

# The Australasian Christian Standard.

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

PUBLISHED FORTNIGHTLY

VOL. XI—No. 23. MELBOURNE, NOVEMBER 5, 1896. Subscription 3/- per annum post free

## Current Topics.

**S**AVONAROLA.—The great reformer has been dead for nearly four hundred years. This great preacher and prophet was gibbeted, then burnt, and the ashes thrown into the river Arno. To-day his words and works are the chief glory of the city of Florence. Only lately Professor Villari has written an account of his life, which is said to be a "monumental work." *The New Age* gives several extracts from this book which we have pleasure in submitting to our readers.

**HIS HISTORIC GRANDEUR.**  
In Villari's opinion Savonarola's historic grandeur consists in having upheld, against the scandals of the Borgias and the sceptical cynicism of the philosophers, the forgotten and derided rights of Christianity, liberty and reason. He devoted his energies to the moral renovation of mankind when others thought solely of man's intellectual renovation; he held virtue to be the assured basis of religion and the source of true liberty, when all seemed convinced that political Christian virtue, patriotism, and religion were unavoidably and irreconcilably opposed. It was this that won him: the admiration of the very scholars whose excesses he so sternly combated, for although apparently satisfied with paganism, these men felt that it left a painful void in their souls. For the same

reason he was admired by many keen and cold-witted politicians. Thus, in attacking philosophers and statesmen, the Friar of St. Mark's seemed to reveal to both their most secret thoughts, and to restore their lost peace. To all familiar with his life and writings, says Villari, he appears as a soul yearning for the Christian ideal, while he proclaims that without virtue, self-sacrifice, and moral grandeur, both mankind and society must fall to ruin.

**LUTHER AND SAVONAROLA.**  
Martin Luther declared Savonarola to be a precursor of the Protestant doctrine and one of the martyrs of the Reformation. "This man was put to death," wrote Luther "solely for having desired that someone should come to purify the slough of Rome. It was the Anti-Christ's (the Pope's) hope that all remembrance of this great man would perish under a lead of malediction; but thou seest that it still lives and that his memory is still blessed. Jesus Christ proclaims him a saint through our lips, even though Pope and Papists should burn into rage." An exclamation made by Pope Paul IV. is a curious commentary on this statement. This Pope instituted an inquiry into Savonarola's works, with the idea of forbidding their further publication. And when the Commission of four Cardinals read some extracts from the writings, he fell into a great rage, and stamping his foot on the floor exclaimed, "This is Martin Luther—this doc-

trine is pestiferous! What are ye doing, most reverend Monsignori?" Professor Villari will not allow that Savonarola was a Protestant. In fact, he finds him to be "essentially Catholic." At the same time he admits that Luther himself could scarcely have been so successful in inaugurating his Reform had not the sacrifice of Savonarola given a final proof that it was useless to hope in the purification of Rome, and that no attempt to reform the Church could possibly succeed without destroying her unity, at least for a time. He further admits that, had the Church of the fifteenth century hearkened to Savonarola's voice, there neither would have been need nor call for a Reformation; nor would religion have been opposed to reason and freedom.

**THE FRIAR'S MORAL COURAGE.**  
Savonarola's moral courage was shown in his sermons, but particularly in his sermons. When preaching at Bologna in his early days he drew vast crowds. "Among them was Benivoglio's wife, who always, arriving very late with a long train of ladies, cavaliers, and pages, daily interrupted the sermons. This was an irregularity that Savonarola would by no means tolerate. For the first day or so he paused in his discourse, thinking that this would be a sufficient reproof; but finding that the annoyance was continued and increased, he made some remarks on the sin of disturbing the devoutness

of the faithful. Therefore, her pride being offended, the lady came later and later, made more noise, and behaved with haughtier disrespect. At last, one morning, Savonarola being interrupted in the heat of his discourse, could no longer restrain his anger, and cried out, 'Behold, here cometh the devil to interrupt God's word.' At this Dame Bentivoglio was so enraged that she directed two of her grooms to strike him dead in the pulpit. They, however, shrank from so great an atrocity. Then, increasingly indignant at the thought of having been put to humiliation by a monk, she despatched two other satellites to fall upon the preacher in his cell, and do him, at least, some grievous bodily hurt." On another occasion he turned to the women of his congregation and said, "Ye women, that glory in your finery, in your hair, in your hands! I tell ye that ye are all hideous! Would ye behold true beauty? Note some devout person when engaged in prayer, and in the flush of divine beauty, on his return from prayer. Then will ye see the beauty of God reflected in his face."

**PRIEST VERSUS POPE AND PRINCE.**—Two other instances may be given of this courage. The Pope excommunicated him, but he ignored it, and nothing is more magnificent in his whole career than the way in which he withstood that immoral wretch. Speaking in the Duomo, after receiving the brief, he said, "I take it for granted there be no man who is not liable to error. Thou art mad to say that a Pope cannot err, when there have been so many wicked Popes who have erred! If it were true that no Pope could ever err, ought we then to do even as they do in order to gain salvation? Thou wouldst reply that a man may err as a man but not as a Pope; but I tell thee that the Pope may err, even in his judgments and sentences. Let' read how many decrees have been made by one Pope and revoked

by the next, and how many opinions held by some Popes are contradicted by those of other Pontiffs." The other tyrant with whom Savonarola had to deal was Lorenzo de' Medici. No finer testimony to Savonarola's work was ever given than the fact that Lorenzo sent for him when he lay a-dying. Here is Villari's account of that historic scene:—"Pico had scarcely left the room before Savonarola entered it, and respectfully approached the bed of the dying prince. Lorenzo explained that there were three sins on his conscience which he was specially anxious to confess, in order to be absolved from them—the sack of Volterra; the robbery of the Monte delle Fanciulle, whereby so many girls had been driven to a life of shame; and the bloody reprisals following the conspiracy of the Pazzi. In speaking of these things even before beginning his private confession, the Magnificent again fell into great agitation, and Savonarola sought to calm him by repeating 'God is good. God is merciful.' 'But,' he added, directly Lorenzo had finished speaking, 'three things are needful.' 'What things, Father?' replied Lorenzo. Savonarola's face grew stern, and extending the fingers of his right hand he began thus: 'Firstly, a great and living faith in God's mercy. I have the fullest faith in it. Secondly, you must restore all your ill-gotten wealth, or at least charge your sons to restore it in your name. At this the Magnificent seemed to be struck with surprise and grief; nevertheless, making an effort, he gave a nod of assent. Savonarola then stood up, and whereas the dying prince lay cowering with fear in his bed, he seemed to soar above his real stature as he said: "Lastly, you must restore liberty to the people of Florence." His face was solemn; his voice almost terrible; his eyes, as if seeking to divine the answer, were intently fixed on those of Lorenzo, who, collecting all his remaining strength, angrily turned his back on him without uttering a word. Accordingly Savonarola left his pres-

ence without granting him absolution, and without having received any actual and detailed confession."

**THE FINAL TRAGEDY.**—Six short years, and how the scene changes! The unflinching confessor is now the prisoner on his way to the dungeon, which he leaves only to go to death. St. Mark's no longer shelters him, and he is being led to the Palace through the noisy and crowded streets. "The mace-bearers had bound Savonarola, and the rabble pressed about him in a thick mass, like a stormy sea; helmets, breastplates, swords, and spears glittered here and there in the dim light of lanterns and torches. All gazed on him with threatening mien; they flashed lanterns in his eyes, crying out: 'Behold the true light!' they singed him with torches, saying: 'Now give a turn to the key'; they twisted his fingers, struck him, and tauntingly inquired: 'Prophecy who it is that buffeted thee?' Their ferocity reached such a pitch that his guards had great difficulty in protecting him with a fence of crossed spears and shields. The insults he endured by the way may be more easily imagined than described, and the mob continued to wreak their brutality on him until he had entered the Palace. Even while in the act of passing through the postern door, one of the populace kicked him in the back and exclaimed: 'This is the seat of his prophecies!' And after this, at ten o'clock on a May morning, the gibbet, the fire, and all that this world possessed of Savonarola was sent floating down the Arno.

The Australasian

Christian Standard.

(Published every alternate Thursday).

MELBOURNE, NOVEMBER 5th, 1896

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Articles for publication (which shall be paid for) should be forwarded to F. G. DUNN, Glenferrie Road, Malvern.

