

THE AUSTRALIAN
CHRISTIAN
STANDARD

"PROVE ALL THINGS ; HOLD FAST THAT WHICH IS GOOD."—I THESS. 5 : 21.

VOL. I.—No. 10.]

MELBOURNE, MAY 1, 1886.

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Notes of the Month.

THE theory that man is descended from the Anthropoid ape, does not receive much encouragement from the latest utterances of one of the most accomplished scientists of the day. This no doubt will be very disheartening to those who claim this "denizen of the woods" as their long lost but now found ancestor. Especially hard will this bereavement be to those popular lecturers who have posed before the world as beings of superior light and culture, looking down with contempt upon the simple beings who still hold belief in the old biblical story. Dr. Hartman, professor in the University of Berlin, in his recent work on Anthropoid Apes, says—"Man cannot have descended from any of the fossil species which have hitherto come to the notice of scientific inquirers, nor yet from any species of apes now extant. A supposed progenitor of our race is necessarily completely hypothetical, and all attempts hitherto made to construct even a doubtful representation of its characteristics are based upon a trifling play of fancy." And we may add that even if the assumed ancestral type should really be discovered in some geological stratum, research will yet have to overcome immense difficulties, if it is to explain the development of the understanding and speech, and the growth of independent local intelligence.

THE necessity and importance of union among the various reli-

gious bodies, seems to be gaining strength, if we may judge, from what has been done in this direction in America, and what is now contemplated being done in Great Britain. It is proposed to hold a Religious Parliament of all the great denominations. The said Parliament to meet in London, at an early date, for the avowed purpose of a free and amicable comparison of views and opinions hitherto regarded as necessitating sectarian division. It is thought that, being assembled face to face, they may ascertain the possibilities of co-operating on the bases of New Testament truth. The following is a list of subjects, which it is proposed to submit for discussion viz. :—

1. "The relations of Church and State.
2. "Is Christian Unity possible, and what is its true basis ?
3. "Why do the Churches fail to interest the masses ?
4. "The relation of the secular press to religious life.
5. "What is the position in regard to futurity of those who are outside the pale of Christian profession ?
6. "Social problems viewed in the light of the gospel.
7. "Under the present condition of things, is the world growing better or worse ?
8. "Do the times demand a new religious reformation ?"

While hailing with delight any proposition which has for its object a consummation so eminently desirable as Christian union, we cannot but think, that the projectors of the scheme referred to have made a mistake in limiting the "Parliament" to the "great denominations" and in publicly announcing that "common fellowship is not

possible on a contracted platform for small sections of Christians." Small sections of Christians have an equal right to be heard in this matter as large ones, and possibly it may be found in the long run, that from them will emanate the true basis of union, the more especially if their "contracted platform" be found to be contracted to the size of the New Testament. Notwithstanding that this and other difficulties appear to be in the way, we shall look forward with interest to the meeting which is to be held in October next, when the "strong and influential committee" already formed, will submit their arrangements for carrying out the whole plan. We, as a people, feel a special interest in any movement of this kind, and having striven for its accomplishment for more than fifty years, know somewhat of the difficulties that have to be surmounted before union can be effectually consummated. Some remarkably venerable institutions will have to fall to the ground—and cannot fall without causing some very considerable noise and dust.

HORSE-RACING, both as a business and a pastime, has assumed very considerable dimensions in the Australian Colonies. Hitherto we have condemned it on account of the gambling element, without which it would lose its charm, but with which ruin is brought to a large number who yield to the excitement and temptation of trying to win money they have never earned, and at the expense of others less fortunate than themselves. But now, in addition to this, we are compelled to raise our protest against

this demoralising pastime, on account of the danger to human life, which seems to be inseparably associated with it. Every now and then we hear of one or more jockeys being thrown from their horses and killed. With each item of such news, a thrill of horror passes over the community, but no voice is raised in indignant protest against this sacrifice of human life for the gain and pleasure of the patrons of the turf. It is proof of the demoralising tendency of gambling, that such incidents should be regarded as mere risks of business, and not as crimes in which all promoters of racing share to a greater or lesser extent. However callous the racing part of the community may be upon the subject, it is impossible for the Christian portion of it to regard racing, and its attending evils, without feelings of great concern, as being prejudicial to the best interests of society.

