

# The Australasian Christian Standard.

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

PUBLISHED FORTNIGHTLY

VOL. XI—No. 12.

MELBOURNE, JUNE 18, 1896.

Subscription 5/- per annum post free.

## Current Topics.

**ON THEATRE GOING.**—Father Ignatius, a Roman Catholic evangelistic monk, has lately been saying some very plain things about "theatre going." From the *New Age* we learn that he has just delivered an address in London, taking for his text "We know that we are of God and the whole world lieth in the devil." As will be seen from the following he expressed very strong views on theatre going, as the stage is to-day

**CHRISTIANS AND THE THEATRE.**—Speaking of the different kinds of people in his audience, the Father said, "There are those here who are Christians in name. They were at a ball last Friday in all the magnificence of the world's artistic dress. They were at the races on Saturday. They come to the Sacrament on Sunday. They go to the opera and the ballet on Monday, and all these things are mixed up—the flesh of Christ and the ball-room. It is a fearful mixture, and then they blame Christianity because they are not happy. They even come to me and say, 'I have given up religion,' and I say, 'A good job, too; it is a pity you did not give it up a long while ago.' What business have they to come to the Lord's table? What is the world? The antithesis of the text shows that it is humanity apart from God." Turning directly to the

subject of the theatre, Father Ignatius said, "No one has ever heard me condemn the theatre except for ourselves—the saints. Some time ago a lady asked me if I saw any harm in her going to the theatre. 'Oh, no,' I said, 'certainly not for you.' 'Oh,' she replied, 'I heard you disapproved of it.' 'Then,' I replied, 'you heard something utterly false.' 'But,' she continued, 'have you not said it is wrong for you to go?' To which I replied, 'I am different from you. We are saints. You are of the earth earthly. The theatre is the right place for you to go to.' And she was so angry, because I did not tell her that the theatre was wrong for her. Christianity was not intended for the world. It was intended to take people out of the world to Christ. 'Oh,' but you say, 'Look at our clergy and priests. They are just as much of the world as we are.' You say you see a priest in the ball-room. Yes, a priest may say he is a Christian, but his conduct may prove that he is not. You ask what do I say to a priest who goes to the theatre? I know what the son of a celebrated actor said to me about that."

**ACTORS AND CLERICAL AUDITORS.**—"He said: 'We have the greatest contempt for them. We do not want a religion that comes down to our level. If we want any religion at all we want one that will lift us up to them.' To this I replied, 'But you are a

great actor's son, surely you don't see any harm in the theatre?' He answered, 'I will tell you what my father said when my sister wanted to go on the stage. He said: I would rather see you in the grave.' I have no objection to a theatre in every parish, but as one of the saints of God I would have nothing to say for or against them. It is nothing to do with me. I have no right to interfere. The world in the world and always will be. Historic talent will exist, and the world will make use of it for its own purposes. Let it; it is nothing to do with me. Why should woman, whom Christianity teaches us to reverence, why should she, the sister of the Mother of God, be allowed to appear on the stage with nothing on, as I saw a celebrated artiste depicted in one of the illustrated papers? What do people say to it? Why, that it is nothing but high art. If this high art make you better fathers and mothers, more fit to rear a family for the State, then go on with it. But does it? We cannot even enter those buildings. If a Christian does so, it is like throwing a wet blanket over his affections. There never was a day in which worldliness was sapping out the life of the Christian Church as it is now. A vast number of the clergy seem as if they had to amuse the people and not convert them."

**DISCONTENTED WOMEN.**—Annie E. Barr, the distinguished authoress, has recently con-

bers of the Church itself. By such acceptance both assume symmetry and "stand four-square to all the winds that blow."

But there is also the idea of progress or growth in the metaphor. It is, however, growth springing legitimately from and in union with the corner stone and foundation. Every addition to the building is bonded to the rest, being fitly framed together and growing into an holy temple in the Lord. There are no excrescences or out-houses, for the Greek word *μαζα* is not the temple—*αρχη* with its courts and porches (*κίονα*), but the temple-house; the place of the Presence. It is like one of those great cathedrals which have taken centuries to build. Year by year it has grown until at last it stands out in all its finished splendour. But from the day in which the corner-stone was placed in position until the last day when the coping-stone was fixed—every thing was done according to design. So in the glorious temple of God—the ideal Church of the New Testament—it was the design of the Great Architect that, springing from the "chief corner-stone," there should at last arise a structure of matchless beauty. Will this design ever be realised? It may be—but only when men give up trying to improve upon the plans and specifications of God. Only when they stop building mere "shanties" of their own devising and "fitly framed together" as living stones, form the one glorious temple of God.

## The Expositor.

SOME OTHER CHURCHES.

No. 3.

**GALATIA.**—The third church in order is that in Galatia. Like the Corinthians, the Galatians were lurching aside, but if one error can

be said to be less bad than another, our brethren of Galatia had the advantage. They had advanced much further in the Christian life and it is to be noted that the apostle never charges them with carnality in the same manner as he does the Corinthians. What, then, was wrong? They were becoming legalists, and the influence that was making them so was the church at Jerusalem. Strange it is but true that by the time this letter was penned our model church had gone astray herself and her messengers were making mischief. She had begun to teach erroneous doctrine, and the apostle had to deal with her himself. We will come to this dealing in due course. How careful ought not we therefore to be!

The Galatian brethren had been running well—not planning and organizing for themselves, but now the idea had been put into their heads that they must keep the law of Moses. They forgot that by the death and resurrection of the Christ they were removed entirely from under it, they, in Him, having been judged, found guilty, and executed in accordance with its extremest demands—the sinless Jesus having been made sin for them individually and collectively. They failed to comprehend that although, according to human reasoning, the way to become better is to obey the laws of God, yet such a principle is only a going about to establish one's own righteousness. God's way is exactly the reverse. In Christ Jesus the believer is perfect, for it is our Lord whom the Father regards; we, for our part, must accept *His righteousness* instead of our own, and it is only in proportion to our acceptance and realisation of this fact that our actions become in harmony with our Father's will. The test is here. The more our works differ from our Lord's the further are we out of Christ, for "by their fruits shall ye know them."

The Galatians wished to strive against the flesh, but the method they were adopting would have exactly the contrary effect to what they thought. Paul therefore writes the epistle to warn them, the Holy Spirit, through him, showing the fallacy, and giving teaching which their "common sense" could never rise to unassisted.

The apostle first draws attention to his own extreme and honest legalism in early life and shows how, when called of God, he gave it all

up at once, going on with his ministry without consulting anyone. So much was this the fact that he withstood Peter to the face, when the elder apostle seemed to require setting right. He calls our brethren "bewitched," because, having had the fullness of Christ revealed to them, they were turning back to the very rudiments they had been lifted out of. They had been made free, but were going back into bondage as fast as they well could, and he also shows them that any rule of life but the actual working of the Spirit is fleshly, and gives a black list of the *only* works the flesh can produce. Against such works all law is directed, for did they not exist there would be nothing to legislate for. Certainly not against the fruits which the Spirit *must* produce, if it be not quenched.

The Corinthian error was undertaking to serve God by earthly methods, erecting the imperfect and defiled human reason into a judge of the things of God, thus practically setting the revealed word aside.

The mistake of the Galatians was the re-adoption of methods, ordained by God no doubt, but ordained for another and less perfect dispensation, which for the Christian had for ever passed away—the schoolmaster who, when the education is complete, is no more required.

God keep us from the last error as well as from the first.

**EMUSUS.**—The picture of the Ephesian church is to him who can thoroughly realise it a most useful one—a church against which not one single thing can be said; with out blemish. The whole letter is one thankful exhortation to go forward, to *imitate God* (not as in some others to imitate the apostle), and to stand fast. The whole teaching is so lofty that the book is perhaps one of the least understood in the writings of the New Covenant. And why? Simply because the most of us Christians now-a-days are either Corinthians or Galatians, and are therefore apt to explain its teaching away; to bring it to our level, instead of rising to its height. If we do come across an Ephesian now and then, he is generally looked upon as somewhat of a dreamer, full of queer ideas and unpracticable notions, half pious and he seems to breathe a different atmosphere than ours. Yet for all that his life will always compare favourably with the best of our own, and, although

he does not make much fuss, he is always to the front just when he is wanted, and he can invariably be relied on. If, however, he be given to teaching, he is very apt to be always in hot water, although he does not seem to mind it very much. He will persist in ascribing everything to God, and carries the idea to an extreme, while his Corinthian and Galatian brothers always insist that they must do something; yet all the time he is doing quite as much as they are, in God's eyes it may be more. They often only thank God for the ship moving, while his heart is lifted up in thanksgiving for the wind that fills the sails.

We can all, however, join in thanksgiving for this. We are all brethren, and if we cannot yet see things as the Ephesians did, we can be real good Corinthians or Galatians, and then we will not come far behind in the race. But to do this we must attend to the apostle's admonitions.

A. DAVISON.

New Thebarton, Adelaide, April 11.