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

MALCOLM McLELLAN,

Manager and Publisher,  
528 Elizabeth Street, Melbourne

PURITY, PEACE, UNITY, LOVE, POWER.

PRAYER AND SINGING AT  
GOSPEL MEETINGS.

It is customary, with ourselves and other religious bodies, to have both prayer and praise at meetings for the proclamation of the Gospel, and though there have always been a few amongst us who objected to this practice, it is only of late years that any definite and pronounced stand has been taken against it by any of our churches. There are now, we believe, two or three of our churches who conduct their Gospel meetings without prayer or singing, and there are also one or two brethren perigrinating the country who are making something like a crusade against the ordinary method of conducting these meetings. It has been the custom to regard these brethren as "faddists" and to dismiss their objections in a somewhat summary fashion. We think, however, it is only right they should have a hearing and that their arguments should be duly considered and refuted, or else be admitted as valid and consequently acted upon.

It may be at once admitted that praying and singing on these occasions is sometimes carried on in such a manner as to merit disapproval, but while admitting this much, it by no means follows that the practice itself is wrong and therefore should be abolished. It might as well be urged that because inappropriate prayers and hymns are used at meetings for worship, therefore they should be dispensed with. If this were the only objection urged, the circumstances of the case would be fully met by reforming the abuse that had crept into an otherwise correct practice. A little reflection will enable anyone to see that the abuse of a thing, right enough in itself, cannot be urged

as an argument in favour of its discontinuance; for if such a proposition were admissible it would mean that every good thing would have to be given up, for unfortunately no good thing that God has given has escaped being abused by fallible men and women. This being so, the opponents of prayer and singing at Gospel meetings must produce a better argument than this before they can expect to make many converts to their views.

But it is urged that in praying at Gospel meetings we pray so that people may hear us, and in doing so violate the command of Jesus and make ourselves hypocrites. If this contention be correct, and our friends have rightly understood the words of Jesus when He said "But thou, when thou prayest, enter into thy closet and shut the door," then it follows that all prayer uttered in the presence of others, whether they be saints or sinners, is a violation of Divine teaching, and only private prayer of the most secluded kind is allowable. The statement of the proposition shows its absurdity, and convicts our friends of misapplying Scripture to support their views. For it is absolutely certain that it was impossible for Jesus to condemn others for practising what he himself did. If it is asserted that the mere act of praying in public is wrong, then Jesus is convicted of wrongdoing, for on more than one occasion He thus prayed. For instance, in the presence of His disciples, as recorded in John 17: 1-29; or again, when He prayed in the presence of His murderers, "Father, forgive them, for they know not what they do." It therefore follows that Jesus did not condemn public prayer in itself, but only such as was made for mere display and to gain the praise of men. The proper place for private prayer, as a rule, is not the crowded market place, but the

seclusion of one's own chamber. This is what Jesus taught, and to make more out of it is to show a sad want of capacity for the exposition of Scripture.

It will not be disputed, we imagine, that Paul knew the mind of Jesus very much better than any disciple of modern days. At any rate, speaking for ourselves, we are disposed to rank him as a higher authority. Consequently when he says "I desire, therefore, that the men pray in every place, lifting up holy hands without wrath and disputing" we must enter our protest against any one limiting our prayers to any particular place or time. Nevertheless, if this man, who amongst inspired men takes the foremost place, could, as Luke tells us in the narrative of the shipwreck (Acts 27), take bread and give thanks to God in the presence of all his fellow-prisoners and the crew of the ship and the guard of soldiers, who, we ask, has the right to say that we may not now offer thanksgivings to God in the presence of any multitude of people, wherever assembled?

It is quite true that we say "That where the Bible speaks, we speak and where it is silent we are silent." It is one of the war cries of the Reformation which we heartily approve of. But it is one of those maxims which must be properly applied before it can be made effective. It cannot be used indiscriminately. In all matters dealing with principles it is absolute, but in questions affecting the methods by which those principles are carried out it does not apply, so long as the methods adopted do not violate a principle. On this question, however, the New Testament is not silent, for it gives permission for public prayer both by precept and example.

In reference to the conduct of meetings for the proclamation of

the Gospel we have little or nothing to guide us, so far as the New Testament is concerned. Evidently it is one of those questions in which there is freedom within recognised limits. The instances which are quoted as setting forth the practice of the early church do not settle it, but leave it an open question. The cases cited such as Pentecost, Philip and the Eunuch, Paul and Silas at Philippi, &c., are just such as in the nature of things preclude prayer and singing before preaching. Peter would have been guilty of an act of folly if, in reply to the expressions of surprise evoked by the miraculous endowment of tongues, he had done anything else than explain straight away the meaning of the phenomenon which had attracted attention and caused hostile criticism. When Philip joined the chariot of the Ethiopian nobleman he followed the natural and sensible course of entering into conversation with him. And Paul and Silas did not trifle with the awakened and alarmed jailer, but gave him sane answers to serious questions. We venture to assert that there is not one of our preachers, worthy of the name, but would have done just the same under similar circumstances. Undoubtedly there are occasions when praying and singing in connection with preaching the Gospel is quite unnecessary, but this fact by no means proves that there are not occasions when both are quite legitimate and appropriate.

The question of praying and singing at Gospel meetings is one thing, and inviting the unconverted to join in such exercises is quite another. We agree with the first, but not the latter. It is quite possible to conduct the opening services in such a way as to make it clear that they are only for the children of God, and this, too, without giving needless offence. When this is done we are

not responsible if any unworthy person should choose to take part in such services. If we were, then it would be necessary to exclude all unconverted persons from our morning meetings, lest perchance they should join in the strains of some familiar hymn. This of course we could not do, for thereby we should be violating apostolic practice. That unbelievers may be present and receive good from such meetings is clearly recognised, for it is written: "If, therefore, the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is convicted by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

In our opinion the general abolition of praying and singing at meetings for the proclamation of the Gospel would be a great calamity and would involve considerable loss of power. Appropriate prayers, it seems to us, must always have an educational effect upon the intelligent unconverted. They form a splendid object lesson, by means of which it is taught that expressions of gratitude and appeals for help are appropriate and needful from man to God. The right praying of a sincere, devout man, can never be without its effect for good, both upon the man himself and those who hear him. In like manner it is a blessed thing for the careless and indifferent to hear the songs of Zion. Why should the people of God refuse to let their fellow-men listen to the sweet strains which speak of heavenly joys as nothing else can? Speaking for ourselves, we know of no valid reason for such

selfishness; but on the contrary we know of good reasons why Christians should continue to "let their joys be known" in cheerful, soul-inspiring songs. These songs have followed the weary soul, wandering far in devious paths, and have held him in check, and not infrequently have at last been the means of bringing him home to the Father's house. Let those who will cut off this stream of heavenly influence, but as for us, we will seek to increase its power and widen its course so that greater blessings still may accrue to all mankind.

## Notes of Travel.

### VII.

#### FIRST IMPRESSIONS OF THE HOLY CITY.

"Jerusalem train!" The most celebrated city on earth has entered upon a new era. A railway connecting the Holy City with the Great Sea was finished in 1892, so that tourists can now travel from Jaffa to Jerusalem by train. However, of this most interesting part of our trip we cannot now speak particularly, but must hasten on to tell of that which was the goal of our ambition so far as this journey was concerned—Jerusalem!

Rising ground prevents one seeing Jerusalem from the railroad, — and fortunately so, for it would seem somewhat incongruous and very unromantic to behold the Holy City for the first time from so modern and prosaic a view-point as a railway train. A few minutes' drive, however, and Jerusalem,

#### THE MOST FAMOUS CITY IN THE WORLD,

bursts on our sight. With what mingled feelings we gaze upon this city of thrilling and sacred memories — the seat of Melchizedec's rule, "the city where David dwelt," the place of Solomon's glory, above all, the city whose streets were oft trodden by the Son of God and whose people witnessed the closing scenes of His earthly life!

Opposite us across the valley of Gihon is the hill of Zion, and, conspicuous on its summit, the Tomb of David. We see, too,

extending northwards from here the west wall of the city, including the Tower of Hippicus and the Jaffa Gate. These we pass in rapid succession, still keeping without the wall, and traversing the north-west suburb of the city soon arrive at Olivet House, which was to be headquarters during our stay in Judea.

