



The Australasian

Christian Standard.

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

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The Australasian

Christian Standard.

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PURITY, PEACE, UNITY, LOVE, POWER

THE X-RAYS TURNED ON.

 ONE of the most wonderful scientific discoveries of modern days is what is familiarly known as the "X Rays." Its value in the medical world will be singly incalculable, as in the course of time the invention is still further improved and used in detecting the hidden sources of disease. Naturally, this new method has served many writers and speakers, with subject matter for illustrating what might be done in the world of mind if a similar instrument could be invented to read the thoughts of men and reveal the sources of mental and moral disease. If this were

possible, the detection of crime would be no longer difficult and it is to be feared that many who now pass as men of righteousness would stand forth, declared to be "wolves in sheep's clothing."

The startling results brought to light by the use of such an instrument is graphically portrayed by J. J. H. in a recent number of the *Christian Evangelist*, and though the field of its imaginary operations is laid in the United States, it would take no great stretch of the imagination to believe that such results would accrue from a similar application of the "X Rays" here. This is what J. J. H. says:—

Turned on to what? On to a cranium, on to a skeleton imbedded in human flesh? Oh, no. On to the church. With what results? The operator makes a careful diagnosis of the disease ecclesiastic, and then turns on the Roentgen rays of truth and honesty to verify or to falsify his diagnosis. What does he find to be the true inwardness of the case? A Louisville Baptist minister is preaching an "X Ray Series" of sermons, in which he will talk in plain English, a popular eulogium for fearless truth telling. He has long been troubled on account of the condition of the churches. He has tried to be accurate in his investigations and just in his conclusions. There are

more churches and more professing Christians, and there is more money spent in religious work to-day than ever before. Yet the churches impress this operator as being almost dead. They are standing in Christ's stead by the graves of millions of the spiritually dead, saying, "Come forth," but there is not much movement among the dead. If churches are measured by the difference between what they are doing and what they ought to do, the verdict is a sad one:

"Being thus impressed," he says, "I turned on the X Ray to verify my conclusions. The results are startling. We knew before that the churches were sick, but did not know that so many things troubled them. I turned on the light in Louisville in my own denomination, then in other denominations, then it was turned on throughout the country, and with few exceptions the church heart is beating very weak. We have many large churches. The communicants profess to be redeemed. Yet only a small number do anything religiously. Maybe one in four goes to current expenses; one in five to missions; not one in five attends the prayer meeting; about one in fifty will lead in prayer; there are the fewest who do personal work. They do not attend regularly half the services of the church, no matter what their

church covenant is. In many churches there are some members who never attend at all; others drink to drunkenness; others gamble, and various sins are tolerated—the church being paralysed on the question of discipline. I sent one night to five large rich churches in the city and not one of them had half a congregation present. Learned, eloquent, godly men were preaching to wooden pews. But the blessed old pews won't be needed in heaven, and why labor with them so much? Cold, spiritualless, dead churches everywhere!

"Then I thought of men who are reaching the masses, and found that they break over conservatism and say and do things that some don't like; but it is these very things that reach the people. It is about time to change methods in the pulpit. Preachers need to get off their stilts, walk among the people and talk plain English. They need to deal less with ancient sins and more with sins of this age. It takes a solid anvil, a sledge hammer and a hot iron that will make a plough that will cultivate deep enough to produce a good crop. If some of our men who are reaching the masses were to step in our pulpits they would flay the churches. About the first Sunday evening he found his deacons or elders or stewards absent they would be so shocked by lightning that they would wish Mark Twain's lightning rod man before next Sunday."

Go slow, Mr. Operator! Be careful! Give it to them in broken doses! The preachers can't stand this, to say nothing of the "dear people." Only evangelists who are here to-day and gone to-morrow can venture to manipulate this X Ray attachment as you have done! Sam Jones dares to tell people what hypocrites they are and how little religion they have, but he tells them in a

joke, and they don't have to listen to him every Sunday! Revivalists flay the churches, and roast ungodly church members, and sling round the search-light without ceremony or apology, but when the poor pastor tries it on it thunders in response to his lightning, and he is soon found in search of fields new and pastures green on account of the failure of his wife's health! The sickness of the church that has scarcely enough spiritual breath in its body to keep it alive, has nothing to do with it.

And then, Mr. Operator, if you are not careful, there will be a symposium in some of your Baptist papers to investigate the results of your reckless experiment. A multitude of rays will be focussed on you, and the preachers almost to a man will decide against you. This Roentgen Ray indictment against the churches is pretty severe. You declare that some members never attend church, that others drink to drunkenness, others gamble, and various sins are tolerated, and that the church is paralysed on the question of discipline. The preachers will be asked if these things are true in their respective congregations, and they will answer with a great shout, "No, certainly not." They will answer back with a mighty voice of unanimity, "We know of no churches in which these things are tolerated." The partisans among them, who regard themselves as divinely appointed advocates, and the church as their client, will denounce you as a slanderer of the churches, and will not hesitate to classify you with the most unpopular character of the universe as an accuser of the brethren. Perhaps one in ten will tell the truth under an assumed name. Keep cool, brethren of the Reformation, I am talking about the Baptists! It goes without saying, that those who plead for the restoration of New Testament

Christianity are clear-sighted, candid, intolerant of evil, and perfectly truthful!

The unregenerate who hear church members swear, have been swindled by them in business, see them go into saloons and drink and gamble, see them bet on the race course, hop at dances, and play progressive euchre in drawing rooms, will say, "Yes, the X Ray man is right, they do these things every day and in all these churches," but these fellows do not belong to the church, and contribute nothing to the pastor's salary, and hence their testimony is not to be received.

Another thing, my X Ray brother, optimistic editors in Baptist Israel, who fancy they must be optimists whether the facts warrant it or not, will read this whole business of yours out of court. They will solemnly declare that those fine Baptist churches in Louisville, and if you make it a state question, they will affirm that Baptist churches in the city and throughout the state of Kentucky, are the purest and most spiritual churches in the United States, if not in the whole of Christendom. They will admit in a general way that sins and irregularities may exist in some places, and will proceed to state, not for the purpose of flattering state pride to get subscribers, but in the interest of justice and holy truth, that during long years of experience and widely extended observation of the churches they had never known of a single instance where these things were tolerated. Now, Mr. X Ray man, what have you to say after this? You had better sling away your ecclesiastical X Ray attachment, sink into the old conservative rut, turn millenarian to save your conscience and wait for the Lord to come and set things right!

But you are an honest man, and I will give you another chance to

speaking for yourself. I venture timidly and half apologetically to endorse the following paragraph:

"Put the Ten Commandments back into the home; put the Sermon on the Mount back into the home; put the Sabbath back; put the prayer altar back; put the father out of the club back into the home with his sons and wife; put preachers into the pulpit who preach the word of God as the yea and amen of righteousness and law; put the godless church members out of the churches; put Christ in the homes and churches; set a premium on character; let the churches quit toadying to wicked society and to fashion, and signs of new life will begin to be seen in the old land. We need a generation of preachers like John the Baptist, who can look into the faces of arch-hypocrites and cry out for right, though thrones of power and fiends of hell oppose!

A. McLean's Impressions of Australia.

(FROM THE *Christian Standard*.)

THE VICTORIA MISSIONARY CONFERENCE.

The first day of the Victoria Missionary Conference was occupied by the women. They met on Wednesday in Swanston-street chapel to transact business and to tender a very interesting programme. They are organised in the same way, and for the same purposes, as the women of New South Wales. They assist the cause of temperance; do relief work such as is done by Dorcas Societies; visit prisons and hospitals, and contribute to the support of the evangelists in the home field. The young ladies are organised into bands. Last year the women gave \$250 to Home Missions. In ten years they collected and disbursed \$3,225. Mrs. Joseph Pittman is the Acting President and Miss Emma Hill is the Secretary. They are enthusiastic and efficient workers. Mrs. Antoinette K. Thurgood, of Pittsburg, is the perpetual Honorary President. She was the first to move in the matter of an organisation, and keeps in touch with the

society, though so far away. She is held in the very highest esteem by all for her worth and work.