## Things in General

### THE MONEY QUESTION.

I do not take an extreme view on the above subject, or at least I do not want to. My strongest objection to taking money from those outside is that it weakens our position by leading the world to think that we want to get them to come to church to help in the collection. No one who knows our American churches can accuse them of being straight-faced on the money question, and they have gone to some pretty extremes in this way—oyster suppers, ice cream festivals, lectures, bazaars, &c., have all had a turn; but I notice that our leading American papers are voting the whole lot of them failures. The *Standard* of Cincinnati, Ohio, which cannot be accused of being over fastidious, declares that the whole thing is a failure, and then says:

"The *Standard* believes that all money-making devices in church life should be abolished. Suppers, lectures, and similar affairs should be entirely free if they are to remain. Only direct giving is safe giving. The appeal to the appetite, the vanity, the carnality of the world, has lessened the influence of the church as a spiritual force. This appeal has been made against giving

for Christ's sake. It has concealed the cross by the flowers of earthly pleasure. We are glad to note signs of a re-action here, and the church which puts aside entirely all plans for getting money save such as demand direct gifts, will be clothed with power from God, respected by the world, and honoured by all enlightened disciples of our Lord."

Our American brethren have tried all of these plans and found them wanting, and it seems to me that the Australian churches ought to think twice before adopting methods of money getting which our brethren in the older land are trying to discard because they "won't work." I am going on the supposition now that this is simply a question of method with no principle involved. From that standpoint alone it is a failure.

### ANOTHER REASON.

It has always appeared to me that in taking money from others we practically endorse their position; we may explain to them that we do not, but they go on believing it just the same. We may say to them: "Yes, we will take your money all right; but you are wrong, and we don't approve of your position," but they smile and are satisfied. This, too, our American churches are beginning to see; they don't see it very clearly yet, but light is dawning, and I believe that in days to come all will be right. Recently one of our churches in Cleveland, Ohio, began to get liberal, which in the first instance was not much; but their liberal notions expanded to their years, and a few months ago they admitted the unbaptized to membership. They first of all made the startling discovery that the pious unbaptized are Christians, and then to be logical and scriptural they had to admit that they were members of the church, and so "admitted them to membership." They then wanted somebody to "endorse" this action. They applied to the Foreign Christian Missionary Society, of which Bro. McLean is secretary. They did not ask the society to pass any resolution, but, looking at it in the same way as the world generally, they said: We will send on our contribution; they will take that all right, and then "endorse" our position. But the F.C.M.S. saw the point and promptly returned the cash. Here is the acting secretary's letter—

"MY DEAR BRO. COOLEY: Yours with \$50.50 for foreign missions has been received. Owing to certain published statements attributed to you, from which it is inferred that the acceptance of a contribution from the Cedar Avenue Church by the Foreign Christian Missionary Society would be regarded as an indorsement of the course of the church, as recently discussed in the public prints, the Executive Committee of the Foreign Missionary Society has instructed me to return the contribution. Yours fraternally,  
"F. M. RAINS, Secretary."

If the society had accepted this money, they might have "exploded" till doomsday, and that church would still have believed that they were endorsed.  
A. B. MASON.

## Foreign Missions.

### THE NINETY AND NINE IN THE WILDERNESS

BY JANE C. COX, B.A.

A paper read before a Missionary Meeting under the auspices of the Sisters' Conference (Victoria).

Missionary work is peculiar to Christianity. The highest of all religions is the one that is intended to be most widely promulgated. The design of this paper is to deal with three aspects of missionary work—its dignity, its necessity, its power. There exists some confusion as to the value and dignity of missionary labour—many speak contemptuously of the missionary "buying himself" among the heathen. This, however, is only one view of the case; what saith the Scriptures? "For we are labourers together with God . . . we then as workers together with him"—the angels or archangels of the celestial hierarchy, doubtless, would gladly have been the messengers of God and fellow labourers in the redemption of the world. We are told they "desire to look into" but cannot explore the depths of God's love. They are crowded back, and any Christian, whether conspicuous or obscure, whether rich or poor, is permitted and invited to do a work for God which Gabriel himself could not do. You see your calling, brethren—while an angel hovers over the chariot of the Ethiopian, it is Philip who is told to approach and guide him, likewise in the case of Cordoba, it is Peter who is to tell words whereby "this and thy house shall be saved."

Again, the Christian is the link between

God and the lost world. How is the life, the death, the resurrection of Christ to be known except through some human soul? On the one side there is God, omniscient and omnipotent, infinitely pure and glorious and merciful, providing salvation for all men through His Son; and on the other side there is man, so fallen and degraded as to have defaced and effaced the divine image, and only a step removed from the wild beasts in ferocity and brutality. How is the gulf between to be passed? In no wise except by man, once lost, now redeemed and fulfilling in some halting manner the divine purpose. Christ's cross is dumb, Christ's tomb is dumb unless His people tell His story. But you may justly ask, How may we share in the dignity of this God-given work? We are not all heroic enough nor devoted enough to go forth with the exulting Gospel. True, my friends, but—

"You can be like faithful Aaron  
Holding up the prophet's hands."

When Livingstone was in Africa, a Mrs MacRobert saved up twelve pounds, which she gave to the great pioneer missionary in order that he might hire a native African as a body-guard, so as to have toll and exposure and ensure some comfort amidst the African wilds. When one day a lion seized Livingstone by the shoulder and tore his flesh and crushed his bone, the faithful native servant deserted the lion's attention to himself and risked, as he nearly lost, his own life to save that of Livingstone. Who shall not say that Mrs MacRobert was a sharer in the triumph of the thirty years which were allotted to the discovery of Equatorial Africa.

and *Disobedience*—Obedience to the divine oracle is of paramount importance, and there can be no excuse for doubt or delay while so clear a charge is given—"Go ye into all the world and preach the gospel to every creature." The gospel message has two terms, one collective—"all the world," one distributive—"every creature." Hence it is the design of God that all His creatures shall bear of His salvation, which they may neglect at their peril. We have not to answer for results, that may be left to God; our duty is to preach everywhere and always. In some mysterious way the consummation of the age waits on this as a preparation and a preliminary—"This gospel must first be preached as a witness among all nations, and then shall the end come." As Dionysius says, "This we believe, and it is a mighty impetus to a world's evangelization that neither the complete salvation of the race of man nor of the church of God can be reached until this condition be fulfilled."

This is the great missionary age. It is true that the early church was a vast society where all the members went everywhere

preaching the word; nevertheless the field was circumscribed, the appliances were limited to what they are at present. For many ages the church was dormant, acknowledging no obligation to give the Light of the World to the black Egyptian darkness of paganism. It is just two years ago that Carey went out to India against strenuous opposition from even English Churchmen, not to speak of the enmity of the East India Company's Directors, one of whom said he would sooner see a band of devils land in India than a band of missionaries. To-day the adamantine walls that spread so broad and loomed so high have fallen, and free access is possible in all those Oriental lands where, formerly, one only entered in utmost peril. By a remarkable series of marvellous Presidential events Papal and Moslem lands, in addition to the teeming Oriental nations, are opened for the gospel message.

Missionaries tell strange stories of people prepared to receive them and their story. Such were the Karens, a nomadic tribe of Burmah, who were heavily taxed and partly enslaved by the more intelligent Burmese. These Karens sent for a missionary (Mr. Boardman) and built a place for him to preach in; so eagerly did they hear him that many stopped all night for further instruction.

The degradation and devaluation of the people, the hopelessness of a pagan faith, the powerlessness of their languages even to express spiritual ideas—all call for speedy proclamation of that gospel which is to break down the barriers of those proud Eastern systems entrenched behind a hoary faith and antiquated custom. All the churches of the Reformation are awakening. Shall we stand aloof or be the last to join in the holy war?

And *Disobedience*, first on the missionary, and second, the power of mission work. It has been observed that mission work has had a peculiar power in exalting the character of the worker—noble, heroic, self-denying, he has all the virtues of the developed Christian character. Even pagans will bow before such an one. Ninety years ago when Mrs. Judson was in Burmah, the natives used to kiss her shadow as she passed, so much were they impressed with her symmetrical womanhood. When Mrs. Grant died among the Nestorians, the priest-buried her sacred dust in their holy temple. The gentle and piously Henry Martyn so disgusted with the young Mohammedans who, full of zeal and logic, came to him that, years afterwards, he told Ker Porter was annually asked if he knew that "man of God."

The power of mission work is an indescribably grand testimony to the existence and presence of Almighty God, for what else could accomplish the changes that have taken place in every land where mis-

sionaries have preached and taught? What of Fiji, where cannibalism was part of the religion and was interwoven into the very fabric of social life; the little children had given to them living captives to torture and mutilate. The pioneer missionaries witnessed unutterable atrocities and the darkest forms of cannibalism; now it is all gone, and even in the mountain strongholds paganism has been swept away.

John Williams was like a flying messenger of Jehovah as he sped among those lovely isles of the Pacific, and he lived to see those islanders turn from cannibalism and lay their false gods at the missionaries' feet as trophies of gospel triumph.

There is a monument on one of the islands of the New Hebrides, raised by grateful native converts to Dr. John Geddie, and on it is this laconic and unique inscription:—

WHEN HE LANDED HERE

1848

THERE WERE NO CHRISTIANS  
WHEN HE LEFT HERE

1852

THERE WERE NO HEATHENS

Time would fail to tell of Indians in North America and Fugians in South America, of thousands in Asia and Africa and the myriad Isles of the sea who have been reclaimed and transformed by this Gospel which we hold in trust for them. "And ye shall be witnesses unto me . . . unto the uttermost parts of the earth."

