

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

Vol. I.—No. 38.

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Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Protestant Progress in Missions.

The New York *Independent* quotes Inspector Merensky, whom it describes as "in certain lines easily the leading mission authority in Germany," on the comparative progress of Romanist and Protestant missions. In a speech at the recent Annual Convention of the German Evangelical "Africa Verein," he said that in spite of the solid unity of the Catholic Church their progress in missions does not compare with that of Protestants. Of the 8,000,000 of negroes in America, seven millions are Protestants and only 200,000 Catholics. In the Cape Colony the Evangelist Missions report 530,000 adherents and the Catholics only 3000. Protestant missionaries have translated the bible, portions of it, into about 70 African languages and dialects and have thus made these literary tongues. Some 750,000 Africans are in Protestant churches and 140,000 children in Protestant schools. And yet Cardinal Moran would have us believe that, compared with R.C. missions, those of the Protestants are a failure!

Religious Liberty in the Philippines.

In the English *Christian*, an article by "A Native of Manila," gives us a glimpse of the true character of Romanism, where its spirit is not modified by Protestant surroundings. In the Philippines the priesthood rule with an iron hand. "The children, young men and women are so trained that they pay more reverence to the priests than they do to their own parents. When a priest enters a house, every member of the household must bow the knee and kiss the priest's right hand." The registration of births, marriages and deaths is in the hands of the priests. "A priest will not marry for less than £6, just what many of the natives earn in half a year. There is a heavy exaction from the priests for baptism, which costs £5 or more. For burial, the tax rises with the age at death

from £2 for an infant, to £10 to £12 for an adult. Till the tax is paid, the body remains unburied. The native born priests enforce these hard terms as harshly as do the imported Spanish priests." "The theatres, bull-fighting rings, dancing saloons, cock-fighting rings, &c., are all crowded on Sundays, more so than during the week." In Australia the Romanists talk largely of religious toleration, but in the Philippines we are told "There is no religious liberty whatever in these islands." "A few years ago, the London Missionary Society sent three missionaries there, but soon after they had landed and commenced to preach the gospel to the natives they were put into prison. They appealed to the British Consul, and the Consul to the Government on their behalf, but as the laws of the country would not allow of any strange religion being preached within its boundaries, the missionaries were obliged to return home." This is the Roman Catholic conception of religious liberty.

British Annual Conference.

The Annual Conference of "Churches of Christ co-operating for evangelistic purposes" in the United Kingdom was held in London at the beginning of last month. It must be borne in mind, however, that besides several churches not connected with any Conference there is another co-operation of churches established by American preachers and numbering some thousands of members. The reports presented at the London Conference on the whole were encouraging. There are 177 churches co-operating with a total membership of 11,688, a net increase for the year of 439. Of those baptised 414 were from the Sunday Schools. Eight evangelists have been engaged by the General Conference. There are also "Divisions," or as we should say here, "District Conferences," which support several preachers, and there appears to be a growing appreciation of evangelistic work. A Training Committee has in hand the work of assisting speaking brethren who desire to fit themselves for greater usefulness, and a Publishing Committee, which has a

balance in hand of £270, does a good work in the way of tracts, pamphlets, almanacs, etc. They are preparing a gospel hymn book of 400 hymns for evangelistic meetings. The F.M. Committee's report showed a balance in hand of £77, and the Burmah mission is in an encouraging state. The Magazine Committee recommended an increase in the size of the weekly paper, the *Bible Advocate*. The Conference Paper was an essay on "The doctrine of the laying on of hands," a subject which has engaged the attention and pens of many of our English brethren of late. The Conference appears to have been well attended, harmonious and hopeful.

A New Church.

Mr. Walters, the minister of the newly-organised "Australian Church" in Sydney was formerly a Baptist preacher, but finding the Baptist Church doctrinally too narrow for his broadening intellect, he united with the Unitarians, among whom for a time he found a congenial home. But Mr. Walters is a growing man, and has outgrown the narrow sectarianism of the Unitarian body. It appears that Unitarians while denying the divinity of Christ still require belief in God as a condition of membership, but the "Australian Church," Mr. W. publicly states, will welcome atheists into its membership. The ministers of the "Australian Church" in Melbourne and Newcastle were present at the public meeting of the inauguration of the church in Sydney, and it is understood that the three churches run on the same lines. That they are not churches of Christ is evident, for Christ, speaking of Peter's confession that he was the Son of God, said, "On this rock I will build my church." It is difficult to conceive of a broader basis than that of the "Australian Church." But suppose that atheists largely respond to the invitation to unite with this new organisation and become the majority! They might possibly find the present minister too narrow if he still retained any vestige of belief in the existence of a Supreme Being. But the Rev. Mr. W. is a growing man, and may yet find

himself in harmony with the most advanced. At present we confess we prefer the old Jerusalem church to the brand new Australian article.

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

The "Keswick" Movement.

Every movement which has for its object the elevation of mankind is, or ought to be, a matter of great interest to all who profess to be followers of the Lord Jesus Christ. Especially should this be the case if the movement is immediately connected and identified with the Christian religion. It may happen, as it frequently does, however, that while the object sought to be obtained is one which receives the hearty approval of every sincere child of God, yet the means employed are not such as can be conscientiously adopted by those who find that certain principles with which they stand identified are either violated or ignored. Nevertheless

such movements need not, on that account, be dismissed from consideration, but on the contrary should be carefully examined in order to ascertain if the end they desire to reach can not be attained in such a way as to render the means employed quite as legitimate as the object is praiseworthy. We are led to make these remarks because our attention of late has been directed to what is known as the "Keswick" movement, which has for its object the promotion of holiness among all those who wear the name of Christ and profess to be his followers. Now while we quite believe that one of the great needs of the church in the present day is a "deepening of the spiritual life," we are not prepared to admit that the teaching inculcated by the leaders of this movement is such as can be clearly demonstrated by an appeal to the word of God. Of the necessity for a spiritual awakening among the churches there can be no question, but whether the standard of holiness can be reached at once and in the way indicated by "Keswick" teaching is a question which very many intelligent and earnest Christians are not able to answer in the affirmative.