#### OLIVET HOUSE

has the single disadvantage of not being quite so central as hotels within the walls, but its advantages far outweigh that trifling consideration. It is in a more healthy situation, away from the dirt and smell of the city, as well as away from its noises. At the same time it is within three minutes of the New Gate, and within seven minutes of the Jaffa and Damascus Gates. It is also within five minutes or so of the Skull Hill, the Grotto of Jeremiah and the Tombs of the Kings. Then, too, we seemed to be doing day by day just as Jesus did. During the day He was busy in the city, and at night retired to Olivet (Luke 21: 37). So did we! The house has a verandah and garden in front where we could sit, like the Israelites, "every man under his vine and under his fig-tree." From the roof, looking to the south-east, what an enchanting view! Before us lies Jerusalem, with the domes of the Church of the Holy Sepulchre and the Mosque of Omar rising above the mass of roofs. Beyond the north-east corner of the city rises the famous Mount of Olives, and a little to the south of this through a gap in the hills we discern, far away, the mountains of Moab. On the roof was a single room,

"THE PROPHET'S CHAMBER,"

which, naturally enough, as a successor of the prophets, I occupied! It was just such a chamber, I suppose, as was built for Elisha at Shaphem (2 Kings 4: 10), only the furniture of my room was not restricted to "a bed, a table, a stool and a candlestick," and Elisha, I am sure, had no such glorious view from his window as I had from mine. Our company, including a couple of ladies (not always included in statistics of the Orient), numbered some seventeen souls, having in about equal numbers from Britain and America. There was one very nice young man from Australia! Our host and his good wife, Lincolnshire folks, were genial and helpful. They made us feel thoroughly at

home and did much to suggest and direct our excursions in and around Jerusalem.

That evening, the moon being at the full, several of us, conducted by our host, walked to

#### THE MOUNT OF OLIVES.

We remembered that it was usually evening when Jesus left the city for the seclusion of Olivet, and we wanted to gaze upon the Holy City under similar circumstances and from the same point of view as He must often have done. And a very beautiful and impressive scene it was! Then we climbed to the summit of the hill, and looking east could see in the far distance the moonbeams glimmering on the waters of the Dead Sea, and in the background the mountain-wall of Moab.

It was nearly midnight before we returned to our hotel.

My first impressions of Jerusalem were most decidedly not disappointing. As yet I had only seen it from without, and doubtless in the case of all oriental cities "distance leads enchantment to the view." However that may be, and the degradation of the city notwithstanding, Jerusalem is still beautiful—"beautiful for situation," and beautiful, too, by reason of its sacred associations and of the halo of romance which its marvellous story has thrown about the very walls and stones of the Holy City. A. M. LUDBROOK.

## Open Column.

—100—

### PRAYER AND SINGING.

Glad I am, brethren, to see these two subjects mentioned in the STANDARD, for both of them belong to the Christians. And pleased am I to see by the issue of the 27th August that Bro. Park has placed the matter before us in such a plain manner. Now, dear brethren, as followers of Christ we should strive to obey Him when we have chosen as our Guide and King. And what has He commanded us to do concerning prayer? Let us turn to Matt. 6: 5, 6—"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. *But thou, when thou prayest, enter into thy closet, and when*

*thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Brethren, when we pray at Gospel meetings, are we obedient to Him? Who are we praying to—the people, or to the Father? We pray so as the people will hear us. Are we to do this? No. What then? We are to pray to the Father in secret, and we do not do it in secret. He has commanded us not to be as hypocrites. What are we, if we continue this practice? We are disobedient to His command, as well as making ourselves hypocrites. Dear brethren, let us be careful. "But thou, when thou prayest, enter into thy closet" and shut the door. The Lord does not expect us to be out showing the seed and in our closet with the door shut at the same time; and if we take prayer out and sow it broadcast with the seed, we are not doing as He has told us. And it was contumacious praying audibly at our Gospel meetings, we have our reward; so, if we have our reward now, we cannot expect it by-and-by. If we obey Him in prayer, we have promises of our prayers being answered. In John 15: 7 He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Also in 1 John 3: 22—"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Above all things, let us strive to obey Him in whatsoever He has commanded us.*

SINCERELY,

Who can sing and give praise to the Lord? Why, those who have obeyed Him. These are they who can rejoice. Can the disobedient rejoice in the Saviour? No. Why? Because they have not become obedient to Him. Let us look in Matt. 26: 26-30 and see who sang. What do we find? We find that those who sang were those who had partaken of the bread and wine. Why not encourage unbelievers to take the bread and wine, as well as to praise God? When we encourage the people to sing and pray at our Gospel meetings, are we doing right? I do not think that we are. Then what should we do? Preach the Gospel of the Lord in all its fulness, and then, when they believe and are baptised, we can sing with them. We are told in Acts 16 that Paul and Silas sang and prayed, and the prisoners heard them, but we have

no authority whatever that either Silas or Paul encouraged any of them (the prisoners) to join them. We say that "where the Bible speaks, we speak; and where the Bible is silent, we are silent;" *but not so?* We ought to be sure about this. Did Peter on Pentecost sing and pray? The Bible does not say that he did, but it says that he stood up and said: "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you" (Acts 2: 14), and he went on telling them of Christ. And when they heard, they said: "What shall we do?" The answer came just as quick as the question: "Repent and be baptised." He did not tell them to pray for remission, nor yet did he tell them to sing. Did Philip sing with the men and women? No, he preached Christ unto them (Acts 8: 5). Did Philip sing and pray with the eunuch before he was baptised? Did Ananias pray and sing with Saul before he was baptised? Did Paul sing and pray with Lydia before her baptism? We do not read that they did. When Paul and Silas were praying and singing in prison, those who heard them were not converted to the Lord. But the man who was asleep, when he awoke, went to them and said: "Sirs, what must I do to be saved?" What did they say? "Believe on the Lord Jesus Christ, and thou shalt be saved." Let us obey, and of a surety we will receive a reward.

H. HOPKINS.

## The Essayist.

### CHILD NATURE.

#### (Continued.)

7th. *Children are frivolous and trichinious.* It is their nature to be so. It is a common feature in all young life. Pups and kittens are never so happy as when having a game at rough and tumble, which generally takes on the nature of a fight more or less. So it is with children. It is a mistake to regard this characteristic of childhood too seriously. It does not necessarily indicate wickedness. If it does, then human nature is more depraved than most of us like to think. The fact is, the great and wise Creator has given to childhood an abundant store of "spirit" and life, with which they will need to face the stern battle of after years. Hence fun is the most attractive thing on earth to children. Let them play their little pranks, so that they do not go too far. Of course

in the S. School it would not do to *re-arrange* this spirit of mischief; but the teacher should take it into account and endeavour to meet its requirements by narrating some amusing but harmless story now and then, no matter how amusing, even if it make them laugh, if only a good lesson can be got out of it. It does not do to get out of temper and scold. They will only do more mischief an opportunity affords. It is the nature of the earth to bring forth bitter weeds, nettles and thorns, if left to itself. So with child nature. Let alone, it will produce just exactly what these things represent in the region of morals. But then the analogy may be carried further. The surest way to kill these noxious growths in the soil is to sow an abundance of good seed, strong and prolific. This is the work of the Sunday School teacher. The Bible contains, so to speak, suitable seed for all kinds of soil, and wisdom from above is needed to be able to adapt the one to the other. The word of God will triumph.

8th. It is the nature of children to be *cheerful, bright and happy.* When they are not, they are physically out of order. When healthy these features are present to a degree not usual in older people. It does not take much to make children smile and laugh. "Little things please little minds." This makes Sunday School teaching easy, if only the teacher comes down to the children. Paul says: "When I became a man, I put away childish things;" but a S. School teacher must not think he can do this in his class. If he does, he will find to his distress that his scholars will freely develop their talent for mischief. It sometimes happens that a class becomes most fractious and troublesome under a given teacher.

