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Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

When I Have Time.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair.
When I have time.

When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.

From Abroad.

As cold water to a thirsty soul, so is good news from
a far country.—Proverbs 25: 25.

Wandering Near the Golden Gate.

San Francisco is a Spanish sacerdotal name, which takes us back to the days of the Franciscan missionaries, when Spain was a power. How the times have changed! Spain is now stripped of her colonies, and in destitution comes begging from America the bones of Columbus, as a souvenir of her past greatness. America is a land of shattered ideals. Columbus sailed forth seeking an Eldorado, and at the end came back in poverty and chains. Ponce de Leon went seeking a land of perpetual youth, and found age and weariness in Florida. Ferdinand de Soto, went seeking fortune, and found misfortune and death; his body was buried in the great Mississippi, the river which he discovered. Lincoln said, "Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." Such was the ideal of the Republic. Yet it is now asserted with some show of truth that there is as much liberty in Canada and Australia as here. Still we can never forget that America was the pathfinder, and showed us the more perfect way, and the ideal of this republic must yet be the ideal of the world.

Away back in the days when Cortes was in Mexico, men dreamt that California was the Island of the Amazons, peopled with women who only met the men from the

mainland once a year. These women did not ornamentally drape their bodies, or trim their tresses. The men were uncouth, did not shave, or pare their nails, and were satisfied to take a bath once a year, whether they needed it or not. Now the island has disappeared, it has been united to the mainland. The men meet the women all the year around—women who dress daintily, with elegant costumes. No shop windows are more attractive than those of San Francisco; the wax figures show off to perfection the latest styles from Paris—no doubt but that they come from Paris, for a Parisian waits on you, and on the shop window is written these words, "Ici on parler Français." Max O'Rell has not magnified the dignity of the American woman. She has largely attained economic independence. She is the reporter of your lectures, and the typewriter who conducts your correspondence.



MRS. BAGNALL, Turua, N.Z.

She is in all offices, sells you your stamps at the post office, and your tickets at the railway station. She, however, is absent from the barroom and is saved from the humiliation of serving out drink.

American streets are full of American history. In New York you have Madison Square; in Cincinnati, Garfield Square. Here are Jefferson Square, La Fayette Square, and Hamilton Square. As one looks over the green sward, they think of the heroic souls, who moulded the thought of this country. Talking of history reminds me of the pleasure I had in lecturing to the old pioneers—the men of '49 and their families. In connection with this

club, James Lick established a lecture course. Lick was a beneficent Freethinker, and in memory of his bounty, the world has the celebrated Lick Telescope. I spoke on New Zealand, and at the close the President kindly showed me over the building, showing me, among other relics of the past, a facsimile of the first piece of gold found in California.

San Francisco possesses a China Town, a curious Asiatic Labyrinth of alleys and holes. Here are three storied rooming houses, with little windows, out of which peer the faces of Chinese women. We saw it by night and by day, in its holiday and also in its workaday costume. At present there is a feud between two sections of the Chinese, and they have taken to killing each other. The reason of this is as difficult to understand as the war in South Africa. They, however, do not recognise the Prince of Peace, and we claim to do so. They have a complete city, and trade in all kinds of things, good and bad. They have barber shops where their curious headgear is dressed, and restaurants where you eat Chinese delicacies. I have tasted the sweets, and smelled the smells of old Chinatown, and have come to the conclusion that while it may be quite right for Chinese to hurl stink pots at their enemies, there is no reason why they should keep samples at home for the edification of their friends. The health department of San Francisco agrees with me, and have talked of removing the place out of the reach of the European nose. We visited the town during its New Year celebrations, when it was a glorious flood of light and color. The Chinese were all smiles, their women wearing the divided skirt, and clad in picturesque silk garbs, painted and rouged, seemed quite up to date. Chinese flags and lanterns were everywhere. I went to their theatre, heard their string band play weird music that rivalled that of the bagpipe. The drama, like Tennyson's brook, ripples on for ever; it does not finish with the night's exhibition, but like the story in our newspaper is continued in our next.

I saw Chinatown again. The smile had vanished from the countenance of the Chinese. He was as stolid and as unreadable as of yore, busily pursuing the industries that were once the peculiar privilege of the white man. No eight hours' system seems to regulate his industry. What to him is the newspaper, the public library, or the leisure hour? He still belongs to the "unchanging east." I went into his Church or Joss House, and saw he was subject to the despotism of the past. It was a building consecrated to Confucius, and a Chinese told me that its purpose was to make men good. In the second story of the same building, is the Chinese Police Department. The objects of both departments is evidently the same, to make men good. We wander on and hear the singing of familiar tunes—it is the Chinese Mission. They are singing Sankey's hymns.

They too are trying to make men good, by first of all showing them they are not good, and awakening in their souls a desire for a new life. The Chinese must be born again. Their civilisation is dead, but the creative power of Christ can make the East as strong and free as the West.

We have five churches in greater San Francisco, but only two in San Francisco proper. The brethren propose to devote more attention to city evangelisation. There is need for it, for nowhere is sin presented in a more alluring form than here. This impresses me as the Corinth of America. The genial climate and beautiful surroundings make it a delightful haunt for the pleasure seeker. Before San Francisco starts a work like this, it communicates with Cincinnati, the centre of the Home Missionary Society. The more I contemplate American and English methods of work, the more I feel that Australia has found the true path. Here I believe restoration is being sacrificed to an imaginary Catholicity. Mammoth missionary Societies are as likely to prove a tyranny to good men, as a menace to evil ones. You conduct your mission work by a Committee appointed by the churches, thus it is more truly a direct church work than in America, where only a portion of their churches are represented in their Societies. In America the approaches to the kingdom of God—faith, repentance, and baptism—are forcibly presented by popular preachers, but in this matter we are not in advance of the Mormons or Seventh Day Adventists. They, too, emphasise these aspects of the gospel. What I regard as a weakness in America is its failure to maintain mutual instruction. The priesthood of all obedient believers is fast dwindling to a rhetorical figure, yet this is to the kingdom of God, what the rights of man is to the Commonwealth. The ministry is being divorced from the church. In Cincinnati, they talked of starting a Deaconesses Home, which I regard as an embryonic Nunnery. According to Paul, the home in which a deaconess is trained is a Christian family, hallowed by parental and filial love. Ecclesiasticism aims at perverting everything that is natural. If a man's stomach on Friday calls for roast beef, he cannot take it because the priest has prescribed fish. He is your "father," although he is a childless monk. He takes you out into a barren wilderness of penance and ritualism, where the sunshine of spontaneous thought never sparkles. In France, in the decayed period of art, before the revolution, the trees were cut into all kinds of grotesque shapes. What the French gardener did for those trees the priest does for human nature, and so I plead for the return to simple natural truth alike in religion and politics, and from that stand point I now glance at American politics.

March 1st, 1900.

ISAAC SELBY.

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The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8 : 8.

System In Evangelisation.

W. C. MORRO, B.A.

There are two reasons why the subject of System in Evangelisation may be considered a difficult one. First, because the New Testament, while enjoining preaching upon the disciples, says little as to the method to be pursued in accomplishing it. The second reason is that in all the vast literature of missions, no book takes this subject for its theme of discussion. The first reason gives this topic standing among the problems of religion, and the second serves to intensify the difficulty. Three times did Jesus send forth men to do missionary work; twice he sent them to "the lost sheep of the house of Israel," and the third time to the wider field of "all nations." First, he sent forth the twelve Apostles, giving them quite minute instructions as to the manner of doing their work. They were to go to neither Gentiles nor Samaritans. They were to take neither money nor extra garments. They were to go "two and two," and on entering any house or city, they, if made welcome, were to abide there until a change was made in their field of labor. They were to preach "The kingdom of heaven is at hand;" and were to "heal the sick, cleanse the lepers, raise the dead, and cast out demons." Thus they had outlined for them both the subject of their preaching and the scope of their work. These men, then, were given a work to do, and the method by which it was to be accomplished. He who sent them to the work, also framed for them the system, and it was their duty to work faithfully according to that system. For them to have discussed such a question as the one which now engages our attention, would have been on their part treason and disloyalty to their Lord and Master.

Again we read of his sending out the seventy disciples. They were sent to do a special work, and, like the twelve, were given special directions as to the manner of doing it. The field of their labors was limited to the cities and villages whither Jesus himself would come. They were to make no elaborate preparations for their journey, carrying neither purse, nor scrip, nor shoes. Their errand was so urgent that they were to pause on the way to salute no man. They were to go two and two, and the instructions about the houses and cities they might enter were substantially the same as those given to the twelve. These disciples were likewise shut out from a discussion as to ways and means of doing their work. The same mind that planned the work, also planned the system, and it would have been treasonous for them to have worked otherwise than in the way prescribed.