Having said this much we may now very briefly look at the history of the Keswick Movement, as described by Mr. George Clarke in the *Homes Magazine*. He says, "Keswick is a small town of 4000 inhabitants, nestling at the foot of mighty Skiddaw, with the Derwentwater rippling at her feet. Its vale is unsurpassed for picturesque and fascinating scenery. But the name of Keswick suggests not so much beautiful lake scenery, as that here Canon Battersby, 24 years ago, called together a few believers to consider the great question, How far is it necessary for a Christian to sin; may he not expect to be continually delivered? Since that time annual conventions have been held in the July of each year, for about a week, and then during the whole year hundreds and thousands have gone forth to their work-a-day life, to influence all with whom they come in contact. The movement began in 1873, when a series of papers written in America appeared in *The Christian* (England), which called attention to a neglected truth: that Christ came to save his people FROM THEIR SINS, and not from the consequences of them ONLY; that in the Epistles his offering of himself was more often stated as being for their sanctification than even for their justification; that 'he gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.' 'Who his own self bare our sins in his own body on the tree, that we, being DEAD TO SIN, should live unto righteousness.' This was rightly felt to be more than judicial pardon

and imputed righteousness. This gospel of justification by faith had been truly preached, but the gospel of sanctification by faith had been almost forgotten. Like a breath of fresh cool air in the desert, the message came to many earnest weary souls." And so the writer goes on to describe the growth and extension of this movement, which, as we know, has extended to these colonies. Every year, in the present month, hundreds of earnest men and women meet in convention at Geelong for the same purpose as those who gather together at Keswick, in Wordsworth's beautiful lake district.

The teaching of the Keswick convention is known by many names—"The Deepening of the Spiritual Life," "The Higher Life," "The Life of Faith," "The Restful Life," "The Life of Unbroken Fellowship with God," "Holiness by Faith," "The Movement for the Promotion of Practical Holiness." In detail they teach "that it is possible for believers, even in this world, to attain to heights of holiness and blessedness, not only indefinitely beyond those actually attained at present by the mass of Christian people, but even beyond what men have imagined to be obtainable. . . . They teach that evil habits are not to be driven out of the soul by a long process of discipline, but are to be swept away by the power of the Divine Spirit received by faith. They hold, in short, that Christ's miracles of bodily healing are paralleled by his miracles of soul-healing. He spoke, and immediately the sick were healed." And, so it is argued, the maladies of the soul are in like manner immediately healed. This is what is called "The Second Blessing," and the reason given for calling it so is this: "the blessing is so great, the change in the life is so marvellous, the altered ways of looking at truth and self so complete, the feelings toward God so different, that it is like a second conversion." Many eminent and good men claim to have realised this blessing, and while they do not assert that they do not consciously sin. Now while we are quite prepared to admit that great good may be achieved by meetings of kindred Christian souls in which the study of those themes that deal with the higher spiritual life is distinctly prominent, we cannot admit that any miracle such as that already described has been accomplished as a result of these gatherings; nor can we admit that any such miracle is guaranteed in the scriptures of the New Testament. We believe that men have been made better, and been drawn nearer to God and have been caused to lead more devoted and consecrated lives as a result of these meetings—but not as the result of any miracle. We do not suppose that any Keswick man will

claim to be the superior of the Apostle Paul, either in consecration of life or in the knowledge of the mind of the Holy Spirit, and yet he does not use their language, but contrariwise he says: "Not that I have already attained, or am already made perfect; but I press on if so be that I may apprehend that for which also I was apprehended of Christ Jesus." Evidently the instantaneous miracle of "soul-healing" was unknown to Paul, otherwise he would not have thus spoken. He regarded Christian life as progressive—a ladder to be climbed—not a summit to be reached at a single bound. His sanctification was immediately consequent upon his justification, and not a subsequent miracle. It was a sanctification that deepened as his knowledge of Christ increased. And as with him, so with all of us, we may grow in grace, and the power to resist the temptations of the evil one. We may do this by the help of Christ, not as mere passive agents, but as actively co-operating with him in "working out our own salvation." In our view the Keswick people are making the same mistake in sanctification that they make in conversion—they look for a miracle in both, and a miracle is not promised.

Original Contributions.

Seek that ye may excel to the edifying of the church.
—1 Corinthians 14: 12.

The Most Wonderful Telescope.

By H. N. BAGNALL.

Man has made many wonderful telescopes, and has found out marvellous things by their aid. The heavens without the aid of the telescope would be unreadable—men could not understand the wonderful simplicity of their ordered perfections. In their endeavor to explain the revolutions of the spheres in their orbits they only made known their own ignorance of the principles which govern the heavenly bodies, and instead of being explanations they were complications. But when man called to his aid the telescope, and by its aid studied the heavens, then indeed was it seen that they declare the glory of God, and what was before almost man's despair became his greatest assistant in finding out the wonders of creation's story. Now we know that sun, moon and stars in ordered simplicity and infinite grandeur roll on through space,

—For ever singing as they shine,
The hand that made us is divine—

And each succeeding generation dives deeper by the aid of more powerful glasses into the vast infinities of space wherein these orbs revolve, and each increase in visual power only increases the feeling of adoration which only increases the feeling of adoration which the devout star-reader feels towards the Author of works of such infinite glory and magnitude, until we stand lost in wonder and amaze, and our whole being goes out in adoration of the Architect of the universe.

