

The Australasian

Christian Standard.

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

PUBLISHED fortnightly.

Vol. XI—No. 24. MELBOURNE, NOVEMBER 19, 1896. Subscription 5/- per annum post free.

Current Topics.

† SLAM AND ITS FRUITS.—

† The entire civilised world has lately been filled with horror and indignation at the atrocities committed by the Sultan of Turkey in the murder of thousands of Armenian Christians. And while this fact would be dreadful enough regarded merely as a manifestation of the homicidal tendencies of a mad man, it becomes all the more serious and horrible when it is properly regarded as the legitimate outcome of the Moslem religion, of which Mohammed was the founder. This is clearly shown in an article in a recent number of the *New Age*, from which we give the following extracts:—

☞ THE WRETCHED SULTAN.

☞ The erstwhile "Wretched Sultan" has now, in the energetic phraseology of Mr. Gladstone, become the "Great Assassin;" but there is nothing, after all, that has hitherto transpired in his blood-stained career to disqualify him from fulfilling his functions as Commander of the Faithful. That is to say, according to the precepts and practice of Mohammed, whose viceregent he is, "Abd al Damned" has done nothing amiss—far from it. He has but risen to the occasion in dealing as he has done with the "Nazarene dogs." This is a fact which we are but too prone to overlook. How comes it too pass that first reports

of massacre and outrage occurring in the empire of the Turk are almost invariably received with incredulity in Christian lands: to wit, as in the case of the Greek massacres in 1822; the Nestorian in 1850; the Syrian in 1860; the Bulgarian in 1876; and the Armenian in 1895? It is because Christians, however nominally such, cannot be made to comprehend that the Turkish Government is a *Theocracy* whose Alpha and Omega is the sword. By Koranic law no Christian or other infidel has any right to life itself unless he has first paid the *Klanj*, or "escape money," while in the next world hell is his certain portion. It is sheer folly to expect the Commander of the Faithful to become a civilized ruler. As well expect the Pope to turn Quaker, Wesleyan or Unitarian, by the precepts of Mohammed, as interpreted by the Shaik-ul-Islam, must all his decisively important counsels be guided. For him to proclaim, as he is expected to do, the equality of Faithful and Infidel, Moslem and Christian, would mean certain deposition and about equally certain death.

☞ THE UNSPEAKABLE TURK.

☞ The "Unspeakable Turk" has, in fairness be it said, had no small share of injustice done him, on mere racial grounds, since Carlyle coined the telling phrase. But the Turk in reality is neither better nor worse than his co-religionists of other races and other lands. There is no Mohammedan country, uncon-

trolled by some Christian Power or Powers, in which the non-Mohammedan population does not habitually live in a state of abject terror, the victims of life-long insult and oppression. No traveller can tread the soil of Mecca or visit the ruins of Yemen but at the eminent peril of his life. Neither is he safe for a moment in Northern Africa, except where the French are; nor in Tartary, except where the Russians are. And this (let us not mince matters) is not merely the uniform, but the natural outcome of a religion founded in unspeakable bloodshed. Carlyle, in his "Heroes and Hero-Worship" has drawn a picture of the "Prophet of Arabia," which is about as mischievously unfair as anything in the whole history of human biography.

☞ MOHAMMED.—In Mohammed's youth the Arabian tribes were little better than fish-washers, the chief object of their veneration and pilgrimage being the Caaba, or Sacred Stone of Mecca, the lucrative custody of which belonged to Mohammed's clan. It was probably, like the famous stone of Diana at Ephesus, an acrolite, whose mysterious descent from the heavens had been actually witnessed by the first believers in its Divine origin and properties. But all were not idolaters. A body of Jews, whose ancestors had fled to Arabia when Nebuchadnezzar invaded Judah, upheld Monotheism pure and simple, while a body of refugee Nestorian Christians or "Hany" represented

Christianity in its more metaphorical aspects. From the former Mohammed learned the great doctrine of the divine unity, and for some time he was a professed "Hanfy"; but he lived to load both Jews and Hanfys with bitterest curses when they failed to recognise his prophetic office and intimate relations with the Archangel Gabriel.

THE KORAN.—In the Koran the Christian doctrine of justification by Faith has been caricatured with most fatal results. Let a man but confess with his lips, "There is no God but Allah," and he is on the high road to Paradise, be his morality what it may. And in Paradise the chief attraction are dark-eyed voluptuous hours: for, says the Prophet, "Allah hath caused delight to come from females and fragrant flowers, and of these Ferouse shall never want." Hell, on the other hand, is a place of indescribable physical suffering, the portion of unbelievers, whose torments are gloated over with incredible ferocity. The term El Rahman, The Merciful, is indeed applied to Allah, but his mercy is for Moslems alone. A single drop of blood shed in the cause of Allah in general and Mohammed in particular is to count for more than two months of prayer and fasting. Indeed, eliminate the sword from Mohammedan theology and there remains next to nothing. It is the key to heaven.

MOHAMMED'S ATROCITIES.—After the Hejra, or Flight from Mecca to Medina, Gabriel became more and more familiar and accommodating. He arranged every thing, from a plundering expedition to the addition of a fresh wife to the Prophet's harem. He built a mosque and harem, and changed his wife punctually every day. His first unprovoked raid from Medina on the Mecca caravans from Syria was a marked success, and a tiger-like taste for blood took possession of him. As an assassin he could have given points to "Abdul the Damned."

On one occasion he procured the cold-blooded murder of an aged Jew and of a woman who had written some harmless satirical verses about him. The name of the poetess was Asma. "Who will rid me of this woman?" demanded the Prophet of Allah. A man of her tribe volunteered to assassinate her. He accordingly entered her house in the dead of night, found her asleep with her babe at her breast, and stabbed the unconscious mother so that the sword pierced through her backbone. At dawn the murderer joined the Prophet at the mosque to report progress. "Behold," said the First Commander of the Faithful to the congregation, "a man who has served God and His Prophet well!"

WHOLESALE BUTCHERY.—

W Against the Jews his rage was implacable, because they estimated him at what he was—a "false prophet." He gave his followers full permission to kill them at sight. The Beni Coraitsa, a tribe of Arabian descent, occupied a fortified quarter of Medina. They begged to be allowed to depart into perpetual exile, but Mohammed insisted on surrender at discretion, which famine eventually compelled them to. Their choice lay between death and apostasy, but only three or four could be induced to forswear the religion of their forefathers. But their old allies the 'Awj earnestly interceded for the others, and Mohammed feared openly to spurn their request. But he cunningly asked would the 'Awj be content to accept the decision of one of their own number. They said they would. The Prophet thereupon turned to Saad, who had been wounded in the siege, and whom he knew to be bitterly incensed against the captives, and asked for judgment. "The men," said Saad, "shall be executed, and their wives and children sold as slaves!" "It is a decision," cried the delighted Prophet, "dictated by God from the heights of the Seventh Heaven!" Next morning Mohammed ordered deep graves

to be dug, and to the brink of these the captives, six hundred in number, were led one by one, with their hands tied behind their backs. Their heads were hewn off with sabres and their bodies cast into the pits. The butchery had to be completed by torchlight.

And that which has been is that which shall be. Like water, Moslem civilisation cannot rise higher than its source, viz., the example set by the sanguinary "prophet" who founded it. It cannot be mended; it can only be ended, and the sooner the better for all concerned.

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(Published every alternate Thursday.)

