

The Australasian Christian Standard.

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

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Current Topics.

NOT IN VAIN.—Good work is never lost. Workers who are discouraged by the apparent absence of immediate results should be cheered by reading the following:—

Two gentlemen met on a steamer during a Scotch excursion, and talked with interest of many things, amongst others of the Sunday Schools.

"To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all, I seemed to have done no good."

"Well, I do believe in Sunday School work," said the other. "As a lad I received life-long influences for good in my class at school; and he named the school with which he had once been connected.

"Were you taught there?" cried the other; "that was where I taught. Were you there in my time? My name is—"

"And I was your scholar. I remember you now."

The younger man gave his name, and memories succeeded each other concerning that old school, forgotten by both. There, side by side, stood the teacher, who believed he had done nothing, and the man he had influenced for life.

A NEEDED LESSON.—Lord Salisbury, the British premier, says the *Congressionalist*, has diverted

his intellect from the affairs of state to consideration of the methods which laymen should adopt in supporting the church, and it is gratifying to find him on the side of simplicity and honesty of method. Present artificial methods he finds to be in striking contrast with those of the early church. He says that when Paul exhorted the Corinthians to send relief to their suffering fellow-Christians in Jerusalem, it was not found necessary to have a bazaar, or a public dinner, or even a public meeting with a Roman magistratus to make a speech. "A bazaar, a dinner or a ball might furnish a portion of the money that was required, but it satisfied no self-discipline, it left no feeling of devotion, of gratitude, or of beneficence behind. It did the largest amount of material good with the smallest amount of spiritual benefit."

THE AWAKENING OF NATIONS.—Those people, says the *Christian Commonwealth*, who are not closely observing the progress of events and the signs of approaching developments are destined to experience some early surprises. We are probably on the eve of widespread revolutions. The wonderful revival of industrial energy in Germany has already disconcerted many complacent and selfish Britons. In Russia the great strike has warned the authorities that the labourers are not always going to be handled like brute beasts or like soulless autom-

ata. In some other countries there is unrest of a different kind. A notable spiritual movement is in progress in France. Surely there is something important in the fact, even if only as an indication of possibilities, that this year several prominent priests in France have abjured Popery and have added themselves to evangelical preaching. The individual most talked of in this connection is the Abbe Doumer. This clever ecclesiastic is of opinion that the time is ripe for the inauguration of a new Reformation in France. He has been in London for consultation with Protestant clergymen. In a remarkable letter he declares that Romanism is played out. When he was in spiritual difficulty, his priestly colleagues mocked him with steering suggestions that he could be just as good a priest without faith as with it. If he had lost faith, that did not matter; he could still stay in the Church so long as he said nothing about his doubts. It has become clear that numbers of the Roman hierarchy have no longer any faith in the dogmas which they continue to profess on an ignorant and superstitious people. "What idea," asks the Abbe Doumer "can a catechism give to children in which they are taught that a poor wretch who breaks fast on Friday on a slice of German sausage and two ounces worth of brand will be condemned to eternal flames, while the plump parakeet, who has regaled himself with an alighting cone, will go straight to Paradise?"

Q PARALLEL.—We always turn with great interest to Professor McGarvey's articles on Biblical Criticism in the *Christian Standard*, and are of opinion that he is doing a good work in exposing the fallacies of the so-called "higher criticism." The following is a very good specimen of his style:—

One of the standing arguments of the destructive critics in opposition to the Mosaic authorship of the Law, is based on the fact that during a long period between Joshua and Josiah, many of its precepts were disregarded by the best of men. In a future generation, say at the close of the twentieth century, when, it is to be hoped, the practices of primitive Christianity will be prevalent, critics will be able to prove by the same line of argument that the epistle of James was unknown to Protestants in the nineteenth century. The argument will be this: It is a very common custom of Protestant churches in the nineteenth century to rent the pews in their churches in such a way that the worshippers were arranged in the assembly according to their real or supposed wealth; and that this was done in the most orthodox churches, and by the most pious men of the century, without a thought that they were doing wrong. This proves that they had no such apostolic epistle as that now called the "Epistle General of James"; for this document condemns the practice in the severest terms (James 2: 1-6). This epistle, then, must have been written since the close of that century; and one purpose of its author was to break up the unchristian practice of making a distinction between the rich and the poor in the house of the Lord. Having this pious end in view, he thought it not wrong to secure success to his undertaking by assuming the name of the apostle James. So holy and beneficent a scheme must have been inspired of God, and the device of using the name of James should not be called a *fraud*. On the contrary,

the epistle is now much more precious, since we have come to know its real origin. *Great is criticism!*

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PURITY, PEACE, UNITY, LOVE, POWER.

A. McLean's Impressions of Australia.

(FROM THE *Christian Standard*.)

ADELAIDE.

Adelaide is a beautiful city. The streets are wide and straight, and well paved. Provision has been made for numerous parks. The government buildings, the university, and the business houses are worthy of the capital of a large and flourishing colony like South Australia. The homes remind one of the stately and happy homes of England, of which Mrs. Hemans sang so beautifully. Schools and churches abound. No one need grow here in ignorance, or be without religious privileges. On one side of the city is a high range of hills, on the other side is the sea. All the fruits and flowers that grow in Palestine grow here. Adelaide has no winter. The population is given as one hundred and thirty-four thousand.

We arrived on Saturday. My first Sunday service was with the Unley church. M. W. Green is the evangelist. He will be remembered by many in America. He visited

many of our churches in the interest of a Bible College in Australia. His eloquent addresses will not soon be forgotten. He was born in Manchester, and emigrated to New Zealand while a boy. He was a builder and preacher for years. Because of his gifts as a public speaker, he was urged to give himself to the ministry of the word and to prayer. He served the people of that colony in the pulpit, and on the platform as a lecturer on temperance, and in Parliament. He was spoken of as "Green with a conscience." He met in debate and vanquished many a doughty champion of error. The church that morning was full. The singing was led by a trained choir, and was admirable. In the afternoon the Sunday School, under the accomplished leadership of Mr. Ernest Green, gave a cantata, which was so much enjoyed that its repetition was called for.

That evening I spoke in Grote-st. This is the oldest of the South Australian churches. The membership is about five hundred. The buildings are large and convenient. T. J. Gore, the pastor, was born and educated in Kentucky. He came out here twenty-nine years ago. He has all the virtues of his native land and of the land of his adoption, and, so far as I could see, the vices of neither. His praises are heard on all sides. I found only one fault—he spends too much money on his guests. He is so obstinate in this that all appeals and remonstrances are in vain. Mrs. Gore is a daughter of the lamented Philip Santo. She is as good and as wise and as efficient as her husband, and that is saying much. The singing of the great audience was like the sound of many waters. It seemed to me that everybody sang. No one slept or manifested any sign of weariness. Young men and old men were present in force. Australia is the first place I have seen where the males outnumber the females in the churches. Nothing could exceed the cordiality of the people. Hundreds came up to shake hands and to bid me welcome. My arm was weary, but my spirit was refreshed. Their greeting was like that of a Texas or a Missouri convention.

On Monday evening we had a meeting in Norwood. A. C. Rankine is in charge there. He is an Australian, but was educated in Lexington. Many of the students of the Bible College will remember him

and will be glad to hear of his good work. He began in Norwood seven years ago with twenty; the church now has three hundred and fifty members. The building has been enlarged once or twice. It will have to be enlarged very soon, or the church must swarm. Though it was a week night, every seat was full. The people caught the enthusiasm of their leader. Because of his representations, they gladly came to hear of the work in the regions beyond.

The next evening the Unley church had its annual tea meeting. This is an English institution, I believe. The people have tea at six. As soon as the tables are cleared the speaking begins. Mr. Green read the reports of the work of the year. Addresses were made by J. Colbourne, J. C. Dickson, A. C. Rankine and William Burford. Mr. Colbourne had been the pastor here for some years. Mr. Burford had been the Sunday School Superintendent. The programme was so arranged that I should have all the time I wished. At all such meetings I have had the "right of way." The evening passed pleasantly. The congregation and members of other congregations and friends came together to renew or to form acquaintances and to rejoice over the progress of the work. It was a time for sociability and for instruction and worship.

On Wednesday we had a service at Hindmarsh. This is the second largest church in Adelaide. Its register contains the names of over 400 members.

H. D. Smith is the preacher. He is the secretary of the Foreign Committee, and is the friend and advocate of every good work. The night I was there he was absent at a wedding. Here as elsewhere people marry and give in marriage, no matter who speaks or what the subject of his speech. The large audience was a proof of the fact that the pastor's heart is in the cause of world-wide evangelism. Mr. Gore went with me and presided. At the close the usual vote of thanks was proposed and carried. An Australian audience would think itself lacking in courtesy and kindness if this part of a service was omitted.

One morning we went to Glenelg to call on William Burford. He is a friend of preachers, and is a liberal contributor to every worthy enterprise. He is the main support of the work on Glenelg. He supports Nathoo Lal in India, and one of the workers of the China Inland

Mission. He and his family were preparing to start on a European tour. They expected to be gone a year or two. He goes in search of health. It is earnestly hoped by thousands that he will find it. He talks of visiting America. I trust he will do so. J. Colbourne has just taken the work at Glenelg. The church meets in a hall. Before long it will have a building of its own. Mr. Colbourne was born in England. He was a Baptist when he reached New Zealand. Here he fell in with M. W. Green, and was led by him to unite with the disciples of Christ. He studied under T. J. Gore and H. S. Earl. He says he owes more to Mr. Gore for the gentle and Christ-like spirit which he manifested and for his instruction than to any other living man. He has preached around Adelaide, in Victoria, and in Sydney.