But when we turn to the third mission and the great one—the one in which the barrier lines of race and country were obliterated, and they were set to the task of evangelising all nations—we shall find no such minute instructions about the way of doing their work. According to Matthew

Jesus assigns to his followers the stupendous task of discipling, baptising, and teaching all nations, but not one word does he say as to details. Mark represents him as sending them into all the world and as giving them creation for their audiences, but he is silent about system or method. From Luke we learn that he specified that they were to be witnesses of his sufferings and resurrection, but neither he nor John add one syllable as to methods. Surely, before he leaves earth he will break silence upon this question! He does; but it is merely to tell them to preach first in Jerusalem, then in Judea, then in Samaria, and finally in earth's remotest parts. But these local communities were early evangelised, and the world with its many tribes and nations lies before the church. The specific charge is given to it to go, to seek the lost and the sinning, but our Great Captain has scarcely broached the question as to how it is to be done.

Having determined that Jesus outlined no system or method of work our next enquiry is, Did the apostles so work that we can now, from their example, definitely formulate a system? In other words, if there is no system or method divinely commanded, is there a divine or apostolic precedent for one? Just at this stage, I pause to remark, that any plan or system of evangelisation must involve one or more of five points. There must be some instructions or directions as to (1) Who is sent; (2) By whom sent; (3) Where sent; (4) How supported; and (5) Manner of doing their work. Does a careful study of the book of Acts and the Epistles reveal that the apostles and their co-workers had one and only one method in reference to these items? First, By whom were the workers sent forth; Unhesitatingly, I answer Christ. He sent the apostles. His was the mind that framed their marching orders, and he was constantly guiding their labors both directly and indirectly. But as the work of preaching is left to men, so is the matter of sending in a measure left to them likewise. We read that the apostles sent Peter and John to Samaria. The church at Jerusalem sent Barnabas to Antioch. *Prophets and teachers* in the church at Antioch, by the command of the Holy Spirit, sent forth Barnabas and Saul to labor among the Gentiles. The *apostles and elders and the whole church* at Jerusalem sent Judas and Silas to Antioch, Syria, and Cilicia. From Athens, Paul sent Timothy to Thessalonica (1 Thes. 3 : 2). Again, he sent to Colosse, Titus and another brother. During his imprisonment in Rome, he sent Epaphroditus and Timothy to Phillipi and Tychicus to Colosse. Many other times did he send laborers to churches which he had established, to cities which he had visited, and even to lands where his foot had never trod. But his sending was not with the lordly authority of a bishop to whose command there was no refusal. They could at any time decline his missions, for he desired Apollos to go to Colosse, "but his will was not at all to go at that time (1 Cor. 16 : 12). Thus do we find that churches, groups of brethren and even individuals sent out men to evangelise and preach the gospel.

Who should be sent? Has a special class chosen in the apostles age to whom belonged

exclusively the work of evangelisation? I think not. There evidently was a class of evangelists, but the work of evangelisation was not an exclusion prerogative of theirs. The apostles preached, the elders preached, the evangelists preached, the deacon Philip preached, and the scattered members of the persecuted church at Jerusalem, "went everywhere preaching the word."

Does the New Testament speak of some man or body of men, whose duty it was, or does it in any other way specify where the evangelists were to be sent? Only that they were to begin at Jerusalem, then proceed to Judea, thence to Samaria, and then they were permitted to choose their field from among the nations of the earth. The Holy Spirit sent Peter and Philip to men prepared for the reception of the gospel. But the privilege of choosing their own field of labor did not cause the early evangelists to neglect the regions attended with the greatest danger or difficulty, for in the epistle to the Colossians, Paul affirms that the gospel had been preached to every creature under heaven, and, as Justin Martyr says, "There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered, in the name of Jesus the crucified, to the Father and Creator of all things."

Another question is, How were they to be supported? To this we can likewise give no answer that will at once reveal a system. In Jerusalem those preaching, and the poor as well, were supported by the church having made all things common. Paul and Barnabas oftentimes supported themselves by labor with their own hands. The church at Philippi sent a donation to support Paul while he was establishing the cause at Thessalonica. Other churches contributed to the establishing of the cause at Corinth (2 Cor. 11: 8, 9). And finally we learn from Paul's letters that he received private donations from Philemon (4-7), Onesiphorus (2 Tim. 1: 16-18) Epaphroditus (Phil. 2: 25-30) and others. On this point, then, there seems to be an entire absence of system. The laborers went forth in faith and in divers way God raised them up support and assistance.

Finally does the New Testament reveal to us that the apostles did their work by any uniform method? Certainly it was not done in a helter-skelter, slipshod fashion. There are many intimations that it was done systematically, but their manner of doing the work was an extremely elastic one. Paul became all things to all men, they he might by all means save some. The circumstances determined Paul's method of attack, and as the circumstances varied, so varied Paul's manner of doing his work. It thus seems impossible to formulate the apostolic methods into a system. Paul and Peter clasped hands over an agreement that the former should minister to the Gentiles and the latter to the Jews, yet this compact did not restrain Paul from preaching to Jews, nor Peter from visiting Gentile communities. It is manifest that the apostles strove to plant the cause in on the great centres of popula-

tion, and from these work out to the adjacent regions. I shall take Ephesus as an example. In speaking of Paul's labors there, Conybeare, and Howson say, "Nor was the result confined to the city. Throughout the province of Asia the name of Christ became generally known . . . and many daughter churches were founded." The apostles seem to have been generally attended by a coterie of younger and less experienced workers whom they sent to needy places that they themselves could not visit. Thus in the New Testament there is a mention by name of no fewer than nineteen persons who were assistants to the apostle Paul. The services of these men were used to nurture and care for the churches already established. As we see in the case of the sending of Peter and John to Samaria, and Barnabas to Antioch, the leaders assumed an oversight, and stood always ready to give succor to the work inaugurated by their subordinates. While this, then, is an interesting study, and from pursuing it we might learn how thoroughly the apostles did their work, yet we are not able from it to formulate a method or system of evangelisation, from which it would be sin to vary.

On all these points, then, we find an entire absence of ironclad methods of work. In the New Testament there is revealed no Pope, no Bishop, no synod whose mandates must not be disobeyed. Why this lack of a revealed system? Was it an oversight on the part of the world's great author? No, it was certainly intentional, and I must believe it serves a good purpose. Anything intended for all peoples and all ages must necessarily be elastic and be capable of yielding readily to all the varying conditions under which it may be placed. For this reason the New Testament gives only general principles to govern the workers, and every age and every race is left to carry on the work according to the plan it considers best adapted to its needs. Again this is most conducive to the individual strength and development of both the church and its members. Details are for the young and the imperfect, but principles are for the mature and the wise. We hence conclude that the gospel may be preached by any method, according to any plan, or under any system, so long as this method, plan or system, does not violate the principles of the New Testament.

I shall now pass to the discussion of the Systems of Evangelisation that have been in vogue during the past history of the Protestant church. Many methods and systems have been tried, but in the main they are divisible into two, according to the methods of church government, viz., the Episcopal and the Congregational systems. As using the former may be mentioned the Church of England and the Methodist Episcopal Church, while the Presbyterian Church, the Baptists, and the Congregationalists may be ranked under the second system. The first sends out its evangelists by the Episcopate or College of Bishops, the latter, the congregation. It must be granted that the Episcopal system is certainly the method for power. For an army to be efficient there must be a centralisation of authority, and so if we are seeking for a system that will sup-

port it with power and authority, the Episcopacy is certainly the ideal. According to the London Quarterly Review, "It may be questioned whether any other form of church government in the world has more of the elements of power and permanency than has the Methodist Episcopal." It used to be said in the western part of the United States, that no sooner had the Government Surveyor laid out the town sight, than there appeared on the scene, a Methodist circuit rider with his saddle bags, Bible and hymn-book. A shrewd observer was once heard to remark rather irreverently that if he could put Campbellism on the running gears of the Methodist Episcopal Church, he would want but ten years to convert the world. But in order that the Episcopacy may be a success, it must have power to operate its machinery without the interference of the congregation. In truth, both the congregation and the evangelist must be submissive to its centralised authority. This consequently deprives the local congregation of its independence, and in that particular do I believe the system to be contrary to the New Testament principles. It may be asked, Why did not God ordain a system like this if it is more efficient and powerful in the work of Evangelising? I answer, Because God prized the independence of the congregation and the consequent more perfect development of the individual, more highly than he did the mere machinery for the salvation of the world. Congregational independence is likewise a great safeguard against error in doctrine and impurity of life among the evangelists. For the reasons just cited, I conclude that whatever system we finally suggest, it must in the main be Congregational.