MELBOURNE, NOVEMBER 19th, 1896.

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

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528 Elizabeth Street, Melbourne

PURITY, PEACE, UNITY, LOVE, POWER.

APOSTOLIC INSPIRATION.

HERE are some questions which we have been in the habit of regarding as practically outside the region of controversy—such, for instance, as the inspiration of the Apostles of our Lord Jesus Christ. In these days, however, it sometimes happens that if Apostolic precepts stand in the way of any cherished idea, it is found convenient by some to call in question the authority, and therefore the inspiration, of the Apostles. The authority of Christ is very loudly proclaimed, but partly, it would

seem, as affording an opportunity of belittling His Apostles. It will, therefore, not be unprofitable if for a short while we examine the grounds on which we recognise Apostolic inspiration and consequently their authority as law-givers to the Christian Church. And as this subject has been very well handled by W. W. S. Cooke in the current number of the *Bible Advocate*, we have very much pleasure in submitting his article for the consideration of our readers. He says:—

"The Divine origin of the written documents, in which are contained what purport to be the revelations of the Divine Will, is essential to their character as an infallible authoritative rule of faith and practice. If the writers of the New Testament have simply placed on record the result of their own personal observation; if that which they have advanced for our information and guidance, cannot be referred to any higher and more perfect source than themselves, then, however highly we may regard their writings as being those of contemporary witnesses of the earth-life of the Saviour, and however great our admiration at the skill with which they have portrayed the story of the cross, and at the able manner in which they have presented to us that which is, in their opinion, the moral and spiritual teaching of Jesus, yet their writings could not be considered an unerring standard to which we are bound to conform our thoughts, words, and actions. All we could do would be to look upon them as honest, painstaking men, who have given to us what is, in *the man*, an accurate record of our Lord's life and teaching, but not necessarily one that is *absolutely* free from inspiration.

It is obvious that, could we prove the Divine inspiration of these records, we should have in them a

thoroughly sound basis of Christian union, while, on the other hand, if not inspired, they would form a basis for union not necessarily of greater value than others that might be proposed, unless on the ground of *greater authority*. We have a very similar example in mathematics. Euclid's system of geometry is admitted to be not absolutely free from imperfection, but, on the other hand, it is, at any rate, *not more imperfect* than the systems which have been devised, from time to time, with the express object of preserving its best features, while avoiding its faults. The 'improvers' have failed in their very laudable efforts, and the sanction which *age* gives has only rendered their failure the more conspicuous. The Bible is a very old book—it dates farther back than the 'creeds' and 'catechisms' which have been, from time to time, drawn up to *explain* and *formalise* its teachings. But the creeds have *failed*. They have not united believers, and some of them—the 'Athanasian,' for example—are certainly not easier to understand than the book they were intended to simplify. Even were the Bible *not* inspired (which, however, we are not at all prepared to admit), surely it is, at least, as good as its "modern rivals!" It is not at all likely that anyone of the many creeds would be acceptable as a basis of union for *all*—it is, at least, within the bounds of probability that the *Bible* would be received, since *all* the sects profess to allow to it in *some* degree of authority.

"At the very outset of our enquiry we meet with a difficulty. The circumstances under which the Apostles wrote, rendered it, in most cases, unnecessary for them to make any *formal* claim to inspiration. Those to whom they wrote accepted the doctrine and acknowledged the fact of such a special guidance as is

implied in the term 'inspiration.' Indeed, there were many in the churches, besides Apostles, who were thus gifted, as the letters to the Corinthians clearly prove. Consequently, all we have the right to expect in the *material* matter of it under special circumstances. The letter to the Galatians is a case in point. It seems probable that there were, in that church, some Judaizers, who represented Paul as being a messenger (*apostle*) of the *law* but *not* an Apostle of *Christ*, and that, therefore, his teaching was only to be received so long as, and to such an extent as, it was in accordance with the teaching of the twelve. But, said they, Paul differs from Peter, James, and others of the twelve, in his teaching on the Mosaic Law, and, therefore, on *this* subject he must not be heard. His Divine legation being thus challenged, Paul felt it necessary to assert, in opening his letter, that he was, not merely an apostle of *or* through men, but of *Christ*, from whom, indeed, he received his commission. "For I make known unto you, as touching the gospel which was preached by me, that it is *not* after man. For neither did I receive it from man, nor was I taught it, but it came to me *through revelation of Jesus Christ*."

"The prefixing of the word 'Apostle,' as descriptive of *office* to such of the epistles, was obviously intended to stamp with *Divine* authority whatever they contained. As already stated, the fact that the Holy Spirit *did* work in and through the Apostles, was *not* in dispute. An examination of the passages (John 14-19) containing the promise by Jesus of the Holy Spirit, shows the following to be the principal features of the office which he was to sustain.

"First, as the spirit of the truth (*To pneuma tes altheias*), he was to

guide the Apostles into the whole of that which, in the New Testament, is emphatically styled *the truth, i.e.,* the doctrines relating to the Divine plan of human redemption through the mediation of the Lord Jesus Christ, with which it was necessary for mankind to become acquainted, in order to their full enjoyment of the blessings of salvation (Jno. 16: 13).

"Secondly, their memories were to be strengthened, and their understandings quickened, so that they might readily call to mind the teaching they had received from Jesus, which, otherwise, they might but imperfectly recollect or fail to appreciate (Jno. 14: 26).

"Thirdly, they would be endowed with such a knowledge of future events as would enable them to both warn and encourage the disciples (Jno. 16: 13). A knowledge of the subsequent history of the apostolic churches will show the immense value of this particular endowment.

"And generally, the Apostles were to be the subjects of an *extraordinary and strictly Divine assistance*, enabling them to *effectually* teach the doctrines and inculcate the principles of Christianity.

"The declaration made by Christ, in His promise to afford His Apostles all needful assistance when called upon to defend themselves before human tribunals, is similar: 'But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father, which speaketh in you.' (Matt. 10: 19.)

"In John 20: 21, 22, we have a most remarkable statement, showing that the reception of the supernatural gifts of the Holy Spirit was to stamp infallibility on the teaching of the Apostles. 'As the Father hath sent me, even so send I you. And when

he (Jesus) had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye forgive, they are forgiven unto them; and whose soever sins ye retain, they are retained.' The consequence of their reception of the Holy Spirit was to be the power to decide, *infallibly and authoritatively*, on every point connected with human redemption. Of the various doctrines involved in, and arising out of, this momentous subject, only one is selected, the forgiveness of sins. But from it we may certainly infer that those entrusted with such an important power as that would certainly be well qualified to teach, without admixture of error, all other subjects of revealed truth. With this passage should be read Matt. 16: 19, 'And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.'

"In 1 Cor. 7, we have several verses in which some commentators have stated that Paul *disclaims* inspiration, and merely delivers his private opinion on the subjects treated of. These are verses 6, 10, 12, 25, 40. 'But I speak this by permission, and not of commandment;' 'And unto the married speak I, not the Lord;' 'I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful;' 'I think also that I have the Spirit of God.' The scope of this paper does not render it necessary to enter into any exposition of the real meaning of these verses. All we need do is to point out that, on the supposition that Paul *did* intend to disclaim inspiration, in these particular instances, it follows from the very circumstance of his making them exceptions, that all the other parts of his epistles *were* inspired!