Part of one day was spent in the home of A. T. Magarey on Mount Lofty. The name of his father, Thomas Magarey, is familiar to many in Europe and America. He is a man of mark. In any assembly he would be picked out as a man of exceptional ability. He did much to plant and establish the cause in the Colonies. In recent years he has left us and joined another communion, much to the regret of those who know his moral worth and his valuable services. He has two sons who are useful Christian men. Dr. S. J. Magarey is a leading physician in Adelaide. He is a member of Parliament, and might have been a member of the Cabinet. He is an elder in Grote-street, and is faithful and diligent in that high office. A. T. Magarey is a business man, an antiquarian, a promoter of exploring expeditions, a preacher, and I know not what besides. His week days are full of work and care. He has charge of two churches, and preaches twice every Sunday. He is one of the best informed and most entertaining men I have met. As was said of Burke, no one could be with him five minutes without learning that he was no ordinary man. Mrs. Magarey is a daughter of Col. Campbell, of Bethany. I knew her when a student, and was very pleased to meet her in her own home.

It was not possible to speak for J. C. Dickson. I met him several times, and heard much about the work the Lord is doing through him. He and Dr. Verco carry on the work in North Adelaide and Prospect Street. Dr. Verco is the most distinguished physician in South Aus-

tralia. Not only so, but he is one of the most active Christians in the colony. He manages his work so that he can attend church three times on Sunday, and preach once or twice, or oftener. He built the chapel in North Adelaide, and rents it to the church. He has paid for a chapel and a home for John Thompson, who is at work among the Kanakas in Queensland. I asked him how he was able to do so much Christian work. He said he saw his patients on Saturday and Monday. They knew that he wanted Sunday for other duties.

H. D. Smith informed me that we have 27 churches in South Australia. In these there is a total membership of 2621. There are 17 Sunday Schools, with 193 teachers and 2131 scholars. Most of the churches have Endeavor Societies. There are eight of these churches north of Adelaide. G. D. Nest is the evangelist in that district. Six are south of Adelaide. R. G. Cameron is the evangelist in charge. The churches in South Australia contribute to the work at home, to John Thompson, and to Mary Thompson in Hurda. They give \$1200 for Foreign Missions. They are talking of sending another worker to India. Hindmarsh sent H. H. Strutton to Poona to work in an undenominational mission. Among the pioneers spoken of are J. C. Verco, W. H. Burford, Philip Saito, Dr. S. Kidner, John Chambers, and Henry Warren.

At the close of one service several came to me and thanked me for what I had said. Among them was one who said, "Do you know what I was thinking about all the time you were speaking?" Several thoughts passed through my mind. Perhaps he was thinking of making a handsome offering to the work. Or perhaps some lofty sentiment stirred his soul. At the very least he was thinking of something kind and complimentary to say about the address. Judge of my surprise when he said, "I was wondering whether you were chewing gum all the time you were speaking!" He had heard that Americans chewed gum, and supposed that I was no exception.

No. 2.—FROM ADELAIDE TO SYDNEY.

Australia is a place of magnificent distances. Sydney is over a thousand miles from Adelaide. Going by rail, one must needs pass through Melbourne. The train service is so

arranged that passengers must rest in that city for seven hours. On my arrival at the station I was surprised beyond belief to find a committee waiting for me. The committee consisted of D. A. Ewers, Malcolm McLellan, A. B. Maston, F. G. Dunn, Isaac Selby, F. M. Ludbrook, Joseph Pittman, W. C. Thurgood and J. A. Davies. They took me to the Coffee Palace for breakfast. About forty men and women sat down and partook of the smoking and savoury viands. After doing ample justice to the meat and drink the speeches began. D. A. Ewers, President of the Missionary Conference, presided. He called upon A. B. Maston to speak as an American; upon F. G. Dunn, as the representative of the press; upon Isaac Selby, as the representative of the preachers; upon Mrs. Joseph Pittman, as the President of the Women's Conference; upon F. M. Ludbrook, as the representative of the Foreign Missionary Committee; upon J. Tully, as President of the Sunday School Union, and upon F. McClean, as Superintendent of the Chinese Mission, and upon Joseph Pittman to lead in prayer. Mr. Maston expressed a wish, in which all concurred, that more men from America would visit the colonies. He mentioned J. W. McGarvey as one of a class that would be particularly welcome, and that would do much good. Mr. Selby spoke of the Americans that had spent some time in Melbourne, and of the debt of gratitude which the churches owe them. These good men are held in loving remembrance. At the close, I was asked to say a few words. Being weary from travelling all night without sleep, and being taken unawares, and being bewildered by the reception accorded me, I tried to speak, but could only utter a few words in response. Out of the abundance of the heart the mouth speaks. Out of its superabundance the tongue stammers. After this performance was over, I was hurried off to be photographed for the public good. Then J. A. Davies had compassion on me, and put me to bed for two hours. That evening I took the train for Sydney. I left Melbourne with the understanding that I was to return for the Victorian Conference, beginning on Good Friday and closing on Easter Monday. The conference is held at this time because it is a holiday season.

It was nearly noon on Saturday when I reached Sydney. Here a

dozen men and women were on the platform to take charge of me. Among the number was C. T. Forscutt. I knew him years ago when he was a student in the College of the Bible. He is now Principal and proprietor of the Rockdale College. He opened this school five years ago. He prepares young men for business careers and for the university. Mrs. Forscutt looks after the table and the beds and teaches music and some other branches. The school is flourishing. The Principal preaches on Sundays, but gives his time and strength to the college. His home was mine most of the time I was in Sydney. The first afternoon he took me in his carriage to see Botany Bay. He pointed out the spot where Captain Cook landed when he discovered that part of the continent. Botany Bay is a fine body of water, but Sydney Harbor is so much larger and better as a port that all ships go that way.

On Sunday morning Mr. Forscutt took me to the Enmore church. This is the largest church in the colony. It has on its muster-rolls the names of three hundred and fifty members. The venerable and revered Dr. Joseph Kingsbury presided at the Lord's table. I was told that he had given two or three fortunes to the Lord's work. He is hale and hearty, an elegant speaker, marvelously gifted in prayer, and manifestly a deeply religious man. On his snowy hair and beautiful character, the splendours of eternity are falling thick and fast. The Enmore church has been without a pastor for some time, consequently the audience was not large. There were about one hundred and fifty present. After the Lord's Supper, I spoke for thirty minutes. We went home with John Bardsley to dinner. He is the Timothy Coup of New South Wales. He is a prosperous wholesale grocer. He has a large home and a large heart. Mrs. Bardsley was born in Scotland, and has the hospitality characteristic of her race. On Sunday, their home is open to all comers. Food is provided in abundance and served without stint. These two good people are unspcakably happy when their long table has no vacant chair. In the afternoon we went out to the public Domain. This is a favourite resort for speakers of every kind. The first speaker we heard was a woman belonging to the Church of England. She was preaching to a large crowd.

Her topic was the Words of Jesus on the Cross. Her spiritual face and clear and tender voice added emphasis and charms to her words. Preachers representing nearly all the denominations were speaking. Advocates of temperance, politicians of different schools, Socialists and Anarchists, promoters of fads of every variety had their rostrums and their sympathisers or opponents. Preaching on the streets and in the parks is very common. That evening I spoke in the building just purchased by the church in the city. It was built by the Free Thought people, but they were not able to pay for it. The church bought it for less than half what it cost. It is a fine building. The auditorium will seat about 800. There is a large basement that can be used in many ways. There are all the separate rooms needed for Sunday School and other purposes. The building is new, and has all modern comforts and conveniences. This church, like the church in Enmore, was without a pastor when I was there. I learned that George T. Walden was on his way from London to take the work at Enmore, and that P. A. Dickson was coming from Brisbane, in Queensland, to Sydney. Both these men are known by many in America. Under their ministry these churches are certain to enter upon careers of renewed prosperity.

On Monday the women of New South Wales held their annual conference. They are not organised into auxiliaries as are the women at home. But they have an organisation to whose funds the members are asked to contribute a penny a week. They do something for home missions. They do temperance and charitable work as well. Mrs. Clapham presided and did her duty gracefully and acceptably. Reports were read showing what progress had been made in the different departments. Business was transacted, papers were read, and appropriate songs were sung. At night the house was well filled. I was asked to tell something about the way the women in America did so much. I did so, and urged them to send some one of their own number to India or China. In no other way could they do so much to help the work at home. I think they will do this.

The next morning Mrs. Forscutt and her sister to me took me Sydney Harbor. William Clapham and Robert Gilmore went with us.

They are two faithful preachers. They know the place and the history of the work in the colonies, and were therefore intelligent and agreeable companions. Sydney Harbor is said to be the largest and grandest harbor on the globe. The fleets and navies of all nations could find room and shelter in its ample waters. The heads are high and bold, and are a mile apart. If one should undertake to walk round the bay he would have to travel two hundred miles. All the way down the guides pointed out the palatial homes of the city magnates. On the highest point is that of Cardinal Moran. This harbor is one of the wonders of the world. It is as well worth seeing as Niagara or Mt. Everest. We steamed down for about seven miles. When we came to the swell of the ocean we turned aside to Manly Beach. We crossed the narrow neck of land and came to the ocean. Mrs. Forscutt had brought luncheon along. We sat down under the shade of a tree and partook of a bounteous repast. Towards evening we started towards home. We saw the magnificent harbor again. It grew on us as we studied it. Before we reached the pier it seemed "boundless, endless, and sublime, the image of eternity." This day will ever stand out in my mind as a mountain peak stands out from a plain. We parted from Mrs. Forscutt with many feelings of sincere gratitude for the picnic she gave us. We took tea with Mr. and Mrs. Gole. He is the Secretary of the Foreign Mission Committee, and a very genial and intelligent man. At night there was a union service in the Eumore church in the interest of world-wide evangelism. The audience was not so large as I had expected, but those that did come seemed deeply interested. The next morning my friends of the day before took me to see the Botanical Gardens. There is an endless variety of tropical trees and flowers. The land slopes down to the Bay. This is one source of their great charm. Sydney is a century old. It is laid out like a European city. The streets are narrow and crooked. This is especially true of the oldest part. It is a substantial city, and has a population of four hundred and twenty-one thousand and thirty. That evening I took the train for Melbourne.