There has been among our own people but one general plan or method of evangelising employed—the one at present in operation in Victoria. In any community, if there be already an existing congregation, the matter of evangelisation in that region is left entirely in the hands of the congregation already established. All the congregations or their representatives meeting together elect certain persons to act as a Committee or Missionary Board, and in the hands of this body lies the work of providing preachers and evangelists for those fields where no congregation exists, or where the cause is yet too struggling to make unaided any considerable progress. It is assumed that every congregation is more interested in, and can more intelligently carry on the work in its own community. But in the case of communities where there is neither church nor preaching, the task is usually too great for one congregation unaided to attempt the work, so co-operating together and working through their chosen men, all may have a fellowship in this noble work. Surely a justification for this is found in the fact that many churches assisted Paul in planting the cause at Corinth (2 Cor. 11: 8). The general principles involved are acceptable to all, though there is probably some difference of opinion as to details.

Among our American brethren this question has occasioned a very exhaustive and at times painful discussion. The American Christian Missionary Society has just cele-

brated its first jubilee year. The first seventeen years of this period, Alexander Campbell was its president, and so continued till the close of his life. But his voice was scarcely hushed in death before the influence of his great name was used against the missionary methods then in vogue. Long and bitter was the controversy over this vexed question. Many efforts were made to formulate a plan by which we could work together in harmony. In the year 1868, a committee was appointed "to take into consideration the work of evangelisation and report, if possible, a scriptural and practical plan of raising money and spreading the gospel." The result has been what has been known as the Louisville Plan. It was faultless in theory. It provided for district, state and national co-operation. But it failed, and for a time it seemed that the days for doing anything like systematic and general evangelistic work were at an end. But the reaction came and the present method of doing this work through the American Home Missionary Board was adopted in 1870, and ever since success has perched upon its banners, and its purpose—to place an open Bible wherever the Stars and Stripes wave—is being gradually accomplished.

It will appear on a closer perusal that the scheme of work employed in the United States is practically the same as that in operation in Victoria and the other Australasian Colonies. It differs only in minor details. In each a body of men is selected by the Annual Assembly, which has the work of Evangelisation completely under its control. This group of men is there called the Missionary Board, and here the Missionary Committee. Each congregation assists in the maintenance of this work by the giving of an annual collection, and the Board or Committee has under its control the employment of evangelists, the placing of them in their proper fields, and the general superintendancy of this work. There is a phase of this question that is at present a burning one in nearly every Protestant land. That is the subject of City Evangelisation. In our Preachers' Association recently, a paper dealing with this subject was read by J. Pittman. In the Congress of Disciples held recently in the city of Indianapolis an entire day was given over to its discussion. It is a vital and supreme question and already the inquiry, How can we reach the masses of Melbourne who do not hear our gospel? presses for consideration and reply. But the general nature of this paper prevents my entering into a discussion of this.

After having carefully considered the scriptural liberties and limitations upon the subject of Evangelisation; after having glanced at the history of the different plans and methods that have been in operation, I present as a summary the following considerations favoring our present system. (1) It is not unscriptural. It is in harmony with the general scriptural methods. (2) It is simple. There is no elaborate system of machinery to obstruct the work and devour the offerings of the churches. Under this method an exceedingly small amount of the collections is paid out for expenses. (3) It is effective. The evangelist in the field is in closer touch with the church than he would be by any other method, except the one of being sent

forth directly by the congregation. A comparison with the denominations in America shows that we have more converts and more churches established for the money expended than they. (4) It is practicable. Others have been tried and have proved failures. We have settled upon this as the most desirable. It is extremely doubtful whether it can be improved.

But I do not say that we are getting all from our system that we can. There are possibilities in our method which as yet lie untouched. There are some conditions among our churches which must be altered before we attain the highest possibility. There must be an increased desire for success in the evangelistic work. In some of our congregations, it looks too much as though there had been a divorce between the preaching of the gospel and the worship of the church. One of the purposes of the church—may I not say one of its primary objects?—is to save the world. There is a feeling among some, that if a member breaks bread in the morning, he is excusable for absence at night. It requires but one more step to bring him into a state of entire indifference to the work of preaching the gospel. The morning meeting is for the benefit of our own souls; the meeting for preaching the gospel is for others. We are something to others as well as to ourselves. Christianity will revolt at anything that savors of selfishness. Another quite necessary step is a more liberal and tolerant feeling towards those who differ from us in matters of opinion. Let us not substitute for the liberty which is in Christ bondage to our opinion, and strive to bring all others in thralldom thereto. This is a truth that we need all to learn, that churches may differ much in the details of their work, and yet be wholly faithful to God and his Son. Another need, in my own opinion, is more of a centralisation of forces. We have too many weak, struggling churches. There are too many calls upon our Missionary Committee for assistance from churches that have been long in existence. I am fully persuaded that this is retarding our progress and that if we could now count in Melbourne but half the congregations we have at present, we would be far better off. I think we likewise need more permanency in our evangelists. Many of our successful preachers are here one Sunday, somewhere else another, and are thus denied the benefits which come from personality and intimate acquaintance. I think we likewise need more of the feeling of congregational fellowship. For long we have preached congregational independence until it has come to the point that some congregations think they stand alone, live alone, and the inevitable tendency of their course is that they will die alone. It is true of churches as well as of individuals that none liveth to himself. Let us, then, quit preaching congregational independence and begin preaching congregational dependence and interdependence.

Finally the important matter is to preach the pure gospel. This is the only thing that will save a perishing world, and the preaching of this is far above methods. Well has a recent writer said, "The force of religion to move and inspire the hearts of men lies not in the modes and forms of preaching, but in the gospel—the message which it brings to the human soul. The deep question, the important question, the question of widest in-

terest, is what to preach to the men and women of to-day, to cheer them, to uplift them, to lead them back to faith, and through faith to a brave, full, noble life."

W. A. Conference, 1900.

The Third and most successful Annual Conference of the Associated churches of Christ in West Australia was held on Good Friday, in Perth.

There was a very large gathering of brethren and sisters, and the deliberations were animated and enthusiastic.

Delegates were present representing ten churches.

The President, D. M. Wilson, delivered a very interesting address, which was highly appreciated by all. A special resolution was carried that it be sent to the CHRISTIAN for publication. [It will appear next week.—Ed.]

In reference to future work two important resolutions were carried:—1. "That another evangelist be engaged immediately to labor in the Boulder and Kalgoorlie Districts." No grander field for pioneer work exists in the colonies, as there are not less than 40,000 people in the district. 2. "That A. E. Illingworth be engaged as Conference Secretary, his salary to be fixed by the Home Mission Committee."

TEMPERANCE WORK.

The following motion was carried:—"This Conference resolves that the next Annual Meeting be commenced on the Thursday evening preceding Good Friday by the holding of a public temperance meeting; also, that this Conference appoint a Temperance Committee to have charge and oversight of all temperance work in connection with the churches of Christ, and to co-operate on the part of the churches of Christ with all kindred societies for the promotion of total abstinence."

The following Committee was elected:—Bren. H. Berry, W. A. Smith, Lionel Owen, J. Leach, C. Walker.

ELECTION OF OFFICERS.

The officers elected for the ensuing year were:—

PRESIDENT—F. Illingworth.

VICE-PRESIDENT—A. Lucraft.

TREASURER—H. Wright.

SECRETARY—A. E. Illingworth.

ASST. SECRETARY—A. Lightfoot.

EXECUTIVE COMMITTEE—A. Bell, D. M. Wilson, J. Pallot, J. Rhodes, G. Payne, R. Redman and A. Johnson.

ISOLATED BRETHREN'S COMMITTEE—C. G. Garland, A. Lightfoot and G. Payne.

HOME MISSION MEETING.

In the evening the annual Home Mission meeting was held. The President-elect, F. Illingworth, occupied the chair, and addresses were given to a large audience, by the following evangelists:—C. F. Hawkins (South Australia), H. J. Banks (Coolgardie), and A. Lucraft (Fremantle). A collection was taken up for Home Mission funds, and the amount received was £7/3/2.

On Easter Monday a most enjoyable Conference Picnic was held at Point Walker,

WEST AUSTRALIA STATISTICS, 1900.