"Such are *some*—more might have been advanced—of the testimonies which must lead the earnest student to the conclusion that the writings of the Apostles are the *authoritative expression*—in human language of the DIVINE WILL."

F. G. DUNN.

THE lives of those who take an active part in our church or other work are always of interest to those whom they may influence for good. The subject of this sketch has been before the churches pleading for a return to the primitive order of things for the past thirty years, though only now a man in the prime of life. Away back in the "fifties" he attended a S. School in the old Mechanics' Institute, Melbourne; but he was eighteen years old before he made the "good confession," when he was baptised by Bro. C. G. Lawson in the little chapel in Barkley-street, Carlton. Almost immediately he commenced work in the Sunday School, and for over twenty years continued in this sphere of Christian usefulness. No man can continue in work of this kind for so long a period without being a great blessing to many, but the subject of this sketch considers that the training he himself thus received has largely contributed to any success he has achieved as a teacher in the church or as a preacher of the glorious gospel. Thus is illustrated over again that great truth, that in labouring to bless others we always receive the greatest good ourselves. In those early days the Adelpian Classes held universal sway, and many an aspiring young man found in them a congenial atmosphere for the development of his natural ability. H. S. Earl gave much attention to this work, and it was in his class that Bro. Dunn received his first real help as a teacher and preacher. What speaker does not look back with interest to his first effort as an orator? *it was a great day in his life.* After much persuasion Bro. Coles, of Brighton, induced Bro. Dunn to address the Church at Beaumaris.

The address must have been a good one, as some of the older brethren at Cheltenham remember it yet! But those who have heard Bro. Dunn often will not be surprised at



F. G. DUNN.

this, as clearness is one of his strong points. For some years he devoted his spare time to Sunday School and Temperance work, assisting largely in the formation of the present S.S. Union of churches in Victoria, of which he was the first secretary, and taking an active part in the work of the Rechabites, filling the highest position in the Order, that of District Chief Ruler.

The Conference of Churches of Christ in its present form was organized in 1881, and from that time until the present he has taken a deep interest in all its work, and has rendered valuable services, first as assistant secretary, then secretary, and afterwards as president. He is now, as he has been for many years, a member of the Missionary Committee. It is only justice to say that no man in Victoria has rendered more valuable service to the cause of our Home Missions than F. G. Dunn. It is thought by some that he opposes Foreign Mission work, but those who know him know that this is not the case. In

his judgment it is possible to so magnify the importance of work in foreign fields, as to injure the work at home. He simply believes in doing the work which lies at our doors, if not first, at least with equal zeal and care as with that further from home.

When J. J. Haley left Victoria for America, it was at his suggestion that Bro. Dunn was appointed the editor of the *J. C. Watchman*, which position he continued to fill when that paper merged into the *A. C. Standard*, and at the end of the present year will have given 12 years' editorial service. Those who have not had actual experience in this direction can have but little idea of the work and anxiety in conducting a paper even so small as the *Standard*, especially when that work has to be done amidst the worry of business life in a city like Melbourne. The question is not so much, often, what to put in, as what to leave out, especially when an effort is being made to serve a brotherhood scattered over such a vast territory with

such a variety of wants and tastes. Let those inclined to criticize and find fault remember that Bro. Dunn has received no remuneration for the work of all these years, and give him credit for doing that which seems to him to be for the best.

Bro. Dunn is now carrying on the "Correspondence Bible Class" originated by our late Bro. Macallister, and in this capacity is doing an excellent work in assisting in a systematic study of the Bible.

A. B. MASTON.

Our Position.

The following letters passed between Bro. Chas. Watt and a Baptist minister in Dunedin. They are published at the earnest request of brethren who have seen them, because it is thought they are calculated to do good. The name and letters of the correspondent are withheld, but any argument he used has been transferred to the replies.

Dunedin, 1896.

MY DEAR MR. —

Your favour of July 30th reached me safely, and came upon me, I frankly own, as a painful surprise. This is the first instance that I have known of a Baptist minister refusing to attend an annual tea meeting of a church of Christ because of the latter's unscriptural views. But surely if you are willing, as you say, to grant us "respect and recognition of brotherhood," your accepting our invitation would not have involved the sacrifice of any principle. Nor can I even see how you could grant us "respect and recognition of brotherhood" and refuse "co-operation in Christian work," that is, if the churches of Christ desired such co-operation. I am not aware, however, that my letter contained any hint in this direction.

You say that before this could be we should have to "formally repudiate the position that membership is in any real sense essential to salvation." Well, I do repudiate it here and now, for myself and the whole of the churches of Christ in Australasia. This word "essential" means, as you know, *indispensable*, and consequently it circumscribes the Lord in a way that He has nowhere circumscribed Himself. You will readily perceive, therefore, that to charge us with holding that unmer-

sion is *indispensable* to salvation is to credit us with a position that is manifestly indefensible. None of the Lord's conditions are of this nature. He may have bound us by those conditions, but He has not bound Himself. It would, therefore, be every way desirable that in any subsequent reference to our teaching you substitute for "essential to salvation" *condition of pardon*.

Now I think I know the teaching of the disciples of Christ, and the people themselves pretty well, and of one thing I am sure, that any doctrine they hold which is not clearly laid down in the living oracles, they will be only too ready to heartily "repudiate" as soon as such doctrine is indicated. And in order to permit of your pointing out exactly the part of our teaching to which you take exception, I shall, with your kind permission, give you a brief outline of our position. Will you please note the item or items you wish us to repudiate or alter?

(1) When quoting the Lord's commission for the conversion of the world we say: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be condemned." Do you want us to alter this? And what alteration do you propose?

(2) When an unbeliever is desirous of knowing what he must do to be saved, we reply: "Believe on the Lord Jesus Christ, and thou shalt be saved." But when he has believed and desires to know what more is to be done, we reply: "Repent and be baptised in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Do you mean that we must "repudiate" this? And what do you propose to substitute?

(3) When a sorrowing, penitent believer desires scriptural guidance to the Lord's pardon we recommend him, on the strength of a similar case in the N.T., to "Arise and be baptised and wash away thy sins, calling on the name of the Lord." Do you wish us to alter this? And what alteration do you propose?

(4) When we read Paul's statement to the Galatians that "As many of you as were baptised into Christ did put on Christ," we accept it as true. Do you place another construction upon it? And what is it?

And to sum it all up we say—

(5) That in order to a scriptural assurance of pardon, men must (1) Believe with the heart that Jesus Christ is the Son of the living God; (2) Repent or turn away from sin; (3) Confess the Christ with the mouth; (4) Be immersed into the name of Father, Son and Holy Spirit. Are we wrong in this? And would you kindly point out "a more excellent way."

Now, my dear Sir, I have written thus frankly just because I am so sincerely desirous of being right and doing right. And I trust you will endeavour in the spirit of the Master you serve to aid me up to the measure of your knowledge. I am not so much concerned about being in touch with "other evangelical denominations," except in so far as they are in touch with my Lord.

But this leads me to refer to another expression in your letter to which we, as a people, take strong exception, and that is "your denomination." Perhaps you were not aware of our antipathy to it, and, therefore, used it in ignorance of our feeling in the matter. I cannot, of course, hope that you will have much sympathy with our objections to it, but they are very real for all that. We believe that denominationalism is wrong *per se*: that the church should never have been split up into sects, and in our anxiety to carry this objection into practical form, have endeavoured to restore the church of the N.T. as planted by the apostles of the Lord. Do not, I beseech you, say that our position is Utopian and impossible of attainment. We are surely not responsible for this, but only for being faithful to our convictions. But it is *not* Utopian. It will *have* to be attained; and when that time comes the one church will be modelled on the N.T. pattern.