The first church established by the disciples of Christ in New South

Wales dates back to 1851. The leading men at that time were Albert Griffin, George Taylor, Henry Mitchell, Joseph Kingsbury and Edward and David Lewis. Dr. Kingsbury told me of his conversion. He heard a man preaching in the park. He did not know his name, but he presented the truth so clearly that all doubts were removed. He went home in rapture and kissed his wife and said: "Darling, I have found that for which I have been seeking for ten years." He began to preach as soon as he was baptised. The church was spoken of as "Kingsbury's Mob." There are now twenty churches in the colony, with a total membership of two thousand and forty-two. There are seventeen Sunday Schools. In these there are eighty-eight teachers and eight hundred and ninety-four scholars. The number of preachers is given as three. The churches are not growing as one could wish. In the absence of a sufficient number of able and educated men to give themselves wholly to the ministry, it is difficult to see how they can grow in numbers and in spiritual power. Our churches in America learned this lesson fifty years ago. A. McLEAN.

(To Be Continued.)

South Australian Conference.

The Annual Conference of Churches of Christ in South Australia was commenced in the Christian Chapel, Grote-street, Adelaide, on Wednesday morning, Sept. 16, and continued on the 17th and 18th.

FIRST DAY.

At 9 a.m. the Evangelist Committee met to complete necessary arrangements for the various sessions of the Conference. At 10 o'clock a devotional service was held, Bro. T. J. Gore presiding over a large meeting.

At 11 a.m. Bro. J. McLachlan M.P. (President of the Conference) took the chair, when it was resolved on the motion of Bro. J. C. Dickson, "That the Conference adjourn until after lunch, out of respect to the memory of the late Mr. Hartley, Inspector-General of Schools."

After luncheon, Bro. J. McLachlan again took the chair. Bro. Robert Lyall, from Melbourne, was intro-

duced to the Conference, and conveyed fraternal greetings from the churches in Victoria. The Church at Broken Hill sought and received admission into the Union. The roll-call of delegates from the various churches was as follows:—

Grotto-street—R. Verco senr., W. T. Manning, Alex.-R. Harkness, T. Howard, *Balalra*—W. Smith, A. H. Richards, J. Wark, F. W. Leader, *Cameron's*—R. Hancock, A. L. Greenhilda, *Broken Hill*—M. W. Green, *Dalby*—J. Laurie, D. E. Haysen, *Glendy*—J. Colbourne, H. Wright, E. Bartlett, S. Summers, *Hindmarsh*—T. J. Doley, T. Harkness, *Hesley Park*—G. Noble, A. Laurie, T. B. Verco, G. Harcombe, *Long Plains*—R. D. Laurie, *Milang*—H. Overall, R. J. Blackwell, *Woolballa*—B. Marsham, *Norwood*—A. C. Baillie, A. Greenhilda, W. Hart, A. Weir, *North Adelaide*—J. C. Dickson, P. Meisner, Dr. J. C. Verco, T. Fynth senr., *Nastouras*—M. W. Green, *Port Pirie*—T. Bowden, A. W. Pearce, *Port Pirie*—K. W. Duncan, *Queensland*—J. Verco, C. Lawton, Marquart, R. Harris, *Stanhally*—J. Leslie, J. Gordon, *Striding Hill*—A. T. Maguire, R. K. Spottedwood, Unley—M. W. Green, T. G. Storer, J. P. Jones, Willanga—G. Eden, G. S. Youlton, *Williamstown*—R. Meisner, W. G. Fappin, *York*—U. Shall, A. G. Edson, W. Brooker.

EVANGELIST COMMITTEE'S REPORT.

DEAR BROTHERS,—Your committee have much pleasure in again presenting their annual report at the close of this another year's labour and service in the church of the living God. This is the twelfth annual convention in connection with the churches of Christ in this colony.

EVANGELISATION.—We are glad that we have been enabled so far to carry out the voice and will of the brethren in putting an extra evangelist into the field to labour with the churches in the south. Bro. R. G. Cameron arrived in the colony in February last and immediately commenced his labours.

Reports of a cheering character from time to time have been received from the churches in that district.

Bro. D. New has been labouring the past year, as also the year previous, among the churches in the north. Good work has been done, and Bro. D. New seems to be happy and successful in his labours. We trust that the ability and liberality of the brotherhood may be such that your committee may not have to lessen the number of sustained workers, their desire is to increase them.

Some of the evangelists connected with our city and suburban churches have also done good work during the past year by

devoting a portion of their time and energies to regions beyond.

Bro H. D. Smith of Hindmarsh spent some four weeks in the south-east of this colony, where he did good work in upbuilding the brethren and in the proclamation of the gospel. He labored principally at Millieent, where our good Bro Roland Campbell resides, and where he has for years past labored and done his best for the extension of the Redeemer's kingdom in making known the primitive gospel.

Bro. T. J. Gore also labored some two weeks in connection with the church at York, where he roused out the old Jerusalem gospel, and edified the brethren, visiting from house to house in the district. The brethren had but one complaint to make, and that was that the time was too short. They are asking for the ensuing year a double portion of time and labor.

Bro. M. W. Green of the church at Unley visited the churches in Perth and Fremantle, West Australia. He spent some five weeks with them, telling the old, old story, and counselling and instructing the brethren. His visit was very highly appreciated, and as a result of his labors seven accepted the Lord Jesus as their Saviour and became obedient to the faith.

We feel, too, that we owe our recognition and thanks to the many working and speaking brethren in our city and suburban churches who have done good service in sustaining the work in the small churches—York, Queenstown, Prospect, Cottonville and other places have been largely dependent upon the help of these brethren.

CHURCH EXTENSION.—We are pleased to be able to report that the projected erection of a building to worship in and proclaim the gospel at Cottonville has now become an accomplished fact. The chapel was opened for worship about three months ago under most favorable auspices. The people in the locality appreciate the services, the meetings are well attended, and already the seed sown has resulted in fruit being gathered.

A most flourishing Sunday School has been commenced there, and though only recently started there are 74 scholars in attendance, headed by an energetic band of teachers.

A plan has been made out, and has been in operation since May last, in connection with the church at Williamstown. One of the evangelists from city or suburban churches goes each month and spends the Lord's day there. The morning meetings are small but very enjoyable. Our brethren there are very whole-hearted and sincere. The district hall is secured for the proclamation of the gospel in the evening, and usually from 7.30 to 9.00 attend. The meetings are very encouraging and the prospects bright at Williamstown. We would also note that Bro. D'Nesi spent 5 weeks' labour

with the brethren there speak highly of his earnestness and unflagging energy.

Since our last Conference a change has taken place in connection with the church at Glenelg. Bro. Archibald Smith, the former evangelist, having received an invitation from the Christian Church, Stepney, and accepting the same. Bro. J. Colbourne was induced to return from Sydney to continue the good work there. He returned in a weak state physically, but has now regained his former and usual vigor. Bro. Smith's labours were highly appreciated by the brethren at Glenelg, and we pray that he may be prospered in his new field of labour.

We are also glad to report that our dear Bro. W. Burford, who with his dear wife and members of their family left our Colony for an extended visit to England, have more than realized their expectations. They were all in the best of health when last we heard from them. Bro. Burford, who had been anything but well for the past more than two years, says, "The Lord has entirely restored me to my former vigor and health of ten years ago, for which I most heartily thank Him." Our Bro was a member of your Evangelist Committee up to his time of leaving in April last. We hope to welcome them all back again soon in robust health and strength. We greatly miss them, as they were ever forward in every good work. I am sure we all feel profoundly thankful to our heavenly Father for His gracious watch and care over them, and His many blessings bestowed upon them.

AFFILIATED SOCIETIES.—The Foreign Mission Board and Sunday School Union are prosecuting their duties with commendable zeal and untiring labour. We learn that they are in a healthy and prosperous condition. But we shall learn from them themselves during our Convention.

TREASURER.—Our Income has not been sufficient to meet demands made upon us, but with a reliable treasurer whose heart is thoroughly in the work your committee have laboured on in hope. Our treasurer in due course will acquaint us with our state financially.

SECRETARIAL.—Your committee are exceedingly sorry to report that owing to the continued delicate state of health of Bro. John Verco, who has discharged so ably the duties of secretary of this union for the past ten years, found it imperative to resign the position. We feel the deepest sympathy with him, and pray that his health may be renewed, and that he may be long spared to manifest as he has ever done an unflagging interest in the progress of the Redeemer's kingdom, and done so much to make our annual conventions an unqualified success. On the return of Bro. Colbourne from N.S. Wales, he was requested by your committee to undertake the duties of secre-

tary, which, after consideration and much deliberation, he consented to do—to the present convention.

REVIEWING THE PAST.—As we take note of the work, and the manifest results of that work during the past year, we feel that though we would like to be in a position to report greater things having been accomplished, yet we have much to be thankful for, and we pray that our hearts may be so warmed with a Saviour's love during our convention that we shall return to our homes and to our churches determined to exercise more self-denial in the Saviour's service for the salvation of those around us, and so bring greater honour to His great and glorious name.