CHURCH.	Membership, 1899.	Additions.			Losses by Death Letter and Removal.	Membership, 1900.	Increase.	Sunday Schools.				
		By Letter.	Faith and Obedience.	Formerly Immersed or Restored.				1899.		1900.		Increase.
								Scholars.	Teachers.	Scholars.	Teachers.	
Boulder City	20	15			3	32	12			20	4	20
Coolgardie	57	9	11	1	11	67	10	30	3	35	4	5
Fremantle	79	9	18	2	5	103	24	93	9	131	11	38
*Harvey	13					13						
Kalgoorlie	14	12	1		8	19	5	8	1	12	1	4
Kanowna	13	4	1		7	11						
†Menzies		12				12						
Perth	162	18	16		50	146		162	16	161	12	
*Preston	26					26						
Subiaco	24	11	6	2	4	39	15	39	9	58	9	19
Southern Cross	9	2	3		4	10	1					
Isolated Brethren not on local roll	64					71	7					
Total	481	92	56	5	92	549	86	332	38	417	41	86

† New Churches.

* No Returns.

Net Increase Church Membership, 68.

Net Increase Sunday School Scholars, 85.

and fully 150 brethren and sisters were present.

BALANCE SHEET.

YEAR ENDING FEBRUARY 28TH, 1900.

RECEIPTS.

To Balance from Previous Year ..	£31	1	4
„ Church Contributions—			
Perth	£99	1	10
Subiaco	8	14	6
Fremantle	7	12	0
Boulder	3	2	0
Coolgardie	104	0	0
Kalgoorlie	20	0	0
Southern Cross	2	8	0
Kanowna	17	5	0
Harvey	4	0	0
„ Individual Contributions—			
Bro. A. Bell, Perth ..	40	0	0
Brother & Sister, 5/- per week each, for 52 weeks } ..	13	0	0
„ J.H.N., Kalgoorlie ..	2	0	0
Country Brethren	1	6	0
„ Conference Collection ..		69	0
„ Sale of Constitution ..		7	0
		0	1
	£373	7	3

EXPENDITURE.

By Salaries—			
Bro. Banks	£204	0	0
„ A. E. Illingworth ..	104	0	0
„ Travelling Expenses—			
Bro. Banks	3	3	9
„ A. E. Illingworth ..	2	2	0
„ Lucraft	3	3	9
„ Berry	0	17	0
„ Conference Expenses—			
Picnic	1	18	6
Printing and Stationery ..	2	15	0
Essay	4	0	0
„ Petty Expense, Secretary ..		8	13
„ Banking Charge		2	13
„ Balance—		1	1
Bank Balance	18	2	9
Cash in Hand	25	10	6
		43	13
	£373	7	3

Audited and found correct,

March, 1900. W. M. BENNETT } Auditors.
H. WRIGHT, Treas. G. R. PRESTON }

EXECUTIVE COMMITTEE.

1. PRELIMINARY.

Your Committee rejoice to lay before you a brief report of another year's labor in the service of the Master.

Though we have not made any great advance, we are pleased to know that steady consolidating work has been done in the various districts, and as we close our year of office we can see abundant evidence of our Father's blessing and much cause for thankfulness.

2. STATISTICS.

From the statistical schedule presented herewith, you will notice that the number of churches now in the association is 11, as compared with 10, last year; the membership of these churches is 478 as compared with 417 last year; whilst the total membership in the whole colony is 549 as compared with 481 last year. Our net increase in the colony as a whole is therefore 68.

The gains are:—By faith and obedience, 56; by letter, 92; by formerly immersed or restoration, 5; total, 153. The losses are:—By letter, 52; death, 7; by removal or revision of roll, 33; total 92; showing a net increase in the associated churches of 61.

The number of Sunday Schools is 6; teachers, 41; scholars, 417; the increase of schools being 1; teachers, 3; scholars 85; the additions to the church from the schools during the year have been 16. We have 3 church buildings.

3. FINANCES.

It will be seen by reference to the Treasurer's Statement that there is a surplus of £43 13s. 3d. (as compared with £31 1s. 4d. last year) to the credit of the Home Mission Funds. The total receipts for the year have been £342 5s. 11d.; of this sum we have received—From churches in the city, £115 8s. 4d.; individuals, £66; £181 8s. 4d. From churches in the country, £150 15s.; individuals, £3 0s. 6d.; £153 15s. 6d. The total expenditure has been £329 14s.; of which £213 6s. 6d. has been spent directly on the country churches.

4. CONCLUSION.

Our thanks are due to the auditors Brethren Wm. Bennett and G. R. Preston for their services, also to the Perth church for the use of its building during

the year. But above all our thanks are due to our Heavenly Father who has permitted us to be co-workers with him in the great work of making known the glorious gospel of our Lord Jesus Christ.

On behalf of the Committee,

D. M. WILSON, President.

A. E. ILLINGWORTH, Secretary.

Tasmanian Conference, 1900.

The Annual Conference of the Tasmanian churches of Christ was held on Good Friday, in the Collins-street chapel, Hobart.

Bro. W. Clifford, the President, opened the Conference with devotional exercises.

The following delegates were present:—Brethren Dagleish, Ross, Adams, Fairlam, Williams, Spaulding, Smith, Kingston, Gordon, Taylor, Taylor junr., Purvis.

The Committee reported that 11 churches had sent in returns of membership totalling 459 members; 4 Sunday Schools with 203 scholars and 20 teachers.

The Hobart church reported 40 additions, and a loss of 7 by various causes; Launceston reported 22 additions, and a loss of 19, leaving for sister churches.

It is a matter of satisfaction to know that an evangelist will soon be preaching in the country districts.

Bro. Gordon read an able essay of a very instructive nature, which gave great pleasure to those assembled.

The following officers were elected. President, Bro. Adams; Vice-President, Bro. Rodd; Secretary, G. R. Wooley; Treasurer, J. Bradley.

The sisters of the Hobart church entertained the Conference to a splendid tea, after which a most enjoyable social was held.

A most successful Conference was closed by prayer. G. R. W.

The following is from one of our exchanges, and as it exactly describes the condition of things in our office we give it a place.—“No reputable man having an issue to make with the editor, or with any of our contributors, and stating his issue in a manner becoming a religious journal, has ever been denied a hearing in the *Christian Evangelist*. We have had to stop some discussions when we believed they had gone far enough, and we have shut out some articles written in a spirit and style unsuitable for our columns. To avoid all semblance of unfairness we have sometimes published articles that, on their own merits, would not have been printed. Sometimes we have had to suppress a microscopic critic, who has a faculty for seeing small points and who persists in making them. A story is told of a critic who, looking upon one of Raphael's great paintings, found fault with the angel's toe! But there are critics with microscopes who would have confined their attention and criticism exclusively to the toenail! A reasonable amount of space might be given to even the trimming of theological toenails and corns, but we can hardly be expected to allow a professional chiropodist to whittle away indefinitely on the same corn or deformed nail. This has offended some of the men who use microscopes instead of telescopes, and they say we are unfair!”

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A. B. Maston - - - Managing Editor.

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thing to light that, in the slightest degree, impairs the value of the record in Genesis. On the contrary, all investigations of any value whatever, go to confirm the Mosaic account, and indicate that in searching for the cradle of humanity, we are to find it in or about the spot mentioned in the Biblical narrative. It is true that some modern hypotheses, endeavor to sustain the proposition that the conditions surrounding the first appearance of man were of the most unfavorable character, and therefore ought to be looked for in regions presenting these characteristics. That not amongst the highest, but, the lowest of the race should primeval man be found. Unfortunately, for this theory, it has been found to be contrary to all rational probability. For the lowest races of mankind are so placed geographically as to show that they are rather degraded outlying extremes than centres of introduction. Even Haeckel, the extremest of agnostic evolutionists, in his *History of Creation* (says Sir William Dawson), "after discussing and rejecting other suggested localities of human origin, finally decides in favor of the region of the Persian Gulf, only conjecturally stretching the birth-place of man somewhat farther south over an imaginary continent in the Indian Ocean now submerged, of the probable existence of which, however, there seems to be no good evidence. Thus revelation, scientific probability, and even agnostic evolution, coincide in fixing approximately the site of the birth-place of man in the great Euphrates-Tigris plain, which is now also well known to have been the focus of colonisation in the new departure of men and nations after the deluge."

The Biblical narrative in Genesis after detailing what must have been matters of pure revelation, inasmuch as it was impossible for any man to witness such things, enters upon historical ground by informing us as to the locality of man's first dwelling-place and its environment. Eden, according to Sir William Dawson, seems to have been an extensive region in the great plain at the head of the Persian Gulf, watered by the Euphrates and Tigris, and by their companion streams the Kirkhar, the ancient Choaspes, and the Karun, the ancient Pasitigris. There can be no question, more especially since modern geological research has shown that the latter river fulfils the conditions of the narrative in regard to its mineral products, that the two latter rivers are the Gihon and Pison of the Mosaic writer, while the Ethnic references which he gives show that his standpoint in time is in the early post-Deluvian Age, and his geographical standpoint in the vicinity of the Euphrates. Much more of great interest could be said on this head, if space permitted, but as it does not, we must be content with having demonstrated

that all the facts known to us agree in confirming the Biblical account of the selection of the place for the *début* of humanity.

