

The Australasian Christian Standard.

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

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MELBOURNE, SEPT. 26, 1895.

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Current Topics.

DESIGN IN NATURE.—Mr. Frank Buckland, the eminent Naturalist, shows very beautifully the evidence of design in nature in even comparatively small things. As an instance of this he tells us:

"Birds that lay their eggs in holes have round eggs. There are, however, certain birds which incubate their eggs, without any nest at all, upon the ledges of rocks. In this position it is very possible that danger would occur to the egg by being accidentally moved by the parent bird, or maybe by the wind. If the egg were round, it would very probably roll off the precipice, and falling to the bottom, be smashed.

"Let us now see how the difficult problem of the preservation of this egg is managed by creative wisdom. The egg of the guillemot, to take a good example, is not round, but *elongated at one end*. The consequence is, that when it is touched the egg will not roll away like a billiard ball, but it will simply turn round upon its axis.

"This peculiar structure can be seen, and the action of the force upon the egg illustrated by a very simple experiment. Take a common screw and place it near the edge of the table; touch it gently so as to set it in motion. You will observe that the screw, instead of running off the edge of the table, will simply *spin around* on its small end—its own

axis. I cannot conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks, and which are very liable to destruction. This fact will, I think, afford excellent evidence, if more witnesses were required, to show creative skill even in such simple things as birds' eggs.

VAINGLORY.—In answer to the question, "Which act of personal vainglory conferred the greatest benefit on the world?" *Parson's Weekly* gives the following:—"Robespierre caused an Act to be passed abolishing the new religion of revolutionary France, namely, the Worship of Reason, and the Act decreed the existence of a Supreme Being. Shortly afterward, an impressive ceremony, called the Festival of the Supreme Being, took place, in which Robespierre was the central figure. History has no parallel to this instance of vainglory. But it had a salutary effect. His vanity disgusted many, and their fears were roused when, two days after, a law was passed by which the punishment of accused persons was expedited. Supported in his most infamous measures by St. Just and Couthon, he had become an atrocious dictator who held the lives of millions in his hands. But his vainglory hastened not merely his own end, but that of the Reign of Terror. Bold and immediate action being necessary on the part of his enemies to save themselves, Robe-

spierre's arrest was ordered by the Convention, and in a day or two he was executed. His death, so Lamar-tine says, was the date of the cessation of terror. The majority of the Convention began at once to undo the mischievous legislation of the previous year. This opened the way for better government, and saved France. The impulse with which the Revolution had begun was nearly exhausted, the treasury was empty, the *assignats* had depreciated enormously, the army was wretchedly clad, and trade and commerce were almost destroyed. The way was opened now so that France, under Napoleon, should recover herself, and take her place among the nations.

MAGNIFICENCE OF NERO. The following account of the great persecutor of the Christians, from the *Quarterly Review*, may interest our readers:—"It was to Nero that Tacitus applied the expressions *incredibilium capite*. What he not only desired but achieved in the way of cruelty and vice would be declared incredible, if Roman history had not already what revolting atrocities may be conceived by a diseased imagination and executed by irresponsible power. After the burning of the city he gratified his taste, in disregard of the proprietors, in rebuilding it. He at once appropriated a number of the sites and a large portion of the public grounds for his new palace. The porticoes with their ranks of columns were a

mile long. The vestibule was large enough to contain that colossal statue of him, in silver and gold, from which the Colosseum got its name. The interior was guided throughout and adorned with ivory and mother-of-pearl. The ceiling of the dining-rooms was formed of movable tablets of ivory, which shed flowers and perfumes on the company. The principal saloon had a dome which, during night and day, imitated the movements of the celestial bodies. When this palace was finished, he exclaimed, "At last I am lodged like a man." His diadem was valued at half a million. His dresses which he never wore twice, were stiff with gold and embroidery. He fished with purple lines and hooks of gold. He never travelled with less than 1000 carriages. The mules were shod with silver; the muleteers clothed with the finest wool, and the attendants wore bracelets and necklaces of gold. Five hundred she asses followed his wife Poppa in her progresses to supply milk for her bath. He was fond of figuring in the circus as a charioteer and in the theatre as a singer and actor. There was not a vice to which he was not given, nor a crime which he did not commit."

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Christian Standard.

(Published every alternate Thursday.)

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IS UNBELIEF SIN?



Those who make it a practice to read the various leading religious journals are frequently

rewarded by perusing articles which cause them some degree of surprise at the theories propounded, and which are evidently made upon the assumption that anything appearing in print will be regarded as absolutely correct. It may be true that the majority of mankind do not think, but it is scarcely safe to assume upon this weakness at all times and in all cases. Apparently the writer of a leading article in a recent number of the *Christian Commonwealth* acted upon this principle when he penned "The Object of the Christian Anathema," in which, with much circumlocution, he attempts to demonstrate that "unbelief" is not sin but "intellectual error." For instance, he says:—

"While forbidding rash and rancorous personal judgments, Christianity does not hesitate to condemn everything really undeserving. But in doing so it adheres to one cardinal principle, too much overlooked, that sin or moral wrong, not error, is the proper object of anathema or condemnation. It is impossible to exaggerate the importance of this distinction, whether in reference to practical judgments of conduct, the justification of Christianity, or our duty towards unbelievers. To the man who has failed in life, and yet stands uncondemned at the bar of conscience, Christ says, "Neither do I condemn thee," let the world, or even the Church, say what it may. And surely if there is one thing which especially claims our respect for Christian teaching, and ought to clench our faith in God's Word, it is its conspicuous fairness towards the doubter and its tenderness for all who are weak in, or even destitute of, faith. One cannot but feel, with reference to men like Bradlaugh, Huxley, and Tyndall, that their iconoclastic attacks on Christianity were largely caused and embittered by the denunciations poured out on them simply as unbelievers by Christians, entirely oblivious of the principle here enunciated."

Now while we do not feel that we are specially called upon to deal with the fallacies which are found in the above extract, and which are accentuated in other portions of the article, yet we are of opinion that as this style of reasoning (?) is to a certain extent upon the increase, it affords a fitting opportunity for entering a protest against a tendency to seek popularity at the expense of truth, and to minimise evil in defiance of the condemnation fixed upon it by divine wisdom.

There are many problems presented to the mind of the Christian which he finds it somewhat difficult to solve, and which, in some cases at least, he will hold over until more light is vouchsafed to him. But while that is so, it does not appear to us that there need be any speculation in regard to the attitude which a Christian is called upon to assume in regard to error, whether it be intellectual or moral. Holding this opinion, we are not disposed to agree with the evident drift of the article in the *Christian Commonwealth*. The tendency of the article is in the direction of an apology for unbelief, and if carried to its legitimate conclusion removes any moral responsibility from those we call atheists—providing their atheism is respectable.

It may be safely granted that men such as Darwin and Huxley were all that could be desired so far as their private lives were concerned, and also rendered eminent service to the community by their public work, but we have yet to learn that either or both of these facts make unbelief sinless.

"It is one of the false traditions of the patristic age," continues the writer, "which it seems impossible to get rid of, that theological error—what each deems such—involves a moral wrong, that unbelief is neces-

sarily vicious, that the sceptic must be a bad man. No persuasion, it may be safely said, has worked more mischief to the interests of true religion than this. And its untenableness is becoming more and more apparent. Few persons, perhaps, would now venture to apply the condemnatory clauses of the Athanasian creed to agnostics like Darwin and Huxley under the idea that all who do not hold it, whatever their moral character, or their services to society, "shall without doubt perish everlastingly." Yet there is no escape from this if the object of the Christian anathema be intellectual error as well as sin."

Without troubling ourselves in reference to the "false traditions" or "condemnatory clauses" of a bygone age, let us direct our attention to the "false" nonenclature of the present day, as exemplified by the writer under review. When, we might ask, did unbelief cease to be sin and become merely "intellectual error?" or when was the New Testament law repealed which reads, "but he that disbelieveth shall be condemned?" It is quite true that we should not indulge in "rancorous personal judgments"; in no case and under no circumstances are we warranted in pursuing such a course. It is our duty to speak the "truth in love"—but it must be *truth*. We can only do so by accepting as final the utterance of Him who is "the truth," and we only dishonor Him when we seek to do otherwise. The sin which shut the Israelites out of the land of promise was the sin of unbelief, and if there is any meaning in numerous passages in the New Testament it is the duty of all Christian preachers and writers to warn all that a like unbelief will bar them out of the heavenly Canaan. But we are reminded "It was not the sceptical Athenian philosophers, or the benighted heathen, whom Paul regarded as enemies of the

cross of Christ, but unfaithful Christians and carnal natures, 'whose end is perdition, whose God is their belly, and whose glory is in their shame,' who mind earthly things." Quite true, Paul could not speak to the Athenian philosophers, to whom he was preaching the gospel for the first time, in quite the same language which he addressed to "unfaithful Christians," but, nevertheless, he warned them that the time had come when God "commandeth men that they should all everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." So that while it would be unbecoming and presumptuous on our part to pronounce "anathema" on such, it is equally unlawful to go to the other extreme and minimise the gravity of unbelief by speaking of it as though it were merely an error committed in solving a problem of Euclid. Those who reject the gospel and consequently remain in unbelief are sinning against God, and will have to answer for their sin before God, and those who fail to make this clearly known are not true shepherds, but mere hirelings, who will have to give an account for their unfaithful stewardship.