During the year the number of additions by faith and obedience in our country churches, where our two sustained evangelists are labouring, must be acknowledged to be very encouraging.

Since last conference the number in the northern churches has been augmented by twenty-three. Thus our Bro. D'Nesi and the brethren who labour with him have reason to rejoice in the success of the gospel.

Bro. Cameron came to us in February last from Victoria. Since that time he has labored arduously among the churches in the south. During that time he has been cheered by sixteen surrendering themselves to the Lord Jesus and publicly putting Him on in His own appointed way.

Your committee would recommend the in-coming committee to re-engage Bro. D'Nesi for the coming twelve months.

They would also recommend the in-coming committee, in order to further test the work in the southern district, to ascertain whether it is wise to continue evangelistic labors in that district, to re-engage Bro. R. G. Cameron until the end of December of this year, hoping by that time that prospects may be sufficiently bright, and our financial position such that the committee may see their way to continue operations in that locality.

Your committee are sorry to have to report that owing to constant removals of brethren from the district the church at Langhorne's Bridge has ceased to exist. The few brethren residing in that locality now meet with, and form a part of, the church at Strathballyn. May our brethren who have removed from that district carry with them the Word of Life and so exalt the Saviour.

And now, dear brethren, your committee trust that our time of conference may be a time of rich blessing and happy remembrance—a time when our hearts shall be influenced with a holy enthusiasm for the work, and the Lord whom we love so much. May we realize the presence and blessing of our spiritual head—the Lord Jesus Christ, and may we return to our work for the Lord

determined more than ever to be His and to be spent in His service.

Treasurer's statement—Total receipts, £215 5s.; expenditure, £240 3s. 7d.; amount due to treasurer, £24 18s. 7d.

The following resolution was heartily and unanimously carried, on the motion of Bro. M. W. Green:—
"This Conference desires to express its sincere sympathy with Bro. John Verco as to the state of his general health, which has necessitated his resigning the secretaryship to the Conference, which position he has occupied with so much efficiency for the past few years, and tenders to him its hearty thanks for the self-denying labours so willingly given during that time, and earnestly prays that his health may be speedily restored to such an extent as to enable him to give many years of efficient labour in connection with the cause of Christ in the Colony."

Many spoke in support of the motion, and Bro. J. Verco feelingly responded.

THE CONFERENCE ESSAY.

The Conference Essay was read by Bro. R. G. Cameron on "The All-sufficiency of the Divine Plan for Human Salvation. Bro. Cameron dealt with his subject in a masterly manner and to the satisfaction of those present. Following the reading there was a friendly discussion. A hearty vote of thanks was passed to the essayist.

ELECTION OF OFFICERS.

The election of officers for the next year resulted in the following: President, John Verco; Vice-President, M. W. Green; Treasurer, Dr. J. C. Verco; Secretary, J. Colbourne; Assistant Secretary, J. Manning; Executive Committee, T. G. Storer, T. J. Gore, M. A., W. Brooker, J. Bradley, T. Forsyth, H. D. Smith, T. B. Verco, C. E. Lawton, J. McLachlan, M.P., and W. T. Manning; Foreign Mission Committee, R. Forsyth, G. Noble, C. Lawton, W. C. Brooker, J. P. Jones, W. Burford, A. C. Rankine, H. D. Smith, A. T. Magatey, T. J. Gore, R. J. Blackwell, J. McLachlan, and two ladies from each existing Mission Band.

FOREIGN MISSIONARY MEETING.

At 7.30 p.m. Dr. J. C. Verco took the chair, presiding over an enthusiastic missionary meeting. There was a large audience, and great interest was evinced in the proceedings. The treasurer's report showed that £231 had been sent

to foreign fields in missionary effort, and that £18 was still in hand. Addresses on the subject of missions were given by Bro. A. T. Magatey and Bro. H. D. Smith. The meeting closed with the benediction after a hymn by the audience.

FIN. COMMITTEE'S REPORT.

The following is a summary of this report:—Had held seven meetings during the year. 15 churches besides 7 auxiliaries had sent in collections and donations to the treasurer. Reference was made to visits the secretaries and others had made to form auxiliaries during the year. Selections from missionary letters were read with condensed items upon the numbers engaged in India, China, Japan and other places.

A copy of the financial statement of the Federal F.M. Committee was read as presented to the Victorian Conference at Easter. Treasurer's statement:—

FOREIGN MISSION FUND.

Receipts for the year	.. £98 6 5
Balance from 1895 11 7 0
	—————
	109 13 5
Balance now on hand,	£12 13s.

KANARA MISSION FUND.

Receipts for the year	.. £43 14 10
Balance from 1895 5 17 11
	—————
	53 12 9
Balance now on hand,	£3 13s.

SUPPLEMENTARY STATEMENT.

Raised and expended for Bro. A. McLean £13 18 0
Raised and expended by Grote Street Auxiliaries 22 11 1
Raised and expended by W. Burford (India A. Chm.) 70 9 0
	—————
	112 9 1

SECOND DAY (SEPT. 17.20).

At 10 a.m. on Thursday the devotional exercises were led by Bro. W. T. Manning, and many were present to engage in these exercises. At 10.30 the Vice-president (Bro. T. B. Manning) took the chair, and the business of the day was commenced. Various churches had sent letters, stating their encouragement during the year, which were read aloud. These were from churches in the city, suburbs, and country. Special mention was made from the church at Glenloch of the departure of Bro. W. Burford, who with his wife and family is on an extended visit to England for his health. All were pleased to hear that Bro. Burford has improved since arriving.

The obituary report for the year records 37 deaths. Bro. H. W.

Green read this report, and in a comforting manner pointed out the Christian's hope and pointed to the life beyond. Among the departed special mention was made of Bro. W. H. Burford, from the Uley church, and Bro. Alex. Gordon, of Strathalbyn. These were both prominent for years in speaking in the churches. The report made mention also of many old colonists who were connected with the churches of Christ such as Sister Fisher, 80 years of age; Sister Farthing, 91 years; Bro. William Ilford, of Mitham, 70 years; Bro. Pratt, lately at Home for 40 years; Bro. Thomas Mussen, 78 years.

As we have not space for Bro. Green's obituary report to full we give the following epitome of the names of departed sisters and brothers specially alluded to by Bro. Green: Mrs. Fisher, Alex. Gordon, Bro. Prior, Mrs. Bates (mother of Bro. T. H. Bates), Mrs. Farthing, Bro. Pratt, W. H. Burford, W. A. Harris, Win. Ilford, Thos. Mussen and Mrs. Weir. The total number who had passed away during the year was 37.

After reading the report Bro. T. J. Gore led the assembly in prayer, especially on behalf of the bereaved.

The following recommendation was approved of:—*"That the churches be asked to set apart one Sunday in the year as Foreign Missionary Sunday, when the fruits and claims of our work shall be presented to the congregation; and schools in such ways as the judgment of each church may deem best."*

The afternoon was devoted to the discussion of evangelisation, devising means for future work, etc.

At night Dr. Verco presided over a large meeting. The evening was devoted to the consideration of Sunday School work. Bro. J. W. Cosh, the secretary of the S. S. Union, gave in a report of the examination held last October. There are 1888 scholars in the schools, an increase of 94. 21 had been added to the church from the Sunday Schools. Bro. K. Lyall gave a stirring address on the importance of S. Schools. His remarks were well received.

The essay of the evening was read by Bro. Gore on "Sunday Schools and Their Work." The essayist ably dilated upon the characteristics of good superintendents, secretaries, teachers. Bro. Gore pointed out that the S. School never was intended to supplant the family training. A hearty vote of thanks

STATISTICS (Abridged) FOR THE YEAR ENDING JULY 31st, 1896.

NAME.	Immersed	Received being formerly Immersed	Died	Removed from the Church Roll.	Present Number on the Roll	Sunday School Teachers	S. School Scholars	Scholars Received into the Church	Seating Accommodation of Chapel and School.
1. Adelaide (Grote-st.)	23	1	4	7	464	16	231	17	650
2. Alma	2				52				180
3. Balaklava	2		1		122	11	62		150
4. Broken Hill					47				50
5. Cameron	4		2	1	53	4	53	1	120
6. Dalkey					67	5	30		150
7. Glenelg	4	1		1	68	6	58		200
8. Hindmarsh	3	2	5	4	383	25	432	2	900
9. Huxley Beach		1		1	30	4	48		150
10. Long Plain	1				23	4	54		70
11. Milang	4		1		28				80
12. Millicent		3			23				100
13. Mallala	14		2		41	4	31	2	200
14. Norwood	23	2	3	13*	355	16	235		750
15. North Adelaide	14	4	6	10	267	18	177		300
16. Nantawarra					17				200
17. Point Sturt	4		1		42	4	25	2	80
18. Port Pirie				1	27	3	40		200
19. Queenstown	3			2	52	9	92		180
20. Strathalbyn	2				32				140
21. Stirling East	4		3		69	13	100		350
22. Unley	16		7	15	225	22	250	6	350
23. Wild Horse Plain					13		5		100
24. Willunga					30	3	3		150
25. Williamstown	3	1		1	14				50
26. York	3		2	11	127	17	137		200
Totals	131	15	37	74	2941	184	2072	30	6050

* From last year's Summary.

* Revision of Roll

was passed to Bro. Gore for his instructive paper.

During the evening part songs were well rendered by the S. Schools of North Adelaide and York.

THIRD DAY—18TH.

Bro. McLachlan again occupied the chair. The question of being represented on the "Council of Churches" was discussed at some length. Ultimately the motion was withdrawn, as it was considered inadvisable to join the "Council of Churches." The usual votes of thanks were passed to officers, committee's, &c.