Thursday was devoted to temperance. By all accounts it was a field day for this most worthy cause. The large auditorium was comfortably filled during the day; at night it was packed. John Barnacle and W. J. Phillips were the leading spirits. At the evening service an address was made by a brother who has been on the platform as a temperance advocate for over half a century. He is yet hale and hearty. The children gave an exercise that was greatly enjoyed. The principal address was given by A. R. Edgar, a Wesleyan minister engaged in rescue work. He and his remarks called forth unbounded applause. In most of the churches in Melbourne and round about there are Bands of Hope.

The Conference proper began its sittings on Good Friday. The address of the President, D. A. Ewers, was brief and pithy, and was well received. He reviewed the work of the year, and called upon the churches to raise the standard of giving, and to do more in every direction. Though times are hard, he urged that all should take heart and hope, and make greater sacrifices, and put forth greater efforts. I caught two of his ringing sentences: "Any so-called Restoration of Primitive Christianity which does not prominently develop the spirit of missionary self-sacrifice is deficient in its most vital element, however sound and orthodox it may be otherwise." "The avowed and supreme reason for our existence as a Conference is the extension of missionary work in order to the salvation of souls." The Secretary, Malcolm McLellan, had the Annual Report printed and distributed in advance. It was not read as a whole and referred to committees, as at home. Each paragraph was read and discussed separately. Most of the speakers were not evangelists. The discussions were more protracted than in our conventions in America. Three men had been left in the field throughout the year. Their names are: Benn, W. D. Little, Thomas Hagger, and G. H. Browne. They were present and supplemented the report with verbal statements. The whole amount raised by the churches for Home Missions was \$2,483. The year closed with a deficit, but it was so small that no one was distressed

by it. One evening there were several addresses delivered on Home Missions. D. M. McCrackentt spoke on "The Author of the Gospel"; W. D. Little, on "The Definition of the Gospel"; Isaac Selby, on "The Object and Power of the Gospel"; and Joseph Pittman, on "The Conditions and Promises of the Gospel." The Conference has under consideration the establishment of a Church Extension Fund. A. B. Maston offered to visit all the churches in Victoria during the year in the interest of missions on condition that his travelling expenses were paid. He is the manager of the Austral Publishing Company, and preaches on Sundays. He is not a millionaire, and if he did not have a great soul and a good wife, he could not make such a generous tender of service.

The report of the Victorian Biblical Institute was discussed at considerable length. The Principal, J. K. Henschelwood, stated that there were thirty-two young men enrolled; of these only one is preparing for the ministry. He made an eloquent appeal on behalf of the Institute. The discussion was somewhat acrimonious. Unfortunately, the Principal does not command the undivided confidence and support of the brethren. It is clear that the Colonies should be preparing a larger number of consecrated young men to preach the gospel. Several religious bodies have built schools near the University, and so get the advantage of that great institution. The reports bearing upon the hymn book, on temperance, and on Sunday School work were read and emphasised.

The election of officers occupied a whole afternoon. Nominations were made in open Conference. When the ticket was complete the balloting began. They are familiar with our method of having a special committee to nominate officers, but they prefer their own, and desire to change. To many this is the most interesting part of the programme. Nevertheless, it is a truly monotonous and wasteful one accustomed to see a ticket checked in as many minutes as here it requires hours. As business increases, and time becomes more precious, some more expeditious way will be adopted.

One sitting was devoted to Foreign Missions. Miss Mary Thompson sent a report and a letter to be read. G. L. Wharton sent an address. Miss Thompson went from Mel-

bourne. She was a member of the Collingwood church. Milner Black was the preacher in charge at the time. It was largely through him that she was led to volunteer. John Thompson sent an account of his work among the Kanakas in Queensland. The Kanakas are natives of the islands in the South Seas. They have been brought to Australia to work on the sugar plantations. Mr. Thompson has been engaged in this work for eight years. Half of the time he has worked at his own expense. He has led seventy-three to Christ. He reports thirty-three meetings in the district each week. Recently four have gone out as missionaries. One was sent to the New Hebrides and three to the Solomon Group. Ferdinand Pittman gave a racy account of his experience as a worker among these people. He spoke in high praise of the faith and zeal of the converts. The Chinese Mission School gave an exercise. This school is under the superintendence of F. McClean. Sam Ah Wong gave an address. It fairly bristled with good points. No other address was more vigorously applauded. The Conference raised \$1,214 for Foreign Missions in the year.

The Conference Essay was written and read by F. G. Dunn. His theme was, "Our Position and Mission." He set forth the things that are most surely believed amongst us. He alluded to the communion and money questions, taking the ground held by many in the Colonies. He filed his objections against the Endeavor Society. He found fault with the pledge, and with associate membership. In the discussion that followed some favored the essay throughout, and expressed a wish that it might be published as an authoritative statement of what the disciples of Christ believe and teach. Others declared that the essay, as a whole, did not embody their convictions. The Endeavor cause had its champions. All agreed that the essay was an able production. The author is editor of the AUSTRALASIAN CHRISTIAN STANDARD. He is a man of scholarly tastes, and wields a trenchant pen. Whoever crosses swords with him will find a foe man worthy of his steel. The Conference Sermon was preached by Isaac Selby. He spoke on "The Kingdom of God." He took the position that the Kingdom of God was historically manifested in three forms: As the Kingdom of Israel, as the Church

of Christ on earth, and as the church triumphant. Mr. Selby is the pastor of the Lygon-street church. He is a speaker of marvellous fluency. He spent several years on the Freethought platform. He has been with us seven years. He knows why he is where he is. He talks of visiting America. If he comes he will be warmly received. Mrs. Selby was reared a Catholic. She, too, has been on the platform as an advocate of Freethought principles, and as an opponent of the faith in which she was born. She has the wit of the Irish race. A visit to their home is an event, and is sure to be followed by many sunny memories.

Monday was wisely given up to a picnic. But even at the annual picnic the Anglo-Saxon love of religious discussion was manifested. A wagon was used as a platform. A chairman was appointed and rules adopted. The Essay and Sermon were discussed in all their bearings. After the brethren had exhausted these subjects, one or two men came forward to exploit their pet fads. I listened for a time, and then turned aside to see some girls skip. The graceful skipping of the girls was more edifying than the advocacy of some novel and inconsequential negotiations. Bodily exercise profits little but some religious controversies profit nothing.

I blush to think of the number of speeches I made in the Conference. Every sitting some one wanted to hear from me. The audience was pleased to listen to all I had to say. I do not suppose that every soul present believed every word I said, in fact, one or two told me that they did not. But I am convinced that on the points of difference the majority of the people were with me. In any event, I can bear witness that at no convention anywhere have I been listened to more sympathetically or with more demonstrations of approval. I was told that in Australia there is no opposition to missions or to missionary societies. The most conservative believe in both as heartily as any others. The conservatism that exists here operates in other directions. As most that I had to say related to the evangelisation of the world, I had the moral support of all. But there were those who wanted to know what the brethren in America held on the points that are in dispute here. After hearing all I had to say, the Swanston-street church, the most

conservative church in the colony, gave me a call. When the orthodoxy of the American brethren was challenged, I pointed to this call as the most triumphant refutation imaginable.

On Tuesday evening the cantata, entitled "Jacob and Esau," was rendered by three hundred voices, under the leadership of Ernest Pittman. The audience filled the large building, and hundreds were turned away. The cantata closed the Conference.

A BRIEF CAMPAIGN IN MELBOURNE AND VICINITY.