Having now said this much, we can agree with the article in saying "that without at all excusing unbelief, or hiding our own convictions, we are yet to treat unbelievers with consideration and sympathy," and urge with it "that we are taught to assail every form of moral evil, to 'purge out the old leaven' and have no company with a brother that is a 'fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner.'" Every Christian has a duty to perform both towards the world and the church, and he must be equally faithful in both cases. The fault of the church

to-day is not extreme faithfulness in either, but rather a dangerous laxity, which is bearing fruit that will be reaped in sorrow by-and-by. Specially it is true that she is lax in the discharge of her duty within her own borders. We agree with the *Commonwealth* when it says "that the real foes of Christianity are not secularism or heterodoxy, but immorality and indifference," and urge with it a crusade against these evils. Cleanse the church first and then there may be some hope of cleansing the world.

Editorial Notes.

British Annual Meeting.—Reports received show that this conference held at Leicester last month was most successful, which was very fitting, seeing that it was their "jubilee" conference. It was resolved, "That we recognize with pleasure the presence of Bro. C. G. Lawson, of Melbourne, President of the Victorian Conference, and of Bro. and Sister Hunter, of Sydney, and that we extend to them a Christian welcome, and all the privileges of this meeting." From the statistics we learn that the total membership of the churches co-operating is 10,800. The conference essay was read by Bro. Greenleaf, the subject being "Our strength and our weakness as Churches of Christ pleading for a complete return in Christianity as taught by Christ and His Apostles." An effort is being made to increase the circulation of the *Bible Advocate* to 4,000. When that number is reached, they expect to be able to issue the paper weekly. The Sisters' Conference was presided over by Mrs. Black, of London. This meeting was also well attended. Matters of general interest to the Sisterhood were freely discussed.

Greeting from Great Britain.—"The Churches of Christ co-operating for Evangelistic purposes in Great Britain and Ireland, in annual meeting assembled, to Churches of like faith and order in Victoria, Australia. Beloved Brethren in Christ,—We have received with profound pleasure transmitted to us by the hands of your honored servant and President of your late Conference, our esteemed Bro. C. G. Lawson. We praise the Lord of all good for the journeying mercies vouchsafed to him, as also to Bro. and Sister Hunter, of Sydney, and to other beloved brethren and sisters from your colonies whose presence in our churches and

at this meeting has been a source of sincere pleasure and edification. We pray that they may be taken back to those dear to them in the flesh and in the Lord, in the enjoyment of the same favor in which they have been brought hither and permitted to sojourn among us. We desire to reciprocate most heartily the sentiments of brotherly love expressed in your valiant communications. We assure you that our interest in the welfare of the churches in Australasia is deep and true. Many whom we know and love in the truth have gone from these shores to share in your labors for the Master, but above all other bonds we own and extol the tie that unites us in Christ, a tie that knows naught of distance, clime, or time. We rejoice with you in all that affects your prosperity and progress, and earnestly desire your interest in all that pertains to the welfare of the Lord's work in the homeland. May the great bond of union between the churches in both hemispheres be answering loyalty to the teachings of Christ and His apostles, the faith once for all delivered to the saints. We rejoice to be made aware of the fact that the severe and unprecedented crisis through which your colonies have been passing, and which has so greatly hampered the work of the Lord in your midst, has passed away, and would express the sincere hope that the great work of evangelisation may receive such renewed impetus as we believe is in your hearts to impart to it. With warmest fraternal greetings, on behalf of the meeting, yours affectionately in Christ, W. RICHARDSON, *Chairman*; J. FLISHER, J. STRATTON, D. J. HITCHCOCK, T. J. ANSWORTH, *Secretary*.

Around the World.—A. McLean, Secretary of the Foreign Christian Missionary Society of America, left Cincinnati July 21, for his tour of the world. In his opening letter in the *American Standard*, Bro McLean says: "The Richmond Convention decided that I should make a circuit of the globe in the interest of world-wide evangelism. A handsome sum was raised to defray expenses. It was thought that I would learn much about the nature and needs of the work that I could never learn by correspondence, that I would cheer the hearts of the workers, and that I would return built up in mind and body, and prepared for more efficient service. In order to see the fields at the most favourable time, it was necessary to postpone my departure till now. The tour as mapped out is as follows: From Cincinnati to San Francisco; thence to Japan by way of Honolulu; from Japan to China, and perhaps to Corea; from China to Australia and New Zealand; thence to Ceylon and India; thence through the Red Sea to Egypt, and it may be to Morocco; thence to Jerusalem, and Beyrout, and Damascus; thence to Cyprus, Smyrna, Constantinople, and other points

in Turkey; thence to Athens, Corinth, Naples, and Rome; thence across Europe in Copenhagen, and several cities in Norway; thence to Hamburg, Paris, Southampton, London, Cheltenham, Gloucester, Birkenhead, Liverpool, New York, and home. I go to Australia, because some of the churches there are co-operating with us in India. They support Miss Mary Thompson and two native helpers. Morocco is a little out of the way, but Bro. Judson Barclay is the American Consul there, and he has urged me to visit that part of the world. This tour will occupy about a year, and will cost about 2000 dollars."

Hard on Bob.—B. B. Tyler, in the *Christian Evangelist*, in speaking of the part taken by Infidels in making the history of the United States, in referring to Ingersoll, says:—"It is true that R. G. Ingersoll was in the army of the Union, for a time, during the war of the rebellion. It is doubtless true, that he had a colonel's commission. The statement has been printed and published to the world that he was in a single engagement, that he fled for refuge from the enemy to a hog pen, where he was captured by a Confederate boy sixteen years of age. It has also been said that he was exchanged for a mule! After this, when the nation was apparently in its death agony, and in the presence of men who were trying to shoot it to death, he resigned his commission. Since that time he has given attention to managing whisky rings, attempting to secure the passage of obscene literature through the United States mails, discussing theology, defending scoundrels, and criticising dead men who cannot reply! Nothing to boast of in this man's career!"

South Australian Conference.

THE eleventh Annual Conference of the Evangelistic Union of Churches of Christ in South Australia was held on September 11th, 12th, and 13th, at Grote-street, Adelaide. The weather was very favourable. Attendances during the day about equal to last year, and a marked increase in the evening meetings, Grote-street chapel, which affords accommodation for 450, being well filled.

The catering was as usual undertaken by the Sisters of Grote-street, who, encouraged by the success of last Conference, determined to take the bold step of attempting a public tea meeting at the rate of 1s per head, to meet the times. Suffice it to say the tea was a great success, over 300 persons partaking of the ample spread afforded. We learn also that it was a financial success, inasmuch as receipts covered

cost, and that is all our people profess to desire. The Grote-street Sisters richly deserve the grateful vote of thanks that was accorded to them at the public meeting for their uniring zeal in catering during the three days of Conference.

A very noticeable feature in this Conference was the much larger attendance and interest that has been manifested by delegates from country churches. From both Northern and Southern Districts the representation of churches was good, and may perhaps be attributed to the fact that a more active policy of evangelisation is being inaugurated.

The discussions throughout were spirited and thoughtful, with no discordant note; the desire being very manifest to endeavour to do the best thing in the best way, and on the whole a very favourable impression has remained that will no doubt bind us all more closely still in the bonds of Christian love and fellowship.

The following is a brief resumé of the proceedings:—

FIRST DAY—SEPTEMBER 11th

MORNING, 10 a.m.—Devotional service led by Bro. Wm. Brooker. 11 a.m.—President J. C. Dickson, B.A., took the chair, and opened the business with a few words of welcome.

VISITORS.—Bro. Goldsworthy, from Kaniva, was the only intercolonial visitor. He brought a word of greeting from Bro A. B. Maston, which was well received. Telegram from Bro J. Colbourne, President of N.S.W. Conference, was read. "Hearty congratulations, best wishes for successful meetings from Committee."

