionary spirit of Hannah, willing to give up her beloved son entirely to the service of Jehovah. In Saul we see splendid opportunities opening for a young life; alas that he should abuse them. May God help us to enrich our lives with the wisdom of His word, and may we all be useful, faithful followers of Jesus, in the loving prayer of your absent sister,

ANTONETTE K. THURGOOD.

Foreign Missions.

F. M. LUDDBROOK.

SEASONABLE GIFT-BOOK.

THE SISTER MARTYRS OF KU-CHENG.—This volume, published by Melville, Mullen and Slaide, Melbourne, tells with power the story of how two brave Australian girls (Nellie and Topsy Saunders) devoted themselves to mission work in China—spent a year and a half in noble work there, and then perished in the awful massacre at Ku-Cheng. The letters of which the story is made up are girlish, fluent, and entirely natural. One passage must serve as a sample. It is taken from one of the last letters of Topsy to her mother, written within a month of the tragedy, and reads, says the compiler of the volume (Canon Berry), like "an unconscious prophecy":—"Last night God gave me the key to a great many of my problems. It was oppressively hot and the house was quiet, so I got into a dreamy state—not really asleep, but too far gone even to fan myself. I don't know how it began exactly, but I found myself going over again that night in the Garden of Gethsemane—the Lord kneeling there, pleading that if it were possible the cup might pass from His lips. Oh, exalted human heart of Jesus! for our everlasting comfort those words were wrung from Hisaching heart. When no other word can hold one up, those words surely are the light of life to heart-sick souls. He said it—He who was divine—God and man—the highest type. Is it then weakness for us to say it too? I think that night was a crisis in the world's history. . . . Those thoughts came in as I lay there half-waking, half-sleeping, and it has answered one of my questions of the longest standing—how things come to us? Do we get things only from God, or from the devil too? How big a share has he got in the daily round of life? . . . The great thing that puzzled me was this: When anything happens or goes wrong, that you can see could have been all different if only people had sense, it is all put down in a canting fashion to the will of God. You can't positively insist that it is not, but you do know that if people had only exercised a little common sense it wouldn't have happened, and now I begin to believe it is like this—that God has to send pain and death and the most awful trials, because nothing short of that will do—because sin has altered everything, and we have gone away so far that soft gentleness wouldn't do. Jesus had to suffer His greatest agony to win redemption for us, and we have to go through the same fire in the process of sanctification, which is the will of God, and the hotter

the fire may be the purer will be the gold. Amen. Lord Jesus, refiner and purifier of souls, cleanse and make me holy for Thyself: and in the trial of faith, which is more precious than gold that perisheth, we can remember that He said, 'If it be possible, let this cup pass from me.' But it was not possible. If it had been possible where would all those hosts be that will rejoice because their robes are washed white in the blood of the Lamb? And if the cup could pass from our lips we should go empty handed to the gate of heaven, and we should never know the joy of living alone with Jesus. He is unspeakably precious. He comes so near. I love Him so. He draws me with those bands of love that never fail, never break, never hurt."

Correspondence.

"HOW TO READ THE BIBLE."

DEAR EDITOR,—Under this head in your issue of Dec. 19 last, I read your interesting article with considerable satisfaction. Speaking of the value of the Bible, you say: "To Christian and non-Christian it is the peerless book." I take it that you made this statement from conviction, because of its priceless value to man, best meeting all his requirements in every condition of life.

In view thereof, may I be permitted to ask how it is you do not advocate the reading of that *peerless book* in State Schools, that "non-Christians" may learn at least some of its *peerless truths*? In so doing it is not necessary nor desirable to teach sectarianism, bigotry nor superstition, for these are not in it. But the purest moral, social and political code—best calculated to make the best father, mother, sister, and brother, and citizen, and the most noble nation the world has ever seen—is found therein. And this quite independent and apart from Christianity—the kingdom of heaven. Why, then, may I ask, is this "peerless book," containing the purest and perfect law of life, banished, nay, divorced from our State system of education and from the State Schools?

