

The Australasian Christian Standard.

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

PUBLISHED FORTNIGHTLY

Vol. XI—No. 22. MELBOURNE, OCTOBER 22, 1896. Subscription 3/- per annum post free.

A. McLean's Impressions of Australia.

(From the *Christian Standard*.)

FROM MELBOURNE TO THE SHIP.

Ballarat is a beautiful city with a population of forty thousand. It was here that gold was discovered in 1851. The output of gold in Victoria since that time considerably exceeds a billion dollars; the output of all Australasia exceeds two billions. Ballarat has had many public spirited citizens. The monuments of their liberality are seen on all sides. They made their money easily and spent it generously. Charles Martin met me at the train. He was born in England, and has been in Ballarat since 1857. He has been a teacher in the public schools. His pupils are in all parts of the world. He is now on the retired list and receives a pension. He preaches for one of the churches in the city. As he advances in life he thinks more and more of the lines of French:

I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above
And ere thou leave him, say thou this,
Yet one word more—They only miss
The winning of that perfect bliss
Who will not count it true that love—
Blessing, not cursing—rules above

As I arrived early my guide took me to the Art Museum and to several of the mines. The ground under Ballarat is honeycombed. The mining proceeds and the supply of gold is

as great as ever. In the evening we had a service in the Dawson Street chapel. After an hour's address many said they were surprised when I stopped; they wished I had talked for another hour. There are two churches in Ballarat; both are weak. It would be well if they could unite. I made the acquaintance of Chas. Morris, a leading merchant and an elder in the church. He shares in the preaching. The next morning we visited the School of Mines. The Principal spared neither time nor pains to explain everything. He took us through a mine and showed us how the quartz was obtained. Then he showed us how it was crushed and how the gold was collected. He took us through the Museum and showed us its contents. There are under a glass case models of the great nuggets that have been found at different times. He told us that some burglar had broken in and carried off similar models, thinking that they were pure gold. In the afternoon we visited the Public Gardens. The gardener is a genius; his work is of a very high order. That evening Professor Martin and Mr. Morris went away to attend a tea meeting. A. E. Lilburne, the clerk of the church and a pleasant and well-informed man, took charge of me and placed me on board the train for Adelaide.

The next day about noon I reached my destination, and found T. J. Gore waiting for me with a carriage. The Australian trains are not the most comfortable in the world. Every half-hour an inspector comes in to examine tickets. Sleep is murdered. In consequence of this pernicious system I was weary. After luncheon, my good host and hostess sent me to bed to recuper-

ate. On Sunday morning I spoke at North Adelaide. Dr. Verco presided. When he speaks, no one would think he is a busy physician. He talks as if he did nothing but preach. Dr. Verco is a many-sided man. He does several things, and does them all well. On Sunday afternoon the Grote Street Sunday School, and the mission connected with that church, met to hear an address on the condition of children in the heathen world. The children went to observe Children's Day, and to help in sending the Gospel to the Christless nations. That night I spoke to a great throng in Grote St. On Monday evening this church had its annual tea.

The preachers in Adelaide and vicinity were present in force. Many friends of the church attended and manifested their interest in its welfare. Grote Street is first, and last, and always a missionary church. The Mission Band has supported a young man in Hurda who is preparing for the ministry. The Sunday School room is adorned with photographs of our missionaries. One or two young people are ready to go out. Anything relating to missions is heard with unusual eagerness. Several addresses were made after the tea. The pastor read the annual report. This showed substantial increase in all departments. On Tuesday night there was a farewell meeting in the hall of the Young Men's Christian Association. Dr. Morton was asked to preside. He is at the head of a school in which candidates for the mission field are trained. He brought his whole class to the service. Mr. Gore wanted me to see everything and to get as much work out of me as possible. The people are hungry to hear about the work. They want to know how

they can most effectively contribute to its support and enlargement.

One afternoon was devoted to a Conference. Men and women belonging to all the churches came together to inquire about the missionaries and their methods and difficulties and needs. One morning I was taken to the Botanical and Zoological Gardens and to the Academy of Fine Arts. One evening we went down to Glenelg and dined with Dr. Magarey. On the way, we called to see Pastor Abbott. He has been in Adelaide from the beginning. There are seven congregations in South Australia known as Christian Churches. They are very like our own people. They baptise, as we do, on a confession of faith in Jesus as the Christ, the Son of God. They break bread every week. The points of difference are these: They are Calvinists; they lay special emphasis on the premillennial coming of Christ; and some of them hold to the theory of conditional immortality. They are friendly to us; their pastors aid our evangelists exchange services; but they do not unite in any association or in any work. Pastor Abbott belongs to these people. Henry Hussey is another of their pastors. He jocularly boasts that he is more orthodox than any of our people, as he went all the way from Australia to Bethany to be baptised by Alexander Campbell.

The next morning a number of men and women came down with me to the ship. Mrs. Gore had a box of choice fruit placed in my cabin. The Australians know how to welcome the coming and how to speed the parting guest. They omit nothing that has a tendency to make him feel grateful that he has been able to visit them and to make him desirous of visiting them again. They pay all expenses and load him up with costly gifts and slip into his hand a goodly number of guineas to help meet the cost of the trip. The only discomfort is in the thought that they do too much; they do far more than one could wish. I met some men and women in Australia who raised my estimate of the race as a whole. I took leave of them with a fervent prayer that they, being rooted and grounded in love, may be strong to apprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that they be filled unto all the fullness of God.

Before leaving there H. D. Smith gave me the names of the Americans who have preached for the churches in the Colonies. These are: H. S. Earl, T. J. Gore, G. L. Surlbur, H. L. Geeslin, O. A. Carr, W. H. Martin, J. F. Floyd, J. J. Haley, A. B. Maston, J. H. Edwards, W. S. Houchins and J. W. Shepherd. In Adelaide they still tell how the papers advised all the preachers in the place to go and hear Mr. Earl as a study in pulpit eloquence. In Melbourne they talk of the great sermons preached in the Music Hall by Mr. Haley to the thousands that flocked to hear. All these men did good work, and left a good name behind them. Speaking of different ones the people say, "He led me to Christ." Of the men that come from the Colonies and preached, or now preach in America, the names are: Mark Collis, T. H. Capp, C. A. Moore, J. W. Wahl, A. M. Growden, M. Gunn, T. H. Bates, C. L. Thurgood, Hugh McLellan, B. C. Black, E. T. Edmonds, G. M. Anderson, J. J. Irvine, G. T. Walden, and H. Goodacre. Of those that went to America to be educated and returned the names are: P. A. Dickson, J. C. Dickson, F. W. Greenwood, A. C. Rankine, C. T. Forcett, and T. H. Jennings. There are about a dozen men in America now preparing for the ministry. The day should come, and come soon, when the Colonies will establish a school of their own and train their own men.

CONCERNING THE AUSTRALIAN CHURCHES.

The Australian Christians have some admirable traits. All bring their Bibles and hymn-books to church. They follow when the Scriptures are read and turn to the text and other passages as they are announced. All join in the singing. They sing with the spirit and with the understanding. All contribute towards the expenses of the church. I tried to find out the methods employed to secure a consummation so devoutly to be wished, but failed. All say that this is the fact, but no one is able to account for it. The converts are expected to give, and this expectation is not disappointed. In America, a minority bear all the financial burdens. There are exceptions, but this is the rule. In Australia no one would be regarded as being in good standing and full fel-

lowship unless he bore his part of the current expenses. A large number of business men can exhort and preach and pray acceptably. There are men who are engaged all the week in secular pursuits who conduct the public services on Sunday. The churches feel that their existence does not depend upon having a preacher; in his absence the work can go on. Congregations listen most intently. There is no sleep, or slumber, or weariness. No one consults his watch. They are quick to see a good point and to respond. Some audiences are cold and sluggish. They would quench a seraph's fire. If one had the tongues of men and angels, he could not speak effectively in their presence. Others inspire a preacher, and call out the best that is in him. If one can speak at all, he can speak well to an Australian audience. Wherever I went people said, "I suppose you find things here different from what they are in America." In most things, and in the most essential things, there is no difference. An Australian would find himself very much at home in any American church, an American would find the same in Australia. I detected some differences that are verbal only. The preacher is called the "evangelist." The term is more classical than the one we use. I detected some real differences. The Sunday morning service is for the members only. No effort is made to secure the attendance of non-believers. They are not debarred, but they are not expected, and they do not come. The Lord's supper is the main feature of this service. This usually occupies an hour. There is an unwritten law that the entire service must not exceed an hour and a half in length. The speaker has from twenty to twenty-five minutes for an exhortation. Sometimes the evangelist speaks; more frequently some one else. At one time anyone who wished could speak; now the officers determine who shall occupy the time. The Sunday morning service is very like a mid-week prayer-meeting at home. One of the Melbourne elders asked me how we conducted our meetings. When I told him he said, "Perhaps that accounts for your rapid growth in America." I think it does. The Sunday morning service is the best service in the week for preaching the gospel. It is easier to get strangers to attend in the morning than in the evening. In the church-