## Correspondence.

DEAR BRO. EDITOR,

Among the things which the present writer most cordially approves is, the A.C.S. and consequently any event which may hinder its usefulness is to him something to be most carefully avoided.

Such an event has occurred through the introduction in the article headed "The Traveller" by A. B. Mason in your issue of April 9th, as by a distressing and almost inexplicable inadvertence two statements have appeared therein which to say the least of it are likely to convey a wrong impression.

The first is with reference to woman—"She is about as big a fool as man." Now though this may be true, it is an abrupt and to say ungentlemanly or uncharitable way of putting the fact, and for the sake of the dear sister who makes home "the sharpest of all earthly places," to our brother, and the thousands of others who, like her, are about as wise as man, I would suggest in the kindest possible manner that it would be the better plan to state it in that form.

"Evil is wrought for want of thought."

As well as for want of heart.

The second is a more serious matter, and one on which a hasty run through the country does not qualify a man to judge. That is "It is a well known fact that the hand on the temperance dial in New Zealand has been turned back at least ten degrees since women got their rights." Now, though I do not for one moment wish to say that our beloved brother intentionally cast a slur upon the women of our "dear little country," I do mean to say that the person who supplied him with the information ought not to have made such a charge except upon the most conclusive evidence from all parts of this colony, which I am convinced would have proved that his "well known fact" was very far from the truth. So for the credit of our wives and daughters, a large number of whom voted straight and solid on the temperance question, I trust that you will, Mr. Editor, permit this protest to appear.

And as I only know one "erring mortal" who claims infallibility, and he is not a "Traveler," I hope the good brother referred to will recall his "erring mortal" before it wounds himself or hinders his usefulness in other departments where his opinion is certainly more reliable.

Auckland, N.Z. RICHARD DOWNES.

#### KEELY.

I am glad that Bro. Downes likes the STANDARD, that shows what a sensible man he must be. The writer does not deny the truthfulness of my statement about the wisdom of the "dear sisters," but thinks the "ungentlemanly or unchristian way of putting the fact" is not just the thing. If I had said what Bro. Downes suggests, "in the kindest possible manner," I would not have said what I meant, which would have been bad for the argument. The other part of the letter was answered in the last number of the STANDARD. If the free expression of my opinion on the woman, temperance or any other question is to hinder my usefulness in other departments, my usefulness will have to go; for while I speak and write I shall express my mind, allowing all others to do the same, neither will I allow such expressions to interfere with my love for them as Christian men and women.

A. D. MARSH.

#### THE DENMARK MISSION.

Dear Brethren in Christ,—Owing to pressure of time I find it impossible to write to the STANDARD before leaving W.A., or making any acknowledgment of contributions received by me, but I shall do so as soon as I arrive in my native land. Wishing all the brethren good bye, I conclude with Christ, in greeting to all the Churches of Christ in Australia.

F. JENSEN.

C/o Erik L. Nathanson,  
Kastrotorste No. 9, 1st fl.,  
Copenhagen, K., Denmark.

## Sisters' Page.

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

Communications for this "Page" shall be addressed to Miss Hill, 23 Bionden street, Balatara.

#### A THOUGHT.

No man is born into the world whose work is not born with him; there is always work, and to do to work nial, for those who will. And blessed are the hardy hearts of toil! The busy world shoves angrily aside the man who stands with arms akimbo and until occasion tells him what to do, and he who waits to have his task marked out shall die, and leave his errand unfulfilled.

#### EXECUTIVE.

At our meeting on the 5th inst. we were pleased to have our sister, Mrs. Clapham with us. She told us of the work of the N.S.W. sisters, and gave us some words of loving encouragement.

The subject of Missionary Auxiliaries was discussed. It was resolved to hold missionary meetings in the various churches where practicable. The sisters have collected £35 since Conference for H.M.F. Additions by faith and baptism, 19, and one restored.

North Carlton reported having recommenced their Dorcas work. Hospital visitation was verbally reported.

The Collingwood Mission Band have had a visit from the Chinese scholars, who gave an interesting programme.

After partaking of a social cup of tea the meeting adjourned upstairs to the missionary meeting, presided over by Mrs. Maston. Addresses were given by Brethren Davies, F. McClean, and A. B. Maston, and instructive papers were read by Sisters Miss Huntman—"The Marching Order," and Miss Cox—"The Ninety and Nine." An enjoyable evening was closed with prayer by Bro. Lawson.

Next executive meeting; July 3rd.

#### NORTH FITZROY SISTERS' PRAYER MEETING.

On the 21st May we had a splendid meeting, including ten visitors, amongst whom were Mrs. and Miss Matthews, of the Malaga Mission Station, and Sisters Bardley and Clapham, of Enmore. At the close

of our prayer meeting Mrs. Matthews gave an interesting account of the work amongst the aborigines. Our meetings are well attended, and we hope for great things from the presence of Bro. and Sis. Houchins. E. SOUTAR, Sec.

#### TEMPERANCE.

The heavy expenditure on alcoholic liquor in connection with most of the Luncheon hospitals (says the *Hillemster Gazette*) is matter of common knowledge. At the Temperance Hospital in Hampstead road the patients get along very well without the use of stimulants, but this institution is only one among many. Some remarkable evidence in favour of Sir Benjamin Richardson's principle has, however, just been published. The superintendent of the Stone Asylum a year ago abolished beer, substituting milk and lemonade, and this, he says, has proved "beneficial to all concerned." But the statement of Mr. Shaw, of Hanstead Asylum, is even more striking: "It is worth noticing that the high rate of recovery in this asylum has been coincident with the abolition of beer as an article of ordinary diet. It is very certain that the patients have taken their food better since the beer was stopped; but the great lesson taught by the withdrawal of this mild intoxicant has been that people who have gone away are able to do without it." "High rate of recovery coincident with the abolition of beer!" This is surely one of the most remarkable testimonies to the efficacy of the "Temperance treatment" by the responsible superintendent of a public institution that has yet been given. F. H. Supt.

#### WEDNESDAY SCHOOL VISITATION.

Addition to churches from Sunday schools—Lyons-st., 21 South Yarra, 1; Collingwood, 4; Hotham, 5; Wellerburn, 2; Chesham, 1.

CHILLESLEIGH has 150 scholars on the roll. They have a good library, give periodicals, and pay great attention to the singing. The Bible class under Bro. Moyses is composed of 25 young ladies. Instead of taking the usual lessons, Bro. Moyses chooses a subject such as "Repentance," "Confession." The class take notes of what he says, and during the week search for texts on the subject. These are then corrected and classified. They are taught how to do this.

NORTH MELBOURNE were busy

preparing for their anniversary, but did not neglect their lessons. The Bible class is conducted by Bro. D. McCrackett. They have a fine infant class. No. on roll, 220, with average of 140.

ASCOT VALE is a "superior school—the brethren and sisters are grandly in earnest." Every teacher was going through the lessons in such a manner as to rivet the attention. The infants, of whom there are generally 40, are well managed by Miss A. Kemp. The large picture of the lesson is placed on the platform, and after the responsive reading the superintendent makes some general remarks on the lesson before they separate for their classes.

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#### MRS. THURGOOD'S LETTER.

#### A THOUGHT FOR AFTER CONFERENCE, 1896.

Grave on thy heart each past "red letter day":

Forget not all the sunshine of the way  
By which the Lord hath led thee, answered prayers,  
And joys unasked, strange blessings, lifted cares,

Grand promise echoes! Thus thy life shall be  
One record of His love and faithfulness to thee.

#### DEAR EXECUTIVE SISTERS,—

How pleasant it is after the busy Conference session for us to come together and talk over the goodness and mercy of the Lord, who has been with us so graciously in the past and continues His loving-kindness in the present, with the joyous hope of the future, for faithful service! What a happy idea that was, to have the pioneer sisters with you! What an excellent programme you have prepared! I was with you in loving memory all that FIRST DAY or AFTER, and on the 6th my hands were so full of our Conference to take place at Sharon, Pa., having a preliminary meeting of the sisters to get ready for it, on April 13, 14, 15. We arranged to hold "A Model Auxiliary Meeting" of our Christian Women's Board of Missions. Several of the ladies who were to take part had to give up going on account of Spring cleaning, or moving, and the weather! It snowed and blowed, real cold, stormy weather all the week before, and I felt a bit dubious about our "model" meeting, especially as our District President could not go on account

of sickness in her family. However, we have no such word as "fail" in our work, and the week opened fair and bright—real (Australian) Conference weather. And a party of about fifty workers, occupying an entire coach on the train, started off, "singing and making melody in their hearts unto God,"—nearly as many sisters as brethren.

Sharon is a pretty place. It was so green and country-like. The sunny spring had already come there, and we were met at the train and welcomed so cordially—taken right to the hall where lunch had been prepared for us. I couldn't help thinking of how we used to welcome the dear brethren and sisters from the country with hot tea, a dainty sandwich, and such a hearty greeting—do you remember?