Perhaps you or some one through the columns of the STANDARD will instruct me. But in doing so I trust no side issue will be raised, but the real question dealt with.

I am, yours fraternally,

ALEX. HUTCHISON.

Sydney, Jan. 1896.

Although we do not recognise the right of Bro. Hutchinson to ask the above question, yet under ordinary circumstances we should probably feel disposed to answer it. But as we know that our brother is in possession of the information he asks, we presume he is "spilling her light," and wants somebody "to tread upon the tail of his coat." We regret that we cannot oblige him on this occasion.—[E.]

Church News.

NEW SOUTH WALES.

ENMORE.—On Dec. 4th the usual orthodox tea meeting was tendered to Bro. and Sister Watt, the meeting being a good one. Bro. John King-bury occupied the chair at the after meeting, the speakers being Brethren Colbourne, Lewis, Clapham, Hindle and J. Hunter. As showing the esteem entertained for Bro. and Sister Watt, they received the following presents:—Bro. and Sister Watt, a gold watch and chain each from the members; Bro. Watt, an album containing photos of young ladies' class; Sister Watt, a lady's bag from sewing class, teacher's Bible from her Sunday School class, and a copy of Geikie's Life of Christ from the teachers. Bro. Watt suitably replied on behalf of Mrs. Watt and himself, and the meeting was closed by singing "God be with you till we meet again."

Bro. Watt conducted a special service the previous evening, when he baptised the three who had come forward at his farewell sermon on the Sunday, together with another who subsequently decided to make the good confession. C. A. R.

MANNING RIVER.—About the middle of last winter Bro. and Sister Chapman went out to the Land-downe River to live, a place in the bush about ten miles from Chatham, and commenced a Sunday School there. Last Thursday afternoon they gave the children a nice tea, which was enjoyed greatly. An after meeting was also held, the programme of which consisted mainly of singing and recitations by the children. Iren Chapman and Edwards gave addresses. There are 10 names on the roll, a good number for such a sparsely peopled district. God bless the teachers and the school. Dec. 30. J. COLLINS.

MEREWETHER.—Our annual S. S. picnic was held here on Boxing Day. Our Welsh Baptist brethren combined with us. It was one of the most enjoyable picnics we ever had here, there would be about 120 children and 60 adults. After the picnic we had a social in the church to bid farewell to our superintendent, Bro. Frazer, and Brethren A. Frazer, Russell and Dawson. During the evening Bro. Frazer was presented with a morocco bound writing desk from the church and an album from the Sunday School. Deep regret is felt here at the loss of these brethren, also some others who left the preceding week.

B. MEIR, S. S. Sec.

NEW ZEALAND.

WAIKAI.—Our annual tea meeting was held in the Waikai school house on Nov. 29th,

and was a great success, spiritually and financially. About 110 adults and children sat down to a very good tea provided by Sisters H. Wilson and E. Turner. The programme in the evening consisted of sacred songs, speeches and recitations by brethren and sisters from the various churches mentioned, viz., Warkworth (14 miles), Glairi (30 miles), Port Albert (22 miles), North Albert (10 miles), Hoio North (5 miles), Wellford (4 miles). You see six churches besides Waikai took part in the meeting, and a good meeting it was too, several saying they would have been sorry to have missed it. What a pity that we have not more such meetings, so as to be able to renew old friendships and brotherly love, and encourage one another to persevere in good works. HERBERT WILSON, Sec.

PETONE.—We are pleased to report that six more have made the good confession. We have had our discouragements, but the Lord has blessed us, and caused His work to prosper in our midst. Our meetings are well attended, and sinners are turning to the Lord, and are being added to the saved. We are indeed being rewarded in not being weary in well doing. "Praise God from whom all blessings flow." Dec. 24. C. How, Sec.

VICTORIA.

BENDIGO.—The year just closed has been one of great blessing to the church in Bendigo. We have seen what can be done and how popular interest can be awakened by the power of the gospel. Meetings such as have never before been held in connection with the church here have gathered each Sunday to listen to the intensely earnest addresses of our Bro. Houchins. We rejoice together with him in the blessed result of his labor.