ches of which I have knowledge there are more confessions in the morning services than at any other. In Australia the pressure of the gospel upon the world is reduced one-half. In my opinion, they would do far better if they would seek to fill their houses and preach the gospel at every service. They could give saint and sinner a portion in due season. I think the results would be more gratifying. Last year there was a net loss of five churches and thirty-six members in Victoria; the year before there was a loss of two hundred and eighteen members. New South Wales had a gain of only one in the year. These losses are explained by saying that some have removed to West Australia, and that several church rolls have been revised. The explanation accounts for a part of the losses, but not for all. Christianity is a conquering faith. If in any field it does not run and is not glorified, there must be some reason for it. It is for those in charge to inquire what the reason is. I believe the Melbourne elder laid his finger on the weak spot. I am sure that the churches in America would lose immensely if they were to adopt the Australian system. Our churches magnify the Lord's supper, but they do not lose sight of the unsaved. At every service people are urged to believe on the Lord Jesus Christ and to confess him publicly.

In the conference one or two of the speakers were constantly talking against taking money from the unimmersed. Their remarks always called out some applause. One man said that some Sunday Schools had made offerings to the work. He spoke of this as a violation of a principle of the Church of Christ. The president explained that a resolution had been adopted three years ago providing that all such offerings should be used for benevolent, and not for evangelistic, purposes. I was asked if it were true that the American churches took money from "wall and sundries." I told them that in America money for the Lord's work came from the Lord's people. The world loves its own and spends its money on its own. If any money came from the outside it was so infinitesimal that it was not worth talking or contending about. We are in no danger from this source in America, and do not need to put up any safeguards. John Bright used to tell of a mountebank who sold pills to prevent earthquakes. We

are in as little peril from one as the other, and do not need to take any preventative. We make our appeal to the churches and we get our money from the churches. I learned that the churches in Australia are not a unit in their opposition to taking money from the unimmersed. Some take any that is offered and make no remail. They call to mind the words: "The silver is mine, and the gold is mine, saith the Lord," and if any one wishes to pay the Lord that which he owes, they do not object. Others can see no difference between taking money for evangelistic and for benevolent purposes. They think this is a distinction without a difference.

No unimmersed person is invited to the Lord's table. I was asked more than once as to the views and practice of the churches in America. Here again it seems to me that this matter is dwelt upon with undue insistence. The fact is that people of other communions are not pressing in and claiming the right of sitting down with them at the Lord's table. There is no need of fencing the tables, as there is no one seeking to intrude himself where he knows he is not welcome. Even if their position were Scriptural, this is not a practical issue, and all that is said about it is a waste of breath. On the question of instrumental music there is as much diversity as at home. Some use the organ at all the services; some at the evening services only; two or three that I visited do not use it at all. Some speak of the morning service as for worship, the evening service as for preaching the gospel. I think, speaking broadly, the churches in New South Wales are the most conservative in Australia; those in South Australia the least so, and those in Victoria are between the two.

There are 12,850 Disciples of Christ in Australasia. Of these 150 are in West Australia; 2,621 in South Australia; 5,150 in Victoria; 300 in Tasmania; 2,500 in New Zealand. This number should be doubled in ten years. To do this more preachers are needed to give their whole time to the work. At one time any form of paid labour smacked of ecclesiasticism and was supposed to have the mark of the beast. That feeling has largely died out. These churches are learning what other churches had to learn, namely, that they must have an able and educated ministry, and that

those who preach the gospel must live of the gospel. It is well to have business men capable of preaching on Sunday, but that is a small part of the work. With every pulpit supplied and every pew filled on Sunday morning and evening, we may confidently expect the churches of Australasia to enter upon careers of unexampled prosperity.

The Australasian

Christian Standard.

Published every alternate Thursday.

MELBOURNE, OCTOBER 22nd, 1896.

EDITOR.

F. G. DUNN, Glenferrie Road, Malvern.

EDITORIAL CONTRIBUTORS:

A. B. MASTON. G. B. MOYSEY.

Dr. J. C. VERGO. A. M. LEIDENOR.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, Glenferrie Road, Malvern.

Subscriptions, 5/- per annum, post free, to any part of the world. Remittances should be made to

MALCOLM M'LELLAN,

Manager and Publisher,
325 Elizabeth Street, Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

A. McLEAN'S IMPRESSIONS OF AUSTRALIA.

AUSTRALIANS, like other people, like to know what their visitors think of them.

Equally with others they confidently expect that a favorable impression has been created, and that when the "globe trotter" sits down to write an account of what he saw and heard, that he will have many things to say in praise of the people, their institutions and their country. Mrs. McLean has "done" Australia, or at least a considerable portion of it, and has been telling our brethren in America what kind of country we have and what sort of people we are. In what he has said, for the main part, we have every reason to be satisfied. We gave him a good reception, housed him well, fed him well, and took good care that he

saw all the best things we had. We could do no less to one who came to us as the representative of a great nation and a great church. Moreover we owed the American brethren a debt of gratitude for the help they have afforded us in the past, and for the kindness they have shown those of "our boys" who have visited their land. For these reasons we were glad to give Bro. McLean a hearty welcome, and we have had no cause to regret doing so, for from the first to the last we found him one whom we could love both for his personal qualities and for his great enthusiasm in the work of Christian Missions.

These things being so, our readers will have read with great interest the sketches of his travels which we are reprinting in these columns from the *American Christian Standard*. The greatest amount of interest will, perhaps, centre round that which appears in our present issue, "Concerning the Australian Churches." As might be expected from such a genial brother, he is not slow to express admiration in reference to any points of excellence which he observed, while the points of difference are not harshly accentuated. The admirable traits which attracted his attention are not such as we should have expected would have been singled out as in any way exceptional. That they struck him in this way would lead us to suppose that there was a deficiency in these respects in the American churches; if so, we think the reason for our excellence just here is to be found from a practice obtaining amongst us which he seems to regard rather as a defect. We refer to the fact that our morning meeting on Lord's Day is regarded as one specially set apart for worship, and that all the exercises connected with it form an essential part of that worship. This at any rate will account for the fact

that "all contribute towards the expenses of the church." It is somewhat strange that no one he asked was able to give him any explanation as to why such should be the case. To us it seems so obvious that we can only wonder why there should be any mystery about the matter at all. It simply arises from the fact that "giving" is regarded in the light of worship and not simply as a contribution towards the expenses of the church. A neglect to attend to this, on the part of those possessing the necessary ability, would be regarded as an evidence of declension and as calling for remonstrance just as much as the neglect of any other Christian duty and privilege. It is regarded as the right and privilege of the child of God, and as such a matter in which the worldling has no part or lot. This view, no doubt, brings a sense of responsibility which may be another factor in making our practice so general.

We judge from the tenor of his observations that Bro. McLean and the American churches are not in sympathy with us in this respect. This fact, however, does not settle the question. It is possible that America may learn something even from Australia, and judging from utterances we have seen from time to time in their papers, a little more conservatism on this matter would not be out of place. Nor does the quotation "The silver is mine and the gold is mine, saith the Lord," put the question beyond the possibility of further controversy. It is one of those quotations which, when applied to the question under consideration, proves too much, and is therefore valueless as an argument. For not only does the gold and silver belong to God, but all that is in the universe. They belong to God as their Creator. In this way "The earth is the Lord's and the fulness

thereof." Nevertheless it has pleased the Creator to give man dominion over the work of His hand, and so it comes to pass that man may give that which he has acquired in the exercise of his lordship over the earth, and the Lord has graciously signified his willingness to take gifts from His creatures, provided they are offered in the right way. For instance, man himself belongs to God, but in a sense he also belongs to himself, and he may or may not give himself to the Lord, and God has signified the precise manner in which he may give himself. The mere statement, therefore, that certain things belong to God proves nothing in reference to what man may give or the manner of his giving.