A message of fraternal love was also communicated to the meeting from our veteran Bro. W. H. Burford, aged 89, who is unable any more to be present at such gatherings.

Delegates who responded to the roll call were—*Grote-street, Adelaide*—T. J. Gore, Jas. Manning, Alma—Robt. Harkness, Jas. McLachlan. *Balakrishna*—Jno. Wark, D. Wright, W. T. S. Harris, and Bro. Richards. *Canberra—None*. *Carew—None*. *Dalkey*—D. C. Finlayson, W. Marshall. *Glebe*—A. Smith, Hy. Wright, Wm. Burford. *Hindmarsh*—Jas. Weeks, Thos. Harkness. *Holy Trinity*—Geo. Noble, Alex. Lawrie, Geo. Hurcomb, T. B. Verco. *Langhorne's Bridge*—None. *Long Plain*—R. D. Lawrie. *Mlang*—R. J. Blackwell, Thos. Ryan. *Milburn*—J. B. Carr, *Mullala*—D. Wilson. *Norwood*—A. C. Rankine, A. Weir, A. Greenhills. *North Adelaide*—P. Messent, A. Fischer, T. Forzyth, rev. *Nunta-wara*—J. G. Cook. *Pent. Start*—Wm. Pearce. *Port Pirie*—K. W. Duncan. *Queens-lawn*—J. Dunning, J. Verco. *Strathalbyn*—H. D. Smith. *Stirling East*—A. T. Magarey, Thos. Spotswood. *Uley*—M. W. Green, S. Manning, Wm. Jones. *Wild Horse Plain*

—None. *Willunga*—Joseph Wheaton. *Port-Paradise*—R. Messner, W. G. Pappin. *York*—J. T. Ford, Wm. Brooker, N. Jacob.

Special Committees appointed:—

REFERENCE COMMITTEE.—J. McLachlan, T. Forsyth, H. D. Smith, D. Finlayson, W. Brooker, W. Manning.

ELECTION COMMITTEE.—A. Fischer, W. Manning.

ACCOMMODATION COMMITTEE.—Wm. Matthews, A. Fischer.

OBITUARY COMMITTEE.—T. J. Gore.

SECRETARIES.—G. D'Nesi, H. D. Smith.

Reports read were:—

EVANGELIST COMMITTEE'S REPORT.

It affords us much pleasure to be able to meet you to-day with a report more in harmony than usual with our aims as a union of churches for evangelisation.

Acting upon your strongly expressed desire, and relying upon the assurance of financial support made by you at last Conference, we at once sought the services of an evangelist to labour in the country districts.

Bro. G. D'Nesi responded to our call, and we rejoice to say that his efforts have under the blessing of God, been highly satisfactory. Bro. D'Nesi will furnish the details

of his work, so that we need not foretell him therein, but we deem it within our province to refer to a matter that he could not for obvious reasons dilate upon, by stating that he has established the fact of his suitability for the work which he has undertaken.

This has been fully borne out not only by the splendid results of his work at Bialaklava, but by the testimony of the officers of both that church and the church of Port Pirie, who speak in affectionate and glowing terms of his services among them.

We trust that the work of general evangelisation thus revived may be wisely maintained and fostered to the glory of God.

We think it also not unworthy of record to allude to the increasing activity in the work of evangelisation that is manifesting itself among the younger brethren in our city churches. At great personal inconvenience the brethren are going out frequently to preach the gospel for our country churches, and have visited Point Sturt, Milang, Williamstown, and even such remote districts as Long Plains and Wild Horse Plains. Such a work of faith and labour of love as this, whilst it is indicative of growing enthusiasm for the cause of Christ in the hearts of those who must ere long take the places of our older workers, cannot fail to have an inspiring effect upon our young

country brethren, as well as sow the good seed for fruitful harvesting.

We commend also to your notice the splendid opportunities afforded by our ever increasing suburban population, and would suggest that some means be devised to utilize the presence in these suburbs of scores of brethren, who at present travel long distances to "proclaim the Lord's death until he come," instead of more appropriately "showing to those around what a rich Saviour they have found."

We are glad to learn that this work, so long held in abeyance, has been renewed by the enterprise of Bro. M. Wood Green, who is starting the erection of a place of meeting at the Settlement of Blockers at Lower Mitcham, and we hope that this will prove but the first of many such erections.

The various affiliated associations, such as the Foreign Mission Board and Sunday School Union, called into existence by you, are in a flourishing condition, and will demonstrate their vitality during the course of this Conference.

As we thank our Heavenly Father for the mercies of the past, so we invoke His blessing for the future, and pray that whilst we are met in Conference the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit may be with us all.

STATISTICS (Abridged) FOR THE YEAR ENDING JULY 31st, 1893.

NAMES	Immersed	Received being formerly Immersed	De'd	Returned from the Church Book	Present Number on Roll	Sunday School Teachers	S. School Scholars	Scholars Received into the Church	Seating Accommodation of Chapel
1. Adelaide (Grote-st)	15	1	10	11	450	23	255	5	450
2. Alton	..	..	1	1	30	6	67	..	150
3. Bialaklava	23	1	1	..	120	6	67	5	50
4. Campton	4	..	1	8	45	3	34	..	120
5. Carey	..	..	..	..	29	..	..	..	50
6. Dalkey	3	..	1	..	65	4	31	1	150
7. Glendal	14	..	2	..	61	5	68	5	200
8. Hindmarsh	25	6	2	7	175	20	423	20	550
9. Huxley Beach	5	..	2	..	28	4	47	3	150
10. Hawthorne's Bridge	..	..	..	..	14	..	..	..	150
11. Long Plain	10	..	..	..	27	6	65	5	70
12. Milang	3	..	..	..	27	..	..	..	50
13. Millicent	..	..	1	..	20	..	..	..	100
14. Malala	3	..	2	..	25	..	..	..	150
15. Newswell	25	3	1	3	138	21	280	5	100
16. North Adelaide	10	..	5	3	262	15	156	2	400
17. Nantawarra	..	..	..	..	15	..	..	..	200
18. Point Sturt	3	..	..	..	11	1	29	4	50
19. Port Pirie	1	1	..	4	25	3	22	..	200
20. Queanbeyan	11	2	..	..	50	7	50	5	100
21. Strathalbyn	..	..	1	..	17	..	..	..	110
22. String East	5	..	..	..	60	11	120	..	350
23. Unley	15	..	5	14	224	22	205	1	300
24. Wild Horse Plain	..	..	..	..	11	..	..	..	100
25. Willunga	..	..	..	..	28	1	12	..	150
26. Williamstown	..	..	..	..	11	2	160	1	200
27. York	4	..	..	4	144	21	160	1	300
Total	190	10	31	30	2521	160	4141	70	5010

1. No Returns sent. Taken from last year's Schedule

Notes.—1. Total membership last Conference, 2507. Net Increase, therefore, 114.

2. Bialaklava is enlarging its chapel to seat 150.

3. No room is erecting day-rooms.

4. Grote-st. has a branch meeting at Gilles-st.

5. North Adelaide has a flourishing meeting at Prospect and midday-room in Archer-street.

TREASURER'S REPORT.

RECRUITS.—Port Pirie, £50; Alma, £10; North Adelaide, £9 10s; Point Sturt, £6 11s. 6d.; Milang, £7 5s.; Hindmarsh, £5; Balaklava, £5; Queenstown, £4 10s.; Norwood, £2 17s. 6d.; Millicent, £2 10s.; Carew, £2; Williamstown, £2; Balance from last year, £23 4s. Total, £130 8s. 3d.

EXPENSES.—G. D'Nesi, for 6 months, £117; Postage, etc., £2 2s. 5d.; Printing, £1 5s.; Advertising, 16/8; Balance in hand, £9 4s. 2d. Total, £130 8s. 3d.

EVANGELIST'S REPORT.

To the Evangelist Committee, Churches of Christ. Arrangements having been completed with me by the committee to work during the year 1895 amongst the country churches, I left Adelaide for Port Pirie January 2nd, arrived at Balaklava same date, and made a break in my journey. In the evening addressed an audience of from 45 to 50, this being considered very good, seeing that every one was very busy. Took my departure next day, arriving at Port Pirie in the evening. Commenced my labors there same evening by addressing a few of the brethren and sisters assembled in the chapel.

During my stay at Port Pirie from Jan. 3rd to June 30th, the attendance at both morning and evening meetings was remarkably good, taking all things into consideration.