During the year 45 have made the good confession, 44 have been immersed, and 17 have been received from other churches, so that our numbers have increased during the year by 61. We take courage and press forward. Dec. 30. W. B. Sec.

BRIGHTON.—During the past month we have received one by faith and obedience, and one restored. Farewell addresses yesterday to extra large gatherings. Over 40 "broke bread," and at the close of the evening discourse one came forward in token of her determination to follow the Saviour.

In taking leave, as correspondent for Brighton of the A. C. STANDARD, I would ask speaking brethren in and around Melbourne to render such help to the Church here as they may be able, so that "the cause" may be well sustained and yet further and greater results be realized. May God bless the Church at Brighton!! Jan. 13. A. M. LUDBOCK.

CHELLENHAM.—The meetings on the last Lord's day of the year at Cheltenham were large and interesting. In the morning Bro. Moisey spoke on the need of balancing our spiritual accounts, and reviewing the successes and failures of the past year. In the afternoon Bro. Connor very ably addressed the scholars on the lessons of the past quarter, and again in the evening Bro. Moisey gave a most powerful sermon on the incidents connected with the birth of Christ. During the month five young men have confessed the Saviour, and have been baptised into the name of the Father, Son and Holy Spirit, to whom we give all the praise.

Dec. 29.

R. W. T.

CHINESE MISSION.—The Chinese Mission is enjoying a season of special blessing just now, so far as teachers are concerned; never in the history of the school has so much interest been manifested in the hearts of God's devoted children. Nightly we are having more teachers than scholars in attendance; this is as it should be, and the promoters are hopeful that the uphill work of starting the mission has been met. We hope no one will misinterpret this letter and think that they are not wanted. The object of writing is to get you to come, for assuredly our scholars will work to bring more scholars, if they see more teachers coming. The greatest calamity that could befall the work would be for a number of teachers to conclude that they are not wanted.

Another matter we desire to give God glory for is, that our scholars are being better received among the brethren than formerly. Some who one time deliberately refused to acknowledge them, now put forth their hands and welcome them. We are convinced that there is a great work before us as a brotherhood in their conversion. The harvest truly is plenteous, and God will, we feel sure, abundantly bless our efforts. A. Z.

SOUTH AUSTRALIA.

UNSWAY.—We commenced our first gospel service at the Mitcham Blacks to night, when about 30 gathered to hear the message delivered by Brethren Uncle and Taylor. We pray that these meetings will be a great blessing to those living in that neighborhood, and that we all may be faithful to the Lord so that the cause may prosper.

Dec. 15.

T. G. STOKER.

LOCHEA.—We are working together harmoniously, the interest keeping up well, especially in the Sunday school. At anniversary held some time ago the secretary's report showed 32 enrolled, average 36. Prizes were given all round, according to merit. One addition last Lord's day by faith and obedience from the Salvation Army. We thank God and take courage. A. L. G.

PORT ELLIOT.—At this season of the year many brethren and sisters from Adelaide and suburban churches spend a brief holiday at this charming seaside resort. It would be well if all such would *spontaneously* enquire if a meeting for "breaking bread" were to be held and interest themselves in it. The few resident brethren are always grateful for such a meeting, and spare no pains to make it a success. The Town Hall may be had at a merely nominal cost, and Bro. George Pearce is always available to aid as much as his feeble health will allow. On Lord's day morning, 29th Dec., 15 assembled thus to proclaim the Lord's death, 11 of whom were holiday-makers. 8 others attended the meeting from the public. Bro. John Verco presided, and a most enjoyable season was experienced. Bro. Pearce intends to keep the room available so long as there is likely to be any visiting brethren in the town. Dr. Verco expects to pay a visit on Sunday, 19th inst.

NORWOOD.—Our watch-night service, held on New Year's Eve, was attended by about 150 persons, and in other ways it was a good meeting also. Things have been a little quiet with us as a church of late, although the meetings are well attended, and peace and prayer abound.

Death has again entered our ranks, and within a little more than a week two earnest and beloved members of the church here have been called hence, viz. Sister Welr, senr., and Bro. Cornwall. The obituary notices of these two members will appear in due course. We are thus reminded that "In the midst of life we are in death."