Bro. McLean refers to the falling off in numbers which has taken place in connection with the churches in Victoria during the last year or two, and is under the impression that he knows the cause of the disease and its remedy. Bro. McLean will pardon us if we remind him that his stay in our midst was scarcely prolonged enough to place him in a position to speak with authority on this matter. Anyway, even supposing he had diagnosed the case correctly, it is very little use prescribing a remedy which it is out of the power of the patient to obtain. It is easy to say "With every pulpit supplied, and every pew filled on Sunday morning and evening, we may confidently expect the churches of Australasia to enter upon careers of unexampled prosperity." Where, we might ask, are the men and money to come from? For, of course, Bro. McLean is speaking of "an able and educated ministry," who "preaching the gospel must live of the gospel." Those who know anything of the condition of the churches know that it is impossible to multiply the number of out paid preachers to any considerable

extent. Possibly a few might be added, but the great majority of the churches are compelled to rely for preachers upon themselves or get aid elsewhere.

We agree with Bro. McLean that additional preachers of the right sort would materially help to forward the work in these colonies; indeed, that is true of all countries. There are none here that we know who would dispute the proposition for a single moment. But that the morning meeting should cease to be *distinctively* a meeting for worship and mainly one for preaching the Gospel, is not a proposition likely to find acceptance by the brethren in these colonies. So far as we are concerned, we sincerely hope it never will. It is because the morning meeting in America is mainly a preaching meeting that so many churches are dependent on the presence of a preacher for the meeting to be held at all. No preacher, no meeting (from what we hear) is true of a number of American churches, and is the natural outcome of the plan advocated by Bro. McLean. No one questions the fact that the early church had a distinctive meeting on the Lord's Day—a meeting in which the *restless* met for the special purpose of observing the Lord's Supper and building itself up. It was the gathering of the household of faith, and the crown and centre of its meeting was the feast which commemorated the dying love of Jesus. This feast was not relegated to the lag end of a gospel meeting.

If Bro. McLean had been better acquainted with our history and had watched our growth, he would have known that this which he regarded as our "weak spot" was on the contrary our strength. If during our early days and after, we had waited until we were able to put paid preachers of ability and education in the

field, we should have made a very poor show to-day. It is because our brethren have been educated to regard it as incumbent upon them to meet together on the Lord's day for the "breaking of bread," preacher or no preacher, that twos and threes have met together in the first instance, until, in many cases, strong and healthy churches have been formed. Nor will our numerical progress contrast at all unfavourably with that of America, if all the circumstances are fairly weighed and compared. It must be remembered that in America the cause of Primitive Christianity has been in existence double the length of time it has been in the colonies and has a population of sixty-eight millions to work upon while Australasia has only about three and a half millions. Leaving out the last year or two, our percentage of progress has been quite as good, if not better, than that of America. Consequently there is no need for us, on the mere question of comparative success, to alter our methods, and it is quite certain there is not on the question of principle. We are far from saying that we ought to be satisfied with the work already accomplished, or that we should regard our modes of working as being perfect. There is plenty of room for improvement in more respects than one, but we cannot regard Bro. McLean's suggestion as a step in that direction. What we really want is more zeal and enthusiasm for the ancient gospel and more of the spirit which animated our spiritual fathers in the early days of our history—a steadfast adherence to "the faith once for all delivered to the saints," united with a deep piety and a high moral tone, which will not brook the existence of wrong doing in either high places or low.

Having said this much, it is only right to say that we entertain the

kindest feelings towards Bro. McLean, and will ever pray that abundant success may crown his efforts in the great work to which he is devoting his life. We thank him for the many kind things he has said about the churches of these colonies, and thank him also for the gentle criticisms he has offered, inasmuch as the latter afforded us an opportunity of again reviewing our position. Such review has not brought to light any error in the principles we advocate, and consequently we can safely pursue our work upon the old lines, and only advocate the bringing to bear upon them more intelligence, enthusiasm and unselfish love.

Notes of Travel.

VI.

JOPPA, THE "BEAUTIFUL."

Though it was after midnight before we retired to rest, we were up and on deck again before day-break. Our vessel was at anchor, and little was heard save the lapping of the wavelets against the side of the ship. The moon was shedding her silvery radiance around, and looking shorewards we could see, beyond some low-lying rocks, the town of Joppa, picturesquely situated on a promontory which rises up 150 feet above the sea. Joppa means "the beautiful," and it appeared, at any rate from a distance, not altogether undeserving of the name. Low sandhills skirt the shore north and south, while beyond the town, in the distance, we perceived, dimly outlined, the mountains of Judea.

As soon as it is daylight boatmen come on board, clamouring for patronage. I commit myself and my luggage, however, to Gaze's agent, a certain Rolla Floyd, and at 8 o'clock take leave of the good ship which has been my home for the past 5 or 6 days. To reach the shore one has to pass between the rocks through a narrow channel not more than 12 or 15 feet wide. The sea being

USUALLY RATHER ROUGH off this coast, the debarkation is

often accomplished only with difficulty. This perhaps explains why Hiram, in promising Solomon to send in floats or rafts to Joppa (2 Chron. 2: 16) timber for the temple, specifies particularly as a part of the contract that he "will cause them to be discharged there" (1 Kings 5: 9) and that then Solomon "must receive them."

As we pass through the aforementioned channel, Mr. Floyd points out the rock to which, according to tradition, Andromeda was chained, and, from which, when about to be devoured by the sea-monster, she was rescued by Perseus. Possibly this legend grew out of the episode in the life of Jonah recorded in the Scriptures, the prophet having embarked at Joppa on his adventurous voyage.

Joppa itself did not impress me very favourably. With a population of some 15,000, confined in very limited compass, its streets are very narrow and dirty. It shows perhaps to the best advantage from the north. As I strolled along the beach in this direction, picking up shells and pebbles, I thought of the

WONDERFUL HISTORY

of the place. It is one of the most ancient cities in the world. Some think that it was named Japho (Josh. 19: 46) after Japheth, the son of Noah. At the division of the land among the twelve tribes, it fell to the lot of Dan, and was the only part of any note possessed by the Jews. In sacred history it is not only connected with the building of Solomon's temple and with the flight of Jonah, but is yet more famous as the place where Dorcas was raised to life, where Peter had his wonderful vision on the house-top, and whence, along this coast road, he traveled north to Caesarea to preach the gospel to the centurion's household. It has suffered many a siege and been the scene of many a tragedy, occupying a conspicuous place in the wars of the Maccabees, of the Romans and of the Crusaders. Here, too, Napoleon in 1799, having captured the town, ordered the shooting of 4,000 Albanian prisoners and the poisoning of 500 poor plague-stricken patients.

Returning to town I met a band of instrumentalsists more noisy than musical, and reminding me forcibly of the apostolic allusion to "sounding brass and tinkling cymbal." Of course I visited the so-called

HOUSE OF SEBASTIUS THE TANNER.

Nobody of any sense believes it to be the identical abode referred to in Acts 10, but Dean Stanley thought it the identical site. Anyhow, it was interesting to know that this dwelling stood on or near the spot where Peter had that strange vision which prepared him for opening the kingdom to the Gentiles as he had already done to the Jews. Joppa, it seems to me, occupies an almost unique place in the history of Foreign Missions—it is so intimately connected with the story of Jonah, the missionary to the heathen Ninevites, and still more so with the life of Peter, the first bearer of Christ's gospel to the Gentiles.

Jaffa doubtless owes its charm, and its name of "the beautiful," to the magnificent groves of orange, interspersed with lemons, palms, vines and pomegranates, stretching for miles around the city. There are said to be about 350 orange orchards, with from 2,000 to 3,000 trees each. They are protected by hedges of cactus or prickly pear, and still further guarded by watchmen on the towers to be seen dotting the landscape.