The Convention was a very good one—fine speeches, pleasant discussions—and our session was exceedingly enjoyable. I felt in my old place again, presiding over the meeting. The sisters did their part well. The singing was interspersed so constantly that no one seemed weary, although about twenty or more sisters took part—short, sharp, and to the point. So we really had "a model auxiliary," interesting, instructive and inspiring. I trust Mr. Thurgood had a very animated discussion on children's work in the industrial school and kindergarten. All through it was a most harmonious meeting, and we returned to the smoky city, after three days of real pleasure exchanging plans of work with our fellow-laborers for Christ and His cause. Now with our pretty rooms all cleaned while we were away, by two good sisters of the church, we are down to the regular work. You will receive by this mail *Central's Souvenir*, the first edition of our church paper, through which we hope to brighten many a home with rays of truth, and the light of the gospel of God's dear Son.

Dear Sisters, let us be ready to every good word and work this new year of service, let us be missionaries,—at home and abroad—let us be responsive to every demand made upon us, sympathetic, tender-hearted, loyal in every department. And may the God of love, "who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, be with you and us, now and for ever more.—Your loving sister and fellow worker,

ANJOINETTE K. THURGOOD.

## Church News.

### SOUTH AUSTRALIA.

Since last notice of receipts, the following sums have been received by the treasurer of the Evangelist Fund:—Nov. 20th, Willunga, £3; 21st, Port Pirie, £5; 23rd, Willamstown, £2; 24th, Queenstown, £1; 10th, Dec. 5th, Millicent, £15; 10th, Henley Beach, £15; 6; 31st, Stirling East, £5; North Adelaide, £7; 9; Jan. 28th, Balaklava, £3; 4; Feb. 5th, Point Sturt, £10; 10; 6th, Dalkey, £1; 20th, Millicent, £2; 10; 23th, York, £4; 14; 26th, Milang, £4; 28th, Balaklava, £4; 14; March 6th, Cameron, £5; 25th, Balaklava, £4; 14; April 7th, Millicent, £2; 10; 10th, Point Sturt, £4; 17th, Milang, £5; 28th, Balaklava, £4; 14; May 13th, York, £2; 10; 19th, Strathalbyn, £2; 10; 29th, Dalkey, £1; June 2nd, Henley Beach, £1; 14; Balaklava, £4; 14; June 4th, Alma, £10.

A balance of £29; 13; 4 on the wrong side of the ledger. Will the officers of all the churches in the province kindly look through the above list and see if the name of their church is to be found? If not, will they try and arrange for a donation toward the support of our two preachers, and at as early a date as possible? Will those who have made promises enquire whether these have been fulfilled? We would point out also that the promises made soon after the Conference did not cover the amount required for the full support of two preachers, but the committee decided to engage them in the confidence that if good men could be found the money would be forthcoming. So it is necessary that not only should all the promises be fully met, but that a little more than this should be given all round.

Bro. J. C. Colbourne has kindly consented to accept the position of secretary to the Evangelist Committee in place of Mr. John Verco, whose resignation has been accepted with regret and with expressions of hearty thanks from the committee for his many years of service in this capacity. The new secretary's address is Glenelg.

Bro. Cameron has been asked to write the Conference Essay for September, and has kindly acceded to the request.

MALALA.—We are pleased to be able to report that matters pertaining to the Church here has an upward tendency. Comparing our present numbers with that of twelve months ago, we have a substantial increase. Since Bro. D'Neal's first visit amongst us early in December of last year, fourteen have expressed their faith in the Lord Jesus. In addition to that, our school has again sprung into life, which had previously dwindled away until it was closed altogether.

removals have chiefly been the cause. Bro D'Nes has just given us another visit, during which two young sisters from the school came out on the Lord's side. All the meetings have been fairly well attended, considering we are so unpopular with our religious neighbours. The good seed has been faithfully sown, and we are hopeful of it bearing fruit in the near future. F. M. W.

**NORWOOD**—On Lord's day evening, May 21st, Bro Warden occupied our platform and gave a stirring gospel address to a crowded congregation. Last Thursday evening Bro Milne from the Border Town church, and Bro A. Redman from Point MacLeay Mission Station gave addresses in connection with our prayer meeting. Our meetings yesterday were very good. We had no decisions in the way of confessions, but strangers continue to come to our meeting, and we trust for more decisions for Christ shortly.

Arrangements have been made to hold cottage prayer meetings in different parts of the district during the winter months, and we trust to reach a few people in this way who are as yet unawake.

JUNE 1ST. A. C. RANKINE.

—10—

### WEST AUSTRALIA.

**PERTH**—Last Sunday morning, May 21, the church met as usual in the Temperance Lecture Hall. We had a very good meeting. Bro F. Jenon presided and also addressed the church, it being his last Sunday with us. He leaves this week for his native land to preach the gospel to his own countrymen. He gave us an earnest address on the "Second coming of the Lord." The brethren offered up earnest prayers for his safety and well being, and we commended him to the care of the Great Father. Bro Jenon said he has spent a very happy time here, and prayed that we might be richly blessed. A. E. I.

**COOLGARDIE**—Just a few lines to let you know how the cause is getting on here. As our secretary is very busy and cannot write I was requested to drop you a few lines. We are still meeting on the road to Bailey's Reward Claim, and so no one will miss the place. We have got two large calico signs on the place with the words, "Church of Christ meets here." Some plead they cannot find the place, but if they would only call at our camp, and we are in the heart of the town, next to the theatre—we will take them out to the place. I am afraid with many the not finding of the place is only an excuse, for when they are taken to it it is a hard job to get them to come again. In fact, Bro Silvester and myself have been appointed to look after the absent ones. To me it seems a dreadful state of things to have to urge those that profess to love the Lord to come and remember Him in His own appointed

way. I very often conclude that they never could have loved Him. I think if there is one time more than another when the child of God requires to take advantage of all the means of grace it is when he is away from his brethren and those he love. Speaking for myself I would not willingly miss the meeting we hold for anything. If ever I felt the need of meeting with the children of God it has been since I came here.

We have a prayer and Bible class every Thursday evening. It is a great help and source of comfort, and very profitable.

We cannot get a place in the centre of the town, though we have tried for months, and as none of the brethren are sure of remaining here, we do not feel justified in going to any expense, but if any of our preachers were taking their holidays and passing this way we would receive the theatre and make use of their services. Bro J. Fraser and J. Muir of Newcastle are doing a fine work about 25 miles from here. They are working on a mine, and have been visiting the camp, about them, and now have a tent and hold services on Lord's Day and a Bible class on a week day. There are the sort of brethren I like to come in contact with, they do you good. May God bless them. The future movements of the brethren I cannot tell, for there is nothing settled, and they come and go, and as I shall be returning at the end of the year I do not feel justified in helping to put the brethren to expense, but if the place continues to go ahead, then I think there will be a good opening for a church.

The place is keeping busy, and from all appearances is likely to do so for some time to come, for since the railway came up the place has made rapid progress. F. PAVES.

May 26. Woodward, Coolgardie.

—10—

### VICTORIA.

**MILDURA**—The 30th anniversary of the school at Swanston is this an event of the past, and another year's work has been entered on.

On Sunday, 14th, special services were held all day. The church was addressed in the morning by Bro J. Pittman on "The relationship between church and Sunday School." The school was addressed in the afternoon by Bro. Maston on "Character Building," and there was a large attendance of parents and friends at this meeting. In the evening a special sermon to the young was preached by Bro. Moysey, and special singing by the scholars and teachers was appreciated by all. All the addresses were of exceptional merit, and deserving of special mention.

On Monday evening, 15th inst., a Service of Song entitled "Firmness Garth" was nicely rendered by the school. The reading part was creditably done by Bro. Moysey. The decorations (which are always well at-

tended to at Swanston) were a special feature of the anniversary, and the meetings were well attended and much enjoyed by those who were present at them. The chairman for Monday evening was Bro. Swan, president of S. S. U., whose duties were very light. He distributed the prizes in a pleasant and very expeditious manner.

The officers of the school wish to return their sincere thanks to all who assisted them in any way, speakers, readers, etc., and hope that much good will result from these meetings. W. T. LAWSON.

**WIDDERBURN**—The church here has experienced a season of refreshing lately. First of all we had a visit from our esteemed Bro. Lawson, who did much good in edifying the saints and scattering the good seed of the kingdom. Bro. Hagger arrived on Thursday, May 25th, and stayed with us till June 9th. During his visit eight souls were brought with Christ in baptism, one was added from the Baptists, and one returned making a total of ten. Two of these were from the Sunday School. The meetings on the whole were largely attended, and great interest aroused. Some of our religious neighbours are busy sending out tracts against the truth, and opposing the good work in which we are engaged. We thank God for the past and take courage for the future. I have no doubt that the opposition will do the cause more good than harm, as I have heard from one already won, like the Hebrews, is going to search the Scriptures to see if we teach the truth or not.

JUNE 12.

J. T. SOO.

**MILDURA**—The little church here manages to hold its own. The attendances at the morning and evening meetings are gradually improving. The preaching is done alternately by Bro J. McKean and the writer. Bro. Thos. Smith, M. L. A., who was in Mildura as one of the "Royal Commission" to inquire into the state of things here, addressed the church last Lord's day morning. His address was much appreciated by all present.