THE International Committee recently appointed to make an investigation and report on the legalised gambling carried on at Monte Carlo, furnish further proof of the demoralising effects of gambling upon the hearts and consciences of men. From this report we learn that between the years 1877 and 1885 not fewer than 1,820 people committed suicide consequent upon losses at the gaming tables. And it is said that this terrible record conveys no adequate notion of the misery entailed upon the families or creditors of these nearly two thousand suicides. A more impressive warning against the gambling iniquity in general, and this plague spot in particular, can scarcely be imagined. It is matter for gratulation that M. de Freycinet, the French Premier, has declared his purpose to suppress this suicide manufactory. We do not doubt that Satan felt depressed when he first heard of the determination to cut off one of the principal sources of revenue to his kingdom.

IT cannot be said that the first quarter of the year 1886, has passed away leaving behind it a bright promise of good things to come. The events which have occurred during its

currency have not been of a character to inspire us with hope, the more especially as the dark shadow which they cast is still upon us. Universal depression of trade, with its consequent disastrous effect upon all classes, but especially upon the poor, has resulted in scenes of riot that are discreditable to our advanced civilisation, and while it is true that Victoria has enjoyed, comparatively speaking, an immunity from this depression, yet on the other hand, it is doubtful if in any period of her history she has had to record such a long catalogue of crime.

Depression in trade, and the inevitable idleness of great masses of men, while in itself not a necessary factor in promoting war, is nevertheless one of those things which makes war more easy of development, especially when nations are only held in check from springing upon each other, like bloodhounds in the leash. This we fear is the condition of Europe at the present time, and there is no telling how soon the rapacity of the nations may precipitate a war of great magnitude. But though troublous times may seem to loom ahead, yet we need not despair, for God lives and reigns. After the darkness, there is light.

THE announcement of the death of John B. Gough, the famous temperance orator, has caused a thrill of sorrow to pass throughout the English speaking world. He died, no doubt as he wished to die—in harness. While lecturing on Temperance at the Frankland Presbyterian Church, Philadelphia, he had a fatal stroke of paralysis. The summons came when he was still striving, at the age of sixty-eight, to deliver men from the slavery of intemperance. The record of his life is one of great interest, setting forth as it does the wonderful eloquence of the orator in swaying great masses of people, and the philanthropic exertions of the man in helping to lift up those who had fallen. His life, says the *Christian World*, with its record of fierce battling against, and final victory over, temptation, was not less an inspiration than his oratory, and it was impossible to look upon his thin nervous-organised frame, without being made sensible of the commanding soul which it enshrined. By the death of John B. Gough, the world has lost one of its grandest workers.

Notes from Abroad.

A MODEL CITY.

BY HENRY EXLEY.



COLLEGE City is in some respects quite unique. Your correspondent ventures to say that during all his travels at home and in foreign lands covering not far from 100,000 miles, that he has not seen a similar place. It is a bright, green spot in California and deserves to have honorable mention, and its example held up in other lands than our own.

The church building is a large substantial and handsome brick structure, and both it and the splendid College buildings are situated in the midst of an immense square in the centre of the city, and were founded and built by means of funds arising from the sale of land deeded to the Christian Church by Mr. Andrew Pereica, who died shortly after deeding it. Every deed given to any part of the land contains a clause prohibiting the manufacture and sale of intoxicating liquors. There has been but one civil suit in the Courts from College City during the past ten years. There has never been a shooting or a stabbing affray in the place, and there has never been a criminal suit from College City in any Court; nor has there ever been a saloon or drinking place in the town. The place is quiet, orderly and law-abiding in the best sense. The church, under the charge of Pastor J. C. Keith, and the College under the Presidency of Prof. Young, are both flourishing. The community, numbering perhaps 700, is a thrifty and exceptionally moral one. The College has fully a hundred students and other departments about an equal number. On all these accounts many families go there for the education of their children and the advantage of its society. But what may be regarded as not the least of its peculiarities, is the fact, almost without parallel in so large a population—there is but one church there, and that one is the Christian Church.