At night a tea and public meeting was held, which was well attended. Bro. McLachlan (who presided) in a few well-chosen sentiments introduced Bro. John Verco as the new president, and Bro. Verco suitably acknowledged the compliment.

Addresses were delivered by Bro. M. W. Green, R. L. yak, J. Collbourne, J. C. Dickson, G. P. Neek, and Bro. A. C. Rankine felicitously proposed a hearty and comprehensive vote of thanks. What with good speeches, congregational singing and musical selections by the choir, a happy and profitable meeting brought a successful Conference to a close.

Notes of Travel.

V.

IN QUARANTINE.

Of my interesting visits to the Tombs of the Caliphs, to Heliopolis, the "City of the Sun," to Old Cairo and the Nilometer, to Sakkarah and the site of ancient Memphis, I cannot now speak. Nor must we linger at Alexandria and Port Said, but hasten on to scenes of more absorbing interest.

On Friday, Feb. 28th, at daybreak, we were in sight of the Holy Land — to the devout the country of all countries the most full of sweet and sacred associations. Who can gaze for the first time without emotion upon the land where once there lived the dearest Man that ever trod this earth—our Elder Brother, who came to show to us the Father and to show to us that He is Love!

We cast anchor in St. George's Bay, off Beyrout. The reader will naturally want to know what we were doing at Beyrout, when Joppa was to be our part of embarkation. Had we, like the great Apostle to the Gentiles, been driven out of our country by contrary winds? or was our captain suffering from a fit of

mental aberration? One word will explain everything—quarantine!

THE CHOLERA MICRONE

had been haunting the slums of Alexandria for some time past, and the authorities were afraid that we might have brought the dreaded pest with us. And so for two days our good ship, with the yellow flag at her masthead, floated idly on the bosom of the water. Of course, some of the passengers grumbled. It is said to be an Englishman's prerogative to grumble, and then pay the bill, and we were allowed the fullest liberty in the exercise of these privileges. Others, taking the matter still more to heart, appeared to want to kill somebody, but only succeeded in "killing time." Yet surely there were

GREAT COMPENSATIONS

for the delay. Every time we turned our eyes shorewards what a magnificent picture presented itself to our view! In the foreground the deep blue waters of the Mediterranean; back of this, Beyrout, rising gently from the shore, its houses standing amid gardens and orchards, the blue and white of the walls and the red of the tiles mingling picturesquely with the foliage of various shade; beyond the city the vast slopes of Lebanon dotted with smiling vil-

lages; and, as a more distant background still, the giant Sannin rearing her snow-cld summit to the skies. It was a scene never to be forgotten by the passengers of the quarantined *Persida*. Then, on one side of us were three British ironclads belonging to the Mediterranean squadron, and on the other side the tourist steamer *Furst Bismark*. The latter had a party of

350 AMERICANS ON BOARD.

Poor fellows! leaving Egypt a few hours after us, and after a fresh order relating to quarantine had been issued, they had to put in five days here instead of two. True, there was an enchanting picture to gaze upon; but "enough is as good as a feast," and 48 hours suffices for, at any rate, a distant view of Beirut. They had a fine band on board, which from time to time discoursed sweet strains of music. I thought, however, that under the exasperating circumstances they might have drawn the line at "Home, Sweet Home!"

My fellow-passengers, although including some Germans and Austrians, were mostly English and American, and with these much time was spent in pleasant and profitable conversation. Then, also, we could read up on Palestine, our proximity there to stimulating interest in our guide-books. Having a line and some hooks with me, I begged some bait of the steward and tried to tempt the appetite of some of the finny tribe below. But in vain! I hope, gentle reader, you will not hastily assume that it was I who was at fault. The bread was new and the steak tender and juicy; but the inhabitants of the deep would not rise to the occasion, and my benevolent endeavours went unwarded.

And so, in these and other ways, we passed the time: "till the days of our purification should be accomplished" and we could go up to Jerusalem!

That night there was an eclipse; as a passenger wittily put it, "The moon was in quarantine." There was a great stir on shore, firing of guns, etc. We were told that it was an effort on the part of the natives to bring the moon back—like the Chinese, who think that at an eclipse some monster is about to clope with the queen of night, and so they must try and frighten him away.

Next day was Feb. 29th, a day long to be remembered by the writer,

not merely because it was Feb. 29th, an extra day in the calendar, but because of the curious and unique experiences that it brought. Soon after breakfast we were

ORDERED ASHORE TO BE DISINFECTED. Just fancy! setting foot for the first time on holy ground under such circumstances, landing in Palestine on a quarantine station and under a yellow flag branding us as "unclean"! Happy thought! this narrow strip along the coast is ancient Phœnicia, and never was in Israel's possession. There is, at any rate, this redeeming feature about the business.

There will not be another Feb. 29th for eight years. I shall not complain if I am not called upon to participate in such another farce for eighty years. For it was

A FARCE FROM BEGINNING TO END.

In the first place, the ladies were excused attendance: of course the microbe would discriminate between the sexes and would be sufficiently gallant to let the fair sex alone. Secondly, our baggage also, according to the regulation, must be fumigated, and we were ordered to take it ashore. Privately entrusted, however, one gentleman took a towel, another a brush and comb, and so on,—all, of course, being able to disinfect, even without the aid of the X-ray, that the terrible microbe was not lurking in their other belongings. And then, ashore, the disinfecting process! In Indian file we marched into a shed, one by one had some fluid squirted on us in front and behind, and then marched out again. I was not going to have a good suit spoiled by dirty water, so put on the waterproof cloak which, fortunately, I had brought ashore as my luggage, and let them syringe that to their heart's content. Another curious feature of the proceedings was that we from whom the cholera fiend had been exorcised were permitted to mingle freely with those who had yet to go through the mill. The disinfecting process (save the mark!) was evidently believed to operate prospectively—was deemed to be not only curative, but preventive!

Perhaps the guileless reader has been wondering why the authorities should trouble themselves at all, when the whole business is so manifestly a farce? Innocent! do you suppose the Turk was putting himself about for nothing? It was

ALL A MATTER OF BACKSHEESH, so far as he was concerned. Next morning he duly presented his little

bill, towards the payment of which every passenger must contribute his quota, and which must be settled before *fatima* is granted. This most devoutly-wished-for consummation was at length realised, the captain announcing this fact to the passengers, who thereupon gave vent to their feelings in a hearty "horay!" There was presently another ringing cheer as the yellow flag—hateful thing—was quickly and heartily hauled down.

At four o'clock in the afternoon the anchor's weight and we say good-bye, for the present, to Beirut. As we round the promontory to the south of the city, the American College stands out conspicuously and is the last building visible. Hugging the coast we see numerous villages scattered over the mountain sides and still, above and beyond, the hoary peaks of Lebanon. About six o'clock we get a distant view of Sidon, and some time after a glimpse of Sarafend, the ancient Zarephth. At eight o'clock we are paralleled with Tyre, and a little later across the moumt sea we discern the rocky headland known as the Ladder of Tyre. At ten o'clock we are abreast of Acre; and, soon after, the lighthouse on Mt. Sann, dimly outlined against the sky, "sends a gleam across the wave." It is midnight ere we retire to rest; and even in our sleep there lit across the darkened chambers of the mind visions of what we shall behold in that "goodly land" on which we are to set foot upon the coming day.

A. M. L.

Historical Sketches.

THE WALDENSES.

J. C. DICKSON.

(Part 2.)

With but few intervals, all through the 16th and 17th centuries, Rome did not cease in her cruel endeavours to exterminate the hated rebels against her authority. Vast numbers of the sufferers from Rome's policy of extirpating the reformed faith, in France and other countries, fled to these secluded valleys of Piedmont, hoping, in places inaccessible to their enemies, to escape from their pitiless wrath. But these seasons of tranquility were short, and when the tempest broke forth again it seemed to be with tenfold fury. It was in vain that Protestant nations appeared

to the Dukes of Savoy to put a stop to the persecutions. But they were appeals made to men who dare not face the ire of Rome. In 1560 commenced one of those dreadful outbursts of the church's rage against these humble, earnest Waldenses. We are told that "the population of the valleys still remaining faithful to the religion of their forefathers, the sword was openly unsheathed and the scabbard thrown away. An armed force, commanded by a chief whose name was in terrible contrast with his character—the Count de Trinité,—poured into the proscribed territory. But a spirit stronger than the sword upheld the Waldenses, and an arm more powerful than that which assailed them fought on their side. The villages near the plains were deserted; the women, the children, the feeble and the aged were sent for refuge to the heights of the mountains, to the rocks and to the forests. Every man and boy who could handle a weapon planted himself against the invaders, and a successful guerilla warfare was carried on by small brigades of peasants against the veteran troops that were let loose on them. Greater exploits and instances of more enduring fortitude were never recounted than those which have immortalised the resistance offered by the Waldenses to their oppressors."