Another point of even greater interest is the question of the length of time of man's sojourn upon the earth. This, of course, is quite a different question to that of the age of the world itself. So far as the latter is concerned, the Biblical narrative is silent. It never attempts to give an estimate of the duration of the ages in which the earth was formless and void, nor of those which elapsed before it assumed its present condition. Nor does it commit itself to any definite and precise statement as to the antiquity of man. R. S. Pattison, in his "Age and Origin of Man," says, "The Bible, in the first chapter of the Book of Genesis, declares a limit to the antiquity of man, but does not undertake to fix it. The only materials which it offers for the calculation are genealogies given for the purposes of pedigree, and evidently not chronologically complete. According to the construction adopted in the Septuagint, the creation of man occurred 7517 years ago; according to Dr. Hales 7294; according to Vulgate 6067; according to Bishop Ussher 5967. Secular history (according to recent Egyptian discoveries) goes back nearly 6000 years, so that the interval between that and the creation seems to require some extension of the ordinary chronology, to allow for the immediate antecedents of secular history and for the whole palæolithic period. If for these, and the first human period recorded in the Book of Genesis, we allow 2000 years, we get a term of about 8000 years as warranted by deductions from history, geology, and Scripture. If further geological evidence should at any time require it, we might without violence to the Scripture, commence our chronology a few years earlier still." In speaking of Biblical chronology, the Dean of Canterbury in his Old Testament Commentary, says, "From the Call of Abraham it is possible to construct a chronology that cannot be far wrong. Previously to that date all is uncertain." From this it will be quite evident that we cannot limit the chronology of the Bible to a thousand years or so, but while this is so, we do not think that this liberty allows us to agree with some of the extravagant demands of modern times in reference to the antiquity of man.

Sir William Dawson, in referring to this point, says:—"In regard to the absolute antiquity of man; neither secular history, geology, nor the genealogies in Genesis enable us in the present state of knowledge to fix it with much precision. All three agree in the lateness of the advent of man in comparison with the lower animals. . . . All three sources of information also agree in the reality of a diluvial catastrophe, dividing by

The Leader.

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

The Origin and Antiquity of Man.

2.

The question as to the locality in which man made his first appearance upon the earth, is one that has always been of considerable interest to the enquiring mind. And, perhaps, of greater interest to those who have endeavored to fix the site from independent sources, rather than information afforded by revelation. In the first case, the matter still being unsettled, room is found for the spirit of enquiry, whilst in the second there is not the same motive for investigation. And in the fact that there are such enquirers—men who take nothing for granted—there is nothing that we need to deprecate. For truth of any kind has nothing to fear from honest investigation. Truth, so far from shunning the light, desires only that it may be penetrated and surrounded by it. So far, independent enquiries have not brought any-

a great physical and organic break the human period into two portions. If we adopt the most recent estimates of the time elapsed since the decadence of the Glacial period, we may limit the antiquity of the oldest known human remains to from 7,000 to 10,000 years before the present time. If we accept the dates claimed by some Assyriologists from the oldest inscriptions and buildings of Babylon, we arrive at similar conclusions, while the Biblical dates as variously estimated from the Heb, Sam, and Sept. texts, scarcely carry us so far back." He agrees, however, with R. S. Pattison and the Dean of Canterbury that the addition of a few thousand years to our present chronology would not be in defiance of the Biblical record. In conclusion, we may accept his warning, that our present knowledge on the subject is as yet too imperfect to warrant us in stating a precise date for the advent of man; especially does he warn us against committing ourselves to theories which would push back human origins beyond any length of time warranted either by physical or historical facts. It is enough for us to know, that in these matters we have been considering, viewed in the light of sober reason and accumulated facts, that the Bible narrative has been proved to be, one that is eminently sound. It has survived the wreck of numberless theories, and, doubtless, will survive numberless more.

Editorial Notes.

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

After The Conference.

It is good to meet in Annual Conference to listen to the great speeches, hear the cheering reports, and enjoy the spirited debates. There is a magnetic enthusiasm which stimulates and excites the most level-headed and even-minded among us. We are warmed up and made to realise that we are part of a large and growing brotherhood, and that "our plea" is the grandest and noblest ever presented to the world. But when all the meetings are over, and we are back in our homes, what is the effect of the Conference? Do we take home with us the mental and spiritual stimulus we felt in the meetings, or do we leave it all behind? Surely the result should be a renewed activity, and a transference from the conference to the home church of the zeal and enthusiasm so prominent in the former. It would not be a bad idea for delegates to deliver addresses at some Lord's Day morning meeting after their return from the Conference. These "echo" meetings would do much to increase the interest of the

brethren in the Conference Mission work, and would tend to make them realise that their local church had a part in the great movement for the extension of the cause of Christ. It is not sufficient for those who attend to meet and have a good time. Probably not one in ten in each province can meet thus. The other nine also need to have their sympathies enlisted and their knowledge enlarged, and this can often be done better by the human voice than through our paper. The wave of Conference enthusiasm, like the circular waves caused by a sudden agitation in the centre of a pond, should extend to every church, until it reaches the boundary of the colony. Resolutions may thus be called into being which shall result in the coming year being far more prosperous than its predecessor.

Stationary Mission Fields.

Our Conferences are co-operations for effective missionary work, and their utility must be gauged by their success in this line. It is a good thing for us to meet every year and enjoy each other's society, to listen to thoughtful essays and sermons, or to appreciate the musical treats so often provided. But after all these are subsidiary to the great purpose we have in view—the extension of the gospel. Every thoughtful man will read with interest the reports presented and be anxious to learn that the work in the mission fields is prospering. If it is not, he will seek to know the why and wherefore, that the difficulties may be removed or overcome. It needs no argument to prove that we should look forward to a mission field becoming self-supporting. Every year we may reasonably expect an advance in this direction. Of course there may be qualifying conditions, such as the failure of crops, which may temporarily delay the realisation of the consummation aimed at, but the delay should not be permanent. For example, there are mission circuits which have been assisted for many years and which have made little or no visible progress toward self-support. It is a grave question how far a committee is justified in continuing to assist such fields. Would it not be better after a fair trial to abandon them and send the laborers to more promising centres? We have before us a mission circuit in which there are five churches with 172 members, and which has contributed less than £90 to the Home Mission funds. So far as finances are concerned this field has practically made no progress for the past eight or nine years. Another circuit, with seven churches and 173 members, has contributed £78. The same churches paid three years ago £70 with a smaller membership. Other fields might be quoted, but these examples suffice to illustrate our point. When Miss Shaw, the correspondent of the *London Times*,

was in Australia, she saw an Australian leaning against a post, and she described this man as typical of Australia, which, she said, could not stand upright, but must continually lean upon England for financial support. It certainly appears to us that some churches will never learn to stand without financial aid as long as the Conference Committee is willing to assist them. But there are city churches with heavy building debts, supporting preachers and struggling hard to meet financial obligations, which are ill able to contribute the money so willingly appropriated by some of the comparatively strong mission fields. The strong should bear the burdens of the weak, but in some cases the weak are bearing the burdens of the strong. It is well to put the matter plainly, and our mission fields should clearly understand that they are expected to grow in the grace of giving as well as in knowledge and numbers. There are needy fields appealing for assistance and large towns as yet untouched, and these have stronger claims upon our purses and sympathies than some of the places hitherto assisted.

Conference Statistics.

From the Victorian Conference report we learn there are 96 churches and 5319 members, an increase of one church and 33 members. There was a gain of 480 by faith and baptism, but against this there was a loss by removal and revision of roll of 446. This large leakage is partly accounted for by the fact that one church alone removed 124 names from its list. The various mission fields worked by the Conference evangelists appear fairly prosperous, and the work has been so far successful that 112 have been added in these districts by faith and baptism. The 26 churches in and around Melbourne have 3240 members. The Sunday School figures are encouraging. There are 467 teachers and 5135 scholars, an increase of 350 scholars. The value of the Sunday School is evidenced by the fact that 192 scholars were added to the church—about six times the actual net increase of membership. The N.S.W. statistical report shows a present church membership of 1573, a net increase of 191, or nearly 14 per cent. A small church of 14 members has disbanded, and another of 28 has withdrawn from the co-operation, or the increase would have been greater. 242 were added by faith and baptism. All the home mission fields are in a prosperous condition, reporting 83 baptisms and 18 formerly immersed. The Sunday Schools have 129 teachers and 1480 scholars, an increase of 3 teachers and 92 scholars. The one unfavorable point in the N.S.W. report is on the financial side, which reveals a deficit of £74. This, however, we learn, was practically cleared off in response to an appeal at the Conference.