But the most wonderful telescope, of

which I wish to speak, though in a measure it is of human workmanship, yet is the Architect of it divine; and as the revelations of telescopes in the realm of nature call forth our veneration and compel us to worship, so in a greater degree does the divinely designed telescope of which I speak reveal unto us still more of the wonders of creative energy and of divine love, and compel us to still higher aspirations of worship and veneration. The telescope of which I speak is a book—the book of books—and its words to us are, "Behold and see." Before men had this telescope they groped and stumbled about in the darkness begotten of ignorance, and their explanations of God and of his dealings with his people were sometimes ridiculous, sometimes sublime, but generally wrong. But with its aid order is evolved out of chaos, light out of darkness; good takes the place of evil, and man worships "as seeing him who is invisible." Whereas men had set up for themselves many gods, some evil, some good, but all wrong, this wonderful telescope tells us of "one God and Father of all, who is above all and in all," and as we closely scrutinise its pages, we find our fears removed, our joys increased, and lives harmonised, because we find that "God is love," that "he is light," that he desires not the death of any but that "all shall turn from their wickedness and live." It shows us a great mystery—God in Christ reconciling the world to himself; it opens up to our entranced view "the way," "the truth," "the life," and gives us directions which enable us to come unto this marvel of marvels. No tongue of mortal can express all the wonderful sights which are revealed to us by this glorious telescope, but it also has its limitations. Just as our largest and most powerful glasses fail to show us everything for which we look to the heavens—there are heights unscaled by its most soaring flights; there are depths unplumbed even by its marvellous powers—so with our most marvellous telescope there remain things which human eyes may not see, which human ears may not hear. There are raptures of touch and of sight and of sound which must forever remain unrevealed to human senses, but are for the joys of the glorified redeemed who, out of every kingdom and tongue and tribe and nation, having washed their robes and made them white in the blood of the Lamb, to them in the countless aeons of eternity shall be shown those wonders of the infinite power and majesty of God which are too great for human sight or hearing. But sufficient is revealed to us to make us know something of the height and the depth and the breadth of the love of God, and to make us desire to lay hold of these blessednesses. It were a well-spent journey, though seven deaths intervene, to journey to that land of infinite beatitude and calm, where in the presence of the innumerable host of heaven and of that countless multitude which as the sand of the seashore in number have been redeemed by seeing of the beauties of his grace as revealed through this most wonderful telescope. Brethren, let us use this instrument more. Let it be erected in every house where dwells the student of the spiritual heavens, whose light is the ever-glorious Son of God, whose light is for ever reigns, and where darkness comes not at all. Daily observations will result in

our having an ever-increasing knowledge of his power, his majesty, and of the infinite pity and gracious love which has its highest exemplification in the great truth that "Jesus Christ came into the world to save sinners," in which term we are included. Let us use this telescope more.

Conference.

South Australia.

The fourteenth Annual Conference of Churches of Christ in South Australia was held in Grote-street, Adelaide, on Sept. 7th, 8th and 9th. The weather was very favorable and the attendance very good, especially at the evening meetings.

The catering was undertaken by the Sisters of Adelaide and suburbs, who are to be complimented on the success attending their efforts to meet the creature necessities of friends at the very low rate of sixpence per meal. They richly deserve the hearty vote of thanks tendered by the Conference.

The Conference throughout was carried on in the kindest and most brotherly fashion, and must have tended to bind the hearts of brethren yet closer in the bonds of Christian love.

The following is a brief *resumé* of the proceedings:—

FIRST DAY—SEPTEMBER 7TH.

MORNING, 10 A.M.—Devotional service led by Bro. R. Burns, of Unley. 10.45 a.m.—President A. C. Rankine took the chair and cordially welcomed delegates and friends.

VISITORS.—Bro. C. G. Lawson, of Melbourne, representing the Victorian Missionary Committee; Bro. and Sister A. W. Connor, of Kaniva, and Sister Lawrence, of Lillimur, were the intercolonial visitors present, and were accorded a cordial welcome, Bros. Lawson and Connor making suitable response.

Later on in the proceedings Bro. and Sister Rankine senr. and Sister Daniels of Lillimur, and Bro. and Sister Goldsworthy, and Bro. and Sister Williams of Kaniva arrived, and were also heartily welcomed.

A letter was read from the church at Broken Hill, N.S.W., conveying fraternal greetings.

The roll-call of delegates from the various churches was as follows:—

Grote-street, Adelaide, H. D. Smith, J. Manning, Alma, J. Howard, R. Harkness, Balaklava, A. H. Richards, W. Smith, W. T. S. Harris; Camerton, A. L. Greenshields, L. Swain, R. Hancock, C. H. Harding; Dalkey, D. Finlayson, J. Lawrie; Glenelg, S. Summers, H. Wright, E. Bartlett, J. Colbourne; Hindmarsh, I. Weeks, F. Pittman, E. W. Palmer, T. Harkness; Henley Beach, G. Noble, A. Lawrie, G. A. Hurcomb; Long Plains, E. Good, R. D. Lawrie; Milang, G. D'Nesi, R. Blackwell; Mill-cent, R. Campbell, Mallala, D. Wilson, D. Marshman; Norwood, A. Taylor, A. W. Wright, D. Greenshields, G. H. Jenner, T. Johnson, A. C. Rankine; North Adelaide, Dr. Verco, C. Clark, P. Mement; Point Sturt, J. McBeath, A. W. Pearce; Queens-town, J. Verco, C. E. Lawton, J. Dunning, R. Marquardt, R. Harris; Strathalbyn, G. D'Nesi, J. Leslie; Stirling East, A. T. Magarey, T. B. Verco, E. Taylor; Unley, T. J. Gore, W. Charlack, T. G. Storer, E. Semmens; Willunga, Joseph Wharton;

Williamstown, W. G. Pappin, F. J. Tucker; York, N. Shall, W. Brooker, G. Cosh. No delegates were present from Nantawarra and Port Pirie.

After appointment of the Reference, Elections, Accommodation and Obituary Committees, and the Conference and Reporting Secretaries, the annual reports were read.