A special committee arranged a series of meetings for me in and about Melbourne. On Tuesday evening I went to Doncaster. This is the home of D. A. Ewers. He is pastor of the church, editor of the *Pioneer*, and the friend and champion of every worthy enterprise. His friends think he is doing too much. That evening the Mission Band invited the officers of the church to take tea with me in the vestry. After tea we had a service in the chapel. Doncaster Mission Band supports Jeremiah in Hurda. Some of them wish he had a more cheerful name. But if they saw his bright face and heard his hopeful words they would be satisfied. The next evening there was a meeting at Cheltenham. This is another suburb with a prosperous church of one hundred and fifty members. G. B. Moysey is the evangelist. He is a man of ability and a diligent student. The meeting was well advertised. The people came out to hear what I had to say about world-wide evangelism. On Thursday night it was arranged that I should visit the Chinese Mission School. F. McClean is the superintendent. The register contains thirty-five names: of these five are Christians. There is a teacher for each pupil. The class meets three times a week. The superintendent read a brief and cordial address of welcome. Short addresses were made by Thomas Hagger, F. M. Ludbrook and Isaac Selby. There was a bible lesson, and then a lesson in English. The boys prepared refreshments for the large company present. This school is one of the most Christ-like and encouraging things I have seen in Australia. The boys write home and tell their parents and friends of what the church is doing for them. The people at home will get a better

conception of the spirit of Christianity than they would otherwise. The missionaries will find that their lives and property are more secure, and their work more fruitful, because of the work done in this upper room in Lygon-street. The next day there were two services. The women met in Swanston-street and wanted an address. I spoke to them about the way the sisters in America are organised for missionary work, and told them of what they have done, and are doing. I urged them to effect a similar organisation in the colonies. That night there was a service in North Fitzroy. The audience, the singing, and the attention were all that could be desired. Saturday was observed as a holiday. John A. Davies took Messrs. Maston, Selby, McLellan and myself to Fern Tree Gully and Black Spur. He wished me to see something of the Australian bush and ferns and big trees. After a ride of four hours in the train we took a wagon and rode for 20 miles through the primeval forest. The trees are tall, but not so large as those in Gippsland or as those in California, but they are large enough. The fern trees are exceedingly beautiful. We saw tens of thousands of them. The day was delightfully spent. Our host insisted on paying all expenses. On the way home we passed a hearty vote of thanks to him for his kindness. An opportunity afforded I saw the public institutions of the city. Mr. Selby took me to see the Zoological Gardens and the University. We saw the kangaroo, the emu, the wild dog, and many of the birds belonging to this continent. He showed me the ornithorynchus. This is one of the missing links in the Darwinian system. It lays eggs and suckles its young. It is partly bird, and partly mammal, and partly reptile. Mr. Davies took me to see the Library, the Art Gallery, the Exhibition Buildings and the Aquarium. From the main tower of the Exhibition Buildings we saw the city in all its magnitude and glory, and the fertile country round about, and Port Philip in the distance. Mr. Dunn took me to see the Botanical Gardens. These institutions are worthy of "wonderful Melbourne." Sunday morning Mrs. Davies drove me to Collingwood. This is the home of Mary Thompson. Ferdinand Pittman is in charge of the work. Collingwood has the finest building in the city, but it is heavily burdened with debt. A. B. Maston

was present and presided, and after service took a number of us home to dinner. In the afternoon I spoke at North Carlton, and in the evening at Swanston Street. Sunday was a good day. At all the services I had "liberty" in speaking. The right words to express my thoughts came at my call. The eager and rapt attention was an inspiration. The next morning I called to see T. H. Jennings. He was in Lethany College in my time. He and Mrs. Jennings and their daughter made my short stay very pleasant. He attended all the meetings and helped me much by his presence and interest. That night I went to Newmarket. John Morris and his good wife are from Dundee. He manufactures shoes on a large scale, and preaches for the church. The singing was excellent, even for Australia, and that is saying much. On Tuesday morning I visited the mission training school of Dr. and Mrs. Warren. They have ten young ladies in the class, and thirteen have gone out. They are in China, Japan and India. This work is a work of faith and love. The motto is: "My God shall supply all your need according to his riches of glory." From the first there has been no debt, and no lack of any good thing. Mr. Warren and her pupils know how to sing and how to pray. They pray for the workers by name. They correspond with them, and so keep in touch with them and their work. In the evening I went out to Brighton with F. M. Ludbrook to tea. The large parlor was full of church people. They came to meet and talk with me, as I could not speak in that suburb. F. M. Ludbrook is a cousin of Sydney and Milner Black. His mother is a daughter of the sainted Mr. Wallis, of Nottingham, England. After tea we went to North Melbourne. D. M. McCrackett is the evangelist here. As a result of his enthusiasm and efforts we had a good audience and one of the best meetings in the series. On Wednesday night all the churches came together for a grand farwell. An hour before this service, those specially interested in the evangelisation of the world met for conference. Many questions were asked and answered. At 8 o'clock, W. C. Craigie, the new President of the Conference, took the chair. After singing and reading of the Scriptures Joseph Pittman led in prayer. The chairman made a short talk, and then called on Brethren Dunn,

Ewers, Moyley, Selby, Maston, Davies, Martin, and Ludbrook. Mrs. Maston and Mrs. Ludbrook spoke for the women. Miss Nellie McClelland and Mrs. William Wilson sang solos, and added greatly to the joy of the feast. The speeches were kind and complimentary. One of the speakers said they did not all subscribe to everything I said, but the points of difference were few and of small moment when compared with those on which we were all agreed. A vote of thanks to the brethren in America, for enabling me to make this visit, was passed. Nor was this all. A generous sum of money was handed me toward the expense of the trip. The next morning I left Melbourne for Ballarat. I left Melbourne for Ballarat. I left Melbourne for Ballarat. I recall the names of C. G. Lawson, Henry and Robert Lyall, A. B. Maston, F. G. Dunn, Isaac Selby, W. J. Phillips, W. C. Thurgood, T. H. Jennings, M. McLellan, John Morris, D. M. McCrackett, W. C. Craigie, and Mr. and Mrs. J. A. Davies. Mr. Dunn gave me enough books to read till I reach London.

All the time I was in Melbourne the home of Mr. and Mrs. Davies was mine. No weary pilgrim could wish to fall into better hands. Mr. Davies was born in Wales. He was a member of the church in New York when U. C. Brewster was pastor. He is now a prosperous merchant miller. Mrs. Davies was born in the colonies and educated in Scotland. There home was to me like rivers of water in a dry place, as the shadow of a great rock in a weary land. They went with me to all the meetings and paid all expenses. Not a day passed that they did not present me with a book or some other object of value. Their generosity reminded me of the words, "All that I have is yours." The Lord bless them and keep them. The Lord make his face to shine upon and be gracious to them. The Lord lift up the light of his countenance upon them and give them peace. The hospitality of the people was boundless. My limits will not permit me to mention the names of those who fed me and ministered to my needs. But if I forget their kindness may my right hand forget its cunning.

The work in Melbourne began in 1855. John Ingrain, T. S. Lyle, and H. G. Pigion and their wives met to break bread. After six months they moved to Prahran.

Here they worshipped in a tent and in a brick yard. The next year they returned to Melbourne. They met in a building down a narrow passage. The preachers announced the meeting, and sat down to wait for an audience. One evening the hour passed and no one came. Suddenly many footsteps were heard approaching. The preachers waited anxiously for their hearers, when in marched two goats. They looked up and said, "Ma, ma." The preachers laughed heartily, and decided not to preach. There are now 27 churches in and about Melbourne, with 3,309 members. There are 59 country churches with an aggregate membership of 1,816. Robert Service was a pillar in the church for 25 years. One of his sons has been Premier of Victoria.

Open Column.

—10—

THE JUDGMENTS TO COME.

To the Editors of the A. C. Standard.

DEAR BROTHERS,—

But I was amazed when I read that there are to be *three parties* before this tribunal and that the third party consist of Jews, and that Jews are especially spoken of as Christ's brethren. Jews then, simply as Jews, are to be Christ's special favorites! Were they not Jews whom our Lord denounced thus: "Ye serpents, ye generation of vipers! How can ye escape the damnation of hell? Did he not say: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother?" Has not Paul written: "As many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek?" Jew and Gentile are one in Christ Jesus. Jews equally with Gentiles may be divided into two classes—those who accept and those who reject Christ. Of the first class the apostle says: "Wrath is come upon them to the uttermost."—1 Thess. 2: 16. The other class are described in my quotation above—Matt. 12: 50.