JAFFA ORANGES

are famous the world over. Eight millions are annually produced here, and may be bought locally at eight or ten for a penny. This fruit is thought to be identical with the apple of the Bible. It is golden in colour and is formed on the tree at the same time as the lovely white blossom, so would suggest to the sacred writer the beautiful simile, "like oranges of gold in figured work of silver" (Prov. 25: 11). In Song of Solomon 2: 5 the correct and literal rendering is "strew me with orange." Thus speaks the bride to her companions. Evidently then, as now, orange blossom was used in bridal decorations. It was in reference to the wonderful vitality of this plant, bearing fruit as it does, in one stage of formation or another, all the year round, that George Herbert wrote—

"Oh, that I were an orange-tree,
That busy plant!
Thou shouldst lose or laden be,
And never want
Some fruit for him that dressed me."
A. M. L.

The trouble is to get people to want to go to heaven. They wish to stay right here. The commands of the Lord are plain to the man who is really striving to be saved.

Foreign Missions.

£140 WANTED.

Our treasurer's account to date shows a balance in hand of £1 17s. 5d. Receipts, £171 2s. 11d.; Expenditure, £169 5s. 6d. The F.M. Committee require one HUNDRED AND FORTY POUNDS to meet all obligations to date of next conference, and as the July collection is included in the above balance, it will be seen that we are dependent upon the liberality of the brethren individually. During the last half-year only *twenty-five brethren* have posted us a subscription for the fund.

MISS THOMPSON'S BOX.—Goods should be with us by November 10th for despatch per s.s. Arcadia on the 14th.

LETTER FROM MISS THOMPSON

Harda, C.P., 15/9/96.

Bro. Shah, the new worker of whom I spoke, came into Harda the morning after I received your letter; and, as he knows English fairly well, I asked him if he would write a letter. He sent me the enclosed for the friends who are going to support him. I thought you might like to read it, and then send it to Doncaster. I also wrote to Mr. Wharton (who is in Landour at present) asking him if he would send you a letter, telling you all he knew about our brother. He said he would do so. He knew Bro. Shah some time before the rest of us here did. The heavy rains we have had lately have prevented Bro. Shah from doing much evangelistic work so far, but he is looking forward to going out in the villages around in a short time.

We had a visit last week from two ladies who are working in connection with the W.C.T.U. They organized a local Union here, and we hope to do more work along that line in the future.

Miss Judson and I went to a hill station for a month as soon as I was able to travel. She had not been well, and lost so much sleep when I was ill that she needed a change. We had a quiet, happy time, and came back at the beginning of this month ready for work again. I feel almost as well as ever, but come in earlier, as, although we have had so much rain, it is still very warm. I do not regret my sickness, as it seems to have drawn some of the people near to me. Some of them seemed to think we suffered less than they do, because we have better houses and different food. I have been quite touched to see how pleased some of them are to see me going about as usual. It is a mystery to us how some of the people live. So many have come here from the famine districts that it is difficult to get work, and when they get it the wages are so low that it hardly seems enough to keep life in them. Our evangelist

at Charwa is very happy, because a man at that place decided to follow Christ and was baptized last week. I think he is the only one who has come out on the Lord's side in that place.

Mrs. Graybiel has been very low, but is slowly recovering. She had to be taken to Dina as there is no medical man at Mahaha except a native, who is not considered of much account. She felt loath to leave Miss Frost, who has had so much to do with the orphans, but it seemed the best thing to do. We feel so thankful that she has been spared. It did me good to hear of all the prayers offered on my behalf, and I pray that my life may be more useful in the future than it has been in the past.

Yours in the Master's service,

MARY THOMPSON.

The letters from Brien Wharton and Leah we hope to insert next issue.

REPORT FROM QUEENSLAND

I am pleased to report the work here is progressing. The meetings held during the week night on the plantation have been fairly well attended. The past winter being an exceedingly severe one, caused much sickness among the Kanakas. Bro. Freeman having ceased to assist in the work, I had to abandon the Gregory River station for a time, as I could not possibly reach the Gregory and attend the meetings in the North and South Is. One of the Kanaka brethren from the church here has taken up the work, riding to the Gregory every fourth day, a distance of 44 miles, to hold meetings for the Kanakas working on the plantations. The same brother holds three week night meetings on the different plantations around where he is living. He also attends three week night meetings held at the Apple Tree Creek church. A pleasing feature in the work is to see the Christian Kanakas holding prayer meetings on the plantations on the nights when they are not holding meetings for the preaching of the gospel.

Children, Sept. 9 JOHN THOMPSON.

Correspondence.

EARLY DAYS.

DEAR BRO. DUNK:

The writer of "A Brief Campaign in Melbourne and Vicinity" in the last issue of the STANDARD is very much mixed up in what he says concerning the commencement of the cause in Victoria. It was not in Melbourne, nor was it in 1853, that the first church met, but in Prahran, in 1852, in my tent. The first brother that arrived after my arrival was Bro. Thom. Lyle, and the next was Bro. James Ingram. We instituted the first church. The statement therefore

that "after six months they went to Prahran" is obviously incorrect, also that "the next year they returned to Melbourne." What actually occurred the next year was the starting of a church in Melbourne for the convenience of those brethren then meeting at Prahran but who resided in and near Melbourne, and their meeting place was not "in a building down a narrow passage" but "in a room in the Melbourne Institute." The incident about the goats did not occur at Melbourne but at Prahran, not in the "evening, while the brethren were waiting outside for their horses," but in the morning, while we were engaged in work. This circumstance did not occur till some considerable time after the planting of the Melbourne church, not till after the pastor that took place in Prahran in the time of the Governorship of Sir Chas. Hotham, which panic broke up the Prahran church, I only remaining; but on our Bro. S. H. Cole becoming obedient to the faith, and his coming to reside in Prahran, we two decided to endeavor to re-establish the church in that place, and it was while thus engaged that the "Goat" incident occurred. It occurred in the room crowded in Chapel-street for a mechanics' in Dune. There were present only Bro. Cole, Bro. Jabez Diver, myself, and two or three sisters. Our efforts eventually were crowned with success, and the church at Prahran has continued up to the present time. I may here mention that at the request of Bro. Thurgood I have written out the annals of the cause from 1852 to 1876, and they are now in the hands of our good brother.

Trusting you will insert the above in your next issue.

I remain, fraternally yours,

H. G. PICTON.

The Essayist.

CHILD NATURE.

A paper read before the Church of Christ S.S. Union of Victoria, and published by request.

DEAR BROTHERS, AND FELLOW LABORERS IN THE SUNDAY SCHOOL.—

I have purposely written a brief paper, which is by no means exhaustive, but suggestive, leaving ample room for discussion.

One of the essential qualifications of a preacher of the gospel is a knowledge of human nature, and it is equally true that the teacher of children must, to be successful, possess some insight into child nature. A farmer must not only know how to plough, sow the seed, and reap the harvest, he must also be acquainted with the nature of the soil. The intelligent farmer knows that one kind of soil needs very different treatment from another. And thus it is in the nature

of children. A careful observation of child nature will reveal the fact that while children possess the commencement of human nature, they have others largely peculiar to childhood, and if this is not apprehended by the teacher he will prove a miserable failure.

As we grow old we are apt to forget, not only that we were young ourselves once, but also all about our childhood characteristics, and we are apt to look for old heads on young shoulders. Indeed this is a very common mistake, and one which is fraught with no end of mischief. We often expect to shrink from a monstrous prodigy, but a child no more.

In treating this theme I will endeavor to show some peculiar characteristics of child nature, and will also try to suggest a few practical lessons that arise therefrom.

1st. My first point is that children have remarkably *retentive memories*. We who are growing old and grey can remember things that happened in the very early days of our childhood. For example, I could not have been more than four years old, and the circumstance is as fresh in my memory as if it were yesterday, when I cut the red leather binding of my new books. Yet hundreds of the more serious events of the life between have completely passed from my recollection. This, I believe, is the general experience. The mind of childhood is plastic, and good or evil impressions are easily made, which harden with years and become indelible. If parents, elder brothers and sisters, and S.S. teachers were to keep this point in mind, how much evil might be avoided and good accomplished! The bare possibility of saying or doing anything that will influence a lifetime, and may even decide the everlasting destiny of a human soul, should make us careful as to our words and actions. But we have here also a most encouraging fact for the earnest S.S. teacher. Our words often seem wasted on our apparently heedless scholars. But it is not so. Now and then they attend us with the amount of information that they have really received. Let us all take fresh courage then, and not allow ourselves to think that our labors are lost. There is, I believe, a kind of chemical that will restore writing that has become obliterated with age. So it often happens that some providence of God restores to the memory some precious truth spoken by the S.S. teacher that has lain hidden for many long years.