From the EVANGELISTIC COMMITTEE'S REPORT we cull the following:—"At the time of our last Conference we had but one evangelist in the field under your Committee's control. Bro. D'Nesi's labors had been transferred from the churches in the north to the churches in the southern district twelve months ago last June. Encouraging reports were sent from the churches in the southern district with a request that Bro. D'Nesi's labors be continued in that locality; your Committee considered the matter and acceded to the same. The churches at Milang and Point Sturt increased their subscriptions towards his support, at the same time expressing the hope that after the close of the present evangelistic year they may be in a position to support him without the aid of the Committee. Good work has been done in the south, and we believe that the churches in that neighborhood are more strong and vigorous than they have been for years.

At our last Conference meeting, Bro. W. A. Keay, who was at that time in business at Norwood, and connected with the church there, offered his services to your Committee to devote his whole time to the work of an evangelist. Bro. Keay was well known to most of our churches in and around the city, he having frequently preached in their midst. After mature consideration, your Committee decided to engage him, and he went away to labor among the northern churches in October last. Good reports have constantly come to hand of results of work done in that district, and your Committee think it wise to recommend that at least for the present the labours of these two brethren be continued in those districts where they are now laboring, as good is evidently being done.

For the first nine months of our evangelistic year we were a great deal behind in funds to carry on the work, and we should have been unable to support our evangelists in the field, but for the liberality evinced by our very able and whole-hearted treasurer, Bro. Charlick, in making advances to meet our needs. He manifested great faith in God and in his brethren, and we are exceedingly glad to report that through his able management and kindly and wise mode of procedure we close the year with a credit balance."

The report of the treasurer (Bro. W. Charlick) showed that all expenses in connection with the Evangelistic Committee's work had been liquidated, and a balance in hand of £5 11s. 4d.

Bros. D'Nesi and Keay, the evangelists laboring in the general field, then gave interesting accounts of their work in the southern and northern districts respectively, after which all the above reports were unanimously adopted, and the Conference adjourned for luncheon.

AFTERNOON, 2 o'clock.—Half-hour devotional service led by Bro. C. G. Lawson. 2.30, President resumed the chair. Nominations for office in connection with the Conference were then received. The Conference

STATISTICS (Abridged) FOR THE YEAR ENDING JUNE 30th, 1898.

NAME	Immersion	Received being formerly immersed	Dead	Withdrawn from	Present Number on the Roll	Sunday School Teachers	S. School Scholars	Scholars Received into the Church
1. Adelaide (Grote-st.)	11	1	2	10	473	15	203	4
2. Alma	2		1		115	7	50	9
3. Balaklava	13				4			
4. Beachport	8		2	1	62	4	31	1
5. Cameron	5		1		75	4	42	1
6. Dalkey	5	3	2		78	9	69	2
7. Glenelg	5		4		381	22	381	24
8. Hindmarsh	33				39	4	69	
9. Henley Beach	1		1	1	22	4	46	2
10. Long Plains	2				36			
11. Milang					23			
12. Millicent			1		44			
13. Mallala			3	7	419	19	301	2
14. Norwood	32	3	1	13	221	11	110	2
15. North Adelaide	10	4			9			
16. Nantawarra					42	4	30	3
17. Point Sturt	5	7			32	4	50	
18. Port Pirie	1	2	1		65	12	94	
19. Queenstown					26	4	10	
20. Strathalbyn	1				54	9	122	
21. Stirling East			6		250	21	259	2
22. Unley	2				13			
23. Wild Horse Plains			1	3	24			
24. Willunga	1				22			
25. Williamstown	7			3	118	16	146	2
26. York	2	1						
Totals	148	22	26	38	2687	169	2053	54

essay by Bro. H. D. Smith, was, in the absence of the writer through illness, read by the President. It was entitled "After Fifty Years,"—this being the jubilee of the movement in South Australia—and was listened to with very great interest. The paper was followed by discussion, and a hearty vote of thanks, with an expression of sympathy in his illness, was unanimously accorded the writer. Bro. A. Marshman, of Mallala, then read an able essay on "The Preacher's Calling and Ministry." This was also discussed, and thanks tendered to the essayist.

EVENING.—This session was devoted to Foreign Missions, Bro. A. T. Magarey presiding over a crowded meeting. After devotional exercises, the report of the F.M. Committee was read by the secretary, Miss Rose Tonkin. It proved to be of a most interesting character. We cull the following items: The committee desire to bring before the notice of the Conference the desirableness of changing the date of the annual collection, so that it may all be taken up on a given date throughout the colonies. South Australia has hitherto stood by herself, the others taking it up on the first Lord's day in July. We would recommend correspondence with the Federal Committee in Melbourne as to the advisableness of taking up the collection in all the colonies on the first Lord's day in September; or, if not, to change our date to theirs.

We have 29 churches in South Australia, and out of these 21 have contributed to our funds during the year. We are very thankful for the sympathy and help thus given, but would urge those churches that have not participated this year, to do so next, as we feel sure that they with us will receive a blessing.

There are six auxiliaries at work keeping alive interest in all things pertaining to missions, viz., at Grote-st., Norwood, Hindmarsh, Nth. Adelaide, York and Unley.

We have incurred additional expenses for next year, in that we have as a committee promised to help to support Bro. Stubbin,

who has gone as a missionary to India. We hope the brethren and sisters will strive to increase their amounts to the F.M. fund. We would like to send out one or two sisters who have offered themselves to the committee to go to the heathen. No doubt if funds permit, and the Federal Committee of Melbourne will help us, we shall be able to make arrangements for at least one of these sisters to go soon.

The report of the treasurer, Bro. A. C. Rankine, was also very satisfactory, the contributions to the Committee's funds amounting to £121 2s. 7d. In addition to this, however, several considerable amounts were sent direct by brethren and by auxiliaries, and these would bring the contributions from the colony up to a grand total of £204 5s. 7d.

Addresses were then delivered by the chairman, and by Miss Archer, a missionary who has recently returned from India, and who gave a most interesting account of life in that country. This lady was accorded a vote of thanks by acclamation. Miss Meta Fischer recited "An Earnest Appeal to Christians"; while musical selections were rendered as follows:—Miss Goodall, "Lift your Hearts"; Mr. Osborne, "The King of Love"; and the choir, "How Beautiful upon the Mountains." The meeting was then closed with the benediction.