Boys, of course, have a stronger leaning this way than girls, though the latter can do a little at it sometimes. Every possible trick is played: pinching, pricking, hiding caps, pinning paper on the back—anything and everything to make a laugh or while away the time. The teacher gives up in despair. They are the most troublesome little urchins under the sun. He desires anyone to hold their attention. Another teacher is appointed, and lo! there is a great change. There is no more trouble. The class is as good as any other. Of course the failure here was with the teacher. What has been the matter? Why, just this: he has not come down to child nature. The children were bright and cheerful, but he came to his class with a face as long as a fiddle and as rare-worn as an old tom-tom. The children were simple-minded, but the teacher talked over their heads, and in dry platitudes which were at best, in interest to mathematics would have been tedious to no reason or excuse for this. The Bible is full of the most lively incidents, which can be used to point simple lessons

of divine truth. The S. S. Union courses, though not all that could be desired, certainly excel in their simplicity and illustrative attractiveness, and any teacher with an ordinary amount of imaginativeness may use them so as to retain the interest and attention of his scholars.

9th. *Children are natural mimics.* They often imitate without consciousness, and because of the downgrade tendency in human nature they more readily imitate evil than good. In my early days of married life I occasionally indulged in a cigar. One day I came home and found my little three-year-old son trying his hardest to master a portion of a cigar I had left on the mantelpiece. That cured me of smoking, and my children have been saved from a habit which, to say the least of it, is wasteful, selfish and unclean. Sunday School teachers should neither drink nor smoke, for if they do they lose the right and privilege of warning their scholars against two great evils, the greater of which is drinking. If it is right to expect the preacher to live a life blameless and above reproach, it is even more important that the S. S. teacher should live on, for the power of imitation is greater in children than in grown up people.

10th. *Sensitiveness.* The mind of the child is like its body, tender and sensitive. It is very susceptible to pain or joy. It is easy to crush the spirit of a child by harshness. On the other hand, gentleness and kindness work wonders. There is in nature a special guardianship of all young life. This is because all young life is specially susceptible to adverse influences. Children are not exempt from this law; we need, therefore, to be particularly tender and careful in their training.

11th. In the last place I feel this paper would be very incomplete if I did not refer to the fact that in common with older humanity children have souls to be saved and won to the service of Jesus Christ. This is a great department of child nature that cannot receive too much attention; indeed it is on this account that the S. S. exists. To lead the children to Christ should be the constant end in view in all S. S. work, and instead of being surprised at, or in the least objecting to the children coming forward to obey the Saviour, we ought rather to rejoice, and look upon it as the legitimate fruit of our patient labors. Is there anything surprising in a child of ten or even eight years after listening to the sweet story of the cross for three or four years, being so imbued with love to Jesus as to dedicate its life to His service? Some of us can remember, when about that age, having the strongest convictions of guilt and desires of pardon and peace with God.

Let us, then, as S. S. teachers, be encouraged and stimulated to greater patience and perseverance. More real good is done in

our work than most of us dream of. The very worst scholars often richly repay the teacher's continuance in well-doing. Nettles are a sign of the richness of the soil, so the very thing we condemn in child nature often indicate the presence of noble qualities. All that is needed is to rightly direct their natural proclivities. There is a passage in Proverbs, 22nd chapter, often quoted in relation to this subject, which has an alternative reading, that I am disposed to think conveys the real meaning of the wise man. Instead of "Train up a child in the way he should go," etc., read, "Train up a child according to his way, and when he is old he will not depart from it." It is true this reading may have two opposite meanings. "His way" may be a bad way, and we know that if a child is allowed to develop all his evil propensities unrestrained, it will be hard indeed to turn him in mature life. But the view I like to take of the passage is that we are called upon to study child nature, and to endeavor to rightly direct its natural proclivities. The same soil that produces a plentiful crop of nettles will also produce a full and abundant harvest of precious grain, and though a proportion of the nettles may spring up with the young corn, when the latter ripens the nettles will be choked.

Let us, then, pray for wisdom to save the young. Let us not be "weary in well-doing, for in due season we shall reap, if we faint not." Let us sow beside all waters—let us live Christ as well as teach Christ—the chief thing I remember about my S. S. teacher was his Christ-like spirit and life. It was his that in the most potent factor in the S. S. teacher always. Let us be earnest, true, patient, prayerful, cheerful, gentle-hearted, patient, and our efforts shall not be in vain in the Lord.

JOSEPH PETHMAN

## Original Poetry.

### TRUTH

"What is Truth?"—Pilate, Fifth Pro-creator of Judaea

"I am the Truth!"—Jesus Christ, the Saviour of the World.

Aye! What is Truth? Fall well might Pilate ask

This vital question, when his very soul Was writhing in the agony of fear, And in the throes of moral cowardice 'Twixt duty to the Imperial throne of Rome And efforts to assuage the brutal cry.

'Twixt cowardly desire to please the mob, To gratify the Jewish horde who loud Did yell and shriek for vengeance on the Christ.

Twist the appeal of Innocence to mute That stood arraigned before his judgment bar, And all the ambitious longings of his heart: 'Twixt honour and dishonour, aye and more, 'Twixt God and Devil, 'twixt the light and Wrong.

Thus placed, dash Pilate craven, yield perforce

Unto the instincts of his grosser self, Heedless of aught, pronounces down upon The sacred incarnation of all Truth, And with a churlish, self-deceiving sneer, Would fain seek shelter for his dastardness Behind the noble question "What is Truth?"

Aye, thus has't ever been adown the stream Of Time: The ages which have come and gone,

Which like the ocean waves have overlapped Each other as they touched the shores of earth,

And leapt themselves within the throbs that meant

To them the end of being—Ere yet Far down the Ages, aye! to this our day, Each cowardly mind has sought to palliate His own ignoble selfish by the cry,

"Pray, what is Truth?" In faith I fain would know."

"I am the Truth," says Christ, the incarnate Word

"Truth rests in Me, and dwells in every heart

That loves Me, and has consecrated his will To My own service: Truth in those doth dwell."

Christ's followers, aye! too oft doth cloak The insincerity of their own deeds,

By such pretence as that which Pilate used To smother the poignant thrusts of conscience sharp

That pierced him for his lack of manhood: No man of honest soul need ask a new The question to which Pilate sought reply,

For Truth in every Christian heart abides If but its mentor lead we deign to hear And seek ourselves to yield in willing love All subject to its autocratic sway

But he who thus would follow Truth away Must rid himself of hell-born, of east,

of faithlessness, of insincerity, of simulation, counterfeit and sham.

Must plant his foot upon the lower tier of aught that surges through his mental powers,

Must rise, and hold himself supreme, above The juggling trick, the stratagem, the fraud, The artifice, the mummery, the guile

That leads the world to day in chains more strong Than any forged by fire and brazen arm

Who knows not that the cry this hour which rings

Around the earth from pole to pole, and still Doth rise in mortal tones imploring, to The very throne of God Himself in Heaven,

Is but a yearning wail for Truth, that Truth Which by the potency of its own self, Shall free the race from fetters too long borne

From eyes of friendship feigned—a double curse,

From calling shackles of falsework faith, From artifice and disingenuousness,

From wrong impressions, artfully expressed, Adown the ranks of faithlessness, until

The very hell found aflamed rock itself Reached in upon him, and in its potency

The while each deed and word, perjured and spite

With curled lip and leaven smile to gain Some end desired—Accomplished thus and met

Until the consummation is complete, is asked

Mayhap 't were possible the conscience all but seared,

"And after all, pray tell me, what is Truth?"

Curst be each base duplicity, and curst With fearful hold of false anathemas

Be those who Truth profess, and have a lie Oh, God! For His own self who in Himself

The Truth incarnate, which alone can make Us free: from all the slavery that is found

In sham conventional, and in dishonesty, Save us from this, the worst of all the ills

Which stalk unloosed to earth's remotest end:

Save us from this disease that grips the heart

With tentacles of fiend ferocity Which numb and paralyse nobleness

Make callous, stolid, and flumm the heart Until, a degraded worthless thoughtless

A living tomb and wants but till Thy word Doth damn it to the will and power of Him

Who is by nature enemy of Truth And father of hypocrisy and lies

Great God in Heaven! Grant grace that we may know

And realize the glory of Thy word, That Christ alone is He who is the Truth

And that He is that Truth which makes us free

J. BROWN WATSON

## Gleanings from Queensland

If Ruth had not made a better show as the result of her gleanings than your Queensland gleaner it would truly have been Maria for both Naomi and herself. But then it is not everyone's good fortune to be a Ruth gleaning in the fields of Dixie.