Your correspondent again refers to Rev. 20: 11 to end, in support of what he terms the last judgment, but in my last letter I pointed out that it is not only the last judgment but the general, the universal one. The one predicted by the Saviour

himself, and the language of this passage in Revelation is so clear that even some writers who endeavor to explain it away acknowledge their difficulty. Listen to this quotation: "If it were lawful to consider it, as it has in past ages been considered, a description of a simultaneous and universal judgment of all that have ever lived, it would not be easy to find words more comprehensive than these." "If it were lawful." Ah! why is it unlawful? I know not, except that the exigencies of a theory do not allow it.

In conclusion, I desire to express my pleasure at finding your correspondent so emphatic in his expression that man has no life out of Christ. My pleasure is as great as it was when I found him quoting so many texts to show that the coming of the Lord is the hope of the church. But on this question he is even more pronounced, as in two of his letters he has the same statement, so he evidently regards the doctrine as most important. We cannot define life, but we know that death is the cessation of life whatever it be. Our brother emphasizes "The wicked are dead when they die." Quite true, for not having accepted "Christ our Life" they are in the same position as the Ephesians and all other men are (before they are quickened), *id est*, "dead in (or rather by or through) trespasses and sins."—Eph. 2: 1. In order to strengthen further our brother's faith, I will quote one passage from the beloved disciple: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life."—1 John 5: 11-12.

The task you, brother editor, assigned me, is finished. I have not wittingly overlooked any point that appeared to me to bear on the questions at issue, and have endeavored to give a clear and straightforward answer. I trust that I have shown the younger portion of the brotherhood that although they may be deluged with millenarian pamphlets the position of these writers is not impregnable. My advice to my young friends is—INVESTIGATE. The more you do, the less dogmatic you are likely to become. Here is the experience of Dean Alford, a pre-millenarian. In the fifth edition of his *Great New Testament*, now lying before me, he writes: "I do not feel by any means that full confidence which I

once did, in the exegesis, quoad prophetic interpretation here given of the three portions of Matt. 25. . . . I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematising and less willing to hazard strong assertion on any portion of the subject." Here also is the experience of George Gilfillan, who in his early life was a strong advocate of pre-millenarianism but in his mature age wrote: "I would in many points recall what I then, most earnestly and conscientiously, said; I would not only declare my abandonment of pre-millenarianism, but my shame and sorrow that I ever could have believed in such a 'beggarly Jewish element,' ever accepted such an evasion of our Christian and world difficulties, ever defended the destructive element which is the pervading one in that belief, and is so diametrically opposed to the spirit of on-going, all-forgiving, all-embracing and, finally, victorious Christian love."

Finally, my dear young friends, "Search the Scriptures," and I am confident that you will find nothing to contradict the apostle's "hope towards God" that there shall be a (*id est* ours) resurrection of the dead, both of the just and unjust. Oh, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ!"—Col. 2: 8.

Ballarut.

M.

At the S.A. Conference.

—10—

About 10 o'clock Wednesday we reach our destination, after a journey of some 18 hours in the train, and a friendly companion directs me to the Christian Chapel, Grote-st., within easy distance of the railway station. Found the meeting in the midst of devotional exercises; hearty singing and prayer was engaged in. About 30 brethren and one or two sisters were assembled. Bro. Gore, the evangelist at Grote-st., was leading this part of the meeting, and he seemed specially qualified to open and give good tone to the proceedings. He is a man full of devotional sentiment, given to prayer, and his few words were appropriate to the occasion. At 11 o'clock the president, Bro. McLachlan, M.P., took the chair and a motion was immediately submitted that an ad-

jourment be made on account of the funeral of the late Mr. Hartley, Inspector General of State Schools, who had met his death through injuries sustained in a bicycle accident. This was agreed to, and most of those present proceeded to the Hospital, where the cortege was appointed to leave. Here an immense concourse had assembled, including Members of the Government and Parliament, judges, ministers of religion, leading residents, and the streets were lined with the public and also school children who had marched down to see the procession. All seemed deeply moved and a national loss was mourned. This gentleman belonged to the Wesleyan Church. After this the brethren returned to Grote-street chapel, where the sisters had prepared luncheon at a small charge on similar lines to the practice in Victoria.

Business was resumed under guidance of the vice-president, Bro. T. B. Verco, the president being unavoidably absent. Visitors were cordially introduced and welcomed, and letters of greeting read. Then reports and statistics were submitted, which have been already published. During the afternoon Bro. R. G. Cameron read the Conference essay. This provoked discussion, in which several took part. Bro. Cameron, through want of time and space, was brief on some points, and brethren were not sure what he meant. The discussion brought out some of these, and taking the essay and discussion together, the subject was treated pretty fully. The election of officers for the ensuing year, which generally gives Victorians some trouble and turmoil, was easily settled by the exact number required being nominated, and thus the excitement of contests avoided. A graceful recognition of Bro. John Verco's services as secretary for 10 years past was made by special resolution of Conference, and also by appointing him president for the year. His brother, T. B. Verco, was retiring vice-president, and he was nominated for the chief position, but he insisted on standing aside that "his dear Bro. John" should receive the honor. The appointment secured general approbation. Then came tea hour, and a large number was present, more of the young people being in attendance. After tea general conversation was engaged in by some, and others were concerned in an animated discussion on Endeavor

Societies. The evening was devoted to the Foreign Mission meeting, at which a large gathering assembled. They seem enthusiastic on this subject in precept and practise. Stirring congregational hymns with suitable missionary ring were sung with great volume. Bro. A. T. Magarey delivered a splendid address. He noted particularly the success of medical missions, which combined healing the sick as well as caring for the souls of the heathen.

Our Saviour specially illustrated this work when on earth. At home he thought a splendid work for Christ could be done by some sisters who might take a course of training in nursing and then go amongst homes where there were sick people who had neither the knowledge or the means to obtain proper help and these sisters could become ministering angels both in word and service.

Bro. H. D. Smith of Hindmarsh, one of the joint secretaries, submitted a comprehensive report, bristling with interesting facts and figures. £8 had been paid into the Committee for Indian work, and £43 for Kanaka fund. In addition the Grote-street auxiliary had sent £22 to India to support one native helper. Hindmarsh supports Bro. H. H. Stratton in India, and Bro. William Burford expended £50 towards salary of a brother in China, and £26 in sustaining one native preacher in our Hurla Mission in India. Dr. Verco presided in masterly fashion. He reserved his remarks until reports had been read and speeches made, and then summarized in telling style. He gave many particulars about Bro. John Thompson's Kanaka work in Queensland, and his familiarity about the cost of repairs to buildings and other indispensable expenses of the mission indicated that he had paid the bills, although he did not say as much. What the doctor had expended on this work did not figure in the reports. He gave a good motto for the coming year: "Have Faith and Keep Faith." The first to have faith in God that the work might be blessed, and the second to keep faith with the preachers we proposed to sustain by paying them their salaries regularly.

Some thought the returns for Foreign Mission work were small, but how did our home work stand comparison? In Grote-st. there are 450 missionaries and last year 14 additions. N. Adelaide, 250 mission-

aries and 14 additions. Hindmarsh, 450 and 7 were added. He thought that heathen missions compared favorably with these results. This was an effective way of showing that every member of the church should be a missionary and what work had been done. Bro. Rankine submitted treasurer's report and the meeting was over at 6.30. The Grote-st. choir sang some numbers splendidly, quite up to anything I have heard from our Victorian singers.

Thursday morning commenced again at 10 with devotional exercises. They appoint a different brother to conduct these each day, which seems an improvement upon our method of having the president in the chair all the time. Reports and discussion thereon succeeded. Bro. Green read the obituary report, beautifully put together and impressively read, after which Bro. Gore led in prayer, commending the bereaved to a loving Heavenly Father. The evangelistic reports were much on our lines and the financial problem much in evidence. If you could shut your eyes you could imagine that the Victorian Conference was proceeding. The same requests for evangelistic help, the same lack of pence which prevents more laborers into fields white for harvest.