SECOND DAY—SEPTEMBER 8TH.

The sessions were continued on Thursday morning. At 10 o'clock a devotional service was held, led by Bro. A. W. Pearce, of Point Sturt. At 10.30 the president again took the chair. The election of officers resulted as follows:—President, Bro. W. Brooker of York; vice-president, Bro. A. T. Magarey of Stirling East; secretary, Bro. J. Colbourne of Glenelg; assistant-secretary, Bro. J. Manning; treasurer, Bro. William Charlick; executive committee, Bro. J. Bradley, A. Glastonbury, T. J. Gore M.A., A.M. Ludbrook, J. McLachlan, M.P., E. W. Palmer, F. Pittman, A. C. Rankine, H.

D. Smith, and T. G. Storer.

Letters from churches were then presented, after which the following communication from the S.A. Baptist Union was read:—"Dear Brethren,—Believing that you are in Conference this morning we, the pastors and delegates of the S.A.B.U., desire you to accept our fraternal good wishes. We have so much in common that your success is our joy, and we pray, beloved friends, that you may prosper in all things, and be in health, even as your souls prosper; we also hope that we may be able to co-operate in the Lord's work more and more." The letter was most cordially received, and it was resolved that a letter expressing reciprocal sentiments be forwarded.

Bro. William Burford moved—"That an aged evangelists' sustentation fund be formed, and that a scheme for its administration be formulated by the executive committee." This gave rise to an interesting and protracted discussion. Bros. T. J. Gore and J. Manning supported the motion. Bro. A. Ludbrook opposed, urging that it would tend to create class distinctions contrary to the democratic spirit of the New Testament and of the churches, and would likely involve the co-operation in danger and difficulty. Bro. D'Nesi also opposed. The motion was carried.

After luncheon, Bro. T. J. Gore read the obituary report. The churches in the colony had to mourn the loss of 31 members by death during the past year. In reference to this Bro. W. Manning led the Conference in prayer.

Bro. T. H. Brooker, M.P., read a most interesting essay on "Practical Christianity." This was followed by discussion, and the thanks of the Conference were cordially tendered to the writer.

The Conference then entered upon the discussion of evangelisation and of finances in relation thereto, and resolutions were passed furthering these objects.

Appointments for next Conference:—Essayist, Bro. T. J. Gore, M.A.; brief papers by Bro. Duncan (Port Pirie) and F. Pittman (Hindmarsh).

In the evening Sunday School work engrossed the attention of the Conference. There was a crowded audience, and the chair was occupied by the president of the S.S. Union, J. Colbourne. The secretary of the Union, Bro. Cosh, of Henley Beach, read the annual report, which was of a cheering description. The schools in the Union were shown to be in a healthy condition, and a good number of scholars had been added to the churches. The President gave an earnest address, after which the S.S. Conference Essay was read by Bro. A. M. Ludbrook, of North Adelaide. The subject was "The Teacher in School." The paper was followed by discussion, in which Bros. F. Pittman, T. J. Gore, M.A., C. G. Lawson, T. H. Brooker, M.P., and others took part. The writer was unanimously thanked for his paper.

During the evening the North Adelaide, Norwood, Hindmarsh, and Grote-st. Sunday Schools each rendered a selection of music.

THIRD DAY—SEPTEMBER 9TH.

After devotional exercises, led by Bro. W. G. Pappin, of Williamstown, the presi-

dent, Bro. A. C. Rankine, again took the chair.

The report of the Foreign Missionary Committee was adopted and the following were appointed committee for the year 1898-99:—Bren. W. Burford, R. T. Blackwell, A. M. Ludbrook, T. J. Gore, M.A., H. D. Smith, F. Harding, J. McLachlan, M.P., A. T. Magarey, C. E. Lawton, G. Noble, F. A. C. Rankine, and J. Colbourne, and Miss R. L. Tonkin, together with two sisters from each auxiliary.

In supporting the adoption of the committee's report, Bro. A. M. Ludbrook called attention to the claims of South Africa, and urged that the Australian churches should co-operate with the British brethren in sending the primitive gospel to that country as soon as practicable.

Under the heading of "Postponed and other business" it was resolved that the Secretary write to churches where there are no connected Sunday Schools or Bands of Hope urging the desirability of commencing work, if possible, in these directions. It was also resolved that in response to the greetings of the churches of Christ S.S. Union of Victoria, conveyed by Bro. C. G. Lawson, of Melbourne, a letter be sent expressive of reciprocal sentiments. The Conference then adjourned till the evening.

From 6 to 7.30 p.m. some hundreds of friends partook of tea in the schoolroom. At 7.30 the President took the chair at the final session of the Conference. There was again a large attendance. After opening hymn, and prayer by Bro. H. Hussey, Bro. A. C. Rankine delivered his presidential address, taking for his subject "Some of our Needs as Churches." There were many in their ranks who had no adequate conception of the distinctive position occupied by the churches. Such could be of little use in furthering the cause with which they were identified. Not that the babe in grace should be expected to grasp all at once the plea of the churches of Christ. But what was needed was that every person in church fellowship should be carefully instructed in the truths held by them as disciples of Christ; that members of the body of Christ be loyal to him who is the Head; that they be loyal also to the church and to "the truth"; that they realise their financial responsibility in regard to the cause of Christ; and, finally, that they manifest a more aggressive spirit.

The new President, Bro. W. Brooker, of York, then took the chair, and thanked the Conference for their hearty welcome and for the honor they had conferred upon him.

Bro. D'Nesi, of Milang, agreed with the ex-President that the brotherhood had not made the progress it should have made. Nearly 3,000 members of the church of Christ should mean nearly 3,000 soul-winners. If the heart were fully consecrated the pockets would be likewise. There were brave and true men in every church, but there was also a residue which proved a drag to the cause.

Bro. Connor, of Kaniva, deplored that those whom they wanted to stimulate on this occasion were not present, for those who attended the Conference were already heart and soul in the work.