C. A. FALKNER, Sec.

**PAESLAWAY**—Bro. Cavanaugh has been doing good work in connection with the church here during the past six months, and his labors have been very much appreciated. As visiting the scattered members is very difficult work during the winter months, Bro. Cavanaugh is returning to his home in Melbourne, where we hope he will find some work for the Master. Our respected teacher will always find a hearty welcome at Falkenberg. H. S. READING.

### NEW ZEALAND.

**STEWART ISLAND**—We have 35 additions to report during the last year at Spring tides.

and the church in Nelson city have doubled their number. Bros Lewis and Turner exchanged fields of work for a month, Bro Lewis going to Wellington and Bro. Turner going to the Takaka district. We really want more men in the field, as can be seen by the report of Bro. Turner's work. All the Nelson churches are greatly indebted to Bro. Turner and Clapham for their work amongst them, as well as the resident brethren who work with untiring persistency, the foremost amongst them being Brethren Lewis, Griffith and Batt, who keep the Nelson and Spring Grove churches supplied every Lord's day evening. Bro. Turner gave 24 addresses in the Takaka districts from April 19th to May 13th. As a result, ten took their stand boldly on Christ's side, and they will, I am sure, be a great help to the small band of brethren meeting at Long Plain. He also gave seven addresses in the Collingwood district, at Kaituna and Riverdale, from May 13th to 20th, and there immersed five, and had four decisions beside. Bro Lewis has returned from Wellington, and we are very thankful to have him with us again. Bro Turner preaches in Nelson on Wednesday evening, and returns to Wellington on the following day. He immersed two young sisters in the city last Lord's day. A. G. K.

**TAKAKA**—We have been much cheered by the recent visit of Bro. A. F. Turner, from Wellington. He spent three weeks here, averaging four week night and three Lord's day meetings per week, which were numerously attended by attentive audiences. As a result ten confessed Christ, and were baptised, and are now in fellowship with us. Bro. Turner also spent a week in the sister district of Collingwood, holding crowded meetings nearly every night. A little church will now be formed there, five having been baptised. I believe there is a good field in these two districts for our evangelists, as the people appear favourable to primitive Christianity.

May 26

A. E. LANGFORD, Sec.

### NEW SOUTH WALES.

**SISTER'S CONFERENCE COMMITTEE**—The N. S. W. Sisters' Conference Conference met in the chapel, Campbell Street, Sydney, on Friday, June 5th. Meeting opened with praise and prayer conducted by Sister Lee, vice-president. Scripture lesson, Romans 12. One decision for Christ from the S. School in Sydney during the month. Temperance Committee report a good lively meeting at Rockwood on Tuesday, May 29. £4 was received from a few faithful friends on the Manning river, the result of the penny per week system. Readers do not despise small things. The pennies soon make pounds. Owing to Bro. Clapham engaging,

to work with the church in Brisbane, Sister Clapham forwarded her resignation as president, which was received and accepted with regret. Our vice-presidents in turn conduct the business meetings now, which we hope will be the means of fitting our sisters for more effectual work for our dear Master.

#### SECRETARY.

**ENTHUSIAST**—On Lord's day, May 31st, Bro. Huntsman preaching, *for* made the good confession. One of the number was baptised the same hour of the night, the others being baptised the next evening at a special meeting of the young ladies' endeavour class.

On Wednesday, June 3rd, we held a tea and public meeting to welcome Bro. Walden as evangelist of the church. The meeting was marred by wet weather, but notwithstanding this drawback some 250 persons assembled at the after-meeting. Bro. John Kingsbury presided, and the speakers were Bro. J. Kingsbury senr., J. Hunter (President of Conference), P. A. Dickson, Dr. Porter, and Bro. Walden. Special singing by the choir under the direction of Bro. Lockley added greatly to the enjoyment of the meeting.

On June 5th Bro. Walden commenced his ministry by addressing the church in the morning, and preaching the gospel at night. We had very good meetings, the weather, however, being most unfavourable. C. A. H.

### OUR BUDGET.

Bro. A. B. Maston is still preaching at Brunswick. Two confessions last Sunday.

Bro. F. Goode's article in type, but hold over till next issue. Other copy also in hand.

Bro. C. Newham by request of the church will preach at St. Kilda during July, August and September.

A. M. Ludbrook reports from Constantinople an enjoyable trip so far. Thence (next) to Athens, Rome, Paris, and so home.

Bro. Dickson reports good meetings in Campbell St., Sydney. Sunday week there were 120 confessions, and last Sunday there were 120 more.

The church in the N. E. Valley, Dunedin, is making steady progress. Last year 17 were baptised, and four have been added in the same way this year.

**JULY COLLECTIONS**—The LAST Sunday, the 26th of July, is this year to be the Foreign Mission Sunday. Addresses and collections on behalf of our Foreign Mission Work are asked for in all our churches on that date.

Bro. McLellan visited Port Fairy last Friday to conduct the funeral service of Sister Bull (mother of T. J. Bull, evangelist,

now in Auckland). At the memorial service held last Sunday one young woman made the good confession.

Owing to the number of baptisms at Wedderburn lately, considerable opposition has been evinced. One P. A. D. baptist has rushed into print in the local press. This has been replied to by Bro. Hagger, so we presume the inevitable controversy will ensue. We have nothing to fear from these discussions, as we are contending only for the truth.

The results of the recent Pharmacy Examinations were published last Thursday, and we observe with pleasure that Bro. Frederick Lee, son of Bro. Lee, Shepparton, late of Colac, has been successful, and occupies the high place of third in the order of merit. Since the beginning of the year he has been residing at Trarhan College, and under Bro. Laing's tuition.

Affairs in the Tabernacle (Dunedin) continue to look well. Last Sunday week 4 more were received into fellowship—two who had been immersed the week before, and two who had been out of fellowship for three years. And "Still there's more to follow." A fine interest is springing up both among the "outsiders," and the many old disciples who are "wandering."

The tracts on "The Plain Truth to the Seventh Day Adventism," by Chas. Watt, and published by the Austral Co., ought to be read in the following order: (1) Twenty-five Centuries; (2) The Old and New Covenants; (3) The Covenants Contrasted; (4) The Two Laws; (5) Sabbath or Lord's Day? Which? (6) Some Sabbath-keepers hold; (7) The Sabbath Was Made For Man.

A very successful anniversary of the Swanston St. Sunday School was held last Monday evening. It consisted of a service of song, from "Primo's Garth," the singing being beautifully rendered by an efficient choir, under the leadership of Bro. R. Lyall. The consecutive readings were ably given by Bro. G. B. Mosey. The chapel was crowded. Great praise is due for the very attractive way the chapel was decorated.

At the request of Bro. M. Wood Green, jr., we have issued with our present number a circular announcing a "Sale of Gifts" in connection with Bro. and Sister Pittman's Rescue Home. While we deprecate and would oppose such things in connection with any of our churches, we cannot see any valid reason why the general public should not be permitted to assist in this work of social reformation. We understand that the "Sale of Gifts" will be held in some public hall, and not in any of our chapel buildings. We confess to an old-fashioned prejudice against sales of merchandise being used for the sake of merchandise.

"Maori" writes that our remarks in reference to the words "baptize" and "church" in our issue of May 21st "swear more of the controversialist than of the seeker after truth." That may be so, but we were quite unconscious of it. It seemed to us that no one amongst us would question that the translators would have done better to have given the word "immense" in preference to the word "baptize." As to whether the word "church" is preferable to "telaia" is a question which will remain a matter of opinion. So long as the meaning of the original is not lost sight of we are not particular which is used. "Maori" will perhaps pardon us for thinking that his remarks are somewhat hyper-critical.

A good number of people seem to be engaged at the present time in making calculations as to the time when the world will come to an end. In one thing they are wonderfully alike—they are all quite certain that their methods of calculation are beyond dispute, but as they all arrive at different conclusions, the only thing the public is certain about is, that some of them are wrong, and to fix upon the right one, if there be any such, is a task beyond the power of any ordinary individual. Might we say to our correspondent who thinks that the measurement of the Great Pyramid affords a clue to a solution of the difficulty, that we are quite unable to follow him in his calculations, and as we think our readers would be equally displeas'd, we refrain from publishing his contribution on the question.