A comparison of the Victorian and S. A. finances is interesting. S. A. has 2641 members, and contributed £215 for Home Missions, about 1/21 per member per year, or about 3/8ths of a penny per week. Victoria has 5186 members returned, raise £456, 1/9 per member yearly, or a little over 3/8ths of a penny weekly. Foreign Missions, S. A. raised £254, about 1/11 per member yearly, or a little under 1/4d. per week. Victoria, £280, or 4d. per member yearly, or about 1/13th of a penny weekly. Of course it must be remembered the amounts for Home Missions are those given for assistance to evangelistic work in country districts only. Many of the town churches support preachers themselves and pay amounts off building funds, which is certainly Home Mission work and all of which money would make a respectable total. This should be kept in view. After tea, the S. S. Union occupied the evening. A complete report of the year's work was submitted. Bro. Gore read a paper on Sunday Schools and their Work, giving much historical information and practical advice.

The Conference returns give 192

scholars and 184 teachers. Victoria has 4396 scholars and 446 teachers. Additions to church from schools—S.A. 30, and Victoria 141. On Friday morning the concluding business was done, and after lunch adjournment was made until 6.30, when the public meeting was held. This was well patronised, and a nice feeling prevailed. Country brethren and visitors were heartily received. The after meeting was large and enthusiastic. R. LYALL.

Sisters' Page.

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"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" should be addressed to: Miss Hill, 23 Blenheim-street, Dalatata.

"Have you told him that your service
Never more shall be your own,
But the life that he has ransomed
Shall be lived for him alone?"

Does the thought "It is for Jesus!"
Make each irksome duty light?
Are the "humdrum things" done always
Consciously as in his sight?"

EXECUTIVE.

Our presiding sister, Mrs. Ludbrook, Sr., gave us some very beautiful thoughts from the Bible lesson, Rev. 4. Much sympathy was expressed for Sister Robinson, who had lost one of her daughters by death. Bro. McLellan visited the meeting, and asked the co-operation of the sisters in the special home missionary meetings now being held.

It was reported Miss Thompson had recovered from her illness, but had a very narrow escape from a serious accident through the overturning of her tonga.

Fairfield Park and Footscray S. Schools have been visited. The latter has lost several teachers by removal, but the number of scholars still keeps up. The following additions were reported from Sunday Schools—Glenferrie, 1; N. Carlton, 1; Collingwood, 1.

The Temperance report told us of the successful meeting held at Malvern by the W. C. T. U. and the passing by the South Australian Legislature of the bill to abolish bartmaids, which, however, will not come into force till 1897.

A number of visits had been paid to the hospitals by Sisters McLellan

and Thurgood. Next meeting, November 6th.

HOME MISSION REPORT.

The third home missionary meeting was held in Swanston-street on Sept. 23rd. The programme was excellent and worthy of a better audience. However, the speakers, singers and reciters are all present. Bro. Ewers gave a graphic account of his recent visit to the Mallee, and of the difficulties of bush mission work. He pleaded for more workers and larger funds. Bro. Maston said:—"Three things were needful to successful mission work: 1st, Suitable men to preach; 2nd, sufficient money to support them; 3rd, better methods of collecting. All should practise systematic giving." The secretary reported things were looking a little brighter. Receipts since Conference have been £204 os. 6d., of which amount the sisters have collected £59 14s. 4d. The additions by faith and baptism are 52, and 2 formerly immersed. C. H. KEMP, Supt.

MRS. THURGOOD'S LETTER.

"Blest be the tie that binds
Our hearts in Christian love"
"The tie that binds is blessed, not so much because it binds us to each other, as because it binds us to the Lord."

DEAR SISTERS OF THE EXECUTIVE.

Well beloved in the Lord,—How good it is to be able to bridge over the great distance that separates us, and have a quiet talk together of all the way the Lord has led us since we have been absent from each other! How tenderly! how kindly! No wasting sickness or sudden death has shadowed our beloved workers. How bravely they keep on! How thankful we are! And the monthly letters keep us so well informed we feel as though we could step in among you without any jar or disturbance. The blessed work, keeping smoothly on, with joy and gratitude for the great privilege of SERVING.

Our holidays were spent at Point Chautauqua, by the side of its lovely lake. The air so cool and sweet; the sunshine so bright and clear; the many friends to greet us, and several fine lectures to enjoy over at the Assembly ground. A lovely trip to Niagara Falls—so wonderfully beautiful. The party of young folks who went with us wanted to go into all the "crooks and crannies," where we had been before; so we left them and went over on to the Canada

side for a bit of pure English enjoyment together. How sweet it was in a pretty little Lovers' Retreat, in full view of the magnificent waters, to have a refreshing talk about our dear home and the loved workers in Australia's sunny land! Can't you see us? I wish you could have heard us. Time and distance were forgotten, and we were at the dear home table in Swanston-street, with Bros. Maston and Selby discussing the work, ways and means, &c.

Back again to busy Pittsburgh,—the pressure of its duties upon us. We are sending our "home mail" off before we begin the Convention councils. If the executive sisters could all be with me in my work here, we would be entirely satisfied even with smoky, sooty Pittsburgh, the "Iron City of the East."

We are taking advantage of the August heat to go picnicing. Yesterday a dozen or more ladies, mostly of the East End church, went out to Oakmont, about 20 miles by railroad, with well-filled baskets to the "Children's Home," where the poor little ones and their mothers are sent out for two weeks as "summer visitors." It was a sight—about 50 boys and girls, and some 13 mothers with little babies. We went round with a cheery word for all, and visited all the rooms, kitchen, laundry, and hospital, or little cottage set apart for any case of sickness that may break out. We ladies had a sewing-bee in the spring, making about 50 large sized gingham aprons for these children. We arranged to have another "bee" this month to make flannelette waists or shirts for the boys. Another set of children will go out after these come in, and the 1st of September coloured children of the poor will be sent out. I was so reminded of the time when on the Board of Lady Visitors in Geelong we used to go and visit the "boarded-out children"—such a pleasant day it always was to me. Philanthropic work is all over the world, and we thank God for it.

Allow me to finish this letter talk with a verse that impressed me so deeply I want to share it with my beloved ones. "IN ALL THINGS MAY HE HAVE THE PRE-EMINENCE." If we take this great thought into our hearts, it will banish selfishness, it will give us strength to overcome faithlessness and make us eager to speak for the Master, "not only in easy places, not only just here and there," but wherever we may be. His life for others will be our guiding

star, and "OTHERS" will be the watchword of each day, changing duty to delightful service. Dear sisters, in all of our Executive Council may HE be so pre-eminent that we all as one may sit at His feet and learn of Him. With tender love and longing,

Your sister worker,
ANTONETTE K. THURGOOD.

Church News.

SOUTH AUSTRALIA.

NORTH ADELAIDE—The church is proposing to have a tea and public meeting in connection with the Pro-pect Mission on Thursday, October 15th. They will be held in the District Hall, Elizabeth-street, Pro-pect Tea at 6 to 6.30; admission ninepence; and public meeting at 7; so, admission free to all. All members of sister churches and friends receive a welcome.

A "work meeting" has been begun on Friday evenings at Kermode-street at 7.30. It is held twice a month, on the week before and the week after the Band of Hope. It is open to all the members of the church, young and old, brothers and sisters. No pledge required, and no money basis of membership. It is intended for all who wish to do work for the Master, and to help and stimulate others to work in any department. Those who can suggest good works let them come and indicate them. Those who want to do something, but don't know exactly what to do, let them come and see what can be done. We have instituted tract preparation and tract distribution in an orderly way. Hospital and sick visitation, correspondence with absent and isolated members, stamp collection for Mr. Jensen's Denmark Mission, collection of small weekly sums for the Foreign Mission, and Kanaka work. And we shall be glad of any further possible extension of our activities. We want all who can to come, and to come to a simple, unostentatious and pleasant gathering. They have sent a pointer to John Thompson to buy medical comforts for the sick Kanakas, and from their fund (with which that of the young men has been incorporated) they have put into the church annual collection just taken up £3 5s 4d for the Kanaka Mission, and £3 for the Foreign Mission. As soon as they know what will be most suitable they intended setting to work upon some useful Christmas presents for the Kanakas. They have just forwarded a parcel of over five thousand assorted stamps direct to Mr. Jensen in Denmark, and will be pleased to get a letter of acknowledgment from him in reply. Will all the brethren try and help

our work meeting by prayer, which is always appropriate and helpful, by praise wherever it is merited, and by financial and personal assistance whenever possible.