Yours sincerely,

CHAS. WATT.

(To Be Continued)

Notes of Travel.

VIII.

ROUND ABOUT JERUSALEM.

The morning of our first day at Jerusalem was spent within the walls of the city, but of the curious scenes we witnessed and of the interesting sites we then visited I can not now speak.

In the afternoon of the same day

we made a most interesting trip *around* the city. Some of us rode on donkeys, others preferred Shank's pony. Passing the famous Joppa Gate and the Tower of David, we began the descent of the Valley of Gihon. But before we had gone many yards we saw coming towards us a number of pitiable objects, some with fingerless hands or mere stumps of arms, others with noses and cheeks all eaten away—horrible to look upon—

LEPERS.

At once there rushed upon our minds memories of Gehazi, of the four lepers at the gate of Samaria, and other incidents in Bible story. What a living death! Oh, for some Great Physician to speak the word of power! There is a leper asylum at Jerusalem, intended for such poor creatures, but many of them shun it, very much as do the English poor the workhouse. They would rather beg by the wayside. On our right now is the Pool of Gihon, referred to previously. This is the Birket-es-Sultan, or Sultan's Pool, of the Arabs. It is nearly 600 feet long, 250 ft. wide, and 40 ft. deep. It contains very little water now; in fact it is sometimes used as a cattle-market. Still descending, we enter shortly

THE VALLEY OF HINNOH

(Gk. *Gehenna*) to the south of the city. In this valley was Tophet, where at one time the degenerate Jews actually "burnt their sons with fire for burnt-offerings unto Baal, and caused their sons and their daughters to pass through the fire unto Molech." It was here that anciently a fire was always kept burning, wherein dead carcasses and the refuse of the city were consumed. Hence the allusion to it in the N.T. under the name of Gehenna, as a type of hell.

The elevation on our right is known as the Hill of Evil Counsel. From its summit I had a fine view of the south wall of the city, of the Hill of Zion with the Tomb of David, of the mosques of Omar and El-Aksa, of the Mount of Offence, and in the far distance the valley of the Jordan and the mountain-wall of Moab. It is sometimes spoken of as One-Tree Hill, for on the further side, near the Bethlehem road, is a solitary blasted tree on which, it is said, Judas hanged himself. It may be a hundred years old! Then, as we descend the N.E. slope of the hill, we pass the traditional "Aceldama," or Field of Blood. That



ENVIRONS OF JERUSALEM.

"potter's field" must have been of huge dimensions if it extended from aforesaid tree down to this place, and those priests certainly got it very cheap! In this neighbourhood we visit a few ancient rock-hewn tombs, which some archaeologists think may be of Jebusite origin. Here, too, is the Apostles' Cavern, where the disciples are said to have hidden when Jesus was taken.

A little below where the valley of Hinnom merges into that of the Kidron, and nearly a mile S.E. of the city, was situated the ancient village of

EN-EGEL.

This place marked the line of division between Judah and Benjamin. It is where Adonijah feasted his friends while plotting against his father's throne, and where, when Solomon was anointed king at Gihon, the sounds of rejoicing reached the ears of the conspirators, though a bend in the valley hid the scene from their view (1 Kings 1). A few miles further down this valley of the Kidron, towards the Dead Sea, is the celebrated monastery of Mar Saba, one of the most curious buildings in the world and containing many curious things. It is said that in the vault of the monastery are the skulls of 14,000 martyred monks.

Turning northward, we see on our left near the S.E. base of the plateau on which Jerusalem is built a venerable tree, known as the Tree of Isaiah. It occupies the supposed spot where Isaiah was "sawn asunder." A little higher up the slope is the famous

POOL OF SILOAM.

There are really two pools here, but the upper is the celebrated and more important one. It is believed to be also the "pool of Bethesda" of the O.T. It is about 50 ft. long, and 20 ft. wide and deep. It is several hundred yards outside the city, which fact seemed to discredit Nehemiah's narrative (Neh. 3: 15); but recent excavations of the Palestine Exploration Fund have proved that the ancient wall of Jerusalem included the pool within the city limits. Sometimes it is empty, and sometimes subtly fills. "The intermittent flow," says Lieut. Conder, "is supposed to be due to a natural syphon, but the explanation of the natives is that a dragon lies below and swallows the water when he is awake, but that when he is asleep it wells up freely."

Across the valley eastward is the Mount of Offence. Here it was that Solomon reared those idolatrous temples for his heathen wives—

"On that opprobrious hill,

Right against the temple of God—
Audacious neighbourhood."

Proceeding up the Valley of the Kidron, also named the Valley of Jehoshaphat, and passing on our right the village of Siloam, we see presently on our left the Fountain of the Virgin. This is connected with the Pool of Siloam by a tunnel, in which was discovered, fifteen years ago, the famous Siloam Inscription. This has been so recently described in these columns that there is no need for me to say more about it now.

We now come to three remarkable structures to the right of the road. Of the first two, the Tombs of Zechariah and St. James, lack of space forbids me to speak. The third is the so-called

TOMB OF ABSALOM.

I say "so-called," because as a matter of fact he met with his unique and tragic death near Mahanaim beyond Jordan, and was buried there under a great heap of stones. But I think it may be the monument referred to in 2 Sam. 18: 18, "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day, Absalom's place." It is of curious construction, the name by which it is known among the Arab meaning "Pharaoh's Tall Head-dress." It consists of a cube of 20 ft., capped by a concave pyramid that makes it altogether about 50 ft. high, and resembling somewhat an old-fashioned pepper-canister.

This whole S.W. slope of Olivet is covered with Jewish tombs. The chosen people have always had a desire to be buried at Jerusalem. Then, too, there is a Jewish tradition probably based on Joel 1: 2 that this Valley of Jehoshaphat will be the scene of

THE LAST JUDGMENT,

and it is expected that the sides of the valley will move farther apart to make room for the great assembly of the nations. The tradition has also been accepted by the Moslems, who have a burying-place on the opposite slope, in fact just under the east wall of the city. In this wall is a projecting stone from which, say the Moslems, a horse-hair line will be stretched across the valley to the Mt. of Olives at the day of judgment. All the "Faithful" will be able to negotiate the bridge in safety, but all Jews and Christians on attempting the feat will be precipitated into a narrow *Place Infer!* Evidently the earth-movement is to be accompanied by volcanic action!

A little farther north than the stone in the wall to which I have just referred is the mysterious closed doorway known as the Golden Gate. It is thought to represent that through which Christ made His triumphal entry. It is said to have been closed by the Caliph Omar on his capture of the city. The Moslems

believe that they will retain possession of Jerusalem till some conqueror removes the obstruction and so enters the city through this gate. There is always a soldier on guard here.

We were too late to get into the Garden of Gethsemane, so our description thereof, and of the Mt. of Olives, must be deferred for the present. We climbed the latter, however, and had a beautiful view of Jerusalem and the surrounding country by sunset light. Looking eastwards across the distant valley of the Jordan, the Dead Sea and the Mountains of Moab were bathed in a rich red glow. Looking westwards the rays of the sinking sun clothed the domes of the mosques and synagogues with gold.