California is not, perhaps, the most morally sweet place on the earth, but where else is to be found a city, approaching 1,000 people, with educational privileges of high rank, and not distressed and perplexed by too many contending sects, and at the same time free from intoxicating liquors, saloons, crimes, criminals lawsuits and immorality? Echo answers, where?

Hymn for the Month.

Immortal love, within whose righteous will
 Is always peace;
 Oh, pity me, storm-tossed on waves of ill;
 Let passion cease;
 Come down in power within my heart to
 reign,
 For I am weak, and struggle has been vain.
 The days are gone, when far and wide my
 Drove me astray; [will
 And now I fain would climb the arduous
 That narrow way [hill—
 Which leads through mist and rocks to
 Thine abode;
 Toiling for man, and Thee, almighty God.
 What'er of pain thy loving hand allot
 I gladly bear;
 Only, O Lord, let peace be not forgot
 Nor yet thy care,
 Freedom from storms and wild desires
 within,
 Peace from the fierce oppression of my sin.
 So may I, far away, when evening falls
 On life and love,
 Arrive at last the holy happy halls,
 With Thee above;
 Wounded yet healed, sin-laden yet forgiven,
 And sure that goodness is my only heaven.

Lord's Day Meditations.

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.
 —PSALM 119: 15.

MARCHING ORDERS No. 1.

May 2nd.
 "Go ye therefore, and teach all nations"
 Matt. 28: 19.

GO does not mean "send."
 "Go" does not mean "pray."
 "Go!" means "Go" simply and literally. Suppose the disciples had been content to take this command as most of us take it! Suppose three or four of them had formed a committee; and the rest had said, "you see if you cannot find suitable men to train and send to Rome, and Lybia, and Parthia; and we will see what we can do about funds, how would the glorious news of the resurrection have spread? But they did not subscribe—they went! They gave themselves to their Lord and to His great work. Jesus had said,

"I have given them Thy word;" and very soon "great was the company of those that published it," and grand were the results. The company now of those that publish the word is very small in proportion to those that are perishing; even from the best provided centres of missionary work, there is ample room for at least six more, if they would only come. Yet our Lord's very last command was "Go." The company is still smaller in proportion to those who might "Go" if they only had the heart to go. Yes *thousands*, who have "freely received" salvation for themselves, are not ready to "freely give" themselves to their Saviour's great work. Not ready to leave the comforts of home. Yet the command, still rings on, and it is "Go." Dear reader have you found your place, and are you this day going forth to labor in the Master's vineyard.

F. R. HAVERGAL (Abridged).

MARCHING ORDERS No. 2.

May 9th.
 "Go ye, therefore."—Matt. 28: 29.
 "WHEN we read any general promise, faith appropriates it by saying "This is for *m*!" Now is it fair to accept the Lord's "Come ye" and refuse His "Go ye?" All God's promises are for *all* God's children, you and I may claim every one unless it can be shown that they do not meet our case, so it must be that all God's commands are for all God's children, unless we can show cause that any one cannot apply to our case. Therefore it follows that, as the Lord Jesus Christ said "Go ye," the obligation lies upon each of His true followers to consider definitely, at least once in his or her life, whether the circumstances in which He has placed them do or do not definitely preclude them from literally obeying this distinct command. If they are really precluded, the loving heart will be eager to find ways for the fulfilment of the spirit of it. But if not precluded, what then? To Him, your own Master, you must give account why you do not go! (to some poor lost one bearing the message of life and peace). To Him you must "make your excuse." To Him who gave himself for you, and who knows exactly how much it is in your heart

to "keep back" from Him. Are you offering to Him the chips and shavings of your time and strength, or are you responding to the Master's "Go ye," with "Here am I, send me!" May your prayer this morning be. "Lord, what wilt Thou have *me* to do?" Make Thy way straight before my face!"