Our choir visited the Destitute Asylum on Wednesday evening, and gave a choral service, which was greatly appreciated by the inmates.

"There are lonely hearts to cherish
While the days are going by."

Jan. 9. A. C. RANKINE.

TASMANIA.

Brethren interested in any reports from "Our Island Home" will be probably enquiring as to whether the writer has moved or is dead, seeing that reports have been like the proverbial angels' visits, "few and far between." But the fact is, a foreigner soon acquires the go-as-you-please style of Tasmanians, and neglect is often the result. To allay any anxious fears, however, I have much pleasure in sending on a few lines, though the writer would much rather that the respective secretaries would take pity on his innate modesty, and save him the ordeal of blowing his own trumpet by forwarding on periodical reports. Trusting that it is not yet too late to atone for the tardiness of the past, I have much pleasure in submitting the following—

DREAM CREEK.—Since last report there has been fair progress. The interest in the gospel meetings has been well sustained, while the meetings for fellowship, etc., maintain the average. Two more have been restored, and there are some earnest seekers after truth around, though there is yet much apathy, and the prejudices so common seem to die very hard. We trust, and pray, and hope on, however, in the full belief that during the new year there will be tangible results, the reaping for the sowing of the past. Would that the churches generally could be galvanised into more aggressive action, that feature so peculiar to the early apostolic age, and each and every member find some work for God. May we all arouse to greater possibilities, and "redeem the time," knowing that "the night is far spent, and the day is at hand."

DUNALLY.—Attendances at gospel meetings good. The little building now being utilised, will soon be no longer available, in view of which contingency, the brethren have secured an acre of ground, and will build thereon a meeting house when opportunity offers. As has been reported previously, they were assisted to that end by the kindness of the Hobart bretheren, who by the proceeds of a social, donated them £4. The brethren located here are few in number, but they are in earnest.

PORT ARTHUR.—A well-sustained interest and a united front are the chief features of the church here. At Impression Bay the fellowship and Lord's day afternoon meetings for the proclamation of the Word are held in the local meeting house, while the evening gospel meetings are held in the Wedge Bay Hall, some two or three miles distant. All meetings are good, especially the latter, the hall being usually filled. There is also an outpost at Long Bay, about nine miles distant, where Bro. Spaulding makes monthly periodical visits, preaching in the State School, being kindly loaned for the purpose. I might mention, so that honor be given to whom honor is due, that Mr. T. Soundy, merchant, of Hobart, and a Baptist brother, built the Wedge Bay Hall at his own expense a few years back, to supply a long-felt want in the district, and kindly placed the hall at our disposal to proclaim the gospel, so that we are free of rent. This action speaks for itself, and tends towards a mutual good feeling, and a common interest in regard to the salient features of our Christian faith.

NORTH HOBART.—The brethren here report fairly good meetings, and are still earnestly contending for the faith. May they be wise to win souls, and extend their borders.

HOBART (COLLINGS-ST.)—In regard to matters here, so far as the writer is concerned,

our agreement has terminated. The brethren have concluded that they will run alone on the principle of mutual edification for a time. May they be enabled by divine grace to reach out to further possibilities, and work for the ingathering of more sheaves for the garner of the Master. The writer has now an opportunity for an extension of the work in another part of the city, and to this end, with the kind assistance of volunteered help, will shortly make a start (in v.) a progress report of which will be sent you later on.

There are numbers here who know not God, neither obey the Gospel; there are also scattered immersed believers who have forsaken the assembly; it is with a view of gathering them in and winning souls for Christ that we are desirous of doing a mission work. We rely upon the promises, for it is to us a work of faith and labour of love, and having made it a matter of prayer are hopeful of the result. We are willing to work in the spirit of the Master, and we know the Lord will do the rest. Our chief difficulty is at present the obtaining a hall that is suitable.

The proposed mission will be included in the present circuit work, will not clash with any existing efforts, but is intended as an aid to the cause generally. But more anon. Hobart, Jan. 7. W. DONALDSON.