2nd. Children are *credulous*. They are not troubled with doubts like their elders. They believe nearly everything, seem to be full on a ghost story. It is a rare shock to child nature to discover that the world is a huge lie and a fraud. In this regard the S.S. teacher holds higher vantage ground than the preacher. The Bible is intensely cred

ible. Even its marvellous miracles are quite compatible with a divine revelation, and that God has spoken to man is far easier to believe than that he has not. It is only when the diabolical suggestions of scepticism strike the mind that this natural faith in a divine revelation is shaken. Happily for children these suggestions are too philosophical (?) for the simple to grasp, hence the supreme advantage of S.S. work. But the readiness with which children believe, those especially who pretend to teach divine things, should warn the teacher to look well to his matter, to see that it is sound, and in perfect accord with his great text book—the Bible.

3rd. *Children are dependent.* They follow but do not lead. It is a universal law of nature for the weak to lean upon the strong, and for the young to depend upon the elder. It is only when they grow up that children get ideas of independence. There is something beautiful in the clinging dependence of childhood. Its very weakness and helplessness appeal to human sympathy, and we know that the savages of God's creatures tenderly nurse and provide for their young. This feature of child nature appeals to our sense of faithfulness. In any circumstances it is perfidious to betray or abuse confidence, and it is emphatically so when the subject is a dependent.

4th. *Restlessness.* It is a characteristic of healthy children to be restless and fidgety. It is a part of their very being to be so. To sit still for any length of time is a great punishment. Even at meals they are never more happy than when tilting the chair on one leg, or trying to balance the spoon on the tea cup with one hand and pricking a hole in the cloth with the other. Not even when asleep are they quiet; a few nights in bed with them will satisfy the most sceptical on this point. But it is a source of much annoyance to their elders, though it is so natural to them. To keep in mind, however, that it was "our nature too" will help us to have patience with them, and prevent us from expecting them to be unreasonably quiet. Some good people forget all about this aspect of child nature, and enforce such abnormal quietness on their children as to make their lives a misery, and many children who are subjected to this unnatural restraint become as wild as little imps when freed from it. The best way to meet this difficulty in the S.S. is to arrest the attention. It is not a bit of use keeping on with "Sit still!" "Don't fidget so!" They will only do it the more. Draw some vivid picture to the mind. Present one to the eye if you have one at hand; a rough sketch in black and white will often at once illustrate the lesson and hold the attention. When this is pointed the trouble about restlessness will end for the time being.

(To Be Continued)

Church News.

VICTORIA.

BUNINYONG.—In the midst of wind and wet on the 25th August last, the church held an *out-door day*. "Bishop" Scourrah for a long time past has been anxious to have the chapel ground planted with ornamental trees. A few days before the date named a quantity of well rooted pines and cedar trees were secured, and an invitation given to the Ballarat brethren to visit the ancient village to assist in the planting of them. The promise of a free tea and damper had its usual effect, and a goodly number of the brethren, in spite of the rain, turned up. A gathering in the chapel was made, and Bro. C. Martin offered up a prayer for the prosperity of the church in Buninyong. This done, most of the company under shelter of umbrellas and waterproof coats, bravely faced the rain, and one after another planted the tree allotted to each one, three cheers being given as each tree was declared well and truly planted. Bro. Martin was the first to plant a tree, and as it should be, Sister Martin put her tree next. Bro. and Sis. Morris then tried their hands at tree planting. Sisters McKenzie, Reed, Jackson, Heap (2), Thompson, E. Price and Scourrah, and Brethren Crosbie, Scourrah, Lepiart, T. R. Morris, Vanston, and others also planted trees, about 20 in all being planted. After getting the outer man wet we set to wet the inner man with the hot tea and good things so bountifully provided by the bonny Buninyong sisters. An hour or more was spent in singing while waiting for the train, and the Ballarat contingent, happy and contented, safely reached Ballarat about 8 p.m. The membership at Buninyong has increased of late, and on Wednesday last a further addition was made by an earnest brother being baptized by Bro. C. Morris in Dawson-street baptistry, several of the Buninyong members having come in to witness the ceremony. Bro. Davidson often pays the village a visit on the Lord's day. May the church flourish like the palm tree, and grow like the cedar of Lebanon.

Oct. 14.

C.M.

EUROA.—We are glad to report that the meetings for worship have been resumed at Euroa. Five meet every Lord's day. Unity and love render the meetings profitable to us. We thank brethren who, although strangers to us, have kindly interested themselves in the cause here. Brethren, we ask your prayers.

I. C. S.

EUROA TABLES.—Our School anniversary passed off very successfully on 4th and 5th inst. Good meetings on Sunday.

Speakers, Bros. Swain, Moysey and Newham. Crowded house at children's night Tuesday. Bro. Swain (present S.S.U.) presented the children's prizes and Bro. Mitchell, superintendent, was the recipient of a handsome present of plate from the teaching staff as a token of their love and esteem. He has been superintendent since the start of the school eight years ago. A splendid programme was given by the scholars and the junior gymnasium. The school is keeping up well, a good gain being shown in average attendance. Morning school and Y.C.C. also firm. One scholar added to the church and teachers still trusting for more visible results in our part of the vineyard. A fine prospect for us in the future here. T. J. C., Sec.

BENIGO.—Since last report the preaching of the Word has been attended to by local brethren assisted by our Melbourne Brethren, Barrei, Lawson and Maston. At present Bro. A. B. Maston is preaching to large and interested audiences. At the Lord's Table we can manage to muster about 70 members, out of a membership of 100. Bro. Brockway, who has been connected in an active way with us for a number of years, has left for New South Wales. We shall miss him and pray God will bless him in his new work. The Sunday School is increasing in numbers, but we find it hard to obtain the necessary teachers. The Young Christians' Bible Class maintains its average of between 20 and 30 members.

Bro. Bryant is in our city still. Each day is bringing him "nearer home." He is awaiting the change which will forever remove all pain and sorrow. His devoted wife and a few kind brethren and sisters are doing all they can to make his remaining days comfortable and happy. J. C.

BRIMMION.—This school celebrated its anniversary on Sunday, October 4th, when the speakers were—Morning, Bro. McCracken; afternoon, Bro. Hamill; evening, Bro. F. M. Ludbrook. On Wednesday, a tea and public meeting (which was largely attended) took place. Presentation of prizes, with singing and recitations by the children were the main features of the evening. Advantage was taken of the occasion to present Bro. F. M. Ludbrook on behalf of the church, with a set of books as a token of its love and appreciation of his services among them. Bro. F. Pittman in a few well chosen words made the presentation. Bro. F. M. Ludbrook on rising to respond, received such an ovation which, if it did not bring down the house, brought down a portion of the lower part of the platform which had been erected for the children. The church was greatly cheered by the hope expressed by their esteemed brother, that he might labor with them for many years.

NEW ZEALAND.

DUNEDIN TABERNACLE.—Since last report we have had seven additions, four by baptism and three by letter.

The annual church tea meeting has been held, and was a great success. Over 200 sat down to tea, after which we enjoyed the stirring addresses given by Brethren Watt, Lowe, and a brother from the Baptists. Younger brethren and sisters were in evidence with appropriate songs and recitations which added much to the evening's enjoyment.

The Bible Class is growing, and now has an average attendance of over 40. Subjects of interest are taken up with an occasional afternoon for the opening of the question box.

The young men's Training Class, which is also under Bro. Watt's direction, is making good use of time. About a dozen young men show wonderful persistency in the improvement of their talents, and already several of them have addressed the week night meeting, and bid fair to become useful members of the Church of Christ.

The Lord's day morning meetings are very encouraging, and the attendance of the brethren is good, while the evening meetings keep up an attendance and interest.

Bro. Watt has delivered several lectures on "The Bible in Schools," a subject of great interest here at present. He has also reviewed on the public platform the utterances of the Liberty League champion in a lecture he gave on "The Fallacies of Fabianism."

Sept. 29th

W. T.

OTHERS NOTED.—The Improvement Class closed a successful session on Friday night with a social and entertainment. There was a large audience and a capital programme. Prizes were distributed for the best essay on "Virtue," open to young ladies only, as follows:—Miss Sider and Miss Hepburn, 1st; Miss Sutton. During the evening occasion was taken to present Bro. Greenwood with an oak biscuit barrel, nicely mounted, and bearing the inscription "To Mr. Greenwood, C. of C. Improvement Class, 1895." Bro. Garrow jr., in a neat speech eulogised Mr. Greenwood's work amongst the young people, and especially his ability as a critic in the class. He assured Bro. Greenwood of the love and esteem of the class.

