

On Wednesday night the ladies of Brook street west church gave their pastor, Rev. W. G. Wallace, B.D., and Mrs. Wallace a pleasant surprise. To the number of about five hundred they and their friends gathered in the large lecture-hall, adjoining the church, and after appointing Mr. Thomas McCracken chairman of the meeting, commenced the business they had in hand. First, Rev. Dr. McLaren, in a short address, gave a concise history of the Church, its difficulties, and trials since its foundation many years ago. The rev. gentleman pointed out the hardships undergone by its pioneers, and its flourishing condition and influence for good at the present time. Then Mrs. J. L. Blake, Mrs. George Crane, and Mrs. John Harvey came to the front, and on behalf of the ladies of the church, presented their pastor with a minister's gown, and Mrs. Wallace with a mahogany secretary, splendidly finished, and a magnificent oak hall settee. Mr. George Robb, who made the presentation speech, told a few facts in regard to the Church's later history. This is the sixth year of Mr. Wallace's ministry. Five years ago, when that gentleman took charge, the membership was only 159. Heart and soul, day and night, Mr. Wallace has worked up a church that may have a far-reaching influence, and as a result the membership roll now numbers 706. The building has a seating capacity of 1,200, and it is always well filled on the Sunday services. No small degree of his success they, his congregation, attributed to the co-operation of the "assistant pastor," Mrs. Wallace. Bearing these things in mind, the ladies had done their best to show their esteem and trusted that Mr. and Mrs. Wallace might be spared to do grand work in the future. In replying, Mr. Wallace referred to other articles of furniture, such as easy chairs, etc., that had been presented to him on other occasions by the ladies. He considered the settee would make a good student's chair, from the fact that its occupant could not lounge back in it or bury himself in its cushions, but on second thought he would rather use it as intended by the ladies, for the hall. I do most sincerely thank you in Mrs. Wallace's name for these articles of furniture. No words of mine can express our sense of appreciation. In regard to the gown.—If it means that you desire to have the sacred office which it is my privilege to fill looked upon more sacredly, then I cannot regret your action. I am glad to have you refer to my wife as "assistant pastor." In connection with all departments of my work she gives me a great deal of help—help that has aided me in many a dark hour. I hardly know what to say. You have taken me so completely by surprise, but again I thank you on behalf of myself and Mrs. Wallace for your kindness. Miss Hailworth and Miss Millar sang two sacred selections in a very charming manner, after which those present partook of light refreshments served by the ladies.

Dr. Paton in Scotland.

DR. J. G. PATON, the veteran missionary to the New Hebrides, had an enthusiastic and kindly reception in Edinburgh recently. He addressed three crowded gatherings in the Free Assembly Hall. In the afternoon the meeting was presided over by Lord Polwarth; on the same evening, at the meeting in connection with the Young Women's Christian Association, he pictured the degraded condition of women in the South Sea Islands. On the following day the Free Assembly Hall meeting, presided over by the Lord Provost, was more crowded than ever, if that were possible. The Lord Provost, in his opening remarks, said that they were all the debtors of the venerable missionary who was to address them. They felt that he had been doing their work. He was one of the outstanding names and one of the landmarks in the history of missions. The large audience followed with intense interest Dr. Paton's narrative of missionary progress in the New Hebrides, which has been crowned with such success that there are now 2,000 worshippers of the true God there. He gave a pathetic account of the martyrdom of the Gordon of Erromanga, and related, in a graphic and interesting manner, an incident in connection with the

wreck of the *Dagisprung*. In these islands they could now see as glorious a work as any we read of in the Acts of the Apostles—a people brought to give up the grossest heathen practices and to lead lives of consecration to Christ. The Bible had been translated, in part or in whole, into sixteen new languages, and there were 250 churches and schools, all built and maintained by the islanders. Collections were taken on behalf of furnishing a new vessel for the mission. Dr. Paton's reception in Glasgow was of the most cordial character. He occupied his brother's (Rev. James Paton, B.A.) pulpit and related his missionary experiences to a large and sympathetic audience. He also preached in Pollokshields Free church (Dr. Wells) to a crowded congregation. In introducing Dr. Paton, Dr. Wells referred to his own early associations with him. The City Hall was packed when Dr. Paton told the simple story of his work in the South Seas.

Moravian Missionaries.

BY J. O. WARD.

THE Federal Assembly's Mission to the aborigines of North Queensland is carried on by missionaries of the Moravian Church, and is supported by the Federated Presbyterian Churches of Australia and Tasmania. Many a question has been put to me regarding the origin of this Moravian-Presbyterian alliance, and the following sketch is offered in reply.

Work amongst the aborigines of Australia found an early place in the Church life of this island continent. For one reason or another, however, the societies interested abandoned mission enterprise amongst them, and it became a commonly received belief that the Australian blacks must rank as animals, and be regarded as hopelessly beyond all possible influence of Gospel truth. It was reserved for Mr. La Trobe, the first Lieutenant-Governor of Victoria, and the missionaries of the Moravian Church to disprove this belief, and to bring in an era of better things for a despised race. In this work they were ably supported by members of the Christian community and not least of all by the now Rev. Canon Chase of Melbourne, who has ever been a warm friend of the Victorian aborigines.