From The Field.

The field is the world.—Matthew 13: 38

West Australia.

PERTH.—Bro. Hawkins continues preaching to good audiences, and seems to have created a much needed enthusiasm for work here. One man confessed Christ and was immersed on Sunday, 15th inst. Bro. Hawkins is convinced that Perth is a splendid field for evangelistic work.

April 19.

H.

New South Wales.

WOOLLAHRA.—Splendid meetings at Woollahra, morning and evening. In the morning three were received in, two who had been immersed the previous Sunday and one from the Baptists. In the evening one was immersed and one made the good confession.

April 22.

A.W.S.

COROWA LITERARY SOCIETY.—We are pleased to report that not only is our Society improving in point of numbers and interest, but the members are making marked progress. Three of our young men made their *début* last Tuesday, and acquitted themselves exceedingly well. W. S. Houchins proves not only to be a capable critic, but general instructor, and by accepting the opportunities thus afforded our motto must be "Improvement."

April 29.

W. J. COWEN.

Victoria.

BERWICK.—Meetings in connection with the Sunday School Anniversary and Harvest Festival combined were held, with the usual success, on Sunday and Monday, April 8 and 9. The chapel had been tastefully decorated by willing workers. On Sunday morning there was a splendid meeting of local and visiting members, at which we had the pleasure of fellowshiping with two sisters from Bairnsdale, who have just joined us. Afternoon and evening meetings were good; at the latter the chapel was well filled. At these, as on the Monday, a choir of about fifty voices gave us in good style several songs, the result of much preparation. On Monday evening the house was more than full; our superintendent, Mr. Richardson, presided. We were told by the chairman that five scholars had joined the church during the year; also that the school's position compared favorably with that of a year ago. About fifty prizes were distributed, much to the joy of fifty recipients. The passing round of fruit was another item which gave kindred pleasure to a greater number. A good long programme of songs, recitations, etc., was dispensed. The efforts of various visitors were much appreciated. A contribution of Mr. Robt. Moysey's was specially honored, being vigorously applauded and encored.

A. R. M.

MOOROOLBARK.—The annual picnic in connection with the Sunday School was held on the 18th inst., and a very enjoyable time was spent with the children in the usual games. Races were provided for the children, for which they obtained suitable presents. After partaking of the good things, all joined in singing the National Anthem. The teachers also have reason to be encouraged, as the school has grown during the last four months from 20 to 34 scholars.

The church here was also encouraged and built up on the 22nd inst. by an excellent address from Bro. White from the Mallee district.

April 28.

R. LANGLEY.

WARRNAMBOOL.—Mr. Brandreth, at present employed at "The Gums," Caramut, has been working for his Master among his fellow-employees, and has had the joy of seeing one put on Christ. They came into Warrnambool on Sunday, April 15th, when the candidate was baptised.

E. McC.

BRUNSWICK.—April 10th was the anniversary of the formation of Bro. Shain's Tuesday evening Bible Class. This was originally intended for young people but is open to all comers. Starting with a membership of twelve, it has now an average attendance of over thirty. It has been attended by teachers and senior scholars of the Lord's day school. Bro. Shain is highly esteemed by its members, and, as a practical manifestation of their love for him and appreciation of his earnest endeavors to assist them, he was, at a social pound night on Tuesday, April 17th, presented by them with a most seasonable gift—a silver-mounted umbrella.

A most enjoyable evening was spent, about 60 members and friends being present. A programme of recitations, songs, parlor games, etc., having been gone through, the meeting terminated with that best of all games, "Fill the Gap," the said gap being filled with cake, fruit, coffee, etc.

April 23.

H.P.

South Australia.

WILLIAMSTOWN.—At the church meeting held last night, the former elders of the church were re-elected, and two deacons and deaconesses were chosen by the church. The ordination ceremony will take place next Lord's day morning. Bro. D'Nesi is still with us. We are having good services. Two baptisms last Lord's day.

April 24.

W.G.P.

NORWOOD.—On Lord's day evening, April 22nd, Bro. J. Anderson preached the gospel, and one young woman confessed Christ; and who, with one who had previously confessed, was baptised last night in the presence of a good audience.

April 30.

A. C. RANKINE.

PORT PRIZE.—On Wednesday evening, the 18th, we had the pleasure of seeing Sister Minnie Moffit married to Bro. T. Ryan. The chapel was nicely decorated. The marriage ceremony was conducted by the bride's father, after which about forty brethren and friends were so hospitably entertained by Bro. and Sister Moffit and family that we all voted for more weddings.

Apr. 23.

J.L.

BALAKLAVA.—Since my arrival here I have visited Alma and Dalkey and have had two Lord's days with Balaklava church. On Lord's day last had special services at Dalkey. Afternoon at 2.30 p.m. was a children's service, and in the evening had a full meeting at 7 p.m. I spoke on the words, "What think ye of Christ," making a personal application of the subject, claiming service for Christ if the answer should be, "I think Jesus is the Christ, the son of the Living God and the world's Saviour. The good seed was sown and I believe will bear fruit in due time. The work goes on in Balaklava."

J.S.

HINDMARSH.—We are sorry to report many of our loved co-believers are now prostrate with illness, and pray they may soon recover.

Bro. T. Harkness, who underwent an operation recently, is progressing fairly well under the skilful treatment of Dr. J. C. Verco. Many prayers are ascending on his behalf. May they be answered.

One confession last evening after the sermon by Bro. H. D. Smith.

April 30.

A.G.

GLENELG.—On Lord's day, April 15th, we had the pleasure of receiving into the fellowship of the church our Bro. and Sister Mr. and Mrs. Harrison Weir from the church at Norwood. We are glad to have this church at Glenelg. It increases the pleasure of a seaside residence to the brethren, and many from country and suburbs avail themselves of it. Bro. Keay continues his labors two Lord's days consecutively, each third one being supplied by sympathetic brethren. No additions by immersion to report. The Dorcas Society is doing good work, also the Endeavorers. The sisters are a great help in their departments in connection with the church. The poor are clothed and fed by them, and the work adds to the finances, so we pray at all times God bless our sisters in Christ.

April 16.

W. B.

GLENELG.—One confession and baptism last Wednesday evening, a daughter of a deacon, Bro. Bailey. The church rejoices with our brother in the addition to the church of Christ of another of his family. This month of April is unprecedented in the annals of the colony's history for abundance of rain. Truly God is good to Israel. Sister Bailey was received into the fellowship of the church yesterday.

April 23.

W. B.

NORTH ADELAIDE (Kermode-street).—Dr. Verco gave a lecture before members of the Mutual Improvement Society and friends, upon his impressions of England and Scotland during his recent visit, noting particularly the difference of climate and vegetation, the crowded condition of the large cities, and the inconveniences and troubles of pedestrians amidst the continuous stream of vehicular traffic, and the many and varied allurements for the exchange of stray pennies was also alluded to.

The doctor was accorded a hearty vote of thanks at the conclusion of his lecture, which was listened to by an appreciative audience.

V.B.T.

STIRLING EAST.—On April 15th, the Lord's day schools at Stirling East and Aldgate Valley held their anniversary services in the chapel at Stirling. C. Rose spoke in the morning; in the afternoon, at 2.45, a children's service was held, when the chapel was crowded. The children took part in singing and reciting. H. D. Smith gave us an address. A collection was taken up for the Children's Convalescent Home at Mount Lofty, which amounted to £1/13/3. After this Bro. Smith handed the prizes to the children. In the evening H. D. Smith preached the gospel, a good number being present.

On Monday the 16th the school tea was held. At the after meeting the chapel was nicely filled, when the children again took part in singing and reciting. Bro. Smith gave an earnest address to parents, teachers, and children.

April 13.

E. TAYLOR.

BALAKLAVA.—Last evening we held a tea and public meeting at Dalkey, which proved to be a real success in every way, the good things provided by the ladies being first class, and the tables served by young sisters with energy and cheerfulness, which go a long way to make work pleasant. After doing justice to the things provided for the material wants (which required three sittings) the chapel was cleared and the meeting began by singing and prayer, when addresses were given by Bros. Laurie, Marshman, W. Marshman, W. T. S. Harris, Selwood, and Finlayson, to a large and attentive audience. There was not even standing room in the building, and must have been fully 250 persons present. Several hymns were sung at intervals, and the meeting, which proved to be both enjoyable and profitable, was brought to a close by singing "God be with you till we meet again," and pronouncing the Benediction at 9.15. To God we give the praise.

April 12.

J. S.

Queensland.