Bro. Greenwood in his reply said the secret had been well kept, as he had never so much as received a hint that any thing was in the wind, so it was a pleasant surprise. He was glad to see that his efforts were appreciated, but his reward was in seeing the progress which many had made in the class. The treasurer's report showed a balance in hand of £10/3.

Oct. 5.

G.

WELLINGTON.—The work here is progressing slowly, but steadily. During the last month we have had the pleasure of witnessing three put on Christ in His own appointed way. One was from the Lord's Day school. Praise God, from whom all blessings flow.

It has been our privilege to listen to a young orator in the person of Bro. Frank Hales (Victoria), lately from Kentucky, U.S.A. Our young brother spoke at both services of the church on Sunday, 4th inst., also at the Endeavour Convention. The Home Mission Committee (recently formed) has been successful in securing his services for at least twelve months, and he commences to labour in the Nelson district the first week in December. We are looking forward for great things, and hope God will abundantly bless us in the salvation of precious souls for His honor and glory.

Oct. 9.

JOHN A. SHENNAN

TASMANIA.

REPORT FROM BRO. W. DONALDSON.—Have been again on a periodical visit to the southern churches. Met with Dream Creek brethren in the "breaking of bread," proclaiming the gospel to good audiences.

Subsequently visited the Port Arthur district, held several meetings on the Peninsula. Was requested by the brethren there to prolong my stay to relate the tremendous teaching of the "Adventists," who had been vigorously at work in the district. Gave special addresses on the Law, Covenants, and Sabbath question, and am glad to say that many doubters are settled and confirmed in the faith.

I propose (to v.) to visit the West Coast, Mount Lyell, the Coalfields of Tasmania, shortly, to try a mission among the miners located there.

It is my purpose (to v.) to labor at the different centres for a short time. Before closing, many thanks to the churches who have rendered me financial assistance towards this end, viz., New Ground, South Launceston, Kellievic and Impression Bay, also to individual brethren who have so kindly ministered to my necessities. We thank God and take courage.

Hobart, Oct. 2

SOUTH AUSTRALIA.

NORTH ADELAIDE.—Our report for the past fortnight is one of mingled joys and sorrows. On Tuesday, the 13th, Mrs. Henshaw returned by the s.s. "Oraba" from her six months' visit to the Old Country, strong and well, and with cordial expressions of gratitude for the kindness of friends and brethren in England and for the good providence of God.

On Wednesday, October 13th, Sister Ann Forsyth was called away. She had been

ill for several months, suffering from pain and weakness, but had been improving for some weeks. Then she was taken suddenly worse, and died in about twenty-four hours. She was in the fifty-fourth year of her age. She had given her heart to God nearly 35 years ago, and joined the church of Christ in Dunfries. Afterwards she was a membership in Manchester. Thirteen years ago her husband and the family came to Australia, and were united with the church now meeting in Kerriele a, North Adelaide, where for many years Bro. Forsyth has been a deacon, and the a. deaconess. She was quite conscious until within a few minutes of her demise, wasting in her Saviour, assuring those around her that all was well, and sending her love to all her friends in Christ.

On the same day, Oct. 13th, was held in the Prospect District Hall our first tea and public meeting in connection with our work in that neighbourhood. About 120 sat down to tea, and nearly twice that number were present at the after meeting. Bro. Veeco occupied the chair, and gave a few facts of interest in regard to the Prospect Mission. Then T. J. Gore referred to the apostle Christian, H. J. Colborne to the apostolic practice, H. J. Smith to the primitive spirit, and J. C. Dickinson to the union of believers. Two psalm songs were nicely rendered, and a very edifying and enjoyable evening was spent. A note of sorrow was necessarily struck by an announcement of the calling home of our well-known and highly esteemed sister Mrs. Forsyth. She is to be buried on Saturday, the 15th. We commended to the comfort of Christ, and the sympathy of the saints, those who have been so suddenly and sadly bereaved.

On Monday, the 5th, Bro. Frank Grady, sen., fell asleep in Jesus. He had been delicate and unable to work for many months previously, owing to chronic inflammation of his lungs. Then an acute inflammation supervened, and after a short illness he was taken away. He seemed always cheerful and peaceful, and died trusting in the Redeemer. He leaves a wife and a family of small children in the care of His who has promised to be a father to the fatherless, and a husband to the widow.

Receipts by Treasurer of Kensington Fund, September 27: Donations towards liquidating deficiency, collected at the Conference, £5 6s 6d; September 24, York, £2 10s; October 3, Balaklava, £2 10s 6d; October 15, Milford, £5.

YORK.—The hour of death has been bid upon one of our little scholars. We buried her body in the cemetery Sept. 26th. On the following Sunday we among her mother comforted Christ before any witness, and a week later the father also decided for Christ. Thursday next, just a

fortnight after the funeral, we purpose that our brother and sister shall be buried with Christ in the watery grave. May they rise to walk with Him.

Oct. 5.

W.H.

NORTH ADELAIDE—On Saturday, Oct 17th, Sister Forsyth was laid to rest in the West Terrace Cemetery among a large circle of sympathizing members and friends. Bro. Dickson read the burial service, Bro. Colbourne gave an address, and Bro. Smith and Bro. Rankine offered up prayer.

UNLEY—We are pleased to report the addition of two by faith and obedience—the wife and daughter of two of our officers, Bros Payne and Wm. Jones—Bro. M. W. Green preaching. We are sorry to report that Sister Lily Manning has resigned through illness in her home, and Bro. Ernest Green, the leader of the choir, is leaving Unley to reside at Mannum. The loss of these two able workers as organist and leader will be felt very much, whose position will not be easily filled.

Oct. 11.

T. G. STORER, Sec.

NEWWOOD—Our anniversary services held on Oct. 4th and 8th passed off successfully. On Lord's day Bro. Gore addressed the church in the morning, and in the evening Bro. Dr. J. C. Verco preached the gospel to a large audience. On Thursday evening a large number sat down to the tea tables, among whom we noticed quite a number from sister churches. The public meeting was presided over by Bro. A. T. Magarey, and Brethren A. Smith, H. D. Smith, and T. J. Gore gave addresses. The secretary's report showed that 21 were added during the year by faith and obedience, 1 was restored, and eight were received by letter, making a total of 39. The total on the roll now stands at 254. All departments of the church work are in a fairly healthy condition, and taking all things into consideration we have much cause for thankfulness as a church, and face the new year of our church life with every assurance of further success in our Lord's work.

An enjoyable Sunday School teachers' social was held in the chapel on Tuesday evening last. We have lately added to our staff of teachers Bro. Thos. Verco, and his son, Bro. C. Verco, who will be of great assistance in the school.

Oct. 15.

A. C. RANKINE

HINDMARSH—A pleasant gathering of officers and teachers and scholars took place on Thursday evening last. Bro. T. H. Brooker, superintendent clerk, occupied the chair. Many kindly remarks were made with reference to the long and faithful services of Bro. Weeks, superintendent of the S. S., and on behalf of the whole staff Bro. T. H. Deby in a few choice words

presented him with a handsomely framed group of their photos, as a memento of their united services in the Sunday School. Bro. Weeks feelingly replied with thanks and promises of future assistance.

The occasion was also availed of for bidding farewell to one of our most valued workers in church and school, Bro. F. Kehlener, who sailed next day for West Australia. The church furnished him with an open letter, commending him to the brethren where he may be located. We hope to hear a good account of him later on.

One young man from the Bible Class made the good confession last evening.

Oct. 19.

A. G.

BALAKLAVA—The Annual Conference of Northern Churches held here on the 14th was a decided success. The attendance at all of the meetings was large, and as usual the utmost good feeling prevailed. Bro. B. Marshman (Mallala) presided over the morning session. After the usual devotional exercises, papers were read by Bro. Wm. Marshman (Dalkey), "Is the world to be converted before the coming of Christ?" and F. M. Worden (Mallala), "Is it necessary that the gospel should be preached? If so, by whom?" Both of these papers were thoughtful and instructive.