Bro. Keay, of Balaklava, chose for his subject "Courage." The great need of the

churches to-day was men with courage, with devotion to the truth, with faith in God. Citing the example of the three nonconformists of Babylon and of Daniel, he urged upon his hearers to exhibit a like constancy and heroism.

Bro. F. Pittman, of Hindmarsh, spoke upon "Vital Religious Truth." The chairman had said that the speakers must be brief. It reminded him of a story he had heard of a man in England, who, having heard that his son in India had died, wired "Send body home." That was brief enough. In due time a big big box arrived, and opened, and found to contain the body of a tiger. A wire was immediately sent, "Wrong box; tiger inside." The reply soon came, "Right box; John inside tiger." The speaker, too, would try to be brief. He urged upon all present to cast aside creeds of human fashioning, and to be satisfied with the word of God. Avoid sensationalism in place of the gospel. Avoid fads. He regarded fadists as religious anarchists.

Bro. T. J. Gore, M.A., rose to move a vote of thanks to "everybody," which he did in a very humorous and characteristic manner. This was seconded by Bro. J. Colbourne and carried unanimously. The President then closed the Conference with the benediction.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13

LESSON FOR OCTOBER 9TH.

"JEHOSHAPHAT'S GOOD REIGN."

2 CHRON. 17: 1-10.

GOLDEN TEXT—"In all thy ways acknowledge him, and he shall direct thy paths"—Prov. 3: 6.

Though the fourth king of Judah received a better training than his father had done, and while he had but to continue the work so nobly begun by Asa, yet his reign of 25 years was none the less illustrious. In illustration of his good conduct, the historian says he "walked in the first ways of his father David" (by the way, it is rather sad that a person's first ways should be better than his later). Jehoshaphat "sought not unto the Baalim"—the plural form being used in allusion to the number of images of Baal, and the forms in which he was worshipped; this remark naturally leads to the contrast between Israel's king and Judah's (v. 4), for we have already seen the hold which Baal worship had over Israel in the reign of Ahab and Jezebel. This fidelity resulted in prosperity. Let it be reckoned to Jehoshaphat's credit that he was able to stand riches and honor. We read of other kings becoming strong and having their hearts lifted up in pride; his heart was lifted up in the ways of the Lord—a remarkable commendation under the circumstances. The "high places" are again brought under our notice. We have seen that Asa removed them (14: 3-5); yet they were not taken away (15: 17). Of Jehoshaphat we read that "furthermore he took away the high places and the Asherim of Judah (v. 6); but "the high places were not taken away" (20: 33). "In the subsequent reign of Hezekiah, we

learn that the high places were thrown down, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all (31: 1). Surely we have reached the consummation of this reformation now? No: turn to chap. 34: 3-6, and you will find that the war against the high places were renewed by Josiah! Cavaliers parade these texts as involving contradiction, and therefore falsehood, and point to them triumphantly as evidences that the Old Testament records are untrustworthy, and therefore uninspired. But this is a very shallow sophistry. These various passages simply unfold a truth of great practical value: that deeply rooted sins and usages are not easily extirpated; that, make war against them as you may, even to gaining a victory that seems to be complete and final, the deep and many branching roots of these evils have been but partially destroyed, and will send forth new shoots, and reappear above the surface in a new and vigorous growth."

Two important works of Jehoshaphat must be noted. The first of these was the providing religious instruction for his people. He believed that "righteousness exalteth a nation" and that the soundest basis on which it could rest is the knowledge of the Lord. He sent the princes (or, to the princes; cf. v. 10, A.V. and R.V.) to teach in the cities. Levites and priests went through all the cities of Judah and taught the people, the book of the law of the Lord being their text book. The good results were at once apparent. The fear of the Lord fell upon surrounding nations, and they refrained from warring against Jehoshaphat, who "waxed great exceedingly." In chapter 19 we have an account of his second great work. He himself went through the people from Beer-sheba to Mount Ephraim, reclaiming them to God's law. He established judges who were to judge in equity, as for the Lord, not for man. The great principle he inculcated was: "Deal courageously, and the Lord shall be with the good."

An impartiality akin to that of the biblical writers requires that mention should be made of Jehoshaphat's mistakes. Our lesson mentions his war with Israel, inherited from Asa. Peace was soon made—a peace whose consequences were evil. Policy, doubtless, urged him to make an alliance with Israel, in giving his son Jehoram in marriage to the daughter of idolatrous Jezebel; yet that proved the undoing of much of his own reformatory work, in the re-establishment of idolatry. Jehoshaphat also "joined affinity with Ahab," and with him went up against Ramoth-Gilead, narrowly escaping death there. For this the prophet of the Lord rebuked him. Again did he join himself with Ahaziah, king of Israel, punishment for which came in the destruction of his fleet, which he had prepared for Tarshish.

A further alliance was made with Jehoram (2 Kings 3); on this occasion his army was saved by the miraculous provision of water. This latter is interesting from the estimate Elisha put on Jehoshaphat's character. He said: As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." Jehoshaphat died at the age of sixty, and

was succeeded by Jehoram, one of his seven sons.

Open Column.

The Lost Ten Tribes—Found.

With much concern I perused your Leader of the 18th August—"The Lost Ten Tribes—Found," and after considering the matter therein set forth, concluded that it is contrary to the scriptural records of those peoples. I shall concisely endeavor to show the fallacy of believing the Nestorians to be of the lost ten tribes of Israel in the sense that you (judging by the whole tenor of the Leader) evidently suppose them to be, viz., the lost ten tribes—the "representative" body. The reasons set forth, instead of affirming your supposition, negative it, as will be seen on comparing them with scripture.