F. R. H. (Abridged).

MARCHING ORDERS No. 3.

May 16th.
 "All power is given unto Me in heaven and in earth."—Matt. 28: 18, 19.

THE Father is the source of all power. The Holy Spirit is the communicator of power, but our Lord is the depository of power. "In Him are hidden all the treasures of wisdom and knowledge," and he has received all power in heaven and in earth. God has delivered all things unto the Son of His love.

First, power to give eternal life. *Second*, power on earth to forgive sins. *Third*, power to uphold all things. These really include *all* power. All else that seems power is but the impotent weakness, the unavailing spite, of a vanquished foe. All power is given unto Him. Not to us, for we could neither receive it nor use it; but to Him for us. "For all things are for your sakes." Joined to Him by faith, we change our weakness into strength, for His power flows into us, and rests upon us. It is not that our weakness is made a little stronger, but that this strength is made perfect in weakness. The power of the Head energizes the feeblest member. But our Master makes no barren statements of unresultful positions. "All power is given unto Me." What then? "Go ye *therefore*." Who will take Him at His word, and relying upon Jesus as our depository of power, say, "I will go in the strength of the Lord" on this His day, and do some work for Him.

F. R. HAVERGAL. (Abridged).

MARCHING ORDERS No. 4.

May 23rd.
 "Freely ye have received, freely give."
 Matt. 10: 8.

THOSE to whom this command was spoken possessed neither silver or gold. Far greater gifts had they received, these they were to give. What

have we received? Our Bibles give us a threefold answer—1. Love: God our Father says, "I will love them freely." 2. Justification: for we are "justified freely by His grace." 3. Life: for He says, "I will give unto Him that is athirst of the fountain of the water of life freely." And to us has been preached this "Gospel of God freely. We are responsible for receiving such gifts. The whole Bible is filled with an inventory of God's free gifts to us. Possessing the one unspeakable gift, Jesus Christ Himself, is "possessing all things." The command comes to us "As every man hath received the gift, even so minister the same. How will you do this? Can you make it a mere matter of shillings or pounds? Is *that* what you have received? Is *that* as you have received? Are you saying "I will freely sacrifice unto Thee?" Sacrifice! What? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Are you doing it? What is to be your offering this day? a mere cold formal attendance and a scant contribution in the Lord's house, and then a return home to listlessness or selfish ease. What gift will you lay on the altar this morning; is it your whole self?

F. R. HAVERGAL. (Abridged).

MARCHING ORDERS No. 5.

May 30th.

"The laborers are few."—Luke 10 : 2.

"THE full text contains two "Therefores." The *first* gives the reason for one of our Master's sayings, the *second* for one of His commands. 1. The Lord sent the seventy; not to go just where they pleased, but before His face into every city and place *whither He himself would come*. The Lord works in the same way now, He sends his servants to labor in church, Sunday school or mission hall, because He himself will come thither, blessing His reapers and receiving His sheaves. What an honor to be one of the few forerunners of the King. 2. Because the harvest is great and the laborers few, the Lord Jesus said, "Pray, ye *therefore* the Lord of the harvest that He would send forth laborers into His harvest. If the fact remains, the command re-

mains, and the fact does indeed remain. We cannot say, "Behold, we knew it not." The need is recognised, and the Lord has put the supply within reach of the voice of prayer and the hand of faith. He has told us what to do; now responsibility rests upon us. Perhaps we sorrow that laborers are so few, but we do not turn the passing emotion into obedient faithful *purposeful* prayer. If we neglect to help, how can we hope to join in the harvest song." Let us be up and doing for the night comes fast wherein no man can work.

F. R. HAVERGAL. (Abridged).

The Australian Christian Standard.

MELBOURNE, MAY 1