Recently a church social was held in the Great King's Tabernacle, when two were present, and an interesting programme was gone through, comprising several choruses by the choir, under Mr. Kison; a pianoforte duet by Miss K. and M. Thompson, songs by Miss Agnes Hooper, Miss May Watt and Mr. Walter Taylor. A violin solo by Miss Donaldson, recitations by Miss Nunn, Mr. Samuel Mathison and Mr. Watt, Mr. Charles Watt, the evangelist of the church, presided, and explained that this was the first of a series of such meetings, to be held quarterly, with the object of bringing the members more into touch with one another. The young men and women of Mr. Watt's Bible and training classes served refreshments about nine o'clock, and after an all-round course of thanks had been proposed by Mr. J. Inglis Wright and Mr. Lowe, a highly enjoyable evening was brought to a close with praise and prayer.—*Dunedin Star.*

HUMAN CARRIAGE.—I was recently asked why I hate human creeds.—"Hate it a little, wouldst thou? I hate it, I abhor them."—There are the substitution of unassisted human will for the Divine Will. They are the religious dynamic that has blown up the Christian world, dismembered the body of Christ, and scattered its fragments

far and wide. They are destructive of the unity for which our Saviour so earnestly prayed. They are schismatic in all their tendencies. They are narrow and exclusive. They stultify both the intellectual and moral growth of their adherents. They are destructive of liberty and reduce their votaries to abject slavery. A creed is like the celebrated iron ballast. If a man outwages it his legs must be broken out. If he is too short he must be stretched to it. Where the Spirit of the Lord is there is liberty; but the Spirit of the Lord is not in human creeds, and there can be no liberty in them.—*Stephan Day's Church Register.*

There was a report in the *American Christian Standard* not long ago that some of our New York city churches were receiving the "pious unnumbered" into their church membership. B. B. Tyler, in writing of the church in Brooklyn, N.Y., says: "There are reports, and I partly believe them, that the Church of Christ at Sixth-st. Place in Brooklyn, receives the unnumbered into its fellowship. I have not, however, been able to elicit from the pastor, F. W. Troy, a response to my enquiry concerning the reception of the unnumbered. 'Let every man be fully persuaded in his own mind,' if such a thing be possible, as to the 'Church of Christ' in its reception, or non-reception, as the case may be, of unnumbered persons into its fellowship. The proper place for congregations where the unnumbered receive the right hand of fellowship is with the 'Christian denomination' or 'Christian Connection,' as it is sometimes called, certainly it is not with the people known as 'disciples of Christ.' We can not receive persons on letters from such congregations without examination. Letters from churches receiving the unnumbered are not worth the paper on which they are written. Disciples can not know from their letters whether persons coming from such congregations have been baptized or not. It is only a question of time when such preachers and churches will go to their own places."

EARLY HEBREW HYMNS.—A *placard* of the readers of *Sunday at Home* has been taken to find out what of their estimation is the best hundred hymns. We have not space to publish the titles of the hundred, but we publish the first fifty. Out of that fifty we find that forty are in our *New Hymn Book*. This reflects credit upon our compilers, that they were enabled so nearly to hit the popular taste.

The asterisk indicates the hymns not in our book.

1. Book of Ages, clad for me.
2. Abide with me, fast falls the evening.
3. Jesus! lover of my soul.
4. Just as I am, without one plea.
5. How sweet the name of Jesus sounds

6. My God and Father, while I stray.
7. Nearer, my God, to Thee.
8. Sun of my soul, Thou Saviour dear.
9. I heard the voice of Jesus say.
10. 'Art thou weary, art thou troubled?'
11. For ever with the Lord.
12. God moves in a mysterious way.
13. From Greenland's icy mountains.
14. When I survey the wondrous cross.
15. Lead, kindly Light, amid the encircling gloom.
16. Hark! the herald angels sing.
17. 'All praise to Thee, my God, this night.'
18. A few more years shall tell.
19. O God, our help in ages past.
20. Our God, our Father, our Redeemer.
21. All hail the power of Jesus' name.
22. 'Hallowed Father,' strong to save.
23. Holy, holy, holy! Lord God Almighty.
24. Guide me, O Thou great Jehovah.
25. There is a fountain filled with blood.
26. Lo, He comes with clouds descending.
27. At even, ere the sun was set.
28. Awake! my soul, and with the sun.
29. 'Hark! my soul, it is the Lord.'
30. All people that on earth do dwell.
31. 'Thou life is here our portion.'
32. Jesus shall reign where'er the sun.
33. Jesus! the very thought of Thee.
34. Hark! hark, my soul, angelic songs are swelling.
35. Jerusalem, my happy home.
36. Jerusalem, the golden city.
37. Olt in danger, olt in woe.
38. Come, let us join our cheerful songs.
39. Thy way, not mine, O Lord.
40. 'Father, I know that all my life.'
41. 'Come, ye thankful people, come.'
42. Oswald, Christian soldier.
43. I lay my eyes on Jesus.
44. O for a closer walk with God.
45. O worship the King, all glorious above.
46. 'Brightest and best of the sons of the morning.'
47. As pants the hart for cooling streams.
48. 'Sweet Saviour! I know ere we go.'
49. Hail to the Lord's Anointed.
50. 'Pleasant are Thy courts above.'

THE IRREVERENTIOUS.—Cronin's—Beginning of second paragraph of last article, should read—"Our Path will be cleared," &c.

By the next San Francisco steamer Bros. A. T. Campbell, of the North Melbourne Church, and B. W. Hantomas, of the Malvern Church, will leave for the Bible College, Livingston, Ky.

Dr. Adler, the chief Rabbi (Hastings), takes strong exception to the attempts of Christians to "missionize the Jews." He thinks that so long as the owners of our great cities after in their drink, cursed recollections such a field for mission work, it would be better to use the energy and money now used to convert the Jews to the redemption of drinkards.

## AUCKLAND CONFERENCE

THROUGH an oversight no proper report of the Thirtieth Annual Conference of the churches in the Auckland district was forwarded you at the time of the event. Consequently, upon the present writer has devolved the duty of furnishing you with as full a report as possible at this late date.

The Conference was held in the Cook Street meeting house on Friday, April 9th, the first session commencing about 9 30 a.m. The chair was occupied by Bro. A. M. Bryden, who very efficiently discharged the duties of his office, having throughout the kindly co-operation of the assembly.

The business program was preceded by a very hearty praise and prayer service, when thanks to our Father for many past mercies were rendered, and blessings for the future were earnestly supplicated.

The chairman very heartily welcomed all visiting brethren and sisters, and, after acknowledging the honor conferred on him by the committee in re-appointing him to preside at the Annual Meeting, delivered a very stirring address, the key note of which was "Go." He earnestly urged the necessity of system in giving for evangelistic purposes, and pointed out what might be done if each member of the church would agree to contribute regularly one shilling per week. The address provoked thought and an animated and interesting discussion at a later stage of the meeting.

Bro. E. A. Perkins was chosen secretary for the Conference sittings.

The minutes of the Conference were read and, after some necessary corrections had been made, were confirmed.

## CORE SENTENCE

Was read from first—Bro. Smith of Arapahoe, stating that he and the brethren associated with him had decided not to be any longer associated with us as a sister church. This decision I may remark, emphatically, is generally supposed to be the result more or less of the acceptance of views supposed to be peculiar to the people known as "Brethren." The Christian character of Bro. Smith is well known, and we regret having him, but he evidently believes himself compelled to withdraw from his conclusions not to continue in fellowship with us any longer.

On the motion of Bro. Laing and Davies the letter was received, and it was agreed to pass it on to the elders at Cook St., to deal with as they think best.

## REPORTS.

Evangelist Committee's report was read by the secretary, Bro. Frank Evans, as follows—

"Report of the Evangelist Committee, to the Churches of Christ in the Auckland district, co-operating for evangelistic purposes, assembled in God's meeting house, on Friday, 3rd April, 1896. On behalf of the committee appointed by the Conference 12 months ago, it is my duty as secretary to present to you a brief report of the year's work. Ten meetings of the committee have been held, at which the attendance of the members has been as follows—Bro. Davies, Morton and Evans have attended all the meetings; Bro. Downey and Allen have attended nine times out of the ten; Bro. Marson eight times (the two absences being caused through his absence in Sydney), and Bro. Scott four times.

And the only recommendation to your com-

mittee from the last Conference was to "Look out for the very best man as soon as possible." This was the committee's first work.

Efforts were made in various directions to secure the services of a suitable evangelist, and several were written to with this end in view. It was not till October, however, that they were successful. At that time Bro. Bull was engaged for four months. This term was afterwards extended to the end of the evangelistic year. The engagement therefore closes next Tuesday, and it will be for this Conference to re-engage him or otherwise as they deem best.

During the first half of the year evangelistic work was carried on by brethren in Auckland, Bro. Bryden at once offering aid until we could get an evangelist. This proved valuable help in times of special need. Bro. Davies, Downey and Latimer assisting materially in the work. Early in May we had a warm encounter with the South-Island Adventists, when Bro. Bryden, by request, gave a course of lectures at the Newmarket Public Hall to expose and refute their unscriptural teaching. This work was the more necessary as a few of our brethren were being carried away with the teaching of these people. The lectures were attempted to refute the statements of Bro. Bryden and to justify their position from the Word of God. Crowded meetings were got. Your committee felt satisfied that the truth shone out in brilliant contrast to the errors being taught. This feeling was shared by the large majority of the audience, and manifested in many ways. Many, too, who our faith had been shaken, had their feet replaced on the "immoveable rock of Holy Scripture." This series of lectures was followed up by preaching the gospel. Bro. Latimer, besides preaching in Cook St., occasionally has conducted a Bible Class for adults at Hobsonville. And at Allerton the brethren hold regular meetings at Weymouth and Penbroke East.