In 1655—nearly a century later—the persecution raged again, and if all the Protestant powers of Europe had not interfered, a complete annihilation of the Waldenses would have been the result. The blood of John Milton was stirred by the account of the barbarous treatment to which they were subjected, and through his influence Oliver Cromwell issued one of those mandates which foreign powers have been compelled to respect. Then followed a short respite after the storm, which was soon succeeded by another outburst of persecution, which burst upon them under the administration of Victor Amadeus, the Duke of Savoy. This flame of persecution was fanned by France and Rome, and another determined effort was made to wipe out root and branch the hated heretics. So successful was the effort that the historian tells us that "during three years and a half the exercise of the ancient religion of the Waldenses had to all appearances ceased in Piedmont." But after the lapse of two or three years, in 1689 several hundreds of them, who had been driven into exile, returned; and the

fortunes of the Duke of Savoy having undergone a change, he now craved the help of those who had been such sufferers at his hands. At this time in the history of the Waldenses there appeared one name worthy of mention. It is their devoted pastor and leader, Henri Arnaud. He was born at La Tour, in Piedmont, in 1641. His early history is obscure, but he is said to have been a soldier before entering the ministry among this persecuted people. In 1689 he led his people in their efforts to recover their native land and their right to worship God in peace. William III. of England gave him a colonel's commission, and he served with great distinction at the head of 1200 Waldenses under Marlborough. When his people were exiled in 1698, he became their pastor in Schonberg, and died there on Sept. 8th, 1721.

Such has been the history of the Waldenses all through the ages—subjects of untold suffering from persecution: then enjoying, in the quiet valleys of the Piedmont, comparative quiet for a time; then assailed by their ever relentless foe, the Roman Catholic Church, which has spared no pains, by fire and slaughter, and the horrors of the Inquisition, to put an end to the unfortunate victims of their violence. While Napoleon was emperor, in common with all his subjects they were tolerated in the exercise of their religious rights; but when the house of Savoy was again in possession of their ancestral domains, the old persecuting spirit was again revived, for, however just and inclined they might be to be tolerant, there was a power behind the throne whose authority was supreme—the power of their old foe, the Church of Rome.

There is a question which will be in the mind of all at this stage in recounting the history of this people—What is the present condition of these faithful ones, who gave up so much for the religion of Jesus in what they considered its simplicity? Let us see what our century has done for them. At last came to the poor persecuted Waldenses what must have proved a "jubilee year," for in 1848, for the first time in their sad and indeed checkered history, full liberty was accorded to them to worship God according to their own conscience, and that without the least fear. This was brought about by one Charles Albert. Every part of Italy was open to them, and they were encouraged in the enjoyment

of their religious faith without molestation. From Turin, which had been the seat of their operations, they wished to remove to Florence. In this there was a delay of ten years, but those years were full of preparation for the evangelisation of Italy. How many great events in the world have been introduced by the word "tarry"! Moses had to tarry 40 years feeding flocks before he was ready for his work. Joseph had to tarry in prison before he became the chief man of Egypt. Jesus tarried all night in prayer frequently in His work. The apostles were commanded to "tarry at Jerusalem" until endued with power from on high. Paul tarried in Arabia before entering on his great work. So we see that stupendous work follows on a time of preparation during waiting. What a lesson for Christians everywhere in this age of feverish excitement, which leaves no time for this girding oneself! While we would not encourage idleness, yet we would encourage that helpful tarrying which always brings strength. But these ten years wonderfully opened up doors for the work, for in 1859 the dominions of King Victor Immanuel embraced nearly all Southern Italy, except the Papal States, and now toleration of religion was allowed everywhere, and the time was come when the Waldensian Church could establish its headquarters in Florence. To this city in May, 1860, the Waldensian Synod decided to remove its theological school; and the next autumn the two professors, Revel (well known in America) and Geymonet, with eight pupils, took up their residence in the Palazzo Salviani, once the mansion of an Archbishop of Florence, and so utilised the spacious building in every part that they secured for their work not only a building suited for their college with convenient class-rooms, but also a chapel capable of holding 300 or 400 hearers, also rooms both for their families and for preparatory school work, and a suitable place to put up the printing press which they had brought from Turin. From the Salviani Palace as a centre, the Waldensian Church has sent forth the heralds of the cross in every direction. The college and preparatory schools are still among the valleys of Piedmont. Students who decide to go as missionaries, as soon as they are educated at La Tour, the seat of the Waldensian College, are transferred to the theological

school at Florence, there to receive special training for future work. The press has proved a mighty help in giving a purer gospel to Italy. First of all, there was issued a stereotyped edition of Diodati's translation of the Bible in Italian in the 16th century. In 1862 there were sent out, under direction of the Religious Tract Society, 53,967 copies of religious works, great and small. The following year the number was considerably more than doubled. Among the books sent out were 8 vols. Spurgeon's Sermons—3000 each. In one year 10,000 copies of "The Pilgrim's Progress" were circulated in Italy. From the last available statistics, it appears that all the higher Waldensian seats of learning were in a prosperous condition. Four journals were published at Florence, one being in French. There were 10 mission stations with 50 out-stations, receiving more or less attention. In the different churches are over 2000 converts. They have also their hospitals and schools. In Rome itself they have their place of worship and schools of various kinds. With the progress of religious freedom in all parts of Italy, and the blessing of Heaven, a bright future is before the Waldensian Church.

Open Column.

THE JUDGMENTS TO COME.

1. The Editor of the A. C. Standard.

DEAR BROTHER,—

Your correspondent in his former letters showed us that he believed in three comings and a number of resurrections, now informs us that "he has abandoned the old notion taught him in his childhood, that when Christ came, He would wind up all things mundane and would hold one general and final judgment." He has "discovered no less than *three judgments*" and "*three fates*" before the tribunal mentioned in the twenty-fifth chapter of Matthew. He must be suffering from pseudolepis. His letter before me gives no sound reason for this great change in his opinion. The three passages quoted by him are not sufficient. He is again relying on the *argument ex verbis*, which affords no support to our friend, inasmuch as he is unable to show that the apostle required to refer to the last. This was not necessary for his exhortation. Colymbas made a triumphal entry into

Barcelona, yet in the archives of that city there is no trace of this important event. According to the reasoning of your correspondent this entry must have been a myth.

However, in one of the three passages I read, "Every man's work shall be manifest: for the *day* shall declare it, because it shall be revealed by fire!" Can this *day* be any other than that mentioned in Rom. 2: 16 and 2 Thess. 1: 6-10? There will be more than one class present then. Your correspondent next directs our attention to John 5: 24, and gives the Revised Version as his authority for changing the word "condemnation" to "judgment." To this I have no objection, but I submit that he ought to have given either the Revised or the Authorised translation and not one of his own. His comment on this passage is, "The *final* judgment of Christians has already been borne by Christ on the cross." If by this we are to understand something different from the declaration of Peter, "Who his own self bare our sins in his body on the tree," I must confess my ignorance of what is meant. Surely "penalty" and "judgment" are not equivalent. Concerning the solemn scene portrayed in Matt. 25, it is difficult to grasp our brother's meaning. He states it is to be "upon the living nations when Christ shall come to this earth with His saints." This must be our brother's third coming. Yet directly afterwards he informs us "that it will be held on this earth *in time*, and has reference only to the living nations, to whom the gospel has been proclaimed for nearly two centuries and who have rejected it." Does he mean two millenniums? As we have only our brother's *ipse dixit* for this interpretation, your readers must value it accordingly. Meaning, I point out that nations as nations can be judged in time only, and all who acknowledge God in history are aware that His judgments have often been seen in the earth, and that not only sacred but profane history furnishes instances of this. But these national judgments do not exclude the judgment of the individuals who compose those nations. It is here, without any exception, that "God will render to every man according to his deeds."—Rom. 2: 6. This is taught in the passage quoted by your correspondent: "Before him shall be gathered all the nations (*ethnes*), and he shall separate them (*andras*). The pronoun is masculine, the noun neuter.

Thus individuals will be separated from individuals, not nations from nations. The same truth is seen by comparing Matthew's version of the Great Commission with that of Mark. Where Matthew has "all nations," Mark has "every creature." Ballarat. M.

Church News.

SOUTH AUSTRALIA.

Our Conference is an experience of the past and has been a fairly successful one. The attendance at the business meetings were good, and the work was got through in an expeditious and satisfactory manner. The evening meetings were very enjoyable too. On the Wednesday, when the Foreign Mission reports were read, on the Thursday, when the Sunday School reports and essay were given, and on the Friday, when addresses were delivered by Mr. McLachlan, John Verco, Mr. M. W. Green, Mr. P. Neil, and Mr. Dickson. Mr. R. G. Cameron read a very interesting essay on Wednesday afternoon. Now we begin another year of labour and prayer. May our brightest hopes be realized. May our present members all stand true to their professed relation to the Saviour, and may many more enlist in the ranks of the army of the great Captain of our Salvation.

PARKER, UNCLE.—The anniversary services in connection with the church were held on Sunday, September 10th. In the morning Bro. M. W. Green and in the evening Bro. H. D. Smith preached to a full attendance. Bro. J. Colbourne delivered an address to the scholars and parents. The collections were devoted to benevolent purposes. On Tuesday a tea meeting was held, followed by a public meeting. The speakers were Bro. A. C. Rankine, J. C. Dickson, J. Colbourne and H. D. Smith. Bro. M. W. Green presided over a good attendance. The secretary, Bro. T. G. Storer, read the annual report, which showed the number of members to be 225, an increase of 24 for the year. There were 250 scholars and 22 teachers connected with the Sunday School, with an average attendance of 145 children. The income for the year was £280 and the expenditure £25. The balance due to the treasurer was reduced from £10 3s. 10d. to £5 3s. 10d. As a result of the year's operations the sum of £30 had also been raised by the penny-a-week system towards the reduction of the church debt. A mission chapel had been erected at Cottonville, Mitcham Blocks, on land presented by the late Bro. W. Bisher, at a cost of about £200, of which amount only £50 has yet to be raised. Services are

held there every Lord's Day and Thursday evenings, also a Sunday School of over 80 scholars and several earnest teachers. Services had also been held at the Home for Incapables every Thursday evening, and there and a number of gifts of clothing from the Dorcas Society were much appreciated by the inmates of the institution. During the evening a presentation of a writing-desk and album was made by Bro M. W. Green on behalf of the members to the organist, Miss L. Manning, who has held the position for three years and is about to take a rest from her duties for a time. Special singing was rendered at all the services by a large choir under the leadership of Mr Ernest Green, Miss L. Manning presiding at the organ. The usual vote of thanks, proposed by Bro Storer, closed a very successful meeting.