And has the sun of Jerusalem's glory set for ever? One can but hope that the Sun of Righteousness may again rise above her horizon with healing in His wings and that Zion may yet shine gloriously once more among the nations of the earth.

A. M. LERMONOV.

Sisters' Page.

"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, as if inheriting in the knowledge of God." Col. 1:10, &c.

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

"Be useful where thou livest, that they may Both want and wish thy pleasing presence still;

Kindness, good parts, great places are the way

To compass this. Find out men's wants and will,

And meet them there. All worldly joys go less

To the one joy of doing kindnesses."

EXECUTIVE.

Sister Mrs. Ewers led our meeting choosing for the Bible lesson Psalm 145. The Home Mission Superintendent reported that sisters had collected £14 since last meeting. The reports from the field are most encouraging. The secretary reports 61 additions by faith and baptism, and two formerly immersed—a total of 63 since Conference. A Home Missionary meeting has been held at North Carlton during the month. The Secretary of the Foreign Mission Committee sent an urgent appeal for aid. It was resolved to donate £3 to the fund and urge the

brethren to remember our mission-aries, and not let them have a burden of debt as well as other troubles to bear. Swan-street, Williams-town, and the Chinese Sunday Schools had been visited. The following additions from schools were reported:—Collingwood 4, Malvern 4, North Melbourne 9, North Richmond 1, North Carlton.

The Secretary of the Barwood Boys' Home visited the meeting and asked the co-operation of the sisterhood. There is a constant demand for clothing. The boys are from 12 years. Anyone having left-off boy's clothing, by sending it to Swan-street Lecture Hall it will be repaired and sent to the home. Mrs. Pittman thanked the sisters for helping to make the Rescue Home sale so successful. The Prahran, North Fitzroy, and North Carlton sisters' prayer meetings were verbally reported. One sister at the latter has distributed between August 2nd and October 25th 600 tracts, and spoken personally with 500 people. The next meeting will be held December 4th.

TEMPERANCE.

One of the latest publications of the London Auxiliary of the United Kingdom Alliance is a leaflet setting out the drink statistics of London, from which it appears that the amount spent in alcoholic liquor by the dwellers in the metropolis reaches nearly £20,000,000 per year. This sum it is computed is a great deal more than half the ratable value of London, while it would pay the London county estimate for this year six times over, and the school board maintenance account added to the sum necessary for the erection of new schools could be paid nearly eight times over with one year's drink bill. The cost of poor relief in the metropolis is about £2,250,000 or about one-eighth of the sum spent in intoxicating drink.—Selected.

A Band of Hope has been successfully started at West Vale.

The W.C.T.U. Annual Convention will commence with a meeting in the Melbourne Town Hall on the 23rd inst. The Conference will be held daily from ten to one, and half-past two five in the Congregational Church, Collins-street.

F.H., Supt.

MRS. THURGOOD'S LETTER.

"The summer hours are fleeting fast,
But still the glory stays.
For God with master hand doth paint
Our bright September days."

1931 Fifth Avenue,

Pittsburg, Pa.

DEAR SISTERS OF THE EXECUTIVE,

The autumn days are here; the pretty leaves are beginning to fall, and the flowers to take a richer hue. How thankful we are for health and strength to enjoy the changing seasons. The activities of the church are all started—set in motion for the fall and winter work. It was a pretty sight last evening to see about 25 young people at Bro. Crawford's, Endeavourers, at a "Suggestive Meeting." Each committee was called off in turn, and suggestions asked for and received, in order to better work for the dear Master. "Sister" Thurgood is "chairman" of the Social Committee, and it was suggested that she ought to be on the Outlook Committee as well, as her work of visiting and welcoming strangers was a special feature of that committee. There are now about six on the Lookout Committee. It was also suggested that the Endeavourers sit up nearer to the front in a body—as a society—during their meeting every Sunday night, as others coming in may get closer, the singing will be better, and the entire service more reverential and in harmony with the gospel service after. Many other helpful suggestions were offered, as it was a meeting of officers and committees only. Then we had refreshments of delicious fruits and some sweet singing ere we left for home.

Our Industrial School opened last Saturday with a good crowd of children, although a pouring rain kept others away. Some four or five new teachers and a very promising outlook. On Tuesday night at our Young Ladies' Auxiliary Missionary Meeting, held once a month, we had a beautiful map of India, pointing out all the stations and having a little talk about each one, enlisting our young girls to sympathy for the little orphan waifs who are flocking into our orphanages there. They will raise \$5 to assist in supporting one. We also remembered our dear Sister Mary Thompson in prayer, as for the first time in her life she is laid aside through sickness. Two new members were added to our number, and when the days grow cold we shall meet in Sister Thurgood's cosy rooms. On Monday of this week the United Executive and Social Meeting of our Christian Woman's Board of Missions was held at Greenburg—a fine representative gathering—to consider the

progress for the October Convention. Much business was transacted, and a most enjoyable afternoon spent. In the evening Bro. Abberly, the District evangelist for Western Penn., opened his protracted service and gave us a fine sermon on "Has the Bible Stood the Test?" 1st, Of History; 2nd, of Discovery; 3rd, of Geography; 4th, of Criticism; 5th, of Science; 6th, of Time; 7th, of Life; proving each one most clearly. Some grand singing closed that happy day. What mattered it if we did not get back to Pittsburgh until nearly 12 at night! the work started is for eternity!

The Superintendent of our Bible School, at a very pleasant rally of teachers on Wednesday night, says we could have four or five hundred scholars as well as three hundred, if we will only have *pride* (in a good sense) enough to work for it, by faithful attendance, by consistent visiting, and having the lesson well prepared. In this way we have started out to win our district for Christ. May the dear Lord give us wisdom, faith, and patient continuance, and may WE and YOU when called up higher, "Go rejoicing, bringing in the sheaves."

Your loving sister,
ANTOINETTE K. THURGOOD.

Church News.

VICTORIA.

COLLINGWOOD—Last Sunday morning one was received into fellowship by faith and baptism. The same evening witnessed a baptism and another confession. The meetings are well attended. Next Sunday afternoon (10.30) Bro. F. Hals will address the school, when a collection will be taken up for the Island Asylum.

MARY G. MAXTON.
Nov. 16.

EAST WIMMERA—The Annual Meeting of the East Wimmera churches of Christ was held in the Temperance Hall, Horsham on Monday evening, November 9th. There was a very fair attendance, perhaps, however, hardly up to previous years. There were representatives present from Pullenville, Merton, Minyip and Brim. A very ample tea was provided by the Horsham sisters, whose self-sacrificing labors in this direction were heartily appreciated by all present. The meeting was presided over by Bro. McCallum, who in his opening address briefly reviewed the work done in the district since last meeting, stating that he considered that the progress made was

most satisfactory. An address was also given by Bro. G. H. Browne, in which he urged on all to go forward in the work. A letter was received from Bro. McLellan, expressing the sympathy of the Missionary Committee and assuring the meeting of their continued interest in the Wimmera. Sacred songs and recitations were given by several members and some of the juveniles, who acquitted themselves most creditably. The meeting was concluded by a hymn and prayer.

That which was once termed a Conference now partakes rather of the nature of a special or annual meeting of the members, and as such it is both profitable and enjoyable.