The Leader states that "Aramaic was the language of the Israelites when they were carried captives by the Assyrian kings, and of the Jews in the time of Christ, and is now the living language both of the Nestorians and Jews in Persia, and the mountains of Assyria." Observe, the statement does not say of the "Israelites" in the time of Christ, but "of the Jews." The writer (Holme) evidently is aware that at Christ's time the ten tribes were "scattered" abroad, and that only Judah (comprised of Judah, Levi and the loan of Benjamin) was at Jerusalem. Granting, however, that he meant (?) the term "Jews" to apply to "all Israel," it does not support your opinion on the question. If their language has not been materially altered they can never have been lost, as Ephraim was to be. The Jews (for instance) invariably adopt the language of whatever people they are amongst, and it is highly improbable that their brethren (Ephraim, the representative head of the ten tribes) would not do likewise; especially so, as God decreed that "with stammering lips and with another tongue will I speak to this [Ephraim] people" (Isa. 28: 11). He declares, also, that at the restoration "will I turn to the people a pure language" etc. (Zeph. 3: 9). It is manifest, then, that their present language must be other than their original one.

It also states that "They call themselves 'Bani Israel' (We are the sons of Israel)." They certainly are not the "representative," "consolidated" body that Ephraim was eventually to be. The Arabians and Indians claim Israelitish descent, probably by Keturah; but do they inherit the blessings? I think not. As there is no noticeable distinction between the Nestorians and the Jews, excepting their religious belief, it seems as though they were proselytised Jews, but this is only conjecture. The statement, whilst not antagonistic to your claim, does not support it.

It also states that "for over 2700 years they have kept within their munition of rocks, and remained unconquered and unconquerable." If such is the case, it instantly nullifies the contention. The Assyrian captivity "began" 725 B.C., i.e., a little over 2600 years ago. Since that date there has been the Babylonish, 590 B.C. Considering, therefore, that the Nestorians have been an

inviolable people for over 2700 years, they cannot be Ephraimites. Again, they have never been scattered and lost as Ephraim was to be. "I will sift the house of Israel among the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." See also Jer. 31: 9, 11; 2 Esd. 13: 40-46; 5: 28; 13: 40. The Apostle James addresses an epistle "to the twelve tribes scattered abroad," A.D. 60. Peter addresses his epistle "to the elect strangers of the dispersion," about the same time.

The circumstances of the Nestorians in no way resemble those which were to be Ephraim's. They don't answer the description given in Gen. 22: 18; Isa. 27: 6; 58: 7; Jer. 31: 7. Corresponding texts to these are to be found almost *ad infinitum*. Christ's own words, "I am not come but unto the lost sheep of the house of Israel," show the importance of an intelligent grasp of this subject. When Ephraim recognises "who" she is, then will she increase her missionary efforts manifold (which efforts, it is stated, these Nestorians entirely lack) on behalf of him who has thus blessed her (and Israel only). How this subject manifests God's love towards sinful mankind! What confirmatory proof it affords us of his faithfulness! And yet we will not see whom we are. Verily his word is truth. "Who so blind, but my servant, or deaf as my messenger that I send?" (Isa. 42: 19)

Yours in Christ,

St. Peters, S.A. WM. A. BRISTOW.

[Our article on "The Lost Ten Tribes—Found" was submitted to our readers for the purpose of conveying the information that a people claiming to be descendants of the Ten Tribes existed in great numbers in the Eastern part of Asia. Having conveyed this information, which is undoubtedly authentic as far as it goes, we leave our readers to form whatever conclusions they may please. We have no intention of discussing the question, and in giving our correspondent the above space, we have gone beyond our original intention. So far as he is concerned, it is enough to say that he has advanced nothing to disprove the allegation that the Nestorians are descendants of the Ten Tribes. This fact has been proved to the satisfaction of a large and influential committee of ladies and gentlemen in England, and also, we believe, to the American Board of Missions. Dr. Grant, late missionary for the American Board, has written an interesting book on the subject, and in it he gives many interesting details concerning the past and present history of the Nestorians.—ED.]

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (A.V.).

The Tenth Annual Convention of the Central China Christian Mission.

The above convention was held at Nan-kin, commencing May 11th. It had been felt that such gatherings should be largely devotional, in order to help in deepening the inner life of the workers. Accordingly the first day was given up entirely to waiting

upon God, and a considerable part of every morning during convention was devoted to the same purpose.

The president in his opening address reviewed the work of the past year, when he referred to the labors of the writer and his wife among the mill workers of Shanghai, and he warmly commended this work to the mission board and to the churches of the home-lands.

The reports from the field showed a steady increase in every department of the work. The membership has more than doubled itself during the past twelve months. Baptisms were reported from three large cities in which no such event has ever before taken place. At Lu-chow-fu the ancestral home of Li-Hung-Chang, which have been opened up by the persistent efforts of Bro. Arnold and Dr. Butchart, fourteen were baptised. One was baptised in the city of Tungchow, and one on the island of Tsung-ming in the mouth of the Yangtze river. Thus in three more cities of China the gates of hell have been broken down by the great gospel power of Jesus. Fifty-five baptisms were reported from the Nankin church, many of the converts being soldiers from the adjoining forts, and several scholars from the mission schools. A work of grace is going on in the Christian College, and also in the girl's school. During the convention we had the joy of seeing five women and girls buried with Christ in baptism.

No words can describe the value to the kingdom of God of the medical work of Drs. Butchart and Macklin. The work at Lu-chow fu has received its stamp of permanency mainly through Dr. Butchart's efforts, but as he has no building or facilities for proper medical work, he has been working at a great disadvantage. Dr. Macklin has treated 18,000 patients in Nankin. He has also cared for 200 beggars, wrecks of humanity. Only one of such cases is enough to cause the ordinary Christian to turn away in loathing. But Dr. Macklin lives among them, and loves them, because he sees under the veil of the beggar one for whom Christ died. Dr. Macklin is a hero. He does not become hardened to the sufferings of the wretched, but feels their pain, and sympathises with them as keenly as ever he did. Forty of these wrecks of humanity died in the hospital last year, most of whose dying moments were cheered by the presence of the doctor, and shall we not say, of his Master, also.