BRISBANE.—On Lord's Day, April 15th, we were much cheered by the presence of Bro. J. Thompson, from Childers, and Bro. Nixon, from Maryborough, who were down on Conference business. Bro. Thompson addressed the church in the morning, and gave a few encouraging words to scholars and teachers in the afternoon. Bro. Nixon addressed a good meeting at night.

MARBURG.—Received from the Sisters' Conference of West Moreton Associated Churches, £7 16s. 7d., collected by penny a week subscriptions. The total amount the sisters have collected in this way amounts to £9 16s. 7d., and we thank our sisters for their timely help in this way. Last Lord's day, Bro. Paradine, who has been engaged as evangelist to the country churches, was with us, and in the morning gave an exhortation tended to arouse the church to an exercise of practical Christianity, and at night gave a forceful and pointed gospel address. Bro. Paradine will be unable to enter on his evangelistic duties before another month. He has our prayers that his labors will indeed be blessed, and that many may be turned from darkness to light.

April 18.

W. POND.

LANDSBOROUGH.—I was on a holiday trip in West Moreton recently, and I found the brethren becoming alive to the necessity of working for the Lord. In and around Boonah there are 19 members. They are hampered for want of a chapel, as people do not care to go to a private house. The public ear can be gained to a great extent in the open air, as is evidenced on the Saturday night I was there, and also at a baptism which I conducted at Teviot Creek on Sunday afternoon.

If any brethren desire to help in the good work, Bro. F. F. Stubbin, of Boonah, will be glad to receive their contributions. One young brother there has a desire to qualify as an acceptable preacher of the truth.

It is to be sincerely hoped that the meeting to be held at Rosewood on 24th May will result in two evangelists being put in the field, for their services are much needed. Your humble servant will be taking up part of the work there after a little while.

Is there a young energetic brother in any of the colonies willing to work for Jesus in West Moreton, Queensland? If so, he could not do better than communicate with Bro. McKie, Bundamba, Q., President of the General Conference. Let him that has "a mind to work" offer at once.

Any correspondence for me is to be addressed to c/o Mr. Wm. Baills, Mount Walker, via Rosewood, Queensland.

April 19.

J. PARADINE.

WALLUMBILLA.—Last Lord's day the Sunday School celebrated its first anniversary. Bro. Hoskins, of Roma, conducted the services in his usual happy manner. The children, in the afternoon, highly interested the audience with their reciting of scripture, and their singing. The family of Bro. and Sister Hambrow, six in number, excelled in this department. The untiring energy of our Bro. Witty as superintendent of the School deserves the just praise he receives. In the evening our Bro. Hoskins preached a very able sermon to a large and attentive audience. The special prayers of the church during the previous week had been for God's blessing to attend these services, and we believe that the prayers have been answered.

The Monday following was given up to picnicking, and we had the pleasure of Bro. Filmure's company; and a good number attended. The evening meeting was presided over by Bro. Filmure, who delivered a

very instructive and practical speech. Other brethren also addressed the meeting. The children received nice and suitable prizes. We are thankful for the help rendered by our Roma brethren, and pray that great good will be the result of their labors. On the Tuesday, Bro. Watts drove Bro. Filmure around the district, and visited a good many families, were they were well received.

MARYBOROUGH.—On the 18th inst., we immersed a girl of 14 from the Sunday School, making 19 from that source for the past year.

Last night an elderly gentleman, who some time ago confessed Christ, but until now, on account of great distance, was unable to consummate his faith, put on Christ. My term of engagement here has expired, and I am now pluming for flight.

April 23.

C.F.D.N.

New Zealand.

WANGANUI.—Since last report three have been added to our number, one by letter of commendation, one restored and one by faith and baptism, the latter being a brother who has attended the gospel service for the past two years, and who now seems very earnest in the work.

On March 19th a visit was paid to Eltham where four gospel meetings were held. One who has been a believer for the past 14 years, "learned the way of the Lord more perfectly," and at 10 o'clock on the Thursday evening, standing on the banks of the river made the good confession in the presence of 16 witnesses and was baptised into Christ.

We are making great preparations for the conference to be held on Good Friday. Over £20 has been spent in making our meeting house more comfortable and inviting, amongst other things being the introduction of Incandescent gas burners, and which we find make a wonderful improvement in the lighting up of the building.

April 11.

A. F. TURNER.

TABERNACLE, DUNEDIN.—We have not troubled you lately with reports from the church, nevertheless we have not been idle. We have had to take our share in the excitements incidental to the war, such as the relief of beleaguered cities and the send off of the contingents, etc. Our Sunday School had a "Floral Exhibition," which proved a great success, there being about thirty prizes awarded among the three schools, Tabernacle, South Dunedin and Mornington, after which we had an entertainment which was well received. The first item, by a small boy, was "Soldiers of the Queen," with chorus and three cheers for the Queen and also for her soldiers. The following week we had our annual tea meeting, which was well attended. The proceeds will be devoted to the purchase of some gas-stoves to heat the church building in winter. The ladies provided all the necessary eatables. Some beautiful pieces were rendered by the choir, and short addresses were delivered by C. Watt and J. Lowe. A pleasurable and profitable evening was thus spent, and we retired all the better for enjoying the fellowship of each other. Our conference has been held in Oamaru this year; a report will be furnished by-and-by. Our Bro. Watt has been paying a visit to Mataura, Bro. Lowe taking his place, and Bro. Manifold from Christchurch will be with us for next Lord's day, thus giving our Bro. Watt another Sunday at Mataura. The church is going on satisfactorily.

J.L.

DUNEDIN.—A fine interest continues in the Tabernacle services. Sunday, 8th inst., there was a capital meeting for worship when one was received into fellowship who had been immersed the previous Thursday. The contribution, £9, was about the average. Again in the evening another large gathering assem-

bled to hear the word of life, when C. Watt spoke on the "Light of the World *versus* the Light of Asia." A collection was taken up for the starving millions of India, which amounted to £16 7s. 1d. This, with 25/- at South Dunedin, and the proceeds of a lantern lecture given by C. Watt the previous Wednesday, together reaching the respectable sum of £19 12s. 7d., has been handed over to the Indian Famine Relief Fund. The same evening one more confessed Christ at South Dunedin, Bro. F. H. Mathison preaching. We are getting ready for the winter, and intend placing two or more large gas stoves in the building to heat it up. For this purpose, something close on £25 has been subscribed by the brethren (less a small sum the proceeds of a tea meeting). This will enable us, when the temperature outside is at freezing, to worship with some degree of comfort. Chas. Lawson and his son spent last Lord's day with us. They are "doing New Zealand," and are, of course, charmed with it. The trouble with them is that our trains go too slow and our clocks altogether too fast, so that they can't overtake all they would like.

April 12.

C.W.

Here and There.

Here a little and there a little.—Isaiah 28: 10.

RESCUE HOME SUNDAY, MAY 6th.

One confession at Brunswick Sunday evening. J. G. Shain preaching.

F. Illingworth is now leader of the Opposition in the West Australian Parliament.

One immersion and one confession at Fremantle, W.A., on Lord's day, April 8th.

One confession last Thursday evening, and another on Lord's Day, at North Richmond.

Will those who are thinking of buying hymn books see our advertising pages for prices, etc.

Good meetings at Woollahra. One baptism and one more confession last Sunday night week.

At G. B. Moysey's closing meeting at Footscray on Sunday night one more made the confession.

You should reserve Tuesday evening, May 15, for the welcome tea to M. W. Green at North Fitzroy.

If any of those to whom we have sent Indexes for 1899 have one or more to spare we would be thankful for it.

The Essay on our second page by W. C. Morro was read at the last Victorian Conference. Read it through twice.

Miss Mary Thompson gave an interesting talk to the children at the Fitzroy school last Sunday afternoon.

On another page you will find a list of American books now in stock, with prices. We can order any book you may require, but only those in the list are now in hand.

"The Secretary at Murrumbidgee would be glad to know the address of any of the young brethren who would arrange to speak there any morning or evening during the year.—A. Boak, Oakleigh."

Mrs. Zelius of Doncaster, Vic., has formed a party of 20 sisters, each of whom subscribes one shilling monthly to entirely support a native woman as a helper to Miss Thompson when she returns. This is practical and worthy of imitation.

During the last quarter the church in Fremantle, W.A., received by letter of commendation: Miss S. Lanyon from Grote-street, S.A.; Miss Florence Bevan, York, S.A.; Misses F. and A. Campbell, Lygon-street, Victoria, and R. Wigley, Surrey Hills, Victoria.

The examination results in connection with the S.S. Union of Victoria will appear in the CHRISTIAN next week.