Mr. La Trobe was a member of the Episcopal Church of the United Brethren—commonly called Moravians, from the ancestral home of the Church. At one time all but in name the State Church of Bohemia and Moravia, on account of its biblical, literary, social and commercial standing, this Church was, through a remarkable political and ecclesiastical combination, well-nigh rendered extinct in the 17th century. A very small remnant, however, jealously guarded the traditions of their forefathers, and early in the 18th century a round dozen found their way across the Moravian frontier into Saxony on to the estate of Count Zinzendorf. Soon they were joined by others, and in five years a flourishing little colony, or village settlement, was established on what recently had been but marshy forest land. This settlement is known by the name of Herrnhut, or Lord's watch. A wonderful revival took place amongst the community, numbering from 400 to 600 members, in 1727, and this led to a remarkable evangelistic movement that touched a great part of the European continent, and made itself felt in the United Kingdom. In 1733 the congregation in its poverty solemnly resolved to commence foreign mission work, and on August 21, 1732, the first missionaries set forth on foot across the continent in search of a port from which to embark for the Danish West Indies, with a message of love to the slaves on the islands. The following year saw the commencement of a mission to the Esquimaux of Greenland. Soon after that the heralds of peace and goodwill went to Egypt, to Cape Colony, to the Mongols, to Dutch India, to Ceylon (then under Dutch government), to the Indians of North America, and to the slaves of Surinam in South America, and subsequently to the slaves on Jamaica and other English West Indian islands, and also to Labrador, etc. Some of these missions had to be abandoned after years of toil and hardship. But it remains a remarkable fact that the strongest missions of the Church are to be found among

the second or third rate nations of the earth. Nor should I omit to mention the self-denying labours of those who are laying themselves out for the comfort and well being of the lepers in a Home outside the walls of Jerusalem.

Aware of the success attending the labours of Moravian missionaries among Hottentots, Indians, Esquimaux and others, Mr. La Trobe sent to the Moravian Board for missionaries to the aborigines of Australia, feeling sure that something would be done to ameliorate their sad condition. In this his faith was put to a severe test, but, about 1860, the missionaries Hagenauer and Spiesecke were able to report to an incredulous church-going people that a revival had broken out amongst the blacks of Wimmera. Incredulity, though, had to give way to glad thanksgiving; the change was too real to be denied.

Among those who shared in the joys of knowing and believing in the conversion of aborigines was the Presbyterian Church of Victoria. It so happened that at this time the Established Church, the Free Church and the U. P. Church had been privileged to unite and to form the General Assembly of Victoria. Their feelings of gratitude to God for enabling them to form a union, found expression in a resolution to have a practical share in evangelizing and civilizing the aborigines of the colony. They invited the Moravian Board to extend their influence for good into Gippsland, and undertook to support a missionary as a Moravian missionary. Mr. and Mrs. Hagenauer were then deputed to undertake the campaign in Gippsland, and after enduring many hardships and discouragements they succeeded in establishing the well-known station, Ramahynck. The Anglicans also formed two stations, and two were established on State lines and everything was done by the State to make a comfortable provision for the aboriginal remnant on all the stations. Now all who will may find a home and creature comforts on the stations.

The Moravian Foreign Mission Board, on being invited to send out missionaries, gave a call to Mrs. Ward and myself, then resident in county Antrim, Ireland. We responded to the same, and next we heard that a German, Mr. Hey, was to be our colleague. In July, 1891, we landed in Melbourne, and were there informed that the mission station was to be established on Mapoon, a small peninsula at the mouth of the Batavia River, which flows into the Gulf of Carpentaria, about 100 miles south of Thursday Island. There we took up our abode in Dec., 1891, and commenced the arduous task of Christianizing and civilizing Australian aborigines. With this aim in view, we constantly point the people to the love of God, in Jesus Christ our Lord. We also have school for the children, young men and younger girls. Reading and the learning of English words and phrases, also verses for singing and texts of Scripture, then writing, and now arithmetic, form the list of our mental work. The girls are being taught to sew. Of course Bible lessons have a prominent place in the curriculum. That is the educational part of our work. The other is the agricultural, or outdoor work. The men and boys have been employed in hoeing and digging, in fencing and clearing, in planting and building, more particularly under Mr. Hey's inspection. Hon. J. Douglas, in his reports, which have appeared in the Brisbane Courier, has bestowed great praise on the missionaries for the work accomplished. Unfortunately, however, experience has proved that the ground immediately available is unfit for general purposes of cultivation. The low lying ground is subject to inundations from the sea, and the higher is either too sandy or is wind-swept. We are therefore compelled to ask the Churches to face the necessity of establishing a second station on more fertile soil, so that we may be able to do something substantial towards our own support. At present the mission is crippled for want of funds; and friends and well-wishers are earnestly requested to send in donations for this particular object to their respective ministers; or to the Foreign Missions Convener, Rev. Dr. Cosh, Balmain, N.S.W., or Rev. J. Gibson, West Melbourne, (Vic.) Intending subscribers will be kind enough to specify "Federal Assembly's Mission to the aborigines of North Queensland."