On Sunday, Aug. 31, we had the pleasure of witnessing the first fruits from the mission at Cottonville, when Bro Green immersed one at Park-st. who had been for a number of years convicted but could not decide until attending the meeting at the Block. To God be the praise. T. G. STORER.

HENLEY BRANCH.—Bro T. D. Verco, who came to reside here about two years ago, has removed to Norwood, which to us means a severe loss. Our brother has been a tower of help to us in all our meetings, and also in the Sunday School, where he was the means of organising an interesting Bible Class. Our brother is a man full of love and energy for the Master, and will be a welcome addition to the church where he worships.

After over 12 months' sowing of the seed our hearts were made glad on Lord's day evening last (after an earnest address by Bro W. A. Keays) at seeing the wife and daughter of our Bro Lewis make the good confession; so we are again encouraged and stimulated to renewed energy and toil in the Master's service. G. A. H.

NORTH ADLAIDE.—Death has been moving through our little band and has removed two of our number. Mrs Harriet Mills fell asleep in Jesus, realising that she was going home. She was a sister advanced in years, just waiting patiently for her message to cross the river to the better country. Mrs Erling was a woman in the prime of life. A year or two ago her youngest child died of consumption, then her husband, and now herself. She leaves two young children in the care of friends, and of the one above all others who well deserves the name of Friend. She was rejoicing in the love her Saviour to the last. So the great wide kind pilot is bringing his storm-tossed voyagers, one by one to the heavenly harbour, the haven of peace and rest.

NEW SOUTH WALES.

MANNING RIVER.—On the 17th inst. the anniversary of the Chatham Sunday School was celebrated by a picnic, and a meeting in the building at night. The school consists of about 22 scholars, a good number for such a small and scattered place. The day was pleasant, and the meeting at night, which consisted chiefly of the singing of hymns and giving recitations by the children, was very pleasant. The chairman (Bro Edwards) gave a brief address, and Bro A. M. Wynter and P. Saxby rendered a good recitation each. J. COLLINS.

SUNDAY SCHOOL UNION.—The presentation of prizes and certificates in connection with the recent examination took place on Monday evening, Sept. 14th, in the chapel, Campbell-st., Sydney. The president, Bro John Kingsbury, presided, and before presenting the awards called attention to the large number of papers, which reflected great credit on teachers and scholars, viz., 87 out of 125.

The meeting was a grand one. The large and handsome hall was crowded with a delighted and enthusiastic audience. The united choirs, under the leader-ship of Bro J. Lockley (Enmore) and T. Walker (Sydney) gave a splendid rendering of sacred choruses and solos, Sisters Kerr and Kingsbury being accompanists. Recitations were also well rendered by the young people.

A report was read by the secretary, which showed marked progress. We hope to see it published in *STANDARD* and *VIEWER*.

The examiners gave short addresses. Bro Dickson in his practical, humorous way made a splendid appeal on behalf of the objects of the Union and examination. Bro Walden very ably gave a synopsis of questions in and answers at examination, ending by some useful suggestions to scholars for future studies.

The prize winners were 33 in number.

1st Division.—1st, Lillian Horsley, Enmore; 2nd, Lewis Baker, Sydney; 3rd, Lily Dobson, Sydney; 4th, George Walker and Leslie Stimson, Sydney; 5th, Ada Dobson, Sydney; 6th, Isabel Wright, Enmore; 7th, William Morton, Enmore; 8th, Nettie Robertson, Marrickville; 9th, Mabel Steer, Enmore.

2d Division.—1st, Fitzroy Barratt, Enmore; 2nd, George Walker and Leslie Stimson, Sydney; 3rd, Ada Dobson, Sydney; 4th, Isabel Wright, Enmore; 5th, William Morton, Enmore; 6th, Mabel Steer, Enmore; 7th, Jessie Hunter, Grace McCoughlin, Albert Brown, Enmore; Elizabeth Walker, Enmore; 8th, Kate Elliott, Sydney; Alfred Barratt, Enmore.

3d Division.—1st, Julia Barratt, Enmore; 2nd, Isabel Elliott, Sydney; 3rd, Stella

Evans, Enmore; 4th, Merton Verco, Enmore; Ada Walker and Thomas Ley, Sydney.

5th Division.—1st, Beatrice McPherson, Sydney; 2nd, Ada Walker, Sydney.

R. SIFTER, Secretary.

79 Denison Rd., Lewisham.

WEST AUSTRALIA.

PERTH.—I am pleased to report that the church is making steady progress. Last Sunday morning we had 50 at the breaking of bread; this is the largest morning meeting that I have witnessed in the colony. We had quite a number of visiting brethren present. Bro Gardner from Collingwood, Bro Streecher, late of Footscray, Bro Thomson from North Melbourne, Bro Wm. Pond from Cheltenham, Bro D. Hannah from Brunswick, Bro. Shacklock (who has been absent for some time), and Bro Pearce from Dalkey, South Australia. Bro D. Hannah exhorted the church. There is every appearance of a great future before the cause in Perth, if we can only work together in harmony and peace. The new building is steadily progressing, and it is expected that by the New Year we will be occupying our new place of worship. The writer has resumed preaching at Fremantle and the meetings are steadily improving. Last Sunday we had a full house and others who could not find accommodation. The cause at our "port" is seriously impeded owing to the wretched building they have to meet in, but notwithstanding the drawbacks the brethren are very hopeful and are making strenuous efforts to get a piece of land. A. E. ILLINGWORTH.

NEW ZEALAND.

WELLINGTON.—We have had no addition since last report, by faith and baptism. The audiences are becoming very large, and Bro A. F. Turner is preaching splendidly. May God soon shower down blessings on his faithful labours.

Socials and entertainments have been very frequent of late, and several members have shown great ability in entertaining these present.

In the Sunday School examinations we again secured very high honours. We cannot tell how our school stands as regards per centage, but only one other school got more prizes than us—*cut!* Of course there is the probability of our having less up for the examination than this one, and if so, we are champions again.

Aug 25. JOHN A. SHENKMAN.

VICTORIA.

DENBURY.—Since our last report 2000 have been added to the Lord under the able preaching of our esteemed Bro Grant, and

being the eldest son of our Bro. Beay, and one the fourth son of Bro. Beard. May they prove faithful. On Wednesday, the 16th, a social was held for the purpose of bidding farewell to our beloved Bro. Grant and family, who with his aged mother are leaving for Western Australia. Many of our pioneer brethren will remember the hospitable home of our aged Sister Grant, who always gave a hearty welcome to visiting brethren, and who by her benevolence and unassuming manner endeared herself to all. There was a large attendance of members and friends to say good-bye. During the evening a handsome illuminated address was presented to our Bro. G. by the church as a token of the esteem in which he is held as a consistent Christian and able preacher of the gospel. He has laboured here for years as our evangelist with Christian zeal and earnestness, and we are sure that our brother's well-thought-out addresses will not soon be forgotten. It has been his pleasure and joy to preach in open air and in chapel to large numbers, and also to baptize a goodly number into the name of the Lord Jesus, and in saying farewell we feel that our loss will be some one else's gain. May the blessing of God, which maketh rich and addeth no sorrow, be with those who have left us.

JAMES CAIR

KYARBURN.—I am pleased by the favor of God to be enabled to report the addition of two more into the kingdom by faith and obedience. Our Bro. Quirk has been with us again during the past week, and it is through his untiring exertions in visiting and preaching that the above good results may be in a great measure attributed, and there are more near the kingdom. Unfortunately our Bro. is going home on the 24th, or more may be persuaded. The address referred to make the 14th or 15th brought to a knowledge of the truth by our Bro. Quirk (since May) left here and at Echuca.

Geo. H. BROWN, Sec.

WEDNESDAY.—The S. S. anniversary was held on the 13th and 14th inst. On Sunday afternoon the 13th Bro. Hagger being present with us addressed the school, parents and friends, some of the scholars giving recitations, there being a good audience. The following Wednesday the tea and public meeting was held, the tea being fairly well attended. The public meeting was held in the Hall, the building being well filled. The speakers were Mr. Thurgood, chairman, Mr. Tweedy and Mr. Hagger. Mr. Duckett, superintendent, attended to the distribution of the prizes to the children. Recitations by scholars and some good singing by the choir assisted to the enjoyment of the evening. The secretary's report showed 67 scholars on the roll, with

an average attendance of 42. During the past year three from the S. S. were added to the church. On the motion of Mr. Treble, seconded by Mr. Pether, a hearty vote of thanks was passed to all who had assisted to make the anniversary so successful.

E. JACKSON, Sec. S. S.

CHRISTMAS.—Lord's day, Sept. 20th, large meetings all day. In the evening, after a grand address by Bro. Pittman on "A Great Feast," another, daughter of Bro. and Sister Wolf, was immersed into the name of the Father, Son, and Holy Spirit On Thursday, October 22nd, we held our Lord's day school anniversary. Illuminated Sept. 21. R. W. T.

Home Missions.

We have not space to publish in detail this issue the Victorian Missionaries' reports, but we give the following epitome.

W. D. LITTLE.—During the month had conducted services at Yeeronga, Dingjirak, Bordenown, Careca, Buckingham, Kanwa, Mundilla, Lillimur, North Yance, Dunyip, Lawford, also addressed temperance meetings at Kanwa, Lillimur and Dunyip.