I was pleased to glean that Bro. Ford has visited as far as Townscombe, which is considerably beyond the confines of his circuit. The brethren in that town, once a promising and flourishing church, are now meeting again in the house of Bro. Dewdney senior, but in number, with the hope of

drawing around them the rest of the dispersion from within a reasonable radius. I gleaned that G. H. Anderson, at one time too full of life and promise as a preacher, now lives within a few miles of Toowoomba. It is not too much to hope that, like Samson of old, he will shake himself and go out as heretofore with locks unshorn and once more do valiantly.

At Flagstone Creek (once the 1800-1801) of two of our young preachers) Bro. Pond held some crowded meetings, which may mean considerably less than three or four hundred. Your gleaner knows not the dimensions of that schoolroom, only that when every seat was occupied the rest stood. Bro. Pond also tried his fingers at the science of phonology. Two Bro. Dalley and their wives, I glean, have been in the habit of meeting to break bread a long time in that district.

At Ma Ma Creek they appear to have had a great file—S.S. of course. Though the assembled joy were not all schoolers, and even if it can not be said that all the 220 were interested in the 80 scholars, yet no doubt the leading lights in that church were interested in the welfare of all. Bro. Clapham was made the distribution of £5 worth of books to the juveniles. You may deplore that the people heard something substantial when you are told that Clapham, Pond and Cuthbertson did duty under the direction of "Bishop Hullock," and who will say that mothers were not justified in thinking, the singing of their darlings as sweet as that of the Jubilee Singers?

At Upper Tenthill, one of our youngest schools, they now count 45, which for the place is strong.

At Rosevale a chapel is in progress, and is expected to be ready for occupancy by the church of God at Rosevale by November 9th.

At Mt. Walker Bro. Pond had one confession and baptism, and the membership at Marburg was increased by five.

Bro. Simpson thinks that Greenmount is a place worthy of a trial. There are more such places, but there are not those qualified to go in to possess the land. Perhaps if a few more of our young men with fair ability, supreme devotion and few needs, would offer themselves much might be done that is not done now.

Zillmore was favored with a visit from Bro. Clapham. He preached to a very fair audience and made a favorable impression. At present he has gone to Roma to assist the brethren there who have entered into occupancy of the church building bought from the Congregational Union about six or seven months ago, and which has hitherto been occupied by the Wesleyan.

The Zillmore Band of Hope is in a healthy condition. Last night the chapel was crowded and all the borrowed seats

occupied. They had a visit from the Mudgee Band of Hope.

The Rev. Silas Mead of South Australia has been visiting the Queensland Baptist churches as well as addressing them at their Association meetings in the interest of missions. At Sandgate it was your gleaner's privilege to hear him talk on India, and the way he preached on "He ye reconciled to God" would have passed him as a disciple preacher of the milder type, for we have preachers who do not announce the conditions of pardon in every sermon, but who are just as ready to do so when asked "Men, brethren, what shall we do?"

But on Monday night your gleaner heard something that made him think. Miss Mead (who accompanies her father) conducted a meetings for the formation of a Y.P.S.C. Endeavor, and among the many excellent things she said there was a statement that was not expected from so orthodox a quarter. She warned prospective Endeavorers not to "fink" with the pledge, and then proceeded to announce her belief that the Lord had "inspired Dr. Clarke to write that pledge." Now if that had been said in an Army meeting it would have caused no surprise, any more than if a Mormon or an Adventist had claimed it for their celebrities. But for so sensible a daughter of so orthodox a minister as Silas Mead, President of the Y.P.S.C. Union of Australia, to say that deliberately before her venerable father and President of the Baptist Association without suffering a rebuke, indicates a tolerance that may aver well for denominational if not Christian union.

ALFRED

## Foreign Missions.

Bro. JOHN THOMPSON asks for means to purchase medicines. The general fund being at such low ebb, the Committee cannot respond, but brethren who may feel constrained in this direction are asked to forward contributions marked "medicine fund" without delay.

Box FOR INDIA.—Goods should reach 121 Collins street not later than Thursday morning 14th inst.

CHINESE CLASS.—Bro. F. McClean sends a stirring appeal for more teachers. With the new Factories Act in vogue, there are many more scholars presenting themselves, and the opportunity must be grasped, not missed. It is also under consideration to either engage extra class rooms or remove into larger premises altogether.

£140 wanted by the F. M. Committee before Easter. £70 is needed in three weeks' time. Quick brethren, please.

£12 from Dunceaster Mission Band has been sent to India for the support of Bro. Shah. Read the interesting letter below. This is one-half his entire salary. Who

will end us the balance? Plenty of brethren there are who can easily do this. But will they?

LETTER FROM BRO. WHAFTON.

Hurda, C. P. India.

Sept. 22, 1896.

### CHRISTIAN MISSION.

For months I have been thinking of writing you, and now by request of Miss Thompson, I will try and put my thinking into practice.

Miss Thompson wished me to tell you about Bro. M. J. Shah for whose support she received £12 from you. Bro. Shah is from a good family in Bengal. His people are Christians, and some are able preachers in other missions. His father and uncle were well known preachers in the English Baptist Mission in Bengal and North West Provinces. I found him in the Lucknow Christian College conducted by the Methodists of America. He was working his way through college and upon my enquiring for a good man he was recommended by the Principal. He came to me in Bilsapur to teach the Boys' School, and for more than two years he taught them, doing excellent work. After this, desiring to preach, he came to the Bible and Training School in Hurda. In less than two years he completed the three years' course with much credit. He is now in charge of the new station—Tumard, seven miles from Hurda—where he is preaching and teaching. He is by far the best educated preacher we have among the Indian brethren, and his character is blameless. He is zealous, too, and we pray that God may richly bless his work. In his monthly report sent me yesterday, he says: "I feel very sorry when I think of these suffering people around me. They are in darkness still. I wish I could do something for them. They are my brothers. How can I see them perishing in the bondage of sin! I wish I could be the means of saving them, and bring them to my Saviour. I always think of this, and I hope God will open the way for me some day or other." He will be glad to receive a line of encouragement from you, and if you desire he will write you. I am sure you will be glad to support as far as you can such a consecrated young man. He writes English fairly well. At the present rate of exchange his salary or allowance will be nearly £25 per annum. Bro. Shah gives one-tenth at least of all he receives to the Lord's work. The work placed in his charge is opening favorably, and we have sure hope of reaping if we wait not.

We are in great need of a missionary to take charge of this village work and to among the preachers at their stations more than it is possible for me to be when I have the Bible and Training School to teach and other work besides to look after. How I would rejoice if Australia could send the

man now! I am also trying to raise £100 to erect a dormitory for the young men to live in while they are attending the Bible School. Can we get any help in this work from Australia? Love to all the brethren

Yours heartily,

G. L. WHARTON

## Correspondence.

—202—

"And be not fashioned according to this world; but be ye transformed by the renewing of your mind." &c.—Rom. 12: 2

This exhortation acquires emphasis to our people in consequence of the stage reached in our communitarian existence. Human nature is ever the same in the warmth and enthusiasm of youth emotions are so spontaneous that simple enjoyments and experiences are sufficient to maintain a lively interest and keep the spirit in healthy exhilaration, but as advancing years multiply, a more sedate constitution of body requires stronger excitements to furnish the material which can bring the mind to its former animated elasticity. And hence we find that in all or nearly all reformatory or unique movements the novelty, singularity, or perhaps inexperience of the situation enable the individuals to pursue steadfastly the paths which they have resolved to strike out, whilst the sense of originality and consequent expected criticism no doubt aid in maintaining marked circumspection. Time, however, the great leveler is this as well as many other respects, gradually inures to the situation, producing, if not specially guarded against, a less watchful and more compromising deportment, and it is worthy of note, especially by those who confidently affirm the progressing spirituality of the world, that this tendency is invariably downward—rigidity to supineness, spirituality to sensuality.

It seems to me that the Church of Christ has reached this stage of development, and that there is now increasing necessity for the utmost caution in permitting or admitting innovations, be they ever so seemingly innocent. These remarks have been called forth by the feelings I experienced as part of the audience of the Band of Hope in demonstration at Swanston-st on 28th inst. The talent displayed was certainly a good deal above the average, but whilst the outer man would fain applaud the unassisted ability, the inner could not feel very happy at the evident preference shown to the natural rather than the spiritual man. This ought not to be the case in any educational work undertaken by the church, and I have penned these few lines with the hope that by your kind publication they may be the means of arousing the brethren (including self) to increased jealousy of our high

calling—its honour and advancement,—and determination by God's grace and help to give the "Kingdom" the first and best place in our hearts and lives.