An adjournment was then made to the local Institute, where about 100 sat down to luncheon.

Bro. A. L. Greenshields (Cameron) occupied the chair in the afternoon. Well written papers were read by Bro. D. Finlayson (Dalkey), "The sympathy of Jesus"; Bro. D'Neil, "The best way of bringing about unity among professing Christians"; Bro. R. G. Cameron (by request), "The all-sufficiency of the divine provision for man's salvation." This was the paper read by Bro. Cameron at the recent Conference in Adelaide. A friendly discussion followed the reading of each of the papers.

The public tea in the Institute was well attended, as was also the public meeting in the evening under the presidency of Bro. Willmott (Balaklava). Addresses were delivered by R. G. Cameron, "The supernatural claims of Jesus"; Bro. D'Neil, "The gospel"; Bro. W. T. S. Harris, "Soul winning." A hearty vote of thanks was accorded the sisters for the efficient way in which they had carried out the catering arrangements, which needless to say was well deserved.

Bro. Cameron stayed with us over Lord's Day, delivering an address at the prayer meeting on Thursday, exhorting the church on Lord's Day morning, addressing the S. S. in the afternoon, and preaching the gospel in the evening. The plan of salvation was clearly set out at the latter meeting, and nicely illustrated by a diagram. We are pleased to make Bro. C's acquaintance, and his discourses have been much appreciated.

W. T. S. HARRIS.

Our Budget.

Bro. Cavanagh is at present labouring with the church at Croydon.

Bro. W. Stephenson, to Wood-st., is now secretary of the church at Brunswick.

The meetings at North Carlton are keeping up well. One decision last Sunday night.

Bro. T. H. Jennings has gone to labor with the church at Launceston for three months.

RECEIVED.—"Truth," by J. I. Wright; "Notes from Prince Edward Island," by G. Manifold; "Water," by W. P.

Four members are now meeting for worship at Kapunda (S.A.). Any members going that way should call upon Bro. J. Setwood.

Bro. Selby intends visiting Wedderburn next week. He will give a series of addresses from the 27th October to November 1st inclusive.

Bro. and Sister Hurford have recently been visiting in Ireland and Scotland. They and their family are well, and expect to spend the coming winter in London.

We hear that Bro. A. M. Ludbrook is now on an evangelistic and lecturing tour in Great Britain. He expects to leave England about the end of November.

Bro. Brockway, the late secretary of Bendigo Church, has removed to the Darling district in New South Wales. Bendigo loses a good worker. At present Dr. James Cook is acting as secretary.

Bro. Hagger is holding some gospel meetings in the Temperance Hall, Shepparton, this week. The brethren at Ferrihurst kindly gave up their turn for his services so that he might make this visit.

Bren. Rowles and Masters, old and esteemed members of the church at Collingwood, have gone to W. A. Bro. John McClelland, of Lygon-st. goes to Fremantle next Tuesday in the "Innaminka."

Bro. Frank Hales, while on his way home from America, was captured in N.Z. and engaged to labour with the churches of the "Middle District." After a brief visit to his relatives in Victoria, he returns to N.Z.

Home Mission meetings have been held, at Richmond North on the 14th inst., and Footscray last evening. At the former addresses were delivered by Bro. J. Pittman and McLeilan, and the latter by Bro. J. Pittman and C. G. Lawson.

On Wednesday evening, October 22th, the Swanston-street Band of Hope intend celebrating their anniversary by holding a demonstration in the chapel. An attractive programme has been arranged, and a pleasant evening is anticipated. Good subjects and

reciters. Musical dialogue. Friends are very cordially invited. Admission free. No collection. F. H. KERR, Sec.

Sister Orange and her family desire to express their thankfulness to the many kind friends in this and other colonies for letters and other manifestations of kind Christian sympathy, which have helped to lighten their load of bereavement and called to mind many of the sweet and gracious promises on which they now rest. Will those interested kindly excuse further reply.

Bro. A. M. Ludbrook will, in all probability, break his journey at Capetown, and spend a few weeks in South Africa. He would like to have the names and addresses of all brethren in that part of the world, so that he may, as far as possible, call on them and bring them into touch with one another. Will any of our readers who know of such please forward at once the names and full postal addresses of the same (except of brethren known to be meeting with the church in Johannesburg), sending them to Bro. McLellan, 325 Elizabeth-st., Melb.

From a private letter we learn that Bro. D. Huntsman junior has safely arrived at Lexington, Kentucky, and prior to commencing his studies has had a few days to spare in which he has visited Somerset and Mt. Sterling, doing a little preaching and making the acquaintance of some of the American brethren. Bro. Campbell of N. Melbourne was with him, and both seemed to have had a good time.

We hear that Bro. Cecil Armstrong, another Australian student, has been married to a young lady in Lexington. We are afraid that "our boys" get too well treated in America to be in any hurry to return to Australia.

In a private letter dated from Johannesburg, Bro. T. Renton (formerly of Lygon-street) writes:—"I am glad to report we are increasing in number rapidly. We are nearly all Australian 'boys.' The church now numbers 17 members, 4 being English brethren and 13 hailing from Australia. We still hold our meetings in the Dutch school-room, off Von Randt's Square, near the Fire Station. We would be greatly pleased if you would advertise that fact for us in the A. C. STANDARD and *Pioneer*, as several who have lately arrived from Australia have found some difficulty in finding our meeting place! Kindly request any one you know who are shaping for South Africa to bring their letters and hymn books with them."

Any brethren intending to visit Johannesburg should notify the same to Bro. T. Renton. His address is "Marshall-street, Johannesburg." He says, "I always go down to meet the 'Australian train' once a month, as there is no saying who may turn up." We are glad to see our young fellows in that far off country remaining firm to

their convictions of truth. It is an instance of what we have been saying to Bro. A. McLellan that Australian brethren as a rule will start and continue to hold meetings, preacher or no preacher.

The members of the Education Committee, in a "Reply" which they have issued and are scattering widely throughout the churches, make some remarks in reference to ourselves in our editorial capacity which seem to demand attention. They say: "We consider that Bro. Dunn as editor of the A. C. STANDARD made an unreasonable use of our report in handing it to the Executive. It was sent to him for the purpose of publication in that periodical only, and when he decided not to publish it as requested, he should have informed the Education Committee of his decision. Common courtesy, to say nothing of upright and straightforward dealing, required that the consent of the Education Committee should have been sought before he made any other use of the report (sent to him in his editorial capacity only) than that for which it had been submitted to him. The whole is an unwarrantable proceeding on the part of Bro. Dunn, as a brother in the church and editor of the A. C. STANDARD, which it is impossible to justify." In addition to the above, in another portion of the report our action is characterised as being "underhand."

We have now been editor of the STANDARD for about twelve years, and during the whole of that period we have managed to preserve a character for "upright," "honourable" and "straightforward" dealings. It has remained for five members of the Education Committee to discover at last that we have fallen from grace and have now descended to "underhand" practices. However, their ability to judge of what is straightforward and honourable remains to be seen before their verdict can be accepted as conclusive. Indeed, it may turn out that the only fault lying at our door was that our action was too straightforward and honourable. They wanted to publish a manifestly one-sided and incorrect report, and all that we did was to take steps to get a statement of the other side, so that in the event of our publishing, both might appear together. The Executive in their reply recommended that the documents should not be published in either of our church papers, mainly, we believe, to avoid unnecessary publicity in reference to a condition of things which was not very creditable to the brotherhood. In this we concurred and consequently did not publish.

We have always been under the impression that anything underhand was "occult and hidden" (to quote the phraseology of the Education Committee), how much there was of this about our action may be seen from the following statement, which ap-

peared in our issue of July 15th. We say: "Under the circumstances we have referred the report to the Executive Committee, and when we receive their statement we will consider the advisability of publishing both together. The exact position of affairs will then be manifest." In July 30th we say: "As we intimated in our last, we referred the report of the Education Committee on the Henshlow case to the Executive Committee, and have now before us a report from the latter. The Executive think it inadvisable that these reports should appear in our papers. We concur in this, but think it necessary in view of what has already been published to make the following statement, &c., &c."