The church meeting at Port Pirie had previous to my arrival been working without properly constituted officers, so at a business meeting held by the church during my stay a resolution was passed to the effect that "three deacons be chosen and set apart according to apostolic precedent"; also that in order to the proper and systematic carrying out of church work two deaconesses be chosen, and set apart in the same manner, together with the adoption of suggested readings and hymns. A Dorcas Society and Young People's Mutual Improvement Society were also to be organized. These resolutions were carried out and the church was put in good working order. Advertisements in the two weekly papers setting forth time of meeting, subjects for evening addresses; the distribution of handbills and tracts, setting forth our time of meeting, etc., and our claim on the attention of the people on behalf of the Lord Jesus, together with systematic visits (where possible) and talks with all, were resorted to during my stay. The people, as a rule, ever ready to patronize anything and everything; provided it would spell amusement, turned a deaf ear to the claims of the gospel.

The additions to the church for the six months ending June 30th were seven—4 by faith and baptism, 4 by letter, and 2 formerly immersed.

I have to thank the brethren and sisters for their help, each according to their several abilities, and though the visible results may seem small, I have not the slightest doubt that our heavenly Father has blessed the work at Port Pirie in the removing of prejudice and misconception, and that much good will be shown in the increased spirituality and energy of the church meeting at that place.

Acting under instructions from your committee I left Port Pirie Monday, July 1st, and arrived at Balaklava same evening. I found the brethren at this place alive spiritually, both willing and ready to do all in their power to push the work along.

The Lord's day morning meetings from the first have been splendid. The Thursday and Lord's day evening meetings, which were good from the start, gradually increased in numbers and in interest until the church being overcrowded we were obliged to engage the Institute Hall. I am not exaggerating when I say that this township has been turned "upside down." Such a searching of the scriptures to see if these things are so, has never been known in Balaklava before.

While ascribing joyfully all the praise and glory to "the Giver of every good and perfect gift," I cannot say enough in hearty commendation of the church here, who have been living in love for so many years, and are now reaping the reward of a patient perseverance in well-doing.

For the two months, ending August 31st, there have been added to the church by faith and baptism, 22, and 1 formerly immersed. Among this number are: The principal storekeeper (Mr. Richards) and wife; the State School teacher (Mr. Willmot) and wife; the State School teacher at Cavanaghville (Mrs. Harrod), and Mr. G. Stevens and wife and daughter.

The chapel being too small for the accommodation of members, is in process of enlargement.

One elder (W. T. S. Harris), and one deacon (W. Smith) have been chosen by the church, and together with the former elder (T. Wark) and deacons have been set apart (Acts 6: 13, 14).

The Sunday School—scholars, 67; teachers, 9—has made application to be admitted into the Sunday School Union.

A Sisters' Foreign and Home Mission Band has been organized, 27 active and 8 associate members. The meetings have not lost their interest, and we look forward confidently for more additions at no distant date.

Thanking our heavenly Father for His many mercies in the past, and trusting to him in the future,
G. D'Nesi

AFTERNOON.—2.30. Half-hour devotional service led by Bro. Reub. Harkness.
3 p.m., President returned the chair.

Bro. Thos. B. Verec read the Conference Essay. The theme was "Christian Enthusiasm," which was dealt with in so able and interesting a manner as to invoke high encomiums from those who voiced the appreciation of the large gathering who listened to it. A hope was expressed that it would appear in one or more of our periodicals. A hearty vote of thanks was accorded to the Essayist.

The previously read reports were next considered and amply discussed. It was incidentally stated that a small church had been recently started by some brethren who had gone to reside in that important centre of population, Gawler. The reports were unanimously adopted.

Nominations for the various officers in connection with the Conference were next received.

EVENING, 7.30 p.m.—As this sitting was devoted entirely to the business of the Sunday School Union, Dr. J. C. Verec, President of the S. S. Union, occupied the chair. There was a splendid attendance. The Fourth Annual Report was read by R. Forsyth, Secretary, from which we call the following items.

The annual examination took place on 29th Oct. last. 87 scholars competed, 25 gained over 65% and 27 over 50% of marks. Fourteen prizes were awarded in three divisions. This year is to include a teachers' examination. The second quarter's lessons of the International Series is to be the subject of examinations. T. J. Gore, M.A., J. C. Dickson, B.A., and Dr. Verec are appointed examiners. The quarterly interchange of teachers to address the schools had been found beneficial. The sympathy and co-operation of the country schools is pleaded for. The Union comprises the following schools:—Adelaide, Balaklava, Glenelg, Henley Beach, North Adelaide, Norwood, Unley, Hindmarsh, Queenstown, York, Gillespie-st. (Adelaide), and Pro-pect.

Total scholars, 1,791. Average attendance, 1,195. Immersed during year, 75. Scholars now members of churches, 291. Net increase, 93. No. of teachers and officers, 151.

The school visitors, Bro. A. Glastonbury and Thos. Forsyth (sr.), presented a report of an encouraging nature. The S. S. essay was read by Bro. G. D'Nesi, who gave a very interesting and practical paper upon "Some Thoughts about Country Sunday Schools." The peculiar difficulties of country Sunday Schools were dilated upon, and the best methods to overcome the difficulties sensibly demonstrated. A favorable discussion followed, and Bro. D'Nesi was complimented upon his report.

Singing by a combined choir of scholars, under the leadership of Bro. J. Charlick, was agreeably interspersed with the other exercises.

SECOND DAY—SEPTEMBER 14th.

Morning, 11.—Bro. K. J. Blackwell led the devotional service. 10.30, President J. C. Dickson resumed the chair. Upon a motion by the delegates several substitutions were allowed in the nominations of the Committee.

The elections resulted as follows—

PRESIDENT, Jas. McLachlan; VICE-PRESIDENT, T. H. Verco; SECRETARY, Jno. Verco; ASSISTANT SECRETARY, Jas. Manning; TREASURER, Dr. Verco.

COMMITTEE.—T. J. Gore, Wm. Brooker, A. Fischer, Jas. Weeks, A. T. Magarey, T. Forsyth senr., W. T. Manning, Wm. Burford, M. W. Green.

Next Conference was appointed to be held at Grote-street twelve months hence. Essayist to be chosen by the Committee.

FOREIGN MISSIONARY COMMITTEE.—R. Forsyth, G. Noble, C. Lawton, W. C. Brooker, S. Manning, W. Burford, A. C. Rankine, H. D. Smith, A. T. Magarey, T. J. Gore, R. J. Blackwell, Jas. McLachlan, and two sisters from each existing Mission Band.

After reading of the letters from country churches, a brief digest was presented by Bro. Gore.

AFTERNOON, 2.50.—Bro. Geo. Pearce led the devotional service. 3 p.m., resumed business, Bro. Dickson presiding. The Obituary report was read by Bro. Gore.

OBITUARY—JULY 31, 1891, TO JULY 31, 1895.

Once more we have to report as to those of our number in this colony who have finished their course and gone to their reward. At the end of every year in our gathering to rejoice we are made to feel that we have drawn nearer to our eternal home, and that some of our companions and loved ones have gone to the Saviour's mansions.

The great reaper has been more active during the last year than usual. Some churches have lost a good many. The autumn must come and the leaves must fall. The resurrection is ahead. The blessed hope never seems more radiant than when we come to the end of the earth and the beginning of heaven. The love of the Son of God has touched many souls into life, and has inspired them with fearlessness as regards the last great enemy. He who has the truth and lives the truth does not fear death. The loving Saviour has delivered them from such fear, for He gained the victory. The well instructed and loving child of God is in the truest sense waiting for his Lord—waiting on Him and waiting for Him.

Among those who have passed from us are to be found the young, yet apparently beginning life, a help and a radiant blessing

to all around. The summons has come—the last farewells have been said; the body is laid to rest in the sweet, inspiring hope of the resurrection morn., and the spirit has gone to join the redeemed, made perfect.

Some have been in the prime of life. The inscrutable and mysterious power we call disease has placed them on lingering beds of pain, and amidst the tender ministrations of loving friends they have borne testimony to the love—the unsurpassed love—of Him who died and rose again. Fathers have gone and left the legacy of a heart's love, and the tender admonition of a strong, but kind, heart to their sons and their daughters to meet valiantly the difficulties and trials of life, and by God's grace to overcome. Mothers have reached the close of their journey, and have left sweet benedictions, which as songs from the better land ever fall gently and lovingly on the sorrowing heart.

The aged, after the uphill strife and the slow descent into the valley, after many glorious views of God's wondrous works and exceeding power of love, have laid aside their armour and rest at the foot of the hill. Their works follow with them. All, all rest—sweetly rest. "Where they lay lie the breezes pause and die, letting the rose leaves fall."

During the year thirteen churches have said farewell to some of their number. These churches have lost altogether thirty-three, sixteen brothers and seventeen sisters. I will give the churches and the names of those who have died.