Yours fraternally,

J. PETER 2.

## Home Missions.

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The following is a brief epitome of the reports from Victorian missionaries:—

W. D. LITTLE—I have been preaching at Yearning, Dinyarrak, Carew, N. Yannie, Lillimur, Danvip and Kaniva. On Wednesday 23rd, at Kaniva, our usual week-night meeting was rendered unusually interesting by the submission to Christ of two young women and two young men, who were baptised upon the confession of their faith. They all reside at Dinyarrak and have been received into fellowship at Lillimur. At Colwell's Swamp we had another good meeting, when Bro. McCullum's two youngest daughters put on Christ in baptism.

G. H. BROWN—During the month have been at Dunmunkle assisting at opening services, also Galapiti, Brim, Fokkomet (Bro. Griffiths preaching during my absence). On 13th October we had the joy of baptising two, who take membership at Galapiti. At Brim we were also cheered by a young lad (son of our esteemed Bro. Matt) confessing his faith in Christ.

T. HAVAR—During the month have visited every part of my circuit, with the exception of Fernhamb and Hildingsfella. At Benjeroop one was added by faith and obedience, a son of Bro and Sister Butler of French Island. At Mumble Plains a church of seven members was organised, with Bro D. Brown as secretary. Bros. Quirk and Park have been lately at Kyabram and several have been added to the saved. Will hold a week's protracted meeting at Shepparton. One confession at Kyabram.

M. McCULLUM—Had been preaching at Malvern and Murrumbidgee. Missionary addresses at North Carlton and North Richmond.

A number of Home Mission meetings have been held. These meetings are stimulating interest in our Home Missions.

## Church News.

—204—  
SOUTH AUSTRALIA.

Receipts during the Lastlight for the Evangelical Fund—£4 10 4d. from Bala Klara, leaving a deficiency of over £28.

USLEY—On Sunday, 25th, 1896, we had the pleasure of receiving one into fellowship—Sister Payne, who was immersed by Bro. Green. Bro. Green on the same morning gave the hand of solemnity to Bro. M. Nichol who was elected by the church to fill the office of deacon. So, with Bro. Semmens, he will chiefly be at the Cotterville chapel to carry on the work there, where the meetings are well attended. T. G. STOKES.

USLEY—On Sunday, the 25th, Bro. M. W. Green delivered in the chapel to a crowded attendance a discourse on the teachings of Seventh Day Adventism. Bro. Green very ably and eloquently denounced their teaching, which he fully proved from the Word of God, showing the error in which they are leading the people. The audience listened with rapt attention for two hours. Though a late meeting, many expressed their gratitude to our brother for the masterly manner in which he dealt with the subject. Though questions were invited at the close, none were able to put a question which Bro. Green could not give a satisfactory reply. Bro. Green has publicly challenged these people, but it is very evident they are afraid to accept it, knowing his ability as a debater. T. G. STOKES.

USLEY—The monthly missionary meeting was held in the chapel, Park street, on Wednesday, Oct. 25th, to a fair attendance. Bro. T. J. Gore gave a stirring address on missionary work. Bro. S. Manning presided. May these meetings be the means of awakening the members to the necessity of each being a missionary for Christ.

Oct. 25. T. G. STOKES, Sec.

GLENELO—The seed which has been sown for some time past is now beginning to bring forth fruit. On Wednesday evening last two married ladies came forward and made the good confession, and last night four others stepped out boldly for Christ declaring their determination to serve Him. Our meetings are well attended, specially our Wednesday evening gatherings, which prevail and a good interest is shown.

Our anniversary services will be held on November 1st, and 1st and public meeting on Tuesday, November 3rd. We expect to see a good number from city and suburban churches, as well as a good number from Glenelg.

Oct. 19. J. COLLEMAN.

GLENELO—Since last report one more came forward and made the good confession and was baptized with six others on Wednesday evening last in Green-street chapel. Last Lord's day morning, the 25th, the seven were received into church fellowship. The meetings continue good, and others are expected to follow. Our anniversary 194 meeting takes place next Tuesday, Nov. 3rd.

We expect good and profitable meetings.

OCT. 28. J. COLBOURNE.

### NEW SOUTH WALES.

ESMORE.—We report good meetings with 12 additions since last report. In order to secure extra seating accommodation, the choir now are permanently located on the platform. Another platform has been erected for the speaker, which has added greatly to the beauty of the interior of the building, the whole having a cedar rail with ornamental iron uprights round it. A generous brother kindly defrayed the whole expense of the same.

Another feature of our work is the mission held in the chapel, Petersham. Some 36 of our Peterham and Leichhardt brethren have thrown in their lot with us, and great good is anticipated. Bro. Hindle reports good meetings with two decisions.

C. A. R.

### NEW ZEALAND.

AKERMAN.—It gives me pleasure to report three additions to the church here since last I wrote. One is the young daughter of our Sister Bimes, who was immersed a week or two ago by Bro Bull. It is a great joy to those who labour in the Sunday schools to see the scholars grow up into Christ and confess Him in this way. The other additions were by transference—Bro, and Sister Cannell from Melbourne.

There seems to be a steady growth in our meetings both for breaking of bread and proclamation of the gospel. A good number also gather at the outdoor meetings to listen to the words spoken and sung. We trust that great good may arise from this work, and that the seed thus sown may spring up and bear good fruit.

Besides working hard in town, Bro Bull also makes occasional trips into the country to assist the smaller churches. Last Sunday was spent by him at Helensville, his place at Cooks-street being filled by Bro Downey.

A special evening was held recently in connection with the Y.W.B.C., the proceedings taking the form of a tea and entertainment. About 40 friends were present, and a most pleasant evening was spent. Songs, recitations, instrumental pieces, &c., were rendered by various members and friends, and an excellent paper on "Prayer" was read by Sister Ada McDermott, which called forth much favourable comment from those present. This class, under the care of Bro Bryden, is doing much good among the young folks, and is gradually growing in strength. Our aim is, however, not only to grow in numbers, but to strive to grow in grace and knowledge of our Lord and Master.

A special collection was taken up on Sun-

day week in aid of a country brother who had lost his home by fire. The amount realised was over £12, besides clothing, &c. When our brother receives this he will no doubt realise that it is indeed a good thing to enjoy the "fellowship of the saints."

OCT. 27th.

A. N.

### VICTORIA.

BRIM.—On Lord's Day, October 4th, we opened our Lord's Day School, when forty names were put on the roll book, the number still increasing and good interest being taken in the work. On Lord's Day, Oct. 11th, at the close of the gospel address at Galajuil, when the invitation was given one man came forward and made the good confession before many witnesses, and he, with another—a married woman who had previously decided for Christ,—was immersed into His name on the 13th Oct. at Brim. Both have united with the church at Galajuil. On the following Lord's Day at Brim, after a stirring address by Bro Browne, when the invitation was given we were greatly cheered to see a young lad come forward and confess Christ as his Saviour; and again last evening, at the close of the gospel service, another came forward and expressed his desire to become a follower of the meek and lowly Jesus. They were baptised the same hour of the night. These two last named are the sons of Bro. and Sister E. E. Mott, and are both from the Sunday School. We are greatly encouraged by seeing the young yielding themselves obedient to the Master's will. We believe the Lord is blessing us in our labour for Him; to Him all praise be given.

OCT. 26.

H. E. QUEIRO, Sec.

SHELFARTON.—We said in our last that we intended that Bro. Hagger should speak in one of the public buildings in this town. This has been carried out by the kindness of the Fernhurst brethren. Preaching services were held on 20th, 21st and 22nd inst., which resulted in two additions by faith and baptism. These were received into fellowship on Lord's day, the 25th. For such assistance and blessings we are truly grateful. We are now meeting on each Lord's Day morning in the back room of the Public Hall, High-street.

OCT. 25.