OUR BUDGET.

N.S.W. Conference funds are in a bad state, £36 short.

Bro. Selby left for New Zealand yesterday by the 93. Talone. He will probably be absent about five weeks.

Bro. Hugh McLellan has entered upon a second year's engagement with the church at Shelbyville, Kentucky, U.S.A.

We are glad to hear that Bro. J. Thompson, of Queensland, who was laid aside by illness, is now recovered and at work again.

Good meeting at Ascot Vale last Sunday evening, good address, and, best of all, one decision for Christ, Bro. D. M. Wilson preaching.

Bro. Morris, senr., of Newmarket has just returned from a fortnight's visit to Sydney. He seems, with his younger son, to have had a good time there.

Bro A. M. Ludbrook expects to leave on Saturday per a Orient. During his absence communications for him may be addressed c/o Mr. John Crockait, Horsforth, Leeds, England.

Bro W. Woodbridge, of Nth. Melbourne, is going to West Australia, and a presentation was made to him a few days ago in recognition of the good work he has done in connection with Chetwynd-st.

Bro. F. W. Greenwood has been holiday-making at Invercargill.

Bro. G. H. Browne, one of the Victorian Home Missionaries, will probably be laboring at Port Fairy for a few weeks.

The Sixth Annual Meeting of the Armadale Rescue Home will be held in Lygon-st. chapel on Tuesday, 21st January, at 8 o'clock, Mr. Craigie in the chair. Speakers: Messrs. A. R. Edgar, and F. M. Ludbrook. A good programme.

There are a few visitors to Port Fairy at present, including Bro. and Sister J. Barnacle and Sister Edith Macallister from Lygon-st., also Sister Thacker, senr., from Lillimur.

Anyone knowing the address of John Austin, who was formerly connected with the church at Greymouth, N.Z., would oblige by sending the information to the Austral Publishing Co.

An interesting lantern lecture on New Zealand was delivered by Bro. A. M. Ludbrook in the Christian Chapel, Swanston-st., last night. A collection taken up for the Rescue Home amounted to about £2.

In 1869 there were in Japan 20 Protestant missionaries and eight baptised natives; in 1895 there are 600 Protestant, with 200 Roman and Greek Catholic missionaries, 40,000 Protestant church members, besides 75,000 Catholic adherents.

Pending the arrival of Bro. Walden, local supplies will occupy the platform at the Tabernacle, Enmore. Bro. R. C. Gilmour has also been filled it during the month of December, and Bro. Clapham will preach during the month of January.

The returns of Annual Collections for Home Mission Fund are coming in very slowly. In addition to the amount acknowledged in usual column, the following have also been received: Dandenong, 8/; Mildura, 12/; Echuca, 14/3; Doncaster, 4/63; Port Fairy, £4 2s. 6d.; Swanston-st., Melbourne, £7 6s. 3d.

We hear from South Africa that an invitation has been sent home to Bro. Sydney Black to come and unfurl the banner of primitive Christianity at the Cape. We should like to hear of a strong cause being established in that part of the world.

The church at Marburg, Queensland, celebrated the close of the old and the opening of the new year with a Service of Song. Representatives of six churches were present and one pound was collected for the Rescue Home.

The Oamaru brethren are shifting out of St. George's Hall into the old Court House. They will have the latter all to themselves at little or no extra expense, and are now hoping for a forward movement. They want Bro. Turner, of Wellington, to come down and give them a push!

There are still a number of brethren going to W.A. We had a passing visit a few days ago from four brethren from the church at Merewether, N.S.W., also Bro. Anderson from Sydney, all bound for W.A. Most of them, we understand, are going to Kalgoorlie.

Bro. R. G. Cameron, who has been with Prahran church for some time, has accepted an appointment with the Evangelistic Committee of S.A. The field that he will occupy is that at Milang, Point Sturt, Strathalbyn, Sirlinng East, etc. He will probably commence early in February.

At the Dawson-st. chapel, Ballarat, on Lord's day evening, 5th inst., a young man confessed his faith in Christ as the Son of God, and was baptised on the evening of 12th. At the close of the service a young woman made a similar confession, who will (s.v.) be baptised on the evening of 19th inst.