G. H. KNOWSE.—Has mainly been engaged with services at Brim and Gabaiqu. Had also conducted opening services in the new chapel at Dummankle and visited the brethren at Palkenmitt. He says of Danganrang: "Have visited there during the week. They had a social gathering, and arranged for their future work. They have four or five speakers (Bro. Gaudie being one of them). In future they will preach the gospel at Ballypur, Kelley's Plains and E. Gabaiqu."

TOMAS HAGGER.—Had held meetings at Werderkarn, Fernbarst, Echuca, Waring, Yarraswalla and Yanda. At the last named place a church was newly organized, consisting of nine members.

M. MULLIGAN.—At Mulkern during the month. One addition by faith and baptism.

Our Budget.

"Child Nature," an essay by Bro. Pittman, in type, but held over.

Dip, feet, and gentle occur in two successive verses of Scripture. See Lev. 14 15, 16.

We regret to have to announce the death of Sister Grant, mother of Bro. A. Grant, Tatura. She died suddenly at the age of 64.

On the 15th inst. Bro. Selby delivered a very interesting lecture on "New Zealand—the World's Wonderland." It was beautifully illustrated by limelight views.

In order to make room for our South Australian Conference reports we have omitted our usual leading article. It is not often the editor allows himself to be crowded out, but there are occasions when even he must bend to circumstances.

The anniversary of the Fanny Sunday school will be held on October 4th and 6th. Special singing: G. B. Mosey speaks to afternoon.

On October the 6th, 7th and 8th a S. S. of Girls will be held in the Independent Hall, Russell-st., in aid of the Rescue Home conducted by Bro. and Sister Pittman.

The official report of the proceedings of the third day of the S. A. Conference had not reached us at the time of going to press. The particulars we give were supplied by a visitor.

Two young women were immersed into the name of the Father, and of the Son, and of the Holy Spirit, on Lord's day evening, September 13th, at the Dawson-st. church, Ballarat.

Bro. Herbert Saxby, one of "Our Boys" now preaching in America, was married on the 17th August last to Miss Bradburn of Missouri. The Standard wishes them every happiness.

A. McLean arrived home on Aug. 10, after an absence of just twelve months. He received an enthusiastic reception in Cincinnati. His letters in this issue will be read with interest.

There is now a little meeting of three persons in Gilborne, N. Z. They are only three, but they can claim the promise, "where two or three are gathered together." Any information can be obtained from Miss M. L. Duncan.

Bro. Robert Lyall, who was present at the S. A. Conference, represented the Victorian Conference Committee, and received a most cordial reception. He speaks highly of the brethren, and considers the meeting a great success.

Bro. E. T. Grant (of Danolly) and family are leaving for West Australia. Bro. Grant has been a useful member of the church, and his loss will be severely felt. We notice that the church showed its appreciation of the services of our brother by presenting him with an illuminated address.

The meeting in advocacy of Victorian Missions held in 1895-6, on the 16th inst. was well attended, Bro. Craigie presiding. Addresses were delivered by Bro. Mosey and Selby. The following also assisted to make the meeting a success—Sisters Nellie McClelland, J. Dickens, Allen, M. Benson and Mosey, Brethren G. Dickens and G. B. Mosey, Jr.

Last night a meeting was held in the Swanson-st. chapel. Addresses were given by Bro. Maston and Iwers. A number of

brethren and sisters also assisted at the meeting.

On Wednesday evening, the 14th October, a special meeting in aid of Home Missions will be held in the Coppin-street church, Richmond.

Bro. Frank Hales has arrived in Melbourne after an absence of three years in the College of the Bible, in Lexington, and all being well will speak in the Tabernacle, Collingwood, next Sunday morning. He is open to take work for any church requiring his services. His address for the present is 320 Wellington-street, Collingwood.

The Church at Doncaster celebrated its 33rd anniversary on Sept. 15th. The day was perfect, and a large number of visitors from town and surrounding neighborhood were present. The chapel decorations were splendid and the tea was better. Bro. Ewers presided, the programme being made up of addresses and some splendid singing. The secretaries report was a model. When he got done every body knew the exact state of the Church. Altogether it was a grand time.

NOTES OF BRITISH ANNUAL MEETING.

The 51st Annual Conference of Churches of Christ in Great Britain and Ireland, was held in the Victoria Hall, Huddersfield, England, on August 31st, 5th and 14th. Bro. W. Chapman of Leicester was chairman.

The Conference Essay was by Bro. J. Straiten of Belfast. Subject, "How Best to Secure a Scriptural and Efficient Eldership in Every Church."

Arrangements have been made for Bro. and Sister Halliday to proceed to Burmah sometime during this month.

From the statistical statement we notice that 164 churches returned schedules representing a membership of 10,834. But in addition to these there are five new churches, which with four churches which failed to send in statistical information, gives a total of 173 churches with 11,058 members. Immersed during the year, 751.

Regarding evangelistic effort, seven evangelists have been engaged during the year, 112. Bro. Jas. Grimstead, B. Ellis, Thomas Johnson, George Buckenidge, Win. Webber, J. McCartney and Bro. Stratton.

From the financial statement we notice that the total receipts for the year were £1082 19s 1d. Expenditure, £1395 0s 3d leaving a deficit of £316 15s 2d. This amount is owing to the Treasurer. Bro. James Marden of Wigton contributed £400 of the total receipts.

The Publishing Committee's account also shows a deficiency of £4 11s 1d.

Turning from these deficiencies it is very pleasant to notice that the *Bible Advocate* account shows a credit balance of £102

14s 4d. And this after making an allowance of £60 to the editor. The circulation of the paper has reached the respectable total of 3600 copies.

From the Sunday School statistics we notice that there are 144 schools with 13,111 scholars and 1307 teachers, being an increase of 1018 scholars and 44 teachers. Scholars baptised, 299.

Sister Henshaw of Adelaide, Bro. A. Shaw of Brisbane, and Bro. A. M. Ludbrook of Melbourne, were among the visitors welcomed by special resolution to the Conference.

Resolved—That the Foreign Missionary Committee be empowered to enter into communication with Australasian churches with a view to the desirability and possibility of a joint endeavour to proclaim the ancient gospel in South Africa, and that if the replies received be satisfactory, and the financial prospects warrant it, the Committee be empowered to take such steps as they may deem desirable. We gladly avail ourselves of Brethren Shaw and Ludbrook to ask them on their return home to interest themselves in the objects of this resolution. Supported by Brethren H. E. Tickle, Syd. Black, A. Shaw, A. M. Ludbrook and others.

The next annual meeting is to be held at Glasgow, at which Bro. Sydney Black is to be the chairman.

At the public social meeting held in connection with the Conference, Bro. A. Shaw being one of the speakers, intimated that he was 64 years old that day, whereupon the chairman, Bro. Gray of Detroit, U.S.A. wished him, on behalf of the meeting, many happy returns of the day. This wish, we are sure, many of our readers will cordially re-echo. Bro. A. M. Ludbrook was also among the speakers, referring to our work among the Chinese and Kanakas, to the enterprise in Burmah, and to the contemplated effort in South Africa.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Church, Benjerop, 3/6; do, Morce, N.S.W., £1; do, Alfreton, N.Z., £2; do, South Melbourne, £1; do, Cheltenham, 10/-; do, South Launceston, £1; do, Grey-mouth, N.Z., £1; do, Charters Towers, Q., £2; do, Marlburg, Q., 15/-; do, S. Yarra, 5/6; do, Doncaster, £1; (B) Doncaster S. School, 7/6; Sister at Brunswick, 10/-; Bro. C. A. Watt, Leongatha, £1; (B) East Leigh Col. Box, 10/-. With thanks,
Surrey Hills,
W. WILSON,
Treas.

VICTORIAN MISSION FUND.

Church, Lygon street (special collection), £4 17/4; do, Brighton, per Sis. Boyworth,

11/-; do, Fairfield Park, per Sis. Jolly, 10/-; do, Bet Bet, per Sister Readhead, £1 12/7; do, Lygon-street, per Sis. Zosky, 10/-; do, Warracknabeal, per Bro. J. Cull, £2; do, Shepparton, per Sis. Dudley, 6/-; Bro. C. A. Watt, Leongatha, £1 - £12 6s 11d
"Milford."
J. A. DAVIES,
Church-st., Hawthorn. Treasurer.

RESCUE HOME.

Received with thanks.—J. F. N.Z., 5/-; Bro. C. A. Watt, Leongatha, 10/-; Church, Warracknabeal, £1; col. card, Mrs. Stewart, Jungawalbyn, N.S.W., 13/-; Sister Beeson, Ballarat, 5/-.

Armadale, Vic.

JOS. PITTMAN.

SUBSCRIPTIONS RECEIVED.

M. W. Green jr., Mrs. Gillespie, Miss Williamson, 5/-; Mrs. W. A. Davies, 2/6; Mrs. Jno. Nimmo, Jno. T. Nimmo, C. A. Watt, 10/-.

MALCOLM McLELLAN, Publisher

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Advertisements.

CHURCH OF CHRIST, COOLGARDIE.

Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne (next to the Theatre Royal), or on Bro. Hoyle, Sylvester-street, who will be pleased to direct the way to our MEETING HOUSE, where a hearty welcome awaits all members.

F. G. DUNN, BOOKSELLER AND STATIONER, GLENFERRIE RD., MELBURN.

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MARRIAGE.

FIEDLER—CAVANAGH—On the 17th Sept. at the residence of A. B. Maston, Albert Edward Fidler, eldest son of Mr. Edward Fidler, of Adelaide, to Keat Cavanagh, sixth daughter of Mr. W. Cavanagh, of Melbourne.

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