S. LEE, Sec.

BET BLO.—We held our annual tea meeting October 21st. The weather being fair, but warm, we had a successful gathering. Our comforts were well cared for, the tables being laden with delicacies and fragrant flowers, and presided over by the young ladies who courteously attended to our several wants. The chapel was artistically decorated for the occasion with beautiful wreaths and mottoes. Teasover, we prepared for the after meeting, the chapel being

nicey filled and presided over by Bro. E. Stevens, who carried out his duties well. We had with us Bro. Houchins of North Fitzroy. He being the only speaker present, I am afraid we may have overtaxed him, but he will have to excuse us, as we fully expected three speakers. Bro. H. gave a stirring address on Our Position, which was listened to with marked attention and we trust with profit. A recitation by Bro. Houchins was thoroughly enjoyed. Bro. Heavy from Dunolly also gave a recitation, being received with applause. A solo by Miss L. Strain, "The cradle song of the poor," was nicely rendered, as was also a quartette by the Misses Readhead and Messrs. Readhead. The programme was interspersed with anthems by the choir, who deserve special credit. After the usual votes of thank, Bro. Houchins closed a successful meeting with prayer.

ST. KILDA.—The anniversary of the Sunday School was celebrated on the 20th ult. Brethren Lawson, Chesters and Burnett addressed the school in the afternoon. A service of song was held in the evening, followed by a gospel address. The following Tuesday the tea meeting and distribution of prizes took place. The school is reported increasing.

CHILLENHAM.—The anniversary of the Chilternham Church of Christ Sunday school commenced on Lord's day, October 18th. Bro. Moysey gave a telling address in the morning on the relation between the Sunday school and the Church. In the afternoon a flower service was held. A gallery was erected on the platform for the children, the body of the chapel being reserved for the audience. The effect of flowers and decorations was beautiful and charming. Bro. Pittman discoursed on "Seed." In the evening the house was packed. With the children on the platform fully 350 were present. On following Thursday the tea meeting was held, when the children recited their pieces. About 300 in all sat down to tea, and at the after meeting there must have been fully 500 present. Indeed all Chilternham seemed to be there. On the Thursday following another meeting was held in the Chapel for the distribution of the prizes. The children finished their programme of recitations, &c., and two speeches, chairman's remarks and treasurer's report filled up the time most enjoyably. The report showed a balance in hand of £2 10/- after paying all expenses. A collection was taken up in the school on Sunday, Oct. 19, and the flowers were conveyed to the Children's Hospital. Many say we have thus spent the most successful anniversary ever held at Chilternham. Last Sunday evening Bro. Pittman baptised two more into the blessed Name. J. P.

NORTH YANAK.—After sowing and patient waiting the harvest appears. Three more were to-day immersed by Bro. Little on confession of faith in Christ. One of these was an old man about 70 years of age. We are expecting more very soon. The preaching services are held in a house kindly lent us by Mr. Colwill. The floor was the bare red earth until lately, when several of the ladies strewed wheat sacks together and carpeted it. The seats are of split pine trimmed smooth. All we want now is a nice Kocher lamp to give light in our evening meetings. At present the people

can scarcely be to read the hymns, having only the light of "the lanterns dimly burning." If some of the Melbourne brethren would fill up this our need the desire of the brethren for the control of the world would be impressed on the people not a little.

OCT. 28. J. W. McCALEUM.

**BUNSWICK.**—In the last report the names of Bro and Sister Fallon were inadvertently omitted from the list of those who planted trees. These worthy members also supplied their own trees. C. M.

**QUEENSLAND.**

**ROMA.**—The social in connection with the above church was held on Oct. 14th. The building was well filled, 150 persons being present. The young ladies had been busy all the day decorating, and the result of their labours was a pleasing display of wreaths, festoons and other ornaments, the most conspicuous being the word "Welcome" done in many coloured roses and greenery. Palm leaves were gratefully displayed about the doorway, and the organ and lamps prettily entwined with wreaths and blossoms. The proceedings commenced at 8 o'clock by the chairman, J. Saunders, announcing hymn 224, in which all heartily joined. After prayer by W. T. Clapham, the choir sang an anthem, "God's Holy Church Shall Triumph." The chairman then welcomed all, and expressed the hope that they would have an enjoyable and profitable evening, and then went on to refer to his own early connection with the building, and stated that it was the first structure in Roma solely set apart for the worship of God. It was opened on October 20, 1872, by the late Sir R. Griffith—the father of our present Chief Justice—and it remained the property of the Congregational Union till the disciples purchased it. He referred to the good and faithful men who had occupied the platform he then stood on, and stated that five of them had passed away to their reward beyond.

After another piece by the choir, W. T. Clapham addressed the meeting. He said that he would much rather preach the Gospel than have to address a tea meeting. He expressed his great gratification at the good attendances at all his Gospel meetings, and the pleasure it afforded him in being present at such a gathering. He then referred to the question of the re-union of the churches and rejoiced at the prospect of Methodist Union being shortly accomplished.

**AMERICA**

**NOTES FROM PRINCE EDWARD ISLAND.**—Five years have passed since I left Lyttelton for America to England to study at the Bible College, Lexington, Kentucky. It was my privilege last June to be a member of the largest graduating class that has ever gone forth from that historic institution. There were thirty "sheep-skins," twelve States received their diplomas, England, Canada and New Zealand having one representative each, and Australia two. I was introduced by Pres. McGarvey to the audience as being the representative of one only country in the world which had sense enough to extend to women the right of suffrage, even to electing members of Parliament. This announcement was warmly cheered, especially by the gentler sex. The

evening of Commencement Day, June 27th, I took train for Boston, Mass., in company with Bro S. W. Leonard, one of six delegates and the representative of Canada. We had some and preached together at the same communities, were members of the Glee Club, and we both felt keenly the stirring from dear professors, fellow students and friends. How especially kind were our friends from Newton, and what a pang it cost us to leave them and "our old Kentucky home!"

We reached Boston at 11.30 p.m. on the 11th, staying the previous night at New York. I met Bro E. T. Edmunds and his wife and family at their home, and would have accepted their kind hospitality, but Bro Leonard had made other plans. The following morning we met Bro Wm. Allen, of Maine, at the wharf, who had about a week's start of us. To the "boys," Bro Allen is familiarly known as "Ethan" from his real or supposed descent from the great Ethan Allen who figured during the Revolutionary War. "Ethan" related to me with pardonable pride the old-fashioned farm where the Bostonians had their famous tea party.

We had a fine passage of 24 hours to Lubec. Here I said good-bye to Bro Leonard who was going to his home on Deer Island. Having "contracted a very severe cold and thereby losing my voice" (the "boys" will recognize this), I was unable to preach for Bro Harry Minnick, the much beloved minister of the church. The brethren have a fine meeting house and are the strongest in the city. Though founded since 1822, the brethren have never missed having a prayer meeting or partaking of the Lord's Supper. I preached the following Sunday both morning and evening to large congregations. Bro Minnick has been here ten years, this being his first charge since he graduated from the Bible College. I was loth to leave the friends that had entertained me so royally, during my ten days' stay. Most of the time I was the guest of "Ethan" Allen.

Lubec is a thriving seaport of 2000 people and the scenery all round is beautiful. In company with Bro Allen I went up the Quoddy Lighthouse, the most eastern point in the States, and there wrote several post cards. I reached St. John, New Brunswick, the afternoon of the 22nd, and was met by Bro. H. W. Stewart, who is counted as one of our "big gun" in the Maritime Provinces. I met also Bro Wm. Murray and Rufus Stevens, two of others of our preachers. At the prayer meeting, in a few minutes' talk, I spoke of the peculiar thrill that I experienced when I saw the dear old flag, of the pleasure of being on British soil again, but being met by the banner of the King, under the blood-stained feet of Jesus, Immanuel, and of meeting with fellow-workers of the cross. Bro Barnes and family made me very welcome at their princely home.

The next day we landed at Summerside and I was introduced to the wonderful island railroad of this still more wonderful island. The country is now in all stages, rearing up mountains and vales of the south of England. To give the traveller the full benefit of it, the railroad company has contrived to make the line as straight as a "worm fence." Travelling on this line, the traveller fervently hopes that the train is going to take him to his destination, for the sun or the moon, as the case may be, first comes in the carriage at one side and then on the other. I reached the capital

about midnight, June 24th, and was met by Bro Matthew Stevenson and several others. Bro Stevenson hailed from "Caledonia, stern and wild."