1. Balaklava—Bro. Ambrose Paterson. 2. Mallaia—Bro. John Norden, Sister Mary Miller. 3. Dalkey—Bro. John Chambers. 4. Alma—Bro. W. H. Cope. 5. Lochiel—Sister Jane Hey. 6. Millicent—Sister Mary Davis. 7. Strathalbyn—Bro. A. Gordon. 8. Norwood—Sister Willcocks. 9. Henley Beach—Bro. Robert Lawrie, Sister Jane Dale. 10. Unley—Bro. Geo. McGowan, Clayfield, Sisters Cradlock, Litchfield, Jenkins. 11. Hindmarsh—Bro. Hugh Smith, William Arnold. 12. Kerwood-st.—Sisters Vincent, Eisenman, Doig, Lillie Allen, Lyle senr. 13. Grote-st.—Sisters A. Barton, A. Payne, K. Grainger, G. R. O'Leary, Bro. Edgar Cox, Wm. Fox, Richard Jones, Joseph Rush, A. Sims, W. S. Shepherd.

We thus have a complete list of all who have passed to their rest from our midst. It would give us pleasure to speak of them, more words than we could expect on an occasion of this kind. They have passed to their rest, and we can only wait in patience and service and faith and love till our summons comes.

It is usual to say a special word about those who have been more publicly identified in the Lord's work. Of the number I have mentioned, a word in regard to the aged Bro. Clayfield, of the Home for Incubables.

He had a little money, the interest of which bought him the things he needed. The money was in Bro. Burford's hands. He told Bro. Burford to do what he thought best. Bro. Burford laid it out for carpeting some of the rooms at this noble Institution, thinking that would be better than a marble monument. And so our brother still speaks to the inmates of the heart that was always tender, and of the hand that ever ministered—even of his loved and loving Saviour.

I may also speak of our aged Bro. Robert Lawrie, who for so many years did what he could in a quiet way at Alma, Grote-st., and last at Henley Beach, where his works will be cherished, and his godly life is a fragrant remembrance for both old and young.

Bro. Jno. Worden, a young man of Mallaia, will long be remembered by the brethren in the north as a most estimable Christian and an excellent speaker. The church sadly misses him, but his counsel is finished, and he has gone to Him whom he loved to preach.

Bro. Alexander Gordon, of Strathalbyn, died last Thursday and was buried at Strathalbyn last Saturday. His religious history among us began over 20 years ago. He has always been a most earnest and untiring worker in the Lord's vineyard. He loved to attend our Conference and was pleased to meet with his brethren.

In our farewell to these good brothers and sisters we see the light ahead, and are moving on to rest in that home where no night is, for the Lord God giveth them light.

The Obituary report was followed by an appropriate hymn, after which Bro. H. D. Smith led in prayer. It was moved and carried unanimously that a letter of condolence be sent to Sister Gordon and family.

GENERAL BUSINESS.

Bro. Rankine introduced his resolution from last Conference, "That no church affiliated with the Evangelical Union shall have more than two of its members upon the Executive Committee representing that particular church, and not more than one other of its members representing any other church or churches." After considerable discussion, during which it was discussed that the object of the mover was to guard against undue local influence in the administration of the affairs of the Committee, and to ensure a larger distribution of seats among the various churches it was resolved "That the matter be postponed until next Conference, when it is to be settled prior to the elections, and that in the meanwhile the Committee take the whole matter into consideration and be prepared on that occasion to present some scheme to meet the views of the mover."

Evangelical Union was next vigorously discussed, the numerous country delegates

pleading that their districts had remained fallow so long that prospects of a good reaping were apparent. The success at Balaklava had also whetted their appetite for some of the good things, and the arguments and appeals between advocates for old fields and new fields afforded an interesting episode in the affairs of the Conference.

The first decisive step was taken by the acceptance of the following resolution—"That the Conference make a respectful request through the Evangelist Committee to those churches in the co-operation which have evangelists labouring with them, to loan them to the Evangelist Committee for a period of one to three months during the year, for the purpose of making efforts in those districts that present openings for the gospel."

Six p.m.—Discussion Adjourned.

EVENING.—The Foreign Missionary Society appropriated the evening session. A crowded meeting testified to the interest felt in this matter. At 7.30 Bro. W. Burford took the chair.

Addresses of a stirring character were delivered by Bro. A. C. Rankine and Dr. Cecil Davenport (recently from China).

The Christian Endeavour Societies of Grote-st., Unley, Norwood and Hindmarsh gave some selections of song during the meeting.

The treasurer, A. C. Rankine, reported as follows—

FOREIGN MISSION FUNDS.—Receipts—Hindmarsh, £2 10s. 8d.; Queenstown, £1 13s. 9d.; Williamstown, £1; Milang, £2 11s. 13s. 4d.; Grote-st., £3 13s. 4d.; Carew, £1; Langhorne's Creek, 14s.; Point Sturt, £1 4s. 6d.; Norwood, £2; Glenelg, £2 2s. 3d.; Alma, 10s.; Broken Hill, £1 2s. 6d.; Long Plains, £1; Norwood Endeavour Society, 26s.; Kermadec-st., £1 14s. 9d.; Bank Interest, 10s.; Balance from late treasurer, £2 8s. 7d. Total, £24 0s. 7d. Expenditure—SA quota to Miss Thompson's salary, £40; Sundries, £1 13s. 7d.; Balance in hand, £11 7s. Total, £53 0s. 7d.

KANAKA MISSION FUNDS.—Receipts—Balance brought forward, £4 8s. 3d.; Henley Beach, £3 17s. 9d.; Hindmarsh, £3; Queenstown, £1 14s. 3d.; Norwood, £1 7s. 9d.; Dalkey, £3 10s.; Kermadec-st., £14 12d.; Balaklava, £6 15s. 6d.; Bank Interest, 6s. 3d. Total, £49 0s. 11d. Expenditure—SA quota to Kanaka Mission, £30; Sundries, 3s. Balance in hand, £9 17s. 11d. £49 0s. 11d.

INDEPENDENT MISSIONARY OPERATIONS.—Grote-st. Ladies' Foreign Mission Band expended £11 11s.; Wm. Burford, China and Indian work, £7 5s.; Robert-st. Hindmarsh, F. Missionary Society, £8 13s. 2d.; Grote-street C. Endeavour Society, £3 9s. Total, £119 13s. 2d.

THIRD DAY—SEPTEMBER 14th MORNING, 10 o'clock.—Bro. P. Mc-

son led the devotional exercises. 10.30, Bro. Dickson took the chair. The Sunday School and Foreign Mission reports were adopted.

Resumption of consideration of Evangelisation. The question of finance was the uppermost thought, and it was generally agreed to be futile to resolve upon extended operations without adequate financial provision being guaranteed. After earnestly calculating upon the probabilities of increased monetary aid the Conference resolved, "That the Committee be requested to place another evangelist in the general field, to labor more particularly amongst the Southern churches, and this Conference guarantees the additional expense."

From the expressions of the country delegates it was evident that their wish would be for the services of an unmarried preacher, of an earnest and missionary spirit, who, not being encumbered by family ties could itinerate without inconvenience or expense, and accept a modest remuneration. He should also be a brother well versed in the distinctive features of our race. A unanimous vote of thanks to the officers of Grote-street for the use of their premises concluded the business.

EVENING.—At 6.30 p.m. the big tea was held. Over 300 partook of an abundant repast provided by the Grote-st. C.C.C., otherwise Conference Catering Committee, for the modest sum of sixpence.

At 7.30 Grote-st. Chapel was well filled for the final session of the Conference. J. C. Dickson, B.A., read a scholarly and earnest address upon the subject of "Levers." The frequent applause of the audience testified unmistakably to the merits of his production. At its conclusion he attended the novel ceremony of inducting the President-elect, Bro. Jas. McLachlan, M.P., to his position, and the pleasure of listening to an earnest address from the new chairman was enjoyed. Bro. W. T. S. Harris, of Balaklava, next delivered an address upon "Motive Power," urging upon his hearers to do more, and directing them to the true source of power that would crown their efforts with abundant success.

Bro. Gore followed with some thought-upon "Our Work," showing from the parable of the miraculous draught of fishes that whilst our Lord rarely supplied the fishes he graciously allowed the disciples to enclose them in the net and to draw the multitude of fishes ashore.

Bro. J. Verec took up the parable, and from the words "Come and dine" took his text for a vote of grateful thanks to the sisters of Grote-st. church for their untiring zeal in supplying the material wants of the disciples of Christ during the three days' Conference.

Then the doxology and benediction, and closed the 11th Conference of the Evangelist Union of Churches of Christ in S.A.