A. R. B., Sec.

HAWTHORN—On the 25th Oct. our Social and Literary Society spent a very profitable and enjoyable evening. The programme, kindly supplied by Bro. J. E. Laing and friends, opened with an organ solo by Mrs. J. Brown. Miss Laing contributed a solo, "Jerusalem." After a recitation, "Barkis is Willin'," and encore from Master Rex Hain, a part song, rendered by pupils of Mr. Laing's College, preceded an excellent paper on "Recreation" by the latter. Club singing by Miss M. Laing and Masters H. Merrilies and A. Laing was followed by a song entitled "Where is Heaven?" by Miss Murdoch, and a recitation, "A Chinese Story," by Master F. Russell. A paper on "Burns," given by Mrs. J. Brown and illustrated with songs by Miss Laing, proved very enjoyable. Master Rex Hain again favoured the audience with a recitation, "Peckin's Cockery Class," the programme concluding with a chorus, "Good-night, Ladies," by the pupils. After our chairman, R. J. Sumerville, had tendered thanks to our visitors on behalf of the Society, refreshments were passed round.

BERTHA CHICK, Sec.

NEW ZEALAND.

OAMARU NOTES—A young man confessed Christ last Sunday night and was baptized last night at our mid week meeting. He shows promise of a bright Christian, and we pray that he may prove an earnest disciple of Jesus Christ. Good interest.

Oct. 22.

OAMARU NOTES—Last Lord's day 80 brethren met to remember the love of Christ. This is only the second time that the church has reached such a high figure. The quarterly business meeting was held last night. There was a good attendance and an enjoyable meeting. Reports of treasurer, S. S. superintendent, and evangelist showed steady progress. The treasurer reported further increase in the fellowship. The last three quarters have thus been an increase on the preceding one. This

shows steady and sure growth. We have started a prayer meeting on Lord's Day mornings at 10.15 o'clock. We believe this will prove a great help to the church. We know that God gives the increase, and so we pray for His blessing.

Oct. 29.

F. W. G.

TARANAKI, DUNSTON—On Lord's Day evening, 11th October, Bro. Watt gave a splendid discourse, his subject being, "Is the Bible Inspired?" There was a large audience, and we have reason to believe that the address will be productive of much good.

Bro. Love occupied the platform here during Bro. Watt's absence in Mataura, and as a result of his preaching one decided for Christ.

This evening at our prayer meeting we had the joy of seeing two confess their faith in the Saviour as they "went down into the water" and put Him on in His own appointed way.

Oct. 29.

W. T.

NELSON—As you have not had any report from here since Easter last, we now let the brethren know that our hands are still at the gospel plough. About last Easter we had five additions—three by letter and two by baptism, making a total membership of 66.

For a long time past Brethren E. Lewis and H. Hart from Spring Grove have been coming to Nelson every Lord's Day to preach the gospel, and though we have not had any immediate results, much good seed is being sown, and we believe that we shall reap if we wait not, and that in the near future. Truth is gradually removing prejudice, and the people are now very willing to come and hear the gospel preached. Our prospects for the future are encouraging.

Oct. 28.

R. HILL, Sec.

SOUTH AUSTRALIA.

NORTH ADELAIDE—The annual picnic of the North Adelaide here and at Prospect was held on November 9th at Glen Osmond. The weather was very pleasant, and so were the picnickers, and a very happy outing was the result. The attendance was beyond the usual.

GLENELG—Since last report one more, a person of mature years has come forward and made the good confession, and will (10.30) be immersed tomorrow evening in Grote-street. We believe that if we had a building of our own and a baptistery, a strong church might soon be gathered together. At present we have many obstacles in our path of progress, but our meetings are good, and interest increasing.

Our annual tea was a great success, and the public meeting succeeding the tea well attended. We believe good will result.

Nov. 10.

J. CALDWELL.

QUEENSTOWN.—Lord's day, 25th October, good meetings. Bro. Anderson preached the good old gospel faithfully. At the close one young man came out and confessed Christ. Lord's day, November 1st, splendid meetings. Dr. Verco preached in the evening, showing that every believing, loving follower of Jesus Christ should be baptized. The hall was full. At the close of the address, which was enjoyed very much, our young brother was buried in the waters of baptism. Lord's day, November 7th, we had a happy meeting, when Bro. Jno Verco addressed the church. Our young brother was received into fellowship. We trust it is the forerunner of more. It has cheered our hearts. Our meetings as a rule are well attended and happy. R. H.

NEWCASTLE.—During the past month one has been received by letter into our fellowship, and on October 25th a young woman was baptized on a confession of her faith in the Lord Jesus Christ. She has been transferred to the church in Gawler. May she prove a devoted servant of Jesus Christ here! Whilst the meeting continue to be well attended, there seems to be a desire on the part of sinners to hold off, and at present decisions for Christ and His church seem to be hard to obtain. We pray that the seed which is being sown may find a place in many hearts, and lead many unto life eternal.

On Lord's Day afternoon, November 8th, Bro. Colbourne addressed the S. S. scholars and parents. We had a good meeting. On Monday, November 9th, we held our annual S. S. picnic, and we all spent an enjoyable day. Coming back to the chapel at night, many prizes were awarded to the children.
Nov. 11. A. C. RICHMOND.

NEW SOUTH WALES.

ESKOMBA.—On Tuesday evening, Nov. 3, a tea and public meeting was held in the chapel, Petersham, to inaugurate the work in that district under the auspices of the Emmore church. The meeting was very successful, most of the churches being represented. Addresses were delivered by Bro. J. Hunter (President of the Conference), D. Hall, J. Hindle, and R. C. Gilmore, Bro. Walden occupying the chair. The choirs of Sydney and Emmore rendered several choruses which were highly appreciated. Most, if not all, of the former members of Petersham and Leichhardt are now enrolled at Emmore, although meeting at Petersham. Bro. Dunford and Ward have been set apart as deacons, and will act in conjunction with the Emmore office bearers. Bro. Dunford has also been appointed local secretary, his address being Day street, Leichhardt. C. A. R.

WEST AUSTRALIA.

COOLGARDIE.—The church here has now an attendance varying from 12 to 20 members, and has elected the following brethren as deacons:—R. Dyle, Jno Silvester, Wm Brown, Finby, McDonald, Gibson, Seirs, Treasurer, Geo. R. Hughes.

The brethren here wish to notify brethren who intend coming here to bring letters with them, and that we contemplate building a meeting-house in the near future. We will inform you of the locality as soon as we secure the site, so that any brethren coming would be able to find us easily. One or two more good speaking brethren would be very acceptable just now. The church sends kindly greetings, and asks that the prayers of the churches be offered up on our behalf that our Heavenly Father's blessing may attend our efforts to establish his cause in this place. Ronr. Dyke, Sec.

QUEENSLAND.

MARYBOROUGH.—Two more were added to the church by faith and baptism last night (a man and wife), and it appears good for anything I think they will be a great help to the cause here. They thoroughly understood what they did and boldly confessed Christ. Bro. Turley delivered a most excellent discourse to a fairly good audience on 2 Cor. 6: 12. We hope to have two or three more shortly, which will be duly reported. Things are looking bright here, and if we could only have the loan of one of those able preachers Bro. McLean talks about we could soon double our numbers and make things lively. We have the talent, but unfortunately daily toil prevents its utilization to the full extent.

Nov. 2.