Now whether we were right or wrong in our action there was nothing about it that was not straightforward, and it was poles asunder from anything that was "underhand," and until the reply of the Education Committee appeared about 2½ months afterwards, we never had a remonstrance from them on the matter. As a matter of fact there was nothing unusual in what we did. It is not uncommon for editors receiving correspondence referring on public men and institutions, to refer it to the parties interested, and allow statement and counter-statement to appear side by side. It is not only not uncommon, but it is eminently fair, and so far as we are concerned we will do so again if we think the necessities of the case demand it.

The rest of the contents of the "Reply," cannot of course be dealt with in our columns, but we think we are justified in saying here that it bristles with incorrect statements, and that the indiscriminate and wide spread circulation given to it does not reflect credit on the judgment or fairness of those issuing it.

Berwick Anniversary, Cup Day.

N. Richmond Anniversary, Tuesday next. Good meetings at N. Melbourne. 5 baptisms and 3 more confessions last Sunday night.

We notice that in A. McLean's statistics of the membership in the Colonies, he gives the total number very correctly, viz., about 12,850. But in giving details he accidentally omits New South Wales, 1286, and Queensland, 843.

LOVED ONES GONE BEFORE.

PRESGRAVE—Bro. Presgrave, a member of the North Adelaide church, passed away to rest on August 28th, after a long and painful illness. Our brother was confined to his chair and bed for about five months, though unwell for a good while before that. Bro. and Sis. Presgrave first attended the meetings of the Discipline seasonally, when they were held in the

Temperance Hall, Tynte-street, by Bro A. T. Magarey, and it was at that time that they found the truth as it is in Jesus. Shortly after the erection of the mission room in Archer-street, Sister Pre-grave was baptised in Grote-street (there being no baptistry in the mission room), and about six months later her late husband obeyed the Lord also, and was baptised by T. J. Gore. When the union of believers in Archer-street and Kermode-street took place, they were united to the church at Kermode-street, where they have been consistent, faithful members ever since. Prior to attending the Temperance Hall, they had for many years been members of the Brougham Place Congregational Church, at which place they were fellow-members with our Bro. and Sister Anderson, who are among the best members of Grote-st. Bro. Anderson being one of the elders. The latter with his good wife had severed their connection with the Congregational Church a little while before, and it was he who assisted Bro. Pre-grave at his immersion. Our brother was of a quiet and unassuming nature, but always faithful in attendance at the meetings, and living the life of a Christian. He bore his severe pain with Christian patience and resignation, and breathed his last in full hope and trust in Jesus. I had several talks with him on spiritual things, and though falling in strength he was laying hold firmly on the promises of God. He leaves a wife and grown up family. Our brother had reached the age of 64, and had been in the colony for about 40 years. May the Lord sustain our sister and the children.

SEPT. 21ST. J. C. DICKSON.

ORANGE.—It is only four short weeks since our last obituary notice, yet again we are called upon to record the death of another highly esteemed and beloved brother, John Orange, who departed this life at the ripe age of 73 on Monday morning, Sept. 14th. Bro. O. was baptised in March, 1853, by Bro. Colbourne, who was here on a visit at the time. Our brother's conversion was doubtless largely due to the good influences of his dear wife, Sister Orange, who had also been baptised by Bro. Colbourne some five years previous, and therefore an illustration of 1 Pet. 3: 1. It is the unanimous testimony of those without that he was a man of strict integrity and held in high esteem by all who knew him. Ever since his admission into the church he has lived an exemplary Christian life, ever manifesting a keen interest in all the church affairs and work, giving cheerfully and liberally whenever occasion required, and noted for his constant attendance not only at the Lord's day morning meeting but at the people's meeting on Sunday evening. It may also be said of him that he was a Christian with a keen sense of right and

wrong, staunch in friendship, true to his word, a firm friend of the preacher and of the poor and needy, his praise being not confined to this church but spread abroad in others. His last days on earth, which were full of intense pain and suffering, were characterised by Christian fortitude and patience, and no one could be long in his company without perceiving that he had "the joy which no man could take from him." The word of God was his delight, and the Saviour's praise was continually in his mouth. Within a few hours of his departure his peace was expressed in these words:

"Perfect submission,—all is at rest,
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with his goodness, lost in his love!"

And even when entering the dark river the new song was in his mouth, for with latest breath did he sing: "Have you been to Jesus for the cleansing blood?" Therefore we can truly say Bro. Orange fell asleep not only trusting in but triumphing through our Lord Jesus Christ. Our hearts are all full of sympathy for our bereaved sister and family; but the Holy Comforter is with them and will sustain them through this sore trial and give them peace through Jesus Christ our Lord. D. McC.

North Melbourne, Sept. 28.

COOPER.—Bro. and Sister Cooper have recently suffered a most painful bereavement in the death of their eldest son George, aged 74 years, who was accidentally killed through a cart accident on Oct. 2nd. Being an exceedingly bright and good boy, the blow is a terrible one. His body was interred in the Sheffield Cemetery on Sunday last. I do not think that I have ever seen more sad and tear-stained faces on any similar occasion. Bro. C., although of course most deeply affected, spoke, and thanked all for their attendance and word of comfort in the sorest trial of his life. He reminds us that we had before us the truth of the words of a wise man, who said: "Build not your hopes on any tree in the world, for the forest has been sold to death." He said he found in Jehovah the only healing balm in his present avalanche of sorrow. Verily infidelity dies at the grave. Bro. and Sister Cooper were until the last few years members of the Noah church.

Reulah, Tasmania, Oct. 11.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, North Richmond (special collection), 18/6; do., Cheltenham, per Sister Gouldthorpe, £1 rs. 6d.; do., Wedderburn, £5; per Sister F. A. Kemp—Sister Scarce-

brooke, 10/-; do., Lyall, 10/-; Bro. F. A. Kemp, £5. Total, £13.

"Milford." J. A. DAVIES,
Church-st., Hawthorn.

RESCUE HOME.

Thankfully received—Mrs. Cust, Surrey Hills, 7/-; W. and C. Plowman, Wollongong, N. S. W. (thank offering), £1; Mr. T. Richards, senr., Kyabram, 5/-; A. Sister, Malvern, £1; church, Dawson-st., Ballarat, £1 17s. 9d.; church, Turua, Auckland, N. Z., £2; four bags potatoes, Mr. Robt. Sheehan, Red Hill; eggs, Dimboola.

ARMADALE, VIC. JOS. PITTMAN.

SUBSCRIPTIONS RECEIVED.
G. E. Woods, per C. Johnson, E. Grundy, J. Selwood, 5/-; Garland, 2/6; A. Corran, 15/-; E. Whiting, 20/-; Jas. McGregor, 30/-.

MALCOLM McLELLAN, Publisher.
528 Elizabeth-street, Melbourne.

Advertisements.

WANTED.—For the Gippsland District
A MAN to work on a Dairy Farm, one who can milk 10/- per week to begin (An active Church Member preferred) Apply in first instance to M. McLELLAN, 528 Elizabeth-street, Melbourne.

CHURCH OF CHRIST. COOLGARDIE.

Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne (next to the Theatre Royal), or on Bro. Royle, Sylvan-street, who will be pleased to direct the way to our MEETING HOUSE, where a hearty welcome awaits all members.

F. G. DUNN, BOOKSELLER: AND: STATIONER, GLENFERRIE RD., MELBOURNE.

Agent for Goodall's Choice Teas.
(Country Orders will receive Prompt Attention.)

CHURCH OF CHRIST, NORTH FITZROY.—A Lecture in Song and Story will be given by Mr. Joseph Cook, on Thursday, 29th October, at 8 p.m., on "The Holy City" (Jerusalem) showing a magnificent oil painting covering 625 sq. ft. of canvas, certified to be strictly correct by eyewitnesses, including Mr. Hackett Smith the eminent lecturer on the Holy Land. Mr. Cooke will be assisted by the Church Choir of North Fitzroy. Admission, Adults, 6d.; children, half-price.

RICHD. B. DAVIS (Late of the Lygon Building Society) HOUSE AND LAND AGENT, VALUATOR, 24 HUGHES ST., NORTH CARLTON.

RISKS COLLECTED—LOANS NEGOTIATED.
Agent for the Colonial Mutual Fire Insurance Company, (Limited).

Printed by the AUSTRALASIAN PRINTERS, CO. (LIMITED), 25 Elizabeth-street, Melbourne, and published by MALCOLM McLELLAN, 528 Elizabeth-street, Melbourne, for the "Australasian Christian Standard" Newspaper Co., Limited.