The church has taken up its annual missionary collection, which with the two above sums included, reached the satisfactory totals of £17 6s 6d for the Kanaka work and £10 15s for the Foreign work.

USUDA—We have started a Home and Foreign Mission Auxiliary, and we hope by this means to be able to raise sufficient funds to help these missions. The officers for the present year are as follows:—President, M. W. Green; Vice-President, F. G. Storer; Secretary, A. Verco; Treasurer, Mr. Chablick; Sisters to attend Foreign Mission Board, Sisters Storer and Williams. Sept. 30. T. G. STORER.

NORWOOD—During the month of Sept we have added four to our number. Three of these have been by faith and obedience and one brother being restored after being absent to years out of fellowship with the church. We have lost several of our members recently, at least for a time, as they have gone to West Australia. We treat they will influence people for good in the western colony, and let their light shine out for Christ. Our meetings continue to be well attended, both mid-week and Sunday services, and all departments of church work seem to be in a healthy condition. At the close of the meeting on Sunday evening a fine young man came to me and enquired concerning the way of life. He has decided to serve God. In the cottage prayer meeting held last week, when about 30 were present, a woman made the "good confession." Sept. 30. A. C. RANKINE.

GLENEIG—On Lord's Day, September 20th, visited Williamstown brethren, addressing the brethren in the morning and preaching in the District Hall in the evening. About 150 were present at the chapel meeting. If time could be spared and visiting carried out to this district we believe results would follow.

On Monday morning Mr. Williamson visited Malalla to take part in their annual services.

The meetings at Glenelg are well attended and some are inquiring, so we labor on in hope. Our anniversary tea and public meeting (D.V.) takes place on November 2d. Sept. 28. J. C.

HALALALA—Annual Conference in connection with the group of northern churches will be held on the 14th inst. Morning session at 11, afternoon at 2, luncheon at 4. Public tea at 4.30. Public meeting at 7. We are expecting a large attendance and profitable discussions. Brethren Cameron and D'Neal, the southern and northern

evangelist respectively, expect to be with us. Cordial invitation is extended to all. October 1. W. T. S. HENSON.

HIVESTONE—There has been one confession since last report.

The fifty first anniversary of the church was celebrated on Lord's Day, 27th Sept., followed by the usual tea and public meeting on Tuesday, 28th. Bro. Colbourne addressed the church in the morning in his usual vigorous and happy style, taking up the lessons taught in the ordinary reading for the day. Bro. Green preached to a crowded meeting in the evening. "The Thief in Paradise with Jones" was the subject. We trust these services will bring forth fruit.

The tea was most excellently got up by the ladies themselves, and a full sitting of members and friends did justice to the good things provided.

Bro. A. T. Magarey presided over the after meeting, giving us some of his own early reminiscences of the history of the church. His earliest recollections of the building were humorously given. It was built mostly by moonlight by one or two of its zealous members, and served for many years the worshipping place of the church in its infancy. As a boy, the chairman said his duties were to attend to the lighting of the chapel, and be excited much mirth by relating his experiences in this respect, especially the part he played in the first tea meeting. Bro. Magarey then held up to view the first hymn book and its accompanying tune book used by the choir, which consisted of the white church, whose names were enumerated as accurately as though it were but yesterday. Brethren Gore and Rankine delivered very impressive addresses and altogether the evening was of the pleasantest. The whole was interspersed with some nice singing conducted by Brethren Doley and Harry Sharples.

Oct. 1. A. G.

MALLALA—The anniversary services in connection with the church were held on September 20th. Bro. A. C. Rankine again conducted the services this year. The evening meeting was large, so that every available seat was occupied. This is due principally to our Methodist friends, who turned out to the meetings freely. On Tuesday the usual tea meeting was held, followed by a public meeting. The morning accommodation of the chapel was signposted by a streamer. The majority of our religious neighbors only seem to survive on such occasions, and seeing that such is the case, we secured the services of our much esteemed brethren J. Colbourne and G. D'Neal, with Bro. Rankine, who gave so successful help. Our Methodist friends expressed themselves well pleased by the meeting in this way:—"You have had a splendid meeting," and

"It was something worth coming for." Bro. H. Dandel of Long Plain presided over the meeting. Bro. B. Marshman read the report. After reaching low-water mark we have again risen with 14 additions during the year, through faith and obedience. The school which had been closed for some time has been started again, since when it has increased by eight scholars. We are confident our friends get a shaking on such occasions, and we are exceedingly anxious that they should embrace the truth as it is in Jesus. We pray that fruit may be gathered in as a result of our recent meeting.

September 29

SECRETARY.

NEW ZEALAND.

CHRISTCHURCH.—We were favored with a very fair audience on Tuesday, Sept. 8th when our Bro. Dunkerly lectured on "Heads and faces, and how to read them." The lecture was beautifully illustrated by lime-light portraits of well known and prominent characters, and was both instructive and amusing. Our brother has studied the science of phrenology as a profession and proved himself to be thoroughly well versed. A number of characters from the audience were very aptly and graphically delineated to the delight of everybody. We spent a thoroughly enjoyable and profitable evening. The proceeds benefitted Sunday school funds considerably.

A. B. SEC.

KAIHANGAIA.—Nothing stirring to report has to some extent been the cause that we have so long remained silent. Nevertheless the work goes on, though it be but quietly. As yet we have no increase in the number of our speaking brethren. Bro. Allan and myself take the platform very us. It cannot be said that things are very encouraging to outward appearance, neither in regard to the assembly of saints on Lord's day mornings, or the meeting for the proclamation of the Word of the Lord in the evening. We trust, however, that we are doing what we can for the Master. Peace and harmony prevail, and for this we are thankful. The attendance at the school keeps up fairly well, averaging about 40. We have also the assistance of one teacher more.

Our annual tea and business meeting took place on the evening of August 26th, when reports were read showing what had taken place during the year, and although it was shown that our membership had decreased yet there was room for congratulation that so small a band had done so much (as reported) in financial matters. Our collectors still take up subscriptions monthly for mission work and for our building fund.

Lately we have endeavored to add to the appearance of our property by having a piece of ground on each side of the building

dug over and planted with a few shrubs and then sown down with lawn grass seed.

Last year's deacons were again elected to office, viz. Bro. Allan, Anderson and the Secretary.

Sept. 7th.

A. ROY, Sec.

SPRING GROVE.—The church meetings are well attended. We have just had one addition, a local Wesleyan preacher. This brother has for some time been looking into the New Testament more closely, but could find nothing at all there about Wesleyan Methodism; in fact, he has come to the conclusion that people were saved long before W.M. came into existence. So one evening, when preaching, he ventured to take for his subject the baptism of John. After the service he was charged by his leading friends with having a devil. He again attempted to preach in another locality, where he was planned to speak, and some of his brethren and others went to hear him, with a view to stop him should he introduce that horrible subject. As soon as he spoke about baptism, he was interrupted by his brethren. This course ended his preaching for the Wesleyans. He is now a member of the church of Christ.

Sept. 20

ALEX. G. KNAPP.

AUCKLAND.—FOR THE LAST TWO WEEKS we have had amongst us Bro. Frank Hales, who is passing through from America on his way to Sydney. During his short stay our brother has entered heart and soul into the work of the church in this city, and we all feel strengthened and cheered by his words. For two weeks he has taken Bro. Bull's place on the Cook-st. platform. Last evening his address was specially for the young men, and was listened to by a packed audience. His voice has also been listened to with pleasure at the morning meetings for worship and also in connection with the out-door work. As you are perhaps aware, Bro. Hales has been recalled from America by the sad news of his mother's death. The sympathy of the whole brotherhood is with him in his bereavement, and we pray that he may be strengthened and comforted, knowing that to those who are in Christ even sorrow is but for a season.