Every effort was made during this period to send help to other churches, in which the services of our young brethren have been availed of with much satisfaction. Still, all that was needed could not be done. Since October, however, with Bro. Bull's assistance, this work has been largely overtake. Visits have been paid at different times to New North Road and Avondale frequently, also to Pukekohe, Helensville, and Turua. No doubt further details will be given you by Bro. Bryden and Bull later on.

The matter of the Albertland co-operation has been kept in view by the committee. Early in the year a copy of the constitution of that Conference in regard thereto was forwarded to the brethren interested. An association has since been formed and a secretary appointed, and though their efforts to secure an evangelist were not at first successful, they have during the year and it is hoped this will eventuate in good for all. The secretary of the Albertland co-operation has been invited by your committee to present a report of their work and prospects to this Conference, and no doubt you will hear from him later on.

The churches still associated with Auckland, are Allerton, Avondale, Helensville, New North Road, Papakura and Pukekohe, and on these will now devolve the responsibility of sustaining an evangelist for the district.

You will see from the treasurer's financial

statement that there is a credit balance of £30 5s. 1d. to carry forward to the new year. This is in consequence of the evangelist's salary only commencing in October. Had it been for the year, we should have been considerably short of funds. However, what is necessary to be noted carefully is that even with this balance to commence the year, and supposing for the sake of argument that all the churches and brethren contribute the same amount as they did last year, there would still be a deficit of about £10 before being able to pay the evangelist's salary alone without any incidental expenses connected with the work. It is necessary that the Conference should have these facts fairly before it so as to arrange accordingly. This is the Lord's work: let us go about it with a will, especially as we know it is no losing matter in the end to the Lord.

The statistics this year are not as encouraging as could be wished. They show a net decrease in the total membership of the churches of the Auckland district of 28. Of the 18 churches reporting it shows a decrease, 13 are same as last year, while only 3 report an increase. While we have had 22 immersed during the year, and received 19 from sister churches, and one restored to fellowship, we have on the other hand transferred 25 to other churches, many quite out of the district, 17 have been removed by discipline, and 9 have entered into rest. Then the church at Arapahoe of 17 members has ceased to be identified with the churches of Christ by their own special desire. Their reasons are given in a letter from Bro. Smith, which has already been read to you. It hardly needs to be said that this is greatly to be regretted. We must not, however, be discouraged, but work the more earnestly and faithfully to fill up the breach.

Your committee would like to mention just here, that in the statistics, members who remove to place, where there is no church are treated as no longer members of the church from which they are removed, and the church roll is reduced as though these members were actually lost.

This is confidently felt to be a serious mistake. Members thus removed and isolated from the brethren should continue their membership with the church they last met with, endeavoring to live as true members of Christ's Church in their trying circumstances, and doing everything possible to keep up their connection by correspondence, and where possible sending their help to the church. Surely the church of the New Testament is not one practicable only whose a large number of brethren meet, and to be dropped when there are one or two.

On the other hand the churches should deem it a sacred duty to help their isolated members by correspondence and other ways until such time as they are relieved of their responsibility by transferring to a sister church those who have been isolated.

Your committee are quite satisfied that Bro. Bull has worked faithfully and well during his stay amongst us, both in preaching the gospel and in edifying the churches; therefore wish to recommend to the Conference that he be engaged for a further course. The cheerful willingness to submit to any work at any place that the committee may require, and his avoidance of all gossip or flying rumours, has made the work of the committee easy and pleasant.

The committee's work is now completed, and the account of their stewardship rendered. It only remains to be added that our

thanks are heartily given to our Great Captain for help, strength and blessing in every time of need, also to our brethren all over the district for help so willingly rendered in funds.

The year has brought its sorrows as well as its joys. Sorrow on account of the bereavements and pain which accidents and death have wrought. The very sad affair at Glent will be remembered by all, with sympathy for the living sufferers. Amongst the list of those who have entered into their eternal rest within the past year are two of the officers of the Auckland church—Bren Rodbeck and McNair, and one who was an elder of the Avondale church—Bro Pillington, men who for long years in this colony, and some of them in England also, have held fast to the truth, and stood faithfully for Christ through all vicissitudes. May God raise up from our midst worthy successors. We sorrow not as those without hope, but look forward with certainty to the grand reunion in the bright city above.

Our joy has been promoted and our work made a labour of love from the unanimity and Christlike spirit of forbearance and helpfulness prevailing amongst those with whom we have had to work.

On the motion of Bron Scott and Laing the report was adopted.

**TREASURER.**

In the absence of the treasurer Bro J. C. Morton, the secretary, read the financial statement. Total receipts, including balance from previous year, £121 6s. 1d. Total expenditure, £91 18s. 8d. Balance to carry forward to the incoming year, £29 17s. 10d. The treasurer's statement was adopted on the motion of Bro Scott.

**RESOLUTIONS.**

Verbal reports were given by Bron Bull, Linnier and Laing, detailing somewhat the work done in their districts. Bro Bull had been working under the committee just six months, and a few had been added to the church as the result of his co-operation with the brethren.

Bro Linnier had in six weeks visited all the North All-England churches with which he had engaged to labor.

Bro Laing and his co-workers at Glent were doing their best in Sunday School work and preaching to extend the "savour of the name of Jesus." They much missed their co-workers who had been suddenly snatched from them through the sad accident early in the present year.

**SISTERS' SEWING MEETING.**

A report of this fortnightly gathering was read, which showed that good work was being done in a quiet unostentatious way by some of our sisters. They expressed regret at the loss by death of Bro Rodbeck who had often been a helper at their meetings in the reading and expounding of scripture, though for some time before his death he had been unable, through physical weakness, to be with them. They also expressed their sympathy with the bereaved ones through the Kaipara fatality.

**NEW COMMITTEE.**

Before the 11th been adjournment the Conference proceeded to the election of the Evangelist Committee for the incoming year. Immediately after lunch the following brethren were duly elected—J. C. Morton, A. M. Hayden, W. Vickers, J. C. Martin, F. Evans, A. Kelly, W. H. Mason.

A good luncheon was provided by the sisters at the nominal charge of 6d.

The afternoon session began with praise and prayer.

**AUCKLAND STATISTICS.**

CHURCHES.	Members last Conference.	Admissions.	Transfers.	Members withdrawn.	Members at end of year.	SECRETARIES OR CORRESPONDENTS.
Allerford, North All-England	13			2	11	J. J. Poak
Argoehue	23	2*		4	21	E. W. Hootock
Auckland	202	11	1	17	200	R. Downey
Avondale	17	No	Return	3	14	C. Fordyce
Helensville	5			2	3	John Wilson
Hotoe, W.	24			10	14	W. Shipdard
New North Road	21			5	16	F. P. Laing
Oranmua	17	3	1	10	8	C. Cooper
Opotiki	22	3	3	1	19	J. A. Fetherick
Papakura	22	1		1	21	W. Fricker
Port Albert	21			6	15	R. Beagle
Pukekohe	6			1	5	Jane A. Tozer
Tara	16		6	13	9	Jos. Benton, jr
Te Arai	6	1	1	10	1	H. N. Bagnall
Tikanga	15			8	7	Herb. Wilson
Warkworth	18			2	16	Bonj. T. Ramsbottom
Wayby	10	2	2	2	12	
Wellford	7			2	5	
Isolated—						
Cambridge	2				2	M. McDermott
Hokiana	2				2	
Kawaka	2				2	
Kaukapakapa	3	No	Returns		1	Morrison
Kawa Kawa	3				3	
Mangatoroto	3				3	
	460	24	10	50	457	

\* 1 Restored. \* By Death, 8; Dismissed, 27; Transfers, 25; Withdrawn (10). Withdrawn from Co-operation 2. † Isolated.

**ESSAY.**

The Conference Essay was placed first on the afternoon programme. Bro Fordyce, of Helensville, was essayist and his theme, "Forgiveness." Bro F. was far from well, and read his paper under difficulties, and we all knew that it had been produced under difficulties, as Bro F. had been in ill health for some time.

The essay was short and so eminently scriptural that there was very little room for anything in the way of condemnatory criticism. But it evoked a considerable amount of profitable discussion, at the close of which Bro Fordyce was accorded a very hearty vote of thanks on the motion of Bro Brookes.

**ESTABLISHED BUSINESS.**

The essay being disposed of, attention was turned to unfinished business.

Promises of financial help from churches and individual brethren amounting to £71 6s. having been made known to the meeting, it was agreed on the motion of Bron Scott and Johnston "That this Conference endorse Bro Hayden's scheme of each member laying by weekly for the Evangelist Fund, and that the Evangelist Committee be recommended to give the same a trial, and that they consider the most advisable method of putting the scheme into operation."

On the motion of Bron Scott and Davies, it was agreed that Bro Bull be re-engaged for twelve months.

**SUGGESTIONS.**

To the new committee, by Bro Fordyce. That it possible the evangelist with other brethren should visit districts where we are not represented, and so open up new fields of labor.

By Bro Laing. That it would be good if they should consider the most advisable method of putting the scheme into operation.

By Bro Laing. That it would be good if they should consider the most advisable method of putting the scheme into operation.

It was decided that the question of fields of labor be left in the hands of the committee.

**NEXT YEAR'S ESSAYIST.**

Bro Andrew Kelly was unanimously chosen for next year's work.