Bro. C. Fischer spent New Year's Day at Walron (Queensland) in the company of Bro. Want. There is no church in this place and Bro. Want, who conducts a Sunday School there, is desirous of erecting a little building for preaching services. He has the land, and could manage if some kind friends would provide him with seven or eight pounds.

We have reason to believe that by the sad boating fatality in Kalpara Harbour just cabled from Auckland some of our own brethren suffer severe bereavement, especially Bro. Perkins, formerly of Auckland city but latterly of Glorit, to whose family, there is little doubt, no fewer than five of the victims belonged. Of other names mentioned in the cablegram we cannot speak so confidently.

A. D. Maston left Melbourne on Monday last by the express for Sydney, where he took steamer yesterday for Auckland. He expects to spend a few weeks in N.Z., where he hopes to visit as many of the churches as his brief visit will allow. Letters addressed to care of George Gray, Webb-st., Wellington, will reach him. He only expects to be a few days in a place, speaking mostly every night.

The Brighton church gave a farewell tea meeting to Bro. A. M. Ludbrook prior to his departure to the old country. The speakers were Brethren F. M. Ludbrook, W. Gelder, F. G. Dunn, R. Lyall and C. G. Lawson. Bro. A. M. Ludbrook said farewell to the church in a few appropriate words. The secretary, Bro. Parker, referred to the good work done by Bro. Ludbrook, and reported that seventeen had been added to the church during the eight months he was with them.

"A prosperous member of a church in Scotland was often brought by his pastor to give to the work of evangelising the poor in Glasgow, but would always reply: 'No, I need it for myself.' One night he dreamed

that he was at the gate of heaven, which was only a few inches ajar. He tried to get in, but could not, and was in agony at his poor prospect. The face of his minister appeared, who said: 'Sandy, why stand ye glowering there; why don't ye gae to?' 'I can't; I am too large, and my pocket book sticks out whichever way I turn.' 'Sandy, think how mean ye have been to the Lord's poor, and ye will be small enough to go through the eye of a needle.' He awoke, and began to reduce both his pocket book and his exaltation by giving to Christ's cause. The best spiritual 'banking system' for plethora of soul and body is reduction of carnality in life."

The growth of the Baptists in America is very remarkable. Dr. McArthur in giving a reason for this, recently said:—"Certainly our views of church membership have tended to give us self-consciousness, self-poise, perhaps I might almost say self-respect, such as we never could have had if we were willing to receive persons into fellowship who had not been baptised. Many of us are really High Churchmen. I am a High Churchman, believing that we are in a true Apostolic descent. I hold most firmly that baptism is the catholic and Apostolic ordinance, and that all substitutes for baptism, such as sprinkling and pouring, are comparatively recent in origin, limited in observance, and I hope will be but temporary in practice. If ever there is to be organic church union it must begin with baptism. All denominations, Protestant and Roman, Greek and Anglican, recognise baptism as true Scriptural baptism. If they wish to have organic union let them go back to the original Apostolic baptism."

FAITH SHOWS IN ACTION.—Belief (says *The Sunday School Times*) shows itself in action. The man who turns pale because he finds himself sitting at a dinner-table in a company of thirteen, or who would regret having been compelled to begin a work on Friday, is a victim of superstition and a believer in luck, even though he disowns them as factors in his life. A certain young man who ridiculed other persons for their weakness in their bondage to superstition, one morning found a bird in his room. He quite lost control of himself, exclaiming, "It always means trouble,—I don't believe it, but people say so." His obvious distress and dread of consequences evidenced his own subjection to a popular notion in spite of his better confession that it was but a foolish superstition. It is even so in the matter of our Christian faith. If that faith fails to show itself out in life, it is hardly worthy of being called faith, even though we are ready to stand by it as a verbal term with our lips. Conversely, the man who has little knowledge or comprehension of philosophy and theology may exhibit the strength and real vitality of his simple Christian faith in his Christlike spirit and outward life.