Since last report one brother has added to the church by baptism.

Sept. 21

A. N.

NEW SOUTH WALES.

N. S. W. SUNDAY SCHOOL UNION.—Secretary's Annual Report (slightly abridged).

We desire in presenting to you our report to state that we have now been in existence four years, having been organised as a Sunday School Union on May 17th, 1892. Our objects in forming this Union were, first, to cause unity of strength, and secondly because we believed it would give our S.S.

workers an opportunity of comparing notes, and making suggestions for the more efficient working of our Lord's Day Schools. For this purpose we hold quarterly tea and business meetings, when general discussions take place on matters pertaining to Sunday School work.

So that we may receive your help, financially and otherwise, we propose this year to issue cards of honorary membership. Members of the church who contribute 1/- or more per year will receive a card, and then you will feel that you have an interest in our work and attend our meetings, of which due notice is always given. Any of the school teachers will take the names and receive the subscriptions of any person desirous of becoming a member.

We feel that it would convey a better idea of the great work that our S.S.U. is doing if we say that we are united for the purpose of more fully promoting among young and old the study of the Bible in the schools on the Lord's Day, and for that purpose we have introduced annual competitive examinations on certain given lessons. We have adopted the simple plan of taking one of the quarters' lessons in each year of what are termed the International Lessons.

We have had three annual examinations, viz. first in 1894, the subject of examination being taken from about half of the book of Genesis, embodying the creation, the fall of man, the deluge, God's dealings with Noah and the life of Abraham, necessitating a large amount of study to enable the scholars to compete successfully.

The second examination was in 1895, the subject that year being the closing scenes in the life of Christ, from the triumphal entry into Jerusalem to the ascension at Bethany, thus impressing upon the scholars the facts and truths of some of the most stirring incidents in our Lord's life.

The third examination was held in July of the present year, the subject being the early scenes of the life of Christ, being the first quarter's International Lessons, 1896.

We wish to mention that we have had decided progress, as you will see by the following comparative statement:—

1st Examination, 1894: Two schools entered, Enmore and Sydney, there being 64 entries: 54 were examined and 28 passed. 6 prizes being awarded, of which Enmore obtained 5 and Sydney 1.

2nd Examination, 1895: Six schools entered, there being 131 entries, of which number 93 were examined and 72 passed. The schools which entered and their relative number of passes were, Enmore 44; Sydney 17; Marrickville 8; Petersham 3; Mether 2 and June 2. 20 prizes were awarded, of which Enmore took 13 and Sydney 5.

3rd Examination, 1896: Six schools entered

peted. There were 189 entries: 125 were examined and 87 passed; 33 prizes awarded, of which Sydney obtained 15, Enmore 11, Marrickville 3 and Lismore 1. The school results generally were: Enmore, 63 completed, 47 passed; Sydney, 25 completed, 22 passed; Marrickville, 17 completed, 11 passed; Merewether, 3 completed, 3 passed; Peter-sham, 8 completed, 1 passed; Lismore, 2 completed and 1 passed.

You will see by this that the work we have done entitles us to claim your help and assistance to do work, which by God's help we hope to do in the future.

We may incidentally mention that half of the additions to the churches in N.S.W. last year were through the Lord's Day Schools.

In conclusion, we desire to thank those who in response to appeal have contributed to the prize fund of the Union, and hope you will all decide to become honorary members, if not active ones, of the Church of Christ Sunday School Union for promoting Bible study in New South Wales. **IT STRIVES, SEC.**

ENMORE.—We report good meetings, with six baptisms since last report. In addition, last Lord's day two more decided for Christ. Owing to the brethren at Petersham having disbanded, we have leased the building and are carrying on the work there. We have hopes of building up the cause in that district. **C. A. R.**

TASMANIA.

HOBART.—I am thankful to be able to notify that the brethren who have been meeting for some time at North Hobart have again joined hand and heart with the brethren meeting at Collins street. It is sincerely hoped that the union may be a lasting one, and that the church will now go forward with renewed vigor.

Some short time since at the Sunday School anniversary (which, by the way, was one of the most successful held for years), Bro. D. Willd, the teacher of the Bible Class, was the recipient of a very useful reference Bible. This was the outcome of the love and regard felt for him by those who attend the class.

Last Lord's day we had the pleasure (mingled with regret) of hearing the last address delivered by Bro. C. Garland, who is leaving the colonies on a visit to his people in the old country. On Monday evening, a few minutes before the boat left the wharf, he was presented with a writing desk and complete writing outfit. I hope he will use it well in letting his friends beneath the Southern Cross know of his welfare. **A. W. A.**

23/9/96

A. W. A.

LAUNCESTON.—On Lord's day, Sept. 29th,

we had the satisfaction of restoring to fellowship a brother and sister, which afforded us much pleasure. In the evening Bro. Garland delivered his farewell address, at the close of which one came forward and made the good confession; also two others confessed their faith on Monday evening at the prayer meeting. These three sisters put on the Lord Jesus Christ by baptism on Wednesday evening, Bro. Garland officiating. These are the first fruits of our brother's labours among us. It was very cheering, both to him and to us, to receive such encouragement; we hope others will soon follow.

After the baptismal service we adjourned to the Temperance Hall, where we held a social to bid farewell to our brother, who left on Thursday for Hobart en route to England. We wish our brother (as regards) and pray that he may be spared to be of much use in the Master's service wherever his lot may be cast. We feel the loss of our brother's services very much, but are praying that God will raise up someone to carry on the work of proclaiming the gospel in all its simplicity in this city. **Sept. 29. W. G. PORTER, Sec.**

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VICTORIA.

HAWTHORN.—On the 24th September our Literary and Social Society spent a very profitable and enjoyable evening. The programme consisted of a competition between ladies and gentlemen, the subjects being a solo, duet (vocal), an impromptu reading, a recitation and an essay, entitled, "How best to create a permanent interest in our Society." The gentlemen were the successful competitors in the two vocal items, the ladies winning the honours in the reading, recitation and essay. The decision of the judges (Bro. Ewers, Lalng, and Tinkler, and Sister McCoughtry, who kindly gave us their assistance) was rather anxiously awaited, and when announced, gave general satisfaction. After a vote of thanks to the visitors, who so ably assisted us, the meeting closed with prayer. **B. CHICK, Sec.**

NORTH YANAC.—Interest in the way of life has been gradually deepening in this district under the preaching of Bro. Little, being shown by the constantly increasing attendance at the gospel meetings. On Sunday afternoon, the 27th, about seventy were present, when Bro. Little preached on "The Righteousness of Faith." On Tuesday afternoon two little girls, sisters of the writer, were immersed in the Yanac Swamp. About sixty persons assembled to witness the ordinance. A series of lectures given by Bro. Little on the Bible have also been well attended. **Sept. 30. J. W. McCALLUM.**

SOUTH YANAC.—After a period of patient labor the Lord has blessed His Word in

bringing to a more perfect knowledge another believer, who was immersed last Sunday evening. The attendance at the S. School keeps up well, but the work is hampered by the want of more teachers. The church has had many seasons of refreshing lately and a harmonious spirit is being developed. **October 3. D. A. LEWIS.**

Our Budget.

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Our readers should examine the advertisement on our back page. Intending subscribers paying 5/- will be supplied with one of the *MEMBERSHIP OF THE CLASS* and one to *DISCERNING THE WAYS* and one to *DISCERNING THE WAYS* and one to *DISCERNING THE WAYS*.

Anniversary service at N. Richmond on 25th and 27th October.

Bro. A. H. Mason will be preaching at Penleigh during this month.

Sunday School anniversary meetings at Cheltenham on October 15th and 22nd.

Home Missionary meetings will be held at N. Richmond 14th, 20th, 27th, and N. Carlton on the 27th inst.

One addition by faith and baptism at Benmore. A church of seven members has been formed at Mumble Bunch.