The Expositor.

THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

BY CHAS. WATT.

No. 4.

Adventists make much capital out of what they term "the two laws." They tell the people that "the law of Moses was the ceremonial law, and that was done away in Christ; whereas the law of the Lord is the moral law, which cannot have passed away but is of perpetual obligation." This sounds nice and many unformed people have fallen victims to its plausibility. It is, however, a theory built on sand, as we shall now show. As a matter of fact there is but

ONE LAW, NOT TWO,

and the distinction that is set up exists only in their imagination. The terms "the law of the Lord" and "the law of Moses" are used interchangeably to indicate either the "ceremonial" or the "moral." Take two instances. In 1 Kings 2: 2, 3 we read David's dying injunction to Solomon his son: "I go the way of all the earth; be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." Was this the "ceremonial" law only? This the 4th verse informs us that if Solomon did these things he would walk before God in truth, "with all his heart and with all his soul." Surely this makes it evident that "the law of Moses" includes the moral law.

Again in 2 Chron. 31: 3 we read of Hezekiah that, "He appointed also the king's portion of his substance for the burnt offerings, to wit for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." Here, you perceive, what is distinctively "ceremonial" is termed "the law of the Lord," while, in the other, what was purely "moral" was termed "the law of Moses." This settles the matter, even beyond a peradventure, that the main stronghold of Sabbatarianism—"the two laws"—is as baseless as Mrs. White's visions. But

if one lingering doubt remains on any mind we have a

STRONGER ARGUMENT STILL in support of our contention, and it is this. What the Adventists term "the ceremonial law" really contains *more important moral precepts* than that which they designate "the moral law." Let the reader turn to and read Mark 12: 28-31. One of the scribes came to Jesus and asked him, "What commandment is the first of all?" Our Lord informed him which was the "first" or most important, and which was the "second." But he did not find either of them in what the Sabbatharian calls "the moral law"; he went to "the ceremonial law" for them both. The first is found in Deut. 6: 4, and the second in Leviticus 19: 18. Now Jesus declared that "there is none other commandment greater than these." If, therefore, as the Seventh Day Adventists declare, the ceremonial law has passed away, then the

MOST IMPORTANT MORAL PRECEPTS have gone, and are no longer binding upon us!! The Adventists could not get out of this dilemma if their salvation depended upon it. To us there is no difficulty. We take the safe and scriptural position that *all the moral precepts* contained in the Old Covenant or law have been transferred to the New, and are, therefore, in force. The Sabbath law, however, being a pure ceremony enjoined on the Jews for the purpose of commemorating a purely national event, viz., deliverance from the land of bondage, is nowhere enjoined upon us.

And as a crowning proof that this is so, let the reader turn up and read the argument in the 7th chap. of

PAUL TO THE ROMANS.

The first seven verses contain the whole statement. The Jewish people are there likened to a married woman. If her husband be dead she is free to marry again without sin. And from this the apostle draws the lesson (verse 4), "Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God. But now we are delivered from the law, *that being dead* wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter." You will observe they are said to be "delivered from the law" because it is "dead," and are therefore free to be

"married to . . . him who is raised from the dead," i.e., Christ. Now from *what law* were they "delivered because it was dead"? The Seventh Day Adventist says, "From the ceremonial law." But Paul says (v. 7), "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust except the law had said,

THOU SHALT NOT COVET."

Now it was the law that said that from which they were "delivered because it was dead." This is as plain as that "two and two make four," and the marvel is that the Adventist continues hanging around the *dead husband* of the Sinaitic law, instead of sharing the blessings of the living husband Christ Jesus.

The apostle here states that the chief function of the law was to "make known sin." And that is all it can do. No man can be justified by the law, because this comes not within the province of law. Law can only justify those who *never violate it*. Many of our citizens are justified by the law of the land, but only those who have *never broken it*. Just so no law of God can ever justify until it finds a man who has never broken any part of it. Hence the Sinaitic law only filled up an interim between the giving of the gospel promise to Abraham and its fulfillment in the

COMING OF CHRIST.

This proves even to a demonstration that the Sabbath law has no reference to us. Because in the New Covenant there was absolutely no provision made for it. Provision was made for the observance of "the first day of the week," as we shall amply prove in its own place.

Correspondence.

CONFERENCE TEMPERANCE WORK

DEAR EDITORS.—The letter appearing under above heading in your issue of 12th Sept., page 229, written by a member of the Victorian Conference Temperance Committee, requires a reply to prevent a wrong impression being created. The writer says "Success has been hindered only by *clerical refusal to loan their ballings* for their meetings," and again, "The committee have found their best efforts rewarded by blank refusals to urgent appeals for ballings." Permit me to say that the committee applied to the officers of Swanston-st church for their building for the purpose of holding a temperance demonstration, which

was readily, cheerfully and freely granted, one condition being imposed merely on grounds of expediency, viz., that no collection be made at the meeting. This did not meet with approval of committee, who asked that such condition be removed, but the officers adhered to same. The church at Swanston-st. have ever since the building came into their possession willingly granted its use for the meetings of the various committees of the Conference, and are very glad to be of service in this way. The chapel is there for the use of the brotherhood, but the church reserves the right of imposing any reasonable condition, and did so on the particular occasion now under notice. The officers thought there would be many better ways of obtaining the necessary funds to prosecute Conference temperance work than by appealing to the public invited to its meetings.

ROBERT LAIDL,

Sept. 21. Sec. Swanston-st. church.

Home Missions.

The following is only a very brief outline of reports received—

W. D. LITTLE—Had been labouring at Kaniva, Mandallah, Lillimur, B-rdertown, etc. One addition at Kaniva by faith and baptism.

G. H. BROWN—Visited the churches in his circuit, and in addition had been to Florham and Murtoa. Three additions by faith and obedience—two at Brim and one at Murtoa.

THOMAS HAGGER—Had been at Kyabram, Echuca, Kerang East, Murrabit, Benjerop, Myrtle Park and Fernhurst. Additions by faith and baptism, five at Echuca.

Church News.

All matters for this department should reach A. B. Mason on Tuesday. But that does not apply to notices on Wednesday will find a place if they are sent. Send all news items direct to A. B. Mason, 525 Elizabeth Street, Carlton.

VICTORIA.

DISCOVER—We have much to be thankful for in reference to our Sunday School, and are pleased to report a year of progress. Since the beginning of the year we have lost a few scholars by removals, but our attendance is encouraging, being larger this year than previously. The number on the roll is, Morning, 93; average, 73, an increase of 7 on last year. Afternoon, 104, average, 73, increase, 8. Our school competed in the V.S.S. Union Examination, and took tea

certificates. We were also successful in our own Union Examination, gaining second place with 15 scholars winning prizes and certificates. Two of our scholars have put on Christ during the year, and have been added to the church.

The Foreign Mission Band has been in existence two years and four months. We started with 12 members, and now number 27. For the past year we have supported a native missionary—Jeremiah—who is laboring under the direction of Bro. Wharton in Hurda and surrounding districts. We have already paid two years' salary, £24. We pay in advance, and the last payment will hold good till July, 1896. In addition to this we have spent £3 for Xmas gifts for the children in India, tracts, etc., and have £3 15s 8d in hand. We now hold our meetings in conjunction with the Endeavor. Our average attendance during the year has been 17. The Endeavor Society is not so strong numerically as last year, but have gained strength other ways. Many of us are young in years and experience. We feel we need help from the older members of the church. We have to thank Brethren Ewers and Tully for the interest they taken in our society, as well as the help and the encouragement they have given us, but we want the sympathy of all. The officers for the ensuing year are—President, Bro. A. Taylor; vice-president, D. Tully; secretary, M. Gill; treasurer, A. Smith. Our first anniversary was successfully celebrated June 13th. In conclusion we again ask you to help us, not only with your prayers but with your presence.

MINYIP AND DUMBUKLE.—We are rejoicing in another victory for the Lord. One more has enlisted in the army of the Lord. A young man, who has been for some months enquiring the way of salvation and reading our tracts, has at last decided to be immersed, and was baptized in our chapel at Murtoa on Wednesday evening last. A goodly number were present, including brethren and sisters from Hursham. Most of the members of the Murtoa church and several who are not members. At the close of the service our young brother was baptized. He is a young man of great promise and will, we trust, be a great help to the church at Minyip, where the writer has been the only brother for some time past. Outsiders at Dumbuckle have started a Dorcas Society, also a Sunday School, and altogether the outlook is bright. Hoping for fresh victories we go forward in the name of the Lord. A. R. B. See.