The Endeavour Union picnic at Box Hill, on Boxing Day, passed off well, nearly 300 friends attending. Bro. Studdert, of Malvern, who recently carried off the prize for amateur photography at the Artists' Carnival, was on the ground and took several groups very successfully.

Sister Pollock, of Swanston-st., was laid away in Melbourne Cemetery on Dec. 22nd, while Bro. and Sister McCoughtry, of Hawthorn, mourn the loss of their daughter Daisy, who was buried at Kew on Christmas afternoon. We extended our heartfelt sympathy to the bereaved. The Lord be gracious unto them and comfort them!

Four generations of one family were baptised together at Litchfield, Conn., on a recent Sunday. There were a little boy, Leonard Merrill, his father and mother, grandfather and grandmother, and great-grandfather and great-grandmother, the great-grandfather being 80 years old. The group entered the water at the same time.

A return has been prepared by the Victorian Alliance of publicans' licenses issued in Victoria the past 10 years. In 1885 publicans' licenses numbered 4,136, in 1895 3,481; decrease 852. In 1885 public houses were in the proportion of one to each 200 of the population. Now they are in the proportion of one to about each 315 of the population.

Dr. Barnardo's work among the "waifs and strays" of England began 30 years ago, since which time 28,000 boys and girls have passed through his Institution. Of that number over 8,000 were sent to the colonies, and all have been saved from ignorance, vice and crime, and their feet turned into the paths of virtue and good citizenship. God bless this Christlike work!

LOVED ONES GONE BEFORE.

WEIR.—On the morning of the 28th Dec. Sister Weir, senr., fell asleep in Jesus at the age of 58 years. Our sister was the first person baptised in the Norwood chapel, some 28 years ago, when the present church was known as the United Baptist Church. Up to the time of her death Sister Weir proved a devoted follower of the meek and lowly Jesus. To her Jesus was no myth, but a bright reality. To her He, the Redeemer of men, was not simply a royal personage to be saluted in passing, and then allowed to pass on. Oh, no. Her one earnest desire was that Jesus would abide in her and she in Him. Our departed sister ever delighted to be present at the meetings of the church, and no paltry excuse kept her away from the means of grace. She was a woman of prayer. Her heart went out in tender brotherings to the great Father of spirits, and to Him by prayer and

supplication her requests were made known, and, as a consequence, amid the storms of life the peace of God kept her heart. Sister Weir did not seem to dread death. Her simple faith led her to trust implicitly in her God and Saviour, and gave her the assurance that even though she walked through the dark valley of the shadow of death, He would not forsake her, but His rod and staff would comfort her. By the death of our sister the church at Norwood has lost a valued member. She was an active worker in the Dorcas Society. Among the sick her services were invaluable, and among the poor and suffering their loss will be felt very keenly indeed. The family have lost a noble mother, and the husband a devoted wife. We laid her mortal remains away in the West Terrace Cemetery yesterday afternoon (Sunday), and the large number of people around the grave testified to the esteem in which our sister was held. Bro. Gore was present and took part in the burial service. We pray that God will richly bless our Bro. Weir and all the family in this their hour of need, and ever keep them faithful and true to Him, so that in the home of many mansions—our Father's home on high—they may meet their loved ones again, where no partings come to break the ties of love in the family circle. Dec. 30. A. C. R.

GALT.—On the 18th Dec., 1895, our much beloved Sister Galt, of Kyledale, entered into her rest. She just peacefully, quietly, and almost painlessly fell asleep in Jesus. One of the original twelve, who over 20 years ago formed the little band of disciples meeting in a fern-tree cottage belonging to Bro. Perkins. She not only obeyed the Saviour, but remained faithful unto death, as a result of which most of her family, including her husband, afterwards submitted to Jesus as Lord. We laid her to rest in the little cemetery here on Friday the 20th inst., to await the resurrection morn., the funeral cortege being the largest ever witnessed here. May we all, like her, remain faithful unto death, so that we may receive the crown of life.

When the weary ones we love.

Enter on their rest above;

Hushed be every murmur dumb,

It is only till He come

Mataura, N. Z.