**SISTER CONFERENCES.**

It was agreed that congratulatory messages be sent to the Conference assembled at Wellington and Mataura.

Votes of thanks were unanimously passed to the outgoing committee and to the Conference chairman, after which the Conference rose to allow of preparations being made for the

**TEA AND PUBLIC MEETING.**

Which was largely attended. The sisters had made beautiful provisions for the wants of the physical man. At the after meeting the meeting house was full. Elder Downey occupied the chair, and the meeting opened with hymn 531 (spades) and prayer, after which a varied programme was submitted and much appreciated by all present. A number of brethren and sisters had made diligent preparation for this meeting. The following choruses were excellently rendered—"Amen, Shine, for thy Light is Coming," "On Sing unto the Lord," "Ringing Time," "Quarantines," "Faded Echoes," with other effects. "Rock of Ages." The following brethren and sisters helped in the quartettes—Messrs Cuming, Vickers, Martin and Mrs. S. Husham, Messrs Kelly, Kishen, E. Vickers, W. H. and J. F. Mason, Solo and chorus, "Our Father's Land," Mrs. S. Husham, "Recitations," Mrs. L. Halliday, "Hallel," Miss Nettlesham, "The Leap in the Dyke," Mr. F. Evans, "Some-time."

Addresses were given by the chairman, and Bron Hayden and Bro Bull. Bro Hayden spoke on "Daring Faith," and Bro Bull on "Christian Speech."

Mrs. Nelson Bagnall proposed heartily a comprehensive vote of thanks to all who had helped to make the meeting successful. The hymn "Jesus shall Reign" and prayer brought to a close a very profitable meeting.

#### LORD'S DAY.

At 11 a.m. there was a large meeting of brethren at Cook-street. Elder Davies presided, and Elder Laing from Glorif gave a stirring exhortation. It was good to be there. In the afternoon addresses were given to scholars and friends by Brethren Scott and W. H. Evans.

In the evening Bro. Bull addressed a large meeting on the theme "Christ Rejected." At least one soul was helped to decision by the discourse, as we learned the next day.

#### MONDAY.

The proposed picnic to Kihimarama had to be abandoned owing to the inclemency of the weather. A number of brethren lunched together at Cook-st. meeting house, and the weather clearing, a little in the afternoon, some 70 or 80 drove into the country in brakes, spent about an hour in games, returning to Cook-st. for tea, having much enjoyed the outing.

After tea games were indulged in until time to return to our homes, and this was brought to a close our thirteenth annual gathering. May we labour on earnestly for another year and be graciously permitted to assemble again to tell of the goodness and help of the Lord, and of something accomplished for him. T. J. B.

#### LOVED ONES GONE BEFORE.

**HARRIS.**—On May 23th, after a long and severe illness, our Bro. W. A. Harris passed away. He had reached the age of sixty-six. Bro. Harris was born in London, on November 26, 1829. He came to the Colony in 1848. He came into the Church of Christ at Balaklava, about 15 years ago. He was teaching in connection with the Education Department of South Australia at that time. He was a deacon of the Church at Balaklava. On coming to Adelaide some few years ago, he became a member of the Church at Grote-street. His life has been devoted to the Lord's service. His faith was strong, and during his last sickness he was constantly in the enjoyment of the blessedness of the hope which belongs to the child of God. Truly he was prepared to depart and be with Christ. Sister Harris and her daughters are all active and faithful workers in the Church at Grote-street. His sons, one at Balaklava and one at Copley, are also active in church work. On May 27th, we laid the body of our loved brother to rest in West Terrace Cemetery. Bro. M. W. Green and the writer took the service at the grave. Death comes to us and we are made to feel the blessedness of the hope in Christ. To our Bro. Harris the promises of God were indeed precious. As he drew near to the valley of the shadow of death these became more and more precious. His life was spent in fellowship with Christ, and hence death

had no terrors for him. He loved to hear of Christ and his precious promises. The church sympathises with his wife and his children, for they have lost a kind and loving husband and father, and the church itself a noble Christian man.

Adelaide, May 28

T. J. GORE.

**WICKHAM.**—On Thursday, June 11th, our beloved Brother Robert Wickham, while engaged oiling his engine, which was travelling at about 30 miles an hour, slipped and falling was killed on the spot. His remains were interred at Bakwood on Lord's Day last, a special train being necessary to convey his fellow workers and friends. It is estimated that over 300 persons attended. An obituary notice will appear later. C. A. B.

**PULLBROOK.**—Elizabeth Ann, aged 35, wife of our Brother George J. Pullbrook, of the Dawson-street church, was suddenly called away at 9.30 on the evening of May 31st. She was baptised in the bush in 1879 by Brother B. Gardiner of the Buninyong church. Her life has been one of struggle, but that is now over. She has left a family of eight in the charge of her sorrowing husband, who has our deep sympathy. The eldest of her family has confessed her faith in Jesus as her Saviour. All that is left of her was interred in the Hallarat New Cemetery on June 3rd. Bro. C. Marth, our roundly by a great number of those who console with her bereaved husband in his irreparable loss, conducted the funeral service.

T. H. V.

**BULL.**—We are very sorry to have to report the death of our esteemed Sister Bull. Our sister has been ailing for some time past, but it was not considered to be anything serious, so that her death was rather sudden. She died on the 17th inst., aged 33. We sympathise with the husband and family in their sad bereavement. She leaves a family of seven sons (one of whom is T. J. Bull, evangelist, Auckland, N.Z.) and two daughters. Sister Bull has led a consistent Christian life, and gave testimony of her firm faith in the Lord Jesus Christ. Her funeral was attended by a large number of the local residents. Bro. McLellan of Melbourne conducted the service at the grave, and on last Lord's day evening held a memorial service, which was well attended.

J. GRAY.

**CARRHOLL.**—It is with very deep and sincere regret that we have to report the death of our young and dearly loved Miss Margaret Jane Carrholl, who died at the Pakenham church, who died at the Melbourne Hospital on Tuesday morning (6th), aged 18 years 6 months, from consumption, after six months' suffering from a true Christian, patient manner. Our young sister was removed to the hospital to have every care. She was visited regularly by sisters of the church in Melbourne, who cheered and comforted her. Brethren Joseph Pittman and W. Cavanagh also visited our sister often. Sister Carrholl was immersed by Bro. P. Pittman on the

Sept. 1891. She was an active member of the Christian Endeavor Movement for years and frequently read papers on various subjects. We laid her earthly remains away in St. Kilda cemetery on Wednesday afternoon in state and certain hope of a glorious resurrection.

"Until the ancient graves be stirred,  
And with the loud commanding word  
The Lord shall come.

Our Bro. and Sister Carrholl have our heart-felt sympathy.

June 12. CHAS. E. HUTCHINSON.

#### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND

Bro. and Sister Chapman, Gordon, 5/6; Bro. C. Edwards, Hawthorn, 7/5; Malvern, per Sisters, 12/; Drummond, per Sister Gilmore, 6/8; South Melbourne, per Sister Homeloch, 4/ 35; A Sister, Swanston, 10; Total, £1165. 8d.

"Milford," J. A. DANES,  
Church-st., Hawthorn. Treasurer.

#### RESCUE HOME.

Gratefully received:—From churches: Toolamba, £1; Alma, S.A., £1 13s; Wallford, N.Z., 10s; Queenstown, S.A., £1 2s; Brim, 11/4; Mlonyip, £1 12s 6d; Dunald, 4s 5d; Gembrock, 6/; S. Melbourne, £1 13 6d; Omapuu, Glorif, N.Z., £1 10s; Horsham, 10s; Chellenham, £1 15s 6d; P. M. Metcalf, 10/; Mr. T. Richard, Kyabram, 10/; col. cards, Miss Rometsch, S. Melbourne, 10/6; Mrs. Beddome, Kensington, S.A., 1/4; two bags potatoes, Mr. Ritchie, Pakenham.

Armalie, Vic. JOV. PITTMAN.

#### SUBSCRIPTIONS RECEIVED.

Thacker, 4/; McPhee, Miss M. Chas. Davison, 2/6; Jensen, R. H. Davis, 3s; Dean, Laing, J. E. Lavin (Birkland), 3s; W. Wilson, Weir, 2/6; J. Lupton, 5/; T. Roberts, 4/; Miss Edie, 5/6; J. T. Roberts, 4/; Joseph Bremer, 10/.

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#### Advertisements.

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#### CHURCH OF CHRIST COOLGARDIE.

Brother visiting Coolgardie are invited to call on Bro. Charles Clarke and Payne (rest) in the Theatre Royal, or on Eric Rusk, Silver-street, who will be pleased to direct the way to our MEETING HOUSE, where a hearty welcome awaits all members.

#### LUNCHEON ROOMS.

MRS. HUNSON of North Carlton begs to notify that she has bought the business known as Crowley's Luncheon Rooms, 131 Little Collins-street, Melbourne, and has doors about Queen-street. Charges Very Moderate.

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 528 Elizabeth-street, Melbourne, and published by MARGOLUS MCELLELLAN, 528 Elizabeth-street, Melbourne. Sole Agents for the Australasian Christian Standard Newspaper Co. Limited.