PRASHAN.—Since last report several have been added by faith and obedience. Bro. R. G. Cameron having spent eight weeks in the Corowa district at the invitation of the church there, Brethren Harding and Geddes have filled the platform on Sunday evenings

at Prashan. Bro. Cameron has now resumed work here. Meetings fairly good, and church living in peace and harmony. R. G. C.

CHELLENHAM.—Good meetings all day; one baptism at the close of the meeting. Sunday school busy preparing for the anniversary, to be held Oct. 20, 21, 24. Brethren everywhere invited.

R. W. TUCK.

HOSHAM.—Since my last report we have had a visit from Bro. G. H. Brown, preaching on Lord's day, Sept. 15th, to a good gathering. One decision during his visit, a young man formerly connected with the Wesleyans. The baptism took place in the Murtoa chapel on Wednesday evening. We hope and pray God he may be kept faithful to the position he has taken. There seems to be a spirit of enquiry here lately, and we hope shortly to be able to report further additions. J. GOULD.

NEW ZEALAND.

NORTH EAST VALLEY.—I have commenced a Young Men's Christian Mission here for the training of our young men for active service. It promises to be very successful and will some day, with God's blessing, be the means of doing much work for Him. Its twin sister, "The North East Valley Bible Band," continues its usefulness and popularity. This society consists of both sexes. A splendid system of Sunday afternoon prayer meeting also is worth mentioning to you. After school a short "United Prayer Meeting" of teachers and scholars is held, and short prayers follow each other with rapidity. This teaches the young to pray publicly, and I think is the prime cause of the success of our efforts. Nothing like prayer! It does the scholars good to hear the teachers praying for them, and it does the teachers good to hear their scholars joining in their supplications. A text of Scripture (which we call "A crumb from the Master's table") is given by one at each meeting, and is our comfort during the following week. "The Lord hath done great things for us, whereof we are glad" was a "crumb" provided last week by one of our Bible class girls. And it was true!

Sept. 2.

TILGODDRI. ARNOLD.

KAITANGATA.—Meetings are all fairly well attended, and although at present there is not much stir among us yet things are moving along peaceably, for which the Lord be praised. Our annual meeting (when the various reports of work done during the year were read and commented upon, and when fresh officers were elected for the ensuing year) took place on August 30th. Our net increase of membership for the year was 15. Our Lord's day school has

also had a prosperous year (numerically) the average attendance of scholars having increased by almost one half! The roll number is now 68. The sisters sewing class, although not attended by a large number, is making steady progress, the majority of those attending the meetings being very enthusiastic. Again we have been losing others of our brethren, two more having gone away in search of employment, and as one of them was our main speaker, you will readily conclude how we miss him and with what difficulty we get along without him. However, may the Lord enable the remainder of us to use to the best of our ability the talent He has given us, both for the upbuilding of the church and for the heralding of the good news unto those who have not accepted it.

Before closing we have one sad event to chronicle, which, while we sorrow, is not as those who have no hope. Death has made its appearance and removed from our number and from our dear sister May her husband. Bro. May was a gentle and consistent follower of the blessed Jesus, and bore his affliction which caused his death with Christian patience and meekness for a considerable length of time, but now his course is finished and he has gone to be with the Lord. May it be ours to take a kindly interest in our sister thus bereaved, endeavoring to bear with her her burdens, so that the responsibility of caring for a large family may not fall too heavily upon her, and may she indeed prove the Lord to be her comfort now and her satisfying portion eternally, for Christ's sake.

Sept. 5.

ALICK ROY, Sec.

NEW SOUTH WALES.

ROCKWOOD.—The Lord's day school in this place held a public demonstration on the 3rd inst. An extensive and varied programme was very creditably executed by the scholars. Competitive recitations were rendered by a number of the children, and prizes were awarded to the following: Mary Page, Mary Duckingham, Albert Russell, Nellie Page, Daisy Lacombe, and Roy Andrews. Bro. R. C. Gilmour was chairman and judge, and also presented the prizes at the close of the programme.

On the 5th a public tea, and musical and literary meetings were held, and were very successful. The special object was to welcome Bro. E. Lewis, who is on a visit from New Zealand. Addresses were delivered by Brethren Nixon (chairman), E. Andrews, R. C. Gilmour, W. Stimson, and E. Lewis (the guest). A very enjoyable evening was brought to a close at 9.30. The hearty thanks of the church is hereby tendered to all who contributed to the success of the meetings.

Sept. 9th

M. ANDREWS.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—At Kermode st. on Sept. 15th one was immersed who had previously confessed her faith in Christ. Meetings at Prospect still crowded.

HINDMARSH.—Since last writing we have received one previously baptised into our fellowship. One has been received by faith and baptism, and one has confessed Christ but has not yet been baptised. We are getting good gatherings at the gospel meetings. The periodical Foreign Missionary meetings are improving, and we trust a deeper interest will be manifested in this great and important work of the church. Dr. Cecil Davenport, a returned missionary from China, visited us two weeks ago, adding further stimulus to the interest awakened. The letters continually received from Bro. H. H. Stratten tell of his work and the preparation for work going on at the Mission Station, Ploona. We are looking for a great harvest from this source in the future.

Sept. 16.

A. G.

OUR BUDGET.

When we do not give according to our means, we do according to our meanness.

Whether I speak to one or to thousands, I always try to do my best.—J. B. Gorton.

Bro. James Park has been labouring with the church at Williamstown during the month of September.

We have received a letter from Bro. Jas. Park of the Bible Carriage, which will appear in our next.

T. J. Hall has accepted a short engagement with the churches in Auckland, N. Z., and commences work there soon.

The will of the late Mrs. F. DeWitt Tallmage was filed at New York, August 9th. The estate, which is valued at £32,000, is left to her husband.

The Catholic Press says that "Mr. F. Hingworth, the member for Nannine, is probably the most active and intelligent member of 'Her Majesty's Opposition'."

Principal Whitley of the Baptist College proceeds to India in November on an extended visit to the Baptist Missions of that country. He will be away some three or four months.

A number of interesting articles, reports, and news items have been crowded out this issue owing to the pressure on our space by the South Australian Conference reports. Patience, and all will come right.

The little card suitable for presenting to new converts, and which has been out of print for some months, is now again available. They will now be sold for 1d. postage free, to any address. Austral Co.

Bro. and Sister Shaw, after a short visit to the "old country," arrived in Melbourne last week, but a few days afterwards left for Brisbane, where it is likely they may be for some time.

F. M. Ludbrook desires us to remind our readers that the Box for India, which is annually sent to Miss Mary Thompson, will be dispatched in November. All those who desire to assist in this matter will act accordingly.

At Brighton Bro. A. M. Ludbrook is giving on Lord's day evenings a series of Bible readings on "Sacred Story from Genesis to Revelation," illustrated by Doré's views. As may be expected, he is getting crowded congregations.

Those schools wishing to renew their subscription for *The Suez* for 1896, should send in their order by October 31st at the latest. The price is 7d. per dozen, postage free, to any address in Australasia. Austral Company.

Bro. Wm. Burford of Adelaide passed through the city this week on his way to Sydney. He is in the first place seeking rest in a change, and expects to be present at the reopening of the Lyceum by the Sydney brethren next Sunday.

W. S. Harris, of Hisklaka, S.A., writes: "Since last report two have been added by faith and baptism, and two by letter. The enlarging of our chapel is nearly completed; we are now holding meetings there. We are expecting good times at Conference meetings to be held here on Oct. 4."

Bro. and Sis. Leck of Sydney, who have been on a visit to the dear old home land, passed through Melbourne last week on their return. They report having had a splendid visit. They still like sunny Australia best. They left Bro. C. G. Lawson in good health, and in the midst of continued activities.

Bro. and Sis. James Hunter of Marriekville church, Sydney, passed through Melbourne last week on their way home from their trip to the old country. They report having a pleasant journey and good times generally. While in London they saw Bro. and Sis. Walden. Bro. Walden is now the happy father of four daughters.

Anniversary Services, Tabernacle Sunday School, Johnston-street, Fitzroy. (Premier school of the Union) Sunday, October 6.—Afternoon 3, Bro. Huntman junr.; Evening 7, Bro. Pittman junr. Tuesday evening at 8, distribution of prizes, gymnastics, recitations, dialogues, singing, &c. Don't miss this treat. All cordially invited.

The anniversary of the Brighton Sunday School will be celebrated on Oct. 6 and 9. On Lord's day special speakers are expected.—Bro. F. Pittman in the afternoon and Bro. G. H. Moyley at night, and special "Hosannas" will be sung, as also on Wednesday, when there will be a public tea and enter-

tainment. A cordial invitation is extended to all.