YEARBOOK.—It is with sorrow we have to state that our Bro. William Yearbook departed this life to be with his Master after a short and painful illness, caused by a sheep-batting him in the loins. After receiving the blow, he only lived 36 hours—another instance of "Be ye also ready," for he had for the last few weeks been in better health than usual, but was suddenly called at the age of 63. He leaves a widow and two daughters and four sons. About 100

brethren and friends attended to see him buried in the Wayby Cemetery. Wayby, Dec. 18. H. WILSON, Sec.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Receipts to 14th January.

Bro. and Sis. Wiseman, Asent Vale, 10/-; Sis. Stevenson, per Sis. E. Hill, 15/-; St. Kilda, per Sis. E. Hill, 10/-; Bet. Bet. per Sis. Redhead, £3 4s; Kaniva, £3 10s; A. Sister, Newwarrup, 4/-; Lillimur, £3 7s; Benjeroop, £1; Dancaستر, per Sis. Bloom, 7/-; Fernhurst, £5; Bro. J. Fisher, Panmure, 3/6; Collingwood, per Sis. Rowles, 13/6; Surrey Hills, per Sis. Cust, 8/-; M. A. and E. Board (isolated sisters), 5/-; Total, £19 19s.

ANNUAL COLLECTION.

Malvern, £205 3d; Hawthorn, £275 6d; N. Richmond, £1; Broadmeadows, 10/-; St. Kilda, £1 15. 16/-; Buninyong, £1; Lillimur, 16/7; Bet. Bet. 16/7; Castlemaine, 17/-; Colac, £3 10s; Polkemmett, 12/-; Kaniva, £1 8s. 3d; Galaquill, £1; Benjeroop, 13/-; Drummond, £1 15s; South Melbourne, £1 6s. 6d.; Williamstown, 11/6; Geelong, 17/-; South Yarra, £1; Surrey Hills, £1 0s; Fernhurst, £1 15s; Kyabram, £3; Horsham, 11s. Total, £28 15s. 1d.

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

RESCUE HOME.

G. Duncan, Otago, N. Z., 7/2; Janet Harries, do. 3/-; A. Sister, Swan-st., Richmond, £1; C. Gard, Miss A. Ross, Bendigo, 14/-; Sister Lowan, Manawading, 10/-; A. Country Lass, 2/-; A. Friend, 1/-; Mrs. Miller, Collingwood, 2/6; M. Walker, Endeavour Class, 10/-; Bro. T. J. Bull, Auckland, 5/-; Mr. William Palford, 5/-; Armadale, Vic. Jos. PITTMAN.

FOREIGN MISSION FUND

Church, Sydney, per Bro. E. Gule, 2/4; Church, Port Albert, Kalpara, N. Z., per Bro. Pricer, £1 10s. 6d.; Dancaستر Sunday School, 19/6; Church, North Yanac, 7/9. Total, £4 2s. 1d.

W. WILSON, TREASURER.

SUBSCRIPTIONS RECEIVED

With Thanks.—C. Wallis, W. Winter, 25/-; Jas. McGregor, 30/-; Glastonbury, 20/-; Jas. Hastings, 17/6; F. Good, W. Pricer, 15/-; J. Fraser, W. Crowbe, Jackie, 10/-; E. Timmins, Miss A. C. Newby, 7/6; Beattie, S. Cox, Traver, W. Saltmarsh, Mrs. Hopgood, Mrs. Khebsch, Mrs. A. Little, F. Hopgood, J. Collins, Wier, Mrs. Lowan, Miss Harrington, J. M. Cooke, G. Templeman, H. Templeman, Mrs. Hall, H. Williamson, W. H. Beer, Evans Bros, W. Pattison, R. Oliver, B. Hill, P. Orr, Lufols, Dinney, J. Leslie, German, A. Scott, J. Hewitt, H. H. Davie, R. Butler, Mrs. Jerrens, J. Fisher, Bond, 5/-; F. H. Kemp, 18/4; Mrs. Hare, 1/3; McDonald, Tudball, 2/6; Rank, 4/-.

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