The cause on the Island is very weak, there being only 8 churches, with a membership in all of 700. Three preachers were all that were holding the fort, my arrival making the fourth. The two stronger provinces of Nova Scotia and New Brunswick asked their weaker sister to join them in an organized missionary effort, the Island to receive the greatest benefit which would accrue from this union. Three only out of the eight churches were in favour of this movement. What is the use of our preaching Christian Union, unless we practice it ourselves?

News of the great C. E. Convention of the three provinces to be held in Charlottetown, Sept. 1, 2, and of the Convention of our brotherhood in Nova Scotia, will be referred for my next.

Your brother and fellow-worker in Christ,  
GEO. MANFIELD,  
Charlottetown, P. E. I., Canada.

**Our Budget.**

We hear of two hippiats at Cheltenham on the 25th.

It is better to starve and be right than to feast and be wrong.

The racecourse is too wide to be mistaken for the narrow way.

Drive the devil out of the church at one door, and he will cover up his cloven hoof and walk in at another.

Bro Geo. Manfield, formerly of New Zealand, is now located in Prince Edward's Island (America), from which place he is sending us some interesting notes of the work going on there:

A new Sunday School has been opened at Brim, in the Malvern district. Forty scholars to start with and the number increasing is the report to hand.

Bro Francis Eaton, of South Yarra, has removed to Maryborough. He has commenced business in that town, and will no doubt prove a useful member of the church.

Bro Allan Stewart, our son, and a few Baptist brethren, from Murrumbidgee, sail this day for Natal en route for Johannesburg. A united meeting was held last Monday at Murrumbidgee to say good-bye. Brothorn McAllister and Maria from North Fitzroy also leave on the same date.

From a private letter from Sister Morris (daughter of Bro J. Fischer, Cheltenham) we gather that a meeting for "breaking bread" has been commenced in Victoria in her home. Brothorn Sherill and Stockland from North Fitzroy were present, also two members from Ballarat and one from Sydney. This gathering was no doubt due largely to an advertisement that Bro Sherill inserted in a local newspaper inviting disciples of Christ. We have thus the nucleus of a church at Victoria as well as at Johannesburg.

The small church at Colac is losing the services of Bro Bowen, who is leaving for South Africa. Any speaking brethren passing through Colac would do well to remain a Lord's day there.

We hear of good meetings at Perth, about 50 being present at the morning meetings for the past few Lord's days. The Fremantle and Perth S. Schools combined held their picnic on the 9th inst.

The S. S. Union (Vic.) picnic will be held next Monday near Tooronga Station. Weather being fine, we expect a large attendance. For particulars as to how to get there see Bro. Wiseman's report in this issue.

The Annual Meeting of the East Wimmera Churches of Christ will be held in the Temperance Hall, Horsham, on Monday evening next, Nov. 9th. Any brethren who can come are welcome. A text will be provided by the sisters. A. R. HESS, Sec.

Bro Frank Hales reached Melbourne on 22nd October. Since then he has preached at Collingwood and Lygon-st. He preaches at Newmarket next Sunday and Hawthorn on the 13th. He also addressed several churches on Lord's Day mornings. He leaves Melbourne on the 27th inst., and will call at Sydney en route to New Zealand. He will spend one Lord's Day (the 29th) in Sydney.

The Burwood Day's Home, of which notices have appeared in our columns from time to time, is now in full working order, having 12 boys under training, and with ample accommodation for more. The buildings and ground have been given free of cost by the founder, Bro R. C. Edwards, and the burden of the maintenance has been mainly born by him. The cost of carrying on the work is about £400 per annum, and he would be pleased to receive the practical sympathy of any who desire to assist in so noble an enterprise. As he is frequently absent from Melbourne, he has asked Bro F. G. Dunn to act as secretary and do what he can to bring the work under the notice of the brethren. As this is a work in which the more fortunate young people may legitimately help their less fortunate brethren, it is the intention of Bro Dunn to visit as many Sunday Schools as possible and acquaint the children with what is being done to help destitute orphans, and thereby enlist their sympathy and help. He will exhibit some large photographs of the buildings and grounds, and also come with the boys at work. It will afford him great pleasure to supply any person with information in regard to the objects and work of the home. Communications should be addressed to him, Glenferrie Road, Malvern.

SEVENAY SCHOOL UNION.—The general committee held its usual meeting on Mon-

day, October 26th, at Swanston-street Chapel. The president, Bro H. Swan in the chair. There was a marked improvement in the attendance of delegates. The picnic committee reported that the grounds at Tooronga House, chosen for the picnic on the 9th of November, were very suitable for the purpose. The site is about 3 min. walk to the east of the Tooronga Railway Station, near the Gasmetre. Trains leave Princes Bridge Station for Tooronga on the Glen Iris line at 8.20, 9.55, 11 a.m. and 1 p.m. It may be reached from Richmond and Hawthorn along the horse tram in Riversdale road to the terminus, turning to the right along Auburn-road. Also by the Toorak-road. Hot water and milk will be provided and a hearty invitation is given to all brethren who have any things for playing suitable games will do well to bring them along. A hymn book having been submitted to the music committee, it reported that the book did not possess sufficient merit over books at present in use to warrant a recommendation to the schools. Bro Maxton offered to publish a book that the committee would agree to recommend, but the report being adopted, the matter was shelved for the time being. It was decided to hold a general meeting for S. S. workers on the last Monday in November, at which a paper will be read, followed by discussion, also musical selections. A portion of the evening will be set apart for devotional exercises to bestech the divine blessing on our work. The first quarter's international lessons, which are in the book of Acts, were selected for the examination in April next. JAS. WISEMAN, Sec.

#### LOVED ONES GONE BEFORE.

FORD.—The church at Hawthorn has sustained another loss by the sudden decease of our esteemed Sister Ford on the 23rd of October. Our sister gave birth to a daughter on the 19th, and was apparently going along all right until the 21st, when she had a change for the worse, to which she succumbed later in the day. It came as a shock to the church, as our sister seemed to be enjoying good health just previous to her short illness. We sorrow as those who have the blessed hope of a reunion with loved ones gone before, feeling assured that the King of all the earth will do right. Our sister was well known in the North Melbourne church in years gone by as a good worker in the Lord's Day School and other departments of church work.

We pray that the loss our Bro Ford has sustained may prove a blessing in disguise, and be an incentive to each member of the church to work while it is called to day lest the night come suddenly upon us. Our Bro Lawson held a memorial service on

Lord's day evening, 25th, when he gave a very earnest address with an outline of our sister's life. We trust that some who listened may yet cry out, "Lord, what wilt thou have me to do?" J. E.

#### ACKNOWLEDGMENTS.

##### FOREIGN MISSION FUND.

Mrs. P. Ludbrook, Brighton, £1; Mrs. Gardner, Collingwood, 10/4; per Mr. E. Gule, Sydney, N.S.W.: (1) church Enmore, £3 10s; (1) Brookwood, 13/6; (1) Sydney, £1 10s. 7d.

Surrey Hills,

W. WILSON,  
Treas.

##### VICTORIAN MISSION FUND.

Church, Euroa per Sis. Symes, 10/-; Footscray—Special Collection, 11/5; North Carlton, do., 9/-; Doncaster, per Sis. Gill, £1 6s; Ascot Vale, per Sis. Sparks, 6/-; Fernhurst, £3; Dunmunkle, per Sister Smith, 10/- Total—£8 12s. 5d.

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

##### SUBSCRIPTIONS RECEIVED

With thanks—Mrs. Murray, Mrs. Spurr, R. C. Fairlam, R. Smythe, Mrs. Strangier, Mrs. Underwood, Mrs. Robinson, 5/-; T. H. Vanston, 26/-; J. Gray, 60/-.

MALCOLM McLELLAN, Full-her.  
525 Elizabeth-street, Melbourne

#### Advertisements.

#### CHURCH OF CHRIST, COOLGARDIE.

Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne next to the Theatre Royal, or on Bro Hoyle, Sylvester-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., MALVERN.

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

RENTS COLLECTED. LOANS NEGOTIATED.  
Agent for the Colonial Mutual Fire Insurance  
Company, Limited.

Printed by the AUSTRAL PUBLISHING CO. LIMITED  
525 Elizabeth-street, Melbourne, and published by  
MALCOLM McLELLAN, 525 Elizabeth-street, Mel-  
bourne, for the "Australasian Christian Standard"  
Newspaper Co. Limited.