The Foreign Mission secretary writes:—"In regard to the appeal for another missionary, we can only say that funds are now very low indeed. The F. M. Committee of the Colonies are now responsible for £240 per annum in place of the £60 of former years. They desire the brethren to really grasp this fact and send in their individual contributions liberally."

The church in Sydney has invited Bro. Isaac Selby and M. W. Green to assist in the opening services of the new hall, which was originally built as a Free Thought Hall, but which has now fallen into the hands of the Sydney brethren. They have agreed to assist in conducting a week's special service. The platform at Lygon-street will be filled by Bro. W. Wilson Lord's day evening, the 29th.

Bro. W. C. Thurgood has handed in his resignation as the Victorian Conference Treasurer, owing to business engagements. The Committee have accepted his resignation with great regret. Bro. Thurgood has filled the position for about 15 years, and in doing so has rendered valuable services to the brotherhood. Bro. W. C. Craigie has agreed to act as treasurer until next conference.

Bro. W. Clifton, who has been on a visit to Hastings (Westernport Bay), tells us that a number of Mormons have settled there and are endeavoring to make converts to their peculiar faith. They make a strong point of immersion, but whether they preach and practice polygamy we do not know. We were under the impression that Mormonism was about played out, but it would appear that there are always some people about silly enough to take up any preposterous religious propaganda.

In writing to the F. M. Committee Bro. Thompson says: "The Kanaka brethren continue to hold their week night meetings and Sunday Schools, also the meetings on Lord's day morning for the breaking of bread. The Kanaka population having considerably increased within the last twelve months, I find it impossible to reach them all in the South Is., Gregory River, and North Is. The Hundberg Kanaka Mission are thinking of sending a missionary to the North Is., as they consider the field too large for one missionary. Last year they sent a missionary to North Is., but withdrew him at my request, as I have been in hopes your board would send someone to help me in the work, and keep possession of the field. It will be the largest field in Queensland for reaching the Kanakas, and after doing the pioneer work it would not be very pleasant to see others take possession of the field. I hope your committee will see their way to send another with as little delay as possible."

We notice by our American exchanges that H. Goodacre is secretary of the Wisconsin State Missionary Society.

The response to the appeal on behalf of the Victorian Mission funds by the president and secretary has not been anything like what it should have been. This is the time of the year when the pinch is felt very keenly. All those who desire to see the work in the home fields carried on efficiently should contribute as promptly and liberally as possible. Contributions can be sent to the acting treasurer, W. C. Craigie, 259 Little Collins-street, or to McLellan, Secretary, 528 Elizabeth-street, Melbourne.

The *Australian Standard* contains a portrait and notice of the work of A. M. Growden, who went from Dunedin N. Z. to America some years ago. Among other good things it says:—Since 1890, to this and other congregations Bro. Growden has added 400 members. During the past nine years he has averaged more than two accessions for each Sunday during that period. As a preacher, his style is original; he loves to clothe the old truths in the new dress of modern thought; he is clear, earnest and sympathetic. He is a popular preacher in Clarksville, and is doing a noble work for the great cause of Christianity. His energy of mind would make him a strong advocate in any profession. His temperament is active and character positive, and it is a blessing to humanity that his mind is bent in the religious channel.

The following intimation has been sent to us by the Temperance Committee:—“Attention is called to a Temperance Demonstration to be held in the Primitive Methodist Church, Lygon-st., on Monday next, Sept. 30th, convened by the Conference Temperance Committee. Most churches have combined in securing items by which the meeting will be made profitable and interesting. No building of our own sufficiently central could be secured, but it is hoped that the meeting will be none the less enthusiastic. Will church secretaries kindly get this demonstration well announced that a fresh impetus may be given to this department of Conference work. A collection to defray expenses will be taken up. Addresses by John Vale, Samuel Mauger and William Wilson, dialogues, choruses, songs, &c., will be given. Commence at eight o'clock.” It is a matter of regret that the Temperance Committee should have thought it necessary to hold their meeting in a Primitive Methodist chapel, when according to the letter from Bro. R. Lyall (see Correspondence) they could have had the use of the Swanston-st. chapel. The necessary funds to carry on their work might easily be obtained in a single afternoon by any energetic brother calling upon a few of our brethren.

LOVED ONES GONE BEFORE.

CLARKE.—The infant daughter of Bro and Sis. Clarke died quite suddenly and unexpectedly on the morning of August 27. She was but seven weeks old, but a mother's and father's affection, was entwined with her young life, and it was hard to part with her.

“When we see a precious blossom,
That we tended with such care,
Suddenly taken from our bosom,
How our aching hearts despair!
Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so.”
“We shall sleep, but not forever,
There will be a glorious dawn!
We shall meet to part, no, never,
On the resurrection morn!”
Christchurch, N. Z. T. J. B.

MCDIARMID.—Leslie William, the infant son of Bro and Sis. McDiarmid, entered into rest from much pain, on the morning of the 3rd inst. Though but five and a-half months old, dear little Leslie had suffered much; so much, indeed, that we cannot but think his death a sweet release.

“Safely, safely gathered in,
Free from sorrow, free from sin,
Passed beyond all grief and pain,
Death, for thee, is truest gain.
For our loss we must not weep,
Nor our loved one long to keep
From the home of rest and peace,
Where all sin and sorrow cease.”
Christchurch, N. Z. T. J. B.

MAY.—At the Christchurch Hospital, on 24th August, Bro. William May, for many years a member of the church at Kaitangata, fell asleep at the age of 54 years. Falling death compelled his removal from Otago, and in November last he came to reside in Canterbury, but not sufficiently near to Christchurch to have the privilege of meet with the church. He was in the hospital for about ten days, and was visited by several of the brethren here, who found him weak in body, but strong in faith, ready and willing to go wherever the Lord should call him. Sister May and family mourn the loss of a loving husband and father, but rejoice in the assurance of the Living One that “He that believeth on me, though he die, yet shall he live.”

“Though dead we mark the closing eye
Of those we loved in days gone by,
Yet sweet in death their latest song;
“We'll meet again, 'twill not be long.”
Christchurch, N. Z. T. J. B.

GORDON.—On the 5th September Bro. Alexander Gordon, of the church at Strathalbyn, after some months of suffering, passed to his reward. He had reached the age of 73 years. He had been a member of the church at Strathalbyn for about 25 years. Having come from among the Presbyterians his change of views on the subject of Baptism had been from a thorough investigation

of the truth, and hence from profound conviction. Bro. Gordon was a most firm and faithful Christian. In all his actions he desired to glorify Christ. He was never absent from the Lord's table if it were possible for him to be there. He had come miles to come. He prayed and looked for the advancement of the kingdom of Christ in the earth. In the midst of many friends we laid his body in the beautiful cemetery at Strathalbyn. On Lord's day evening, September 15th, I spoke to a large and sympathetic audience in the chapel at Strathalbyn, making special mention of our highly esteemed and beloved brother. Our sympathies are with Sister Gordon and all the family.

Adelaide, S.A. T. J. G.
WARK.—Bro Wm. Wark departed this life on September 12th, at the age of 27. He was one of the young men at Grote-st., and an active member of our Endeavour Society. Some months since it was evident that his life would not be extended much longer. When he knew this he was entirely resigned, and cheerfully waited the summons to the better land. He had been a member of the church a little over two years. Bro John Wark, of Balaklava, in this colony, is his uncle. His mother is in Scotland. Bro. Wark was a most excellent young man, and loved Christ and the Church. He has gone where no suffering can come. Death calls the young as well as the old. His hope was brighter, and he was willing to depart and be with Christ.
Adelaide, S.A. T. J. G.

ACKNOWLEDGMENTS.

RESCUE HOME.

Gratefully received:—Church, Alfreton, N. Z., 15/-; Mrs. Soltan, 5/-; Proceeds of lecture at Newmarket, F. Pittman, £2 10s. 9d. The “Mahooks,” per David George, 6/-; Armadale, Jos. Pittman.

VICTORIAN MISSION FUND.

Ascot Vale, per Sister Spark, 8/-; Warrnambool, per Sister E. M. McCullough, 77/-; Sister Wiseman, Ascot Vale, 5/-; N. Fitzroy, 10/-; North Yance, £4; Mildura, 10/-; Bro. C. A. Faulkner, Mildura, £1 15; Sis. Ruth Mansell, Mildura, £1 18; Bro. J. Selwood, Mildura (an old account), 3/6; Bro. E. Fischer, North Richmond, 10/- Total, £8 16s. 1d.

357 Swanston-st., W. C. THURGOOD,
Melbourne.

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T. Smith, W. H. Bardwell, Mrs. Lupton, 5/-; Shipway, 10/-.

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