S. O. B.

MARYBOROUGH.—Three more were added to the church yesterday by faith and baptism:—one at the morning meeting and two at night. The brother immersed in the morning is husband to one of our sisters, and is really a case of from "Atheism to Christianity." Six weeks ago he was a sceptic, and had not been in a church for years; but through the influence of his wife and another sister he was brought to a knowledge of the truth, proving the force of 1 Cor. 7: 14. The others are man and wife, nominally members of the Church of England, and at one time he took an active part in the Sunday School work of that body. This gives us five additions within a fortnight. We have been greatly encouraged by these results, and we hope to be able to record a few more shortly.

Nov. 9.

S. O. B.

You will never bend God's ears towards you until you bend your knees towards Him.

Our Budget.

The best business for anybody is God's business.

It is never safe for a Christian to look back. Lot's wife did that.

How much better some men would be if they had children to educate them!

When God loves, He loves the world; when God gives, He gives His Son.

The man who doesn't believe in God has generally a strong belief in the devil."

The top of the Tower of Babel was no nearer heaven than the top of a dovecote.

How many Christians there are who think it quite safe to look over the edge of the devil's pit!

In our next issue we will give a portrait of D. A. Ewers.

Unavoidably held over:—"My Trip Up North," Notes from P. E. Island," letter from Mataura, &c.

The new chapel now being built in Perth, W. A., will be opened on the first Sunday in January, all being well.

We hear that Bro. F. Illingworth and Miss McGregor (of Melbourne) were married yesterday at Adelaide. Congratulations.

The church at Maryborough, Queensland, is moving along nicely. Bro. O'Brien reports five additions during the past fortnight.

Bro. A. Stewart having gone to South Africa, Bro. Allan Hoak jr. has been appointed as secretary of the church at Murrumbidgee.

We regret to hear of the sudden death of Sister Fulmer, of the church at Dunmunkle. She was at the service on Lord's day, the 8th inst., and died the next day.

W. Cavanagh is now on a visit to the Taradale district, where he is preaching to large audiences on Sundays and visiting among the people through the week.

One confession at North Fitzroy last Sunday evening. W. S. Houchins will conduct a memorial service next Lord's day in connection with the death of A. H. Uryant.

Two successful floral services were held at North Melbourne last Sunday week. Crowded meetings. Within the last month there have been about 14 additions to the church from the S. Scotch.

The Conference Executive at a meeting held last Tuesday evening decided to arrange for a farewell tea and public meeting to Bro. D. A. Ewers. It will be held about the middle of December. Further particulars will be given in our next issue.

Foreign Mission Acknowledgments.—(1) Bro. H. L. Lall, Swanston street, £1. (2) do do, £1, an Endeavourer, 5/6. (3) "A. C."

Melbourne, £2 10s; (K) do. do., £2 10s; Bro. Harry Maxton, 5/-; Balance in hand, £16 4s. Required *before this month ends, SEVENTY POUNDS!!*

A. B. Maxton visited Drummond last Sunday, speaking in the morning and preaching to a full house at night. He expects to visit the same place on Sunday, November 29. He will be present at the morning meeting at Elphinstone next Sunday, and preach at Taradale on Sunday evening.

The Almanac for 1897 will be ready next week. As to its mechanical get-up it is equal if not superior to any of its predecessors, printed in three colours. Send for a supply now, and they will be sent as soon as off the press. Price, post or carriage paid to any address, 2d.

Burwood Boys' Home.—The secretary gratefully acknowledges the following:—Donations—Mr. and Mrs. J. A. Davies, £3/3/ (yearly contribution); Cheltenham Sunday School, £1/4/8. Pamphlets—Cheltenham S.S., 4/3; Church at Drummond, 2/; Mr. and Mrs. Davies, 1/; J. Tully, 5/6.

As will be seen by the acknowledged receipts, for the Victorian Mission Fund have been very small for the past few weeks. The deficiency now amounts to fully £85! Brethren and sisters are requested to bear this in mind and tender what assistance they can to replenish this treasury.

Bro. Selwood, of Kapanda, S.A., writes: "One aged brother, who has professed to be a Christian for over 30 years, became obedient to the Lord in baptism." This is encouraging to our brother. He had lent him a copy of the "Gospel Preacher," which no doubt had some influence on his decision.

A Home Mission meeting was held at Neermarket last Monday night. Addresses delivered by Bro. Selby and McLellan. Bro. J. Morris presided. Sister Murdoch, Leadway and Iren. Woodgate and A. Morris also helped to make the meeting successful. Three musical selections were well rendered by the choir.

A grocer in a country town in America advertises that any man who takes two drinks of whisky a day for one year, at a cost of tenpence, can have for that money at his store, ten sacks of flour, 200 pounds of granulated sugar, 175 pounds of good coffee, and save 10/- as a premium for making the exchange.

A meeting to bid good-bye to Bro. D. M. Wilson was held last Tuesday evening at Surrey Hills. Bro. and Sis. Wilson with their family go to Perth, W.A. Bro. W. has been secretary of the church since its inception about seven years ago. He has been an energetic worker both in the church

and Sunday School. Victoria is losing the services of an able speaker and teacher in Bro. Wilson. The church presented a travelling bag to Bro. Wilson and a hand bag to Sister Wilson. He will be succeeded as secretary by Bro. H. Murray, Warburton street, Canterbury.

We have received several articles on "Prayer and Praise at Gospel Meetings," all of which take exception to our remarks upon the subject in our last issue. As we cannot find space for them all, we will select one for publication, and this with our reply will end the discussion for the present so far as the STANDARD is concerned. This will make three articles on the question from the opponents of "prayer and praise at Gospel meetings," and ought to be sufficient to present a fair view of their side of the case.

Bro. A. M. Ludbrook writes from Manchester that he was present at the public gathering in Union Chapel in celebration of Dr. Alexander McLaren's ministerial jubilee. One of the great preachers' most striking utterances was the following:—"I have tried to make that pulpit the centre of my influence, and that took the centre of my influence. Some men try to preach for 'the times'; you and I know our poor fellow who tries to preach for eternity." The last discourse entered in his register of his sermons was numbered 6,316.

Bro. A. H. Bryant, who has been ill for some two years with that dread disease, consumption, fell asleep on the evening of Tuesday last, Nov. 10. He died at Bendigo, where he had been living for some months. Up to the very last his mind was exceptionally clear, and his faith grew stronger as the world receded. Bro. Bryant had every care and attention that loving hands could bestow, and was made as comfortable as the nature of the terrible disease would allow. A number of the brethren in Bendigo made it their delight to do all for Bro. Bryant in their power. Special mention may here be made of Dr. Jay Cook, who ministered to him constantly and did much to relieve his sufferings, and Bro. Gould, who visited him almost every day, cheering him by his presence and talk, and helping the family in many ways in their dark hour of sorrow. The remains were brought to Melbourne last Friday for interment. G. B. Mooney conducted the service at the grave. J. B. Laing giving an address, D. M. McCracken, Isaac Selby and W. S. Houshins engaging in prayer. No doubt, we shall in due time receive an obituary notice. Sister Bryant and family have our deepest sympathy.