One of the most important divisions of the convention programme was the Normal Institute work for the native workers, occupying five sessions, which was under the direction of Bro. Saw. The first of these meetings was held on the 14th. On this day Bro. Saw was not at all well but he gave in his report of the year's work with the others, and carried through the Institute work of the day. He had been feeling ill for some days previous, but we were totally unprepared for the news on Friday morning, that he was prostrated with typhus fever. He rapidly grew worse, and in four more days he fell asleep in Jesus. The shock was very great to us all, and threw a gloom over the Convention, which was necessarily adjourned. We commend his bereaved

wife and his family to the loving care of the heavenly Father.

Dear Bro. Saw, we all loved him, and although the Lord's will in taking away such a worker is to us inscrutable, we cannot think of anyone more prepared to go and be with him, than he. He was filled with the love of Christ; he loved everybody and every thing that God had made, and no unkind word was ever heard to fall from his lips. Like his Master, he went about doing good, and like Dr. Macklin, he was specially anxious to relieve the poor and afflicted. He gave his life for the famine refugees of the city of Chuchow, for it was doubtless among these that he contracted the terrible disease which led to his early death.

He died a martyr's death, making the third one of our number who have died for the people north of the city of Nankin. Bro. Hearnden while returning from a visit to some inquirers and Mrs. Hearnden died three months later of dysentery. Now Bro. Saw has gone. To them the Master said "well done." Faithful unto death, they now inherit the crown of life. To each of us who remain, the Master says "Be ye also faithful."

JAMES WARE.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

NORTH RICHMOND.—We regret the loss of our Bro. Salisbury through removal to another colony. An able secretary, a regular attendant at all our meetings, a conscientious teacher in the S.S., he will be missed in every phase of our work at North Richmond. We trust that he may find a pleasant and useful field to labor in where he has gone.

The duties of secretary have been taken up by A. Winter, 83 Church-st., Hawthorn. A. WINTER.

BRUSWICK.—A splendid Temperance meeting was held on Monday evening last, under the auspices of the Temperance Committee. Bro. Millis, of North Fitzroy, was in the chair, and delivered a good address. Recitations and solos were well rendered. The chief item of the evening was Bro. Mahon's powerful address on Total Abstinence, which was well appreciated by the audience. E. COLLINGS.

WONTHAGGI NORTH, GIFFS LAND.—The little church of five members, who have been meeting in the Blackwood Hall for the past eighteen months, had the joy yesterday of receiving into fellowship the daughter of Bro. Bramley, who had attended many of the meetings. Our sister was buried with Christ in baptism at the Fitzroy Tabernacle during a visit to Melbourne. She has joined the ranks of the teachers in the Sunday-school. 17/9/98. A. E. VASCO.

MERRIGON.—Bro. W. D. Little preached here on 15th inst. We had the pleasure of seeing one young man decide for Christ. He was immersed next morning. H. A.

South Australia.

LONG PLAIN.—We have just had our tea meeting in connection with the S.S. here. On Sunday, the 4th Sept., Bro. W. A. Keay preached in the afternoon and evening to large meetings. On the 5th quite a number came to the tea. The meeting in the evening was a full one. Bro. Keay presided and gave a short

and very interesting address. The children of the S.S. gave some recitations and singing in good style. R. D. LAWRIE.

UNLEY.—On Sunday, Sept. 14th, one confession, the eldest son of Bro. J. P. Jones—to God be all the glory—Bro. D'Nest preaching to a large attendance. On Sept. 12, a grand cantata, "The Victories of Faith," was given by the singing class to a large audience. The singing and music were excellently good. The proceeds are to be given over to the Dorcas Society to help the poor of the district. T. G. STURGE.

HINDMARSH.—One young sister—Miss Holden—was welcomed into fellowship yesterday morning after confession and baptism.

Another crowded meeting last evening. It is evidently a time of sowing. We look forward to the reaping. [Sept. 19] A. G.

YOKA.—Bro. Colbourne was with us all day yesterday, shorting the church in the morning, teaching the Bible Class in the afternoon, and preaching in the evening. At the close of the sermon a young man who had previously made the good confession was baptised, and three others came nobly forward and decided to follow their Saviour. One of them is the grandmother of the young brother mentioned above. May these be but the droppings of showers of blessings to follow. Our hearts are filled with joy that the labors of Bro. Colbourne have been so richly blessed.

Sept. 12.

T. DUFF.

NORWOOD.—We have been favored with quite a number of visitors lately. Last Thursday evening Bro. Connor preached to a good meeting, and yesterday morning Bro. Lawson addressed the church. Sisters Lawrence and Daniels from the Wimmera were also present with us, and Bro. and Sister Rankine sen. from the same locality. One has been received by letter. A. C. RANKINE.

New Zealand.

WELLINGTON.—Special services were held in connection with our Sunday School on the 14th inst. Bro. F. Hales spoke in the afternoon and evening, delivering two excellent addresses, which were much appreciated. Selections from the "Choral Praise" were sung under the directorship of Bro. Dick. On the following Friday evening the midwinter tea and entertainment was held, and, although the weather was wet, the schoolroom was fairly crowded at six o'clock, when the scholars sat down to tea. Subsequently at 7.30 p.m. we adjourned into the chapel. The superintendent (Miss Craig) presided. The programme consisted of recitations, dialogues, etc., and seven selections from "Choral Praise" (by the school and church choirs), again under the baton of Mr. Dick. We were pleased to see a large number of church members present. Mrs. Dick presided at the organ.

Aug. 28.

J. H. KRAFT.

PETONE.—Since last report we have had several changes. Bro. Wright, who has labored here up to six months ago, is now having a hard-earned rest. During the past six months Bro. Turner has been laboring here, though we have had only two additions in that time, much good has been done among the members. Bro. Turner has now been sent by the Missionary Executive to Wanganui.

We are now depending on the Wellington church, who have generously offered to supply us with speakers, for which we are very thankful. T. J. C.

Queensland.

GYMPIE.—The church anniversary was held on Thursday, the 8th inst. by a tea and public meeting.