Sister Austin, an old and esteemed member of the church at Taradale, has fallen asleep in Jesus. Bro. Maston conducted the funeral service last Saturday.

Bro. D. A. Ewers has accepted an engagement with the N. S. W. Missionary Committee to preach in one of the suburbs of Sydney. He will enter upon his work there in January next.

H. McLellan, of Shelbyville, is holding a good meeting at Chestnut Grove. Mr. McLellan has recently returned from a very pleasant visit of several weeks in Nova Scotia—*Christian Guide*.

After a special address by Bro. D. M. McCracken last Sunday evening in connection with the death of the late Bro. Orange, one young man and three youths came forward and confessed Christ.

"The Gospel Plan of Salvation," by Prent, is one of the most valuable books ever published by our American brethren; 672 pages. A few copies are now for sale by Austral Co. Price, 8/6, by post, 9/6.

INVERCARGILL.—Bro. Way was engaged for Invercargill at the beginning of June last, since which time we have had two additions by faith and baptism and two previously immersed, making eleven in all. Another confession last night. The preaching meetings are well attended. We hope to be able to retain Bro. Way till next Conference. **28/9/96. WILSON BIRD.**

Iro. H. Witcombe, c/o *Missey* office, Macquarie street, Hohart, is now secretary for the Tasmanian Conference.

Chas. Watt is to commence a ten days' mission at Maitaura, N.Z., on the 13th inst. We hope to hear of good results.

In type, but unavoidably held over:—Current Topics, Notes of Travel No. 6, Obituaries, Child Nature, etc., etc.

The Swanston-street Band of Hope will hold its anniversary on Wednesday evening, Oct. 28th. An interesting programme has been provided.

The Tabernacle Sunday School, Fitzroy, held their anniversary services last Sunday and Tuesday nights. There were good audiences at each meeting.

On Tuesday evening, Oct. 20th, in the Fitzroy Tabernacle, Bro. Selby will re-deliver his lecture on "Memories of Moriland." A collection to defray expenses.

We have had a brief visit from Bro. H. N. Bagnall, of Turua, N. Z. He has been visiting Tasmania, N. S. Wales and Victoria for the good of his health. We were very pleased to see him.

The exodus to South Africa still continues. Bro. Brown and Phillips, of Brunswick, and Chalmers, of Petersham, N. S. W., have left us for Johannesburg. It is expected that on the 31st inst. Bro. Allan Stewart, of Murrumbidgee, will also leave for the same place. Bro. Wilkens, formerly of South Yarra, has come back from Johannesburg and intends returning to that place again with his wife and family.

We have heard through Bro. Ernest Kemp that the church in South Africa are having good meetings. The last Sunday before writing thirteen brethren and one sister were present. Bro. Yeudell of Lygon-st., Pippard of St. Melbourne and E. Barrett were present for the first time. They have started an Improvement Class. The name of the society is "The South African Ad-aptation." Bro. Christopher is president, Harry Wade Secretary and Tom Renton vice president.

The Sale of Gifts for the Rescue Home, conducted by Bro. and Sis. Pittman, was opened on Tuesday afternoon. There was a good attendance. Bro. Morris in a few appropriate words explained the object of the sale, and introduced Lady Snowden, who formally launched the undertaking. We are sure that Bro. Green, the energetic secretary, must have felt much gratified at the great success attending the opening services, more especially as the various stall holders did a good business in disposing of many of the wares in their charge.

The sale was continued on Wednesday from three in the afternoon. The attendance was again large. Many willing hands,

have helped to make it a success—the generous donors of the gifts, the stallholders, the secretary, the singers, and the caterers. There is a great variety of goods displayed. Fruits, flowers, dairy produce, fancy goods, ladies' and children's clothing of every description, phonos, books, knick knacks, Ac. Ac.

The Sale of Gifts will be continued to Friday evening. Total receipts to Wednesday evening, £127. Prize takers:—CAKES—1st, Miss Mabel Hill, 2nd, Miss Lucy H. Darnley. SCENES—Mrs. W. J. Phillips. VICTORIA SANDWICHES—Miss Mabel Hill. SWEETS—1st, Miss Walker, Toorak; 2nd, Miss Lucy H. Darnley. AERONS AND PISAPONS—1st, Miss Gill, 2nd, Miss Nellie Morrison, Sydney. PLAIN NEEDLEWORK—Miss Mabel Chick. Do. (under 12)—Miss Violet Petty.

The following extract from a letter from Bro. Green explains itself:—"Dear Bro. Dunn—In that portion of the very cordial letter of Bro. A. McLean, headed 'Adelaide,' in your issue of Sept. 24th, he falls into a little mistake regarding myself, when he says Bro. M. W. Green 'was born in Manchester and emigrated to New Zealand while a boy.' This will be news to many who know me, as it was to myself. I arrived at Auckland, New Zealand, in September, 1862. As I arrived with my sister wife, and our eldest son (who is a resident of your busy city of Melbourne) was then six months old, your readers will see that I must have been slightly beyond boyhood. The mistake is of little moment, but as others might copy it and thus perpetuate it, I thought it would be well to send you a correction.—M. W. GREEN."

ACKNOWLEDGMENTS.

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W. W. DAVEY FUND.

Thankfully acknowledged.—Castlemaine Church, £1; Bet. Bet Church, 13s; Castlemaine, Oct. 5. JOHN TAYLOR.

VICTORIAN MISSION FUND.

Swanston-street (Special Collection) £3. North Richmond, per Sis. Morris, £1 2s 6d; Heberton (Maidavale), £1; Gairgair, £20 10s; Brethren at Merriquin, per Bro. Le Page, £1; Malvern, per M. McLean, £1 5s; Lismore, £5; Kaniva, £3; Fitzroy, per Sis. Williams, £1 0s 3d; Frankton, per Sis. Alwyn, 10s; N. Fitzroy, per Sis. Frimick, £1 14s 6d; Sis. J. Anderson, Toadamba, 5s.—"M.H."-ed. J. A. DAVIES, Church-st., Hawthorn. Treasurer.

RESCUE HOME.

Received with thanks.—S. P., 2s; Mrs. C. A. Horne, Gawler, S.A., 2s; Mr. J. Rainbow, Outtrim, 14s; Mr. T. Richards, senr., Kyabram, 5s; Mrs. Christopher, Geelong, 5s; Col. Card, Mr. Seedman, Geelong, 10s. Armadale, Vic. JOS. PITTMAN.

(QUEENSLAND) HOME MISSION FUND.

Thankfully received since last report:—Church, Walloon, 15s; do, Rosewood, £5; Bro. Domro, £1; church, Bundamba, £1; do, Mt. Walker, £1; do, Rosevale, per A. Henrichsen, 13s; E. Henrichsen, 4s; F. Suchting, 10s; church, Charters Towers, £1 8s 6d; do, Maryborough, £2; do, Roma, £2 12s 7d.

W. DELRIN, Treasurer.

FOREIGN MISSION FUND.

Brethren at Merriquin, per Bro. Le Page, £1; Spring Creek, per Eli Wilson, £1 3s; Mrs. T. Wilson, Surrey Hills, 5s.

W. WILSON, Treas.

Box FOR INDIA.—Miss Thompson's Xmas Box will be sent about the middle of November. Friends preparing will kindly bear this in mind.

SUBSCRIPTIONS RECEIVED.

With thanks.—P. Meyer, Mrs. J. Anderson, E. Gole, W. Moffit, M. Pelham, sr., M. E. Mitchell, M. T. Antonsen, K. W. Dunca, 5s; G. Newby, 7s.

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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. Royle, Sylvester-street, who will be pleased to direct the way to our MEETING HOUSE, where a hearty welcome awaits all members.

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Agent for the Colonial Mutual Fire Insurance Company, Limited.

Oct. 20. Chinese Mission. A Public Demonstration in connection with above will be held in the Tabernacle, Stanton-street, Collingwood, on Tuesday evening, October 20th, 1896. An interesting programme by the Scholars. Addresses by Brethren G. H. Muzzy and J. Pittman. Admission Free. Collection. Commence at 7.45 P.M.

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