The following items of news arrived too late for classification:—

WITNESSES.—Through the kindness of the Lygon-street brethren we have been favoured with a visit from Bro. Selby. He

gave three splendid lectures in the hall on "From Atheism to Christianity," "Christ the Contemporaneous of All Ages," and "Darwin and Moses." These were masterly addresses. One evening he spent with the diggers at a rush 8 miles from here, where he delivered his popular lecture, "From Atheism to Christianity." On Lord's day morning he gave a stirring address to the church. In the afternoon he gave a address in the course of "Will the Coming Man Drink Wine?" A collection was taken up for the Ladies' Benevolent Society amounting to £4. In the evening he took for his subject "The Crucifixion," which he preached to a crowded house. We can truly say that our brother's labours were appreciated by all. The church sincerely thanks our Lygon-street brethren for allowing Bro. Selby to come and help us, and likewise our brother for coming. Bro. Hagger has just finished a week's labour with us again, and we are pleased to report one decision for Christ from the Sunday School, who was received into the church yesterday morning.

LECTURES.—We have had a time of rejoicing here. Bro. Hagger has been with us again, holding a week's protracted meetings—eight evenings in all. The attendance kept up well every evening. One evening, after Bro. Hagger had told us "How a man can know that he is saved," two young men came out and confessed Christ, and were baptised "the same hour." Another evening, after a grand discourse on "Faith," two young women decided for Christ. These also were baptised. We were thankful for these four additions, although we did expect more. W. M.

FAIRFIELD.—Our reports are few and far between. The good seed is sown every Lord's day evening. During the year we have been assisted by Bro. Cook, Carr, Gale and Clow. We have had the pleasure of receiving four by letter and two by obedience, one the niece of our Bro. Hunter and the other the mother of Bro. Jolly, who was on a visit from Ballarat and was convinced by an earnest address of Bro. Carr on the Lord's day morning. Her return to Ballarat was on the Monday following, and it was not until 6 o'clock on Sunday evening that she expressed her wish to be buried in baptism. Arrangements were at once made and Bro. Jolly had the pleasure of placing her beneath the water and raising her to walk in seasons of life. We trust there will be more to follow. We expect the December month to be taken up by Bro. Foley. F. P. See.

ABY.—On Nov. 25th the Lygon-street Church Society will hold a Grand Social Concert, assisted by Miss Maggie Street, Miss Fanny Lyndhurst, Mr. Walter Hasky and Mr. W. G. Barker.

Nat. Harwood, Hon. Sec.

Foreign Missions.

"WOE UNTO HIM WHO IS AT EASE IN ZION!"

From famine stricken India come tales of suffering from hunger and thirst, and tales, too, of cruelty and desertion. Miss Franklin, one of our missionaries in India, says:—

"Parents tell their children to the highest bidder. If they cannot sell them, they give them away; or, if no one will take them, they desert them. Not a day passes but some strange or touching incident occurs. One day a little naked girl about eight came to me, carrying her infant sister. When I had questioned why she had come, she said: 'My mother has just died with cholera on the bank there. The people sent me to you, and we have come to stay.'"

I had her sit down, and gave the babe, who had not a tooth, some milk. Then I had to leave, but when I started it put up its little arms for me to take it. Hundreds of children without homes and parents. Hundreds without food and clothing. Hundreds begging and stealing. Hundreds of child criminals dying. Hundreds of souls without God and without a Saviour. Brothers and sisters, if a child whose bones were thrusting through the skin from hunger were to come begging to you, would you turn him away? If you knew a dear little girl of ten, whom an awful scourge like cholera had suddenly left homeless and friendless, would you allow her to wander the streets? To be ruined? If a motherless babe put up its tiny hands and cried for you to take it, would you send it off to die in the gutter? If a woman with blood streaming from her mouth from starvation sickness asked you for bread, would you turn her away in refusal? If a man in the agonies of death from starvation prostrated himself before you and asked help, would you have him carried off? Yet your hard-hearted missionaries do this. Where one was helped one day, twenty would come the next. We can not take in one child because we have no place to put it. We have had money for only twenty boys. We have seventy here and at least thirty in other places. Our girls' orphanages in Dillapur and Malaba are full to overflowing. We can send no more to them. Orphanages of all other mission stations are full."

What a door is open to our missionaries! Some one has said: "If you write for the present generation, write on paper; if for the next, write on marble; if for future ages, write on brass; if for the last generation that shall inhabit the globe, inscribe your thoughts on some Egyptian pyramid, but if you would write for eternity, place your thoughts on the minds of the children." Oh, that our missionaries had sufficient means to provide a home for these homeless

children, that they might be taught to worship a true God instead of a god of wood or stone! Let the divine principles of the gospel, the divine beauty of the life of Christ and the divine truths which Jesus taught be thoroughly instilled into the minds of the children, and the earth would soon be filled with the knowledge of the Lord. Brethren, what part are we bearing to take the glad tidings of great joy to all the people? I fear, a very little—not the tithe of what we might do. Instead of the Foreign Missionary Committee being able to send extra help at this time of great need, they have no money in the treasury even to pay the salaries of our missionaries. They cannot afford to wait, for they have already given their all to the work.

Then, too, we must have more money for the Chinese Mission in our own city. The mission has grown so large that larger accommodation must be had. This mission is worthy of the interest, prayers and help of the Australian brotherhood. In proportion to the money expended, no mission can show larger results than this Chinese Mission.

To preach the gospel to the whole creation is the final and complete duty of the church. To carry out this sublime commission is the noblest work and highest honour of the Church of Christ. Yet few comparatively are *deeply* interested in the evangelisation of the world. As a member of the F. M. C., I wish to make a personal appeal to the brotherhood. Have we not twenty-five brethren that will send twenty shillings? Have we not fifty that will send ten shillings? Have we not one hundred that will send five shillings? Who will refuse to send us one shilling? Let us do our utmost to fill the land with true Christianity.

M. MASTON.

12 Bath st., Abbotford.

LOVED ONES GONE BEFORE.

THOMAS—Bro. Henry Thomas was born in the Principality of Wales, and finished his earthly pilgrimage at Ballarat on the afternoon of Monday, 26th October, aged 72. He was baptised at Cardigan, near Ballarat, and for some time worshipped with a few brethren at that place. But the majority having left the locality, the minority (amongst whom was our brother) met with the Post-street church at Ballarat. About thirty years ago he was thrown from his horse, and received an injury from which he never entirely recovered. Partly from this, and partly from distance, he has been for years debarred from the privilege of church fellowship. A number of those, who esteemed him, followed his body to the Buntings cemetery, on 26th ult., where

Bro. Martin of Ballarat officiated at the grave.
Ballarat. M.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND
Church, Croydon, per Bro. Graham, 7/6;
South Yarra, per Sister Silk, £1; Collingwood, per Sis. Rowles, 14/- Total, 41/6.
"Milford." J. A. DAVIES,
Church-st., Hawthorn. Treasurer.

RESCUE HOME.

Thankfully received:—A few Brethren, Takaka, New Zealand, 6/-; Mr. H. Saltmarsh, Owen, S.A., 8/1; Mr. H. Morgan, Kyabram, 4/-; A Friend, Newton, Auckland, New Zealand, 10/-
Armada, Vic. JOS. PITTMAN.

SUBSCRIPTIONS RECEIVED.

Mrs. Wiltshire, 10/-; D. A. Lewis, 13/-
MALCOLM McLELLAN, Publisher
528 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 Bro. Boyle, Sylvester-street, who will be pleased to direct the way to our Meeting-house, where a hearty welcome awaits all members.

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Printed by the AUSTRALIAN PUBLISHING CO. LIMITED
225 Elizabeth-street, Melbourne, and published by
MALCOLM McLELLAN, 528 Elizabeth-street, Mel-
bourne, for the "Australasian Christian Standard"
Newspaper Co. Limited.