The church at Footscray held a nice little social meeting on Tuesday evening, to say a kindly good by to G. B. Moysey, and bid a welcome to J. A. Saunders. The meeting was cordial and hearty. The church presented Bro. Moysey with a neat travelling case.

South African Evangelist Fund.—Subscriptions are now coming in. Will the brethren keep the ball a-rolling? We hear that North Richmond are doing all they can in this direction. Who besides? £50 will be wanted from us to start a preacher in South Africa.

Some have expressed regret that F. M. Ludbrook at the Victorian Conference did not read passages from missionary letters. We printed these stirring epistles in full last week, and everybody should turn to them and read them. Use them also in mission and prayer meetings and Sunday School classes.

We have to thank Bro. Fred J. Sears for a photo of Bro. Eade, who left Wellington, N.Z., with the fifth contingent from his colony. He is a member of the church in South Wellington, and on the eve of his departure Bro. McCrackett presented the departing soldier with a copy of the New Testament.

"The Care of all the Churches" is just the book for those interested in the scriptural and good government of our congregations. Among other things, are chapters on "Apostolic Supervision," "Disordered Congregations," "Work of Preachers and Elders," "Work of the Deacons," "Ordination of officers," "The Sunday School," etc. It is a splendid book, Price 5/-, by post, 5/6.

Some have complained about the non-appearance of Church News during the last two weeks. We were sorry to have to leave them out, but we thought the news from the Conferences was more important to most of our readers, so had to leave church news out. From this on, things will move along in the usual way. Send on your church news crisp and fresh, and we will do our best to please all.

We have been asked if it would not be possible to publish a list of the various secretaries and treasurers of our different Missionary and other committees. If the secretaries who would like to appear in a directory of this kind will send on their names and addresses, with the names and addresses of the treasurers, we will see if we can not spare the space for something of the kind suggested, at least once a month or oftener. So send along.

At a prayer meeting "down East" a man noted for his failure to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and repeated the words, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen." A great many people, before they can be saved or guide others to the Saviour, will have to go and pay John Williams the money they honestly owe him.

H. W. Crouch, of Doncaster, writes as follows:—"In the last paragraph of the Conference Notes, at the conclusion you approve of Bro. Morro's response to the brother's question about preaching the gospel to the lost sheep of the house of Israel. 'The answer to that question,' said Bro. Morro, 'is, Seeing that ye judge yourselves unworthy of eternal life, lo, I have turned to the Gentiles.' The brethren who applauded showed their ignorance, for a reference to the 45th verse (which is the context) will show them that it was the Jews who were addressed. Many of our brethren require to learn the difference between

the house of Israel and the Jews, or the house of Judah."

At the first meeting of the newly-elected Home Missionary Committee held in Lake-st., Perth, on April 23rd, it was decided to at once take steps to secure the service of another suitable evangelist for the Eastern Goldfields, and so carry out the wishes of the Conference. The secretary was authorised to advertise for applications from brethren in the Eastern Colonies. A. E. Illingworth decided to give his services as secretary and evangelist, free of remuneration, in order that all available money might be at the disposal of the Committee for work elsewhere. Active steps are to be taken to maintain the enthusiasm aroused at the late Conference.

At the first meeting of the newly-elected Victorian Home Missionary Committee, a considerable amount of business was gone through. W. Burgess takes up the work in his old field, viz., the Echuca Circuit; A. W. Connor the Horsham District; H. Leng the Kaniva Circuit; G. B. Moysey will pay a visit to the Western District to arrange for the opening up of this as a Circuit; the intention being to transfer G. H. Browne from the Mallee to the Western District. E. Griffiths will also have a change. After paying a visit to his old Circuit, he will be transferred to Barker's Creek. An application was received from Sale, but the committee regretted its inability to comply with the request at present. It is hoped that some of the old fields will soon be self-supporting, when means will be available to extend our borders.

From the very first, women have occupied an important place in promulgating the gospel of Christ; and this is only natural, as she has received the greatest blessings by the introduction of Christianity. In Australasia we owe much to the energetic efforts of the sisters. On our first page we present the picture of one who through a long life has been greatly interested in the primitive idea of christianity. We have never heard of Mrs. Bagnall doing any public preaching, but in the midst of all the changing scenes of life she has lived Christ. Years ago she came with her husband and a large family of boys and girls from Canada to New Zealand. The husband has gone to his reward. The boys and girls have grown into men and women; the most of them have families of their own, all or nearly all being in the church, while Mrs. Bagnall still lingers in a ripe old age. We sincerely trust that her last days may be her brightest and best. Many times have we enjoyed the hospitality of the Bagnall homes and remember them all only with pleasure.

We hear occasionally of the doings of "our boys" in America, and from latest reports we learn that they have been showing their patriotism by celebrating the relief of Ladysmith. Patriotic speeches were delivered by Australians representing five of our colonies. Some of them are approaching the end of their studies and will be graduating during the year. B. W. Huntsman will graduate in June, but has not yet decided where he will locate himself. Negotiations are pending with a church in Louisville—a comparatively new congregation but in a splendid locality—and a very promising field for a preacher. Whether Bro. Huntsman will take up the work there we do not know, but it seems a great pity that so good a preacher should not be secured for Australia. It seems to us, other things being equal, that our Australian boys should have the first consideration when the question of engaging a preacher is under consideration. An invitation to our successful young men, even if it leads to nothing, is always a graceful tribute to the enterprise and devotion which prompted them to make themselves fitted for efficiently preaching the word of God.

Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

ANDERSON.—On Sunday, April 10th, Bro. Frank Anderson, of Toolamba, after many years of suffering, passed into rest. Our brother was baptised by A. H. Bryant some years ago. For some years, owing to sickness and other causes, he was unable to attend the meetings of the church. Previous to his illness, he was employed on the Victorian railways, and was esteemed by his fellow workmen. Our prayers and sympathy go out to his wife and two children, also to relatives and friends, who remain to mourn his loss. His body was interred in the Toolamba Cemetery, Mr. Watson, of Tatura, conducting the service.

"God knows the way; he holds the key,
He guides us with unerring hand;
Sometime: with tearless eyes, we'll see:
There: up there: sometime we'll understand."

TURNER.—Will you please report the death of my brother, Stephen Turner, which took place in the District Hospital, Mackay, Queensland, on April 16, 1900, after a few months' illness. My brother was a member of the Geach Street church, Summer Lane, Birmingham, England, where he was for some time teaching in the Sunday School, and coming to Mackay in 1883, was isolated for some years, but at one time met with the church at Charters' Towers, and also held cottage meetings in Mackay. The following is a report of his death in the *Mackay Standard*:

"Mr. S. Turner, farmer, of Plane Creek, who has been invalided for some months, passed away at midnight in the Hospital. Deceased was well known and respected by all who knew him. He arrived in this place in 1883, and was locomotive driver at Habana and Marian, and latterly took to farming at Plane Creek, at which place he remained until his removal to the Hospital. His remains were buried yesterday, April 21.

JOSEPH TURNER

Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

MAY 17.—Cheltenham Church Anniversary Tea and Public Meeting, Thursday, May 17. First-class Programme of Speakers and Singers. Brethren everywhere invited.

JUNE 3 and 5.—North Melbourne Sunday School Anniversary Services. Secretaries please notice date when arranging Anniversaries. Watch this column for further Announcement.

RESCUE HOME.

Thankfully received:—

Collected by Mrs. Greenhill, Invercargill, New Zealand..	£1 7 0
Collected by Mrs. Black, Southwark, S.A..	3 0 0
" Mrs. Pit, Omaru, N.Z.	1 0 0
Church, Prospect, N.S.W.	2 0 0
A friend ..	1 10 0
Mrs. M. Woolley ..	2 0 0
Mr. John Verco, Malvern, S.A.	2 2 0
A Friend, Flax Vale, N.S.W.	0 15 0
A Friend, Lower Hill ..	0 5 0
Mrs. M. A. Smith, Hindmarsh, S.A.	0 2 0
Mr. R. Thimbleby ..	1 0 0
Mrs. Geo. Petty, Doncaster ..	1 0 0
Mr. C. Morris, Ballarat ..	0 10 0
J. A. & E. Davis, Hawthorn ..	3 3 0
Mrs. Bowen, Colac..	0 5 0
L.B. ..	1 0 0

Airlie Avenue, Armadale.

J. PITTMAN.

MARRIAGE.

JOHNS—CLIPSTONE.—On the 5th April, at the Boulder, Western Australia, by Mr. H. J. Banks, Christian evangelist, David Johns, late of Brim, to Elizabeth Jane, eldest daughter of William and Mary Clipstone, Dinyarrak.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; J. T. Hunter, Treasurer, 95 Elizabeth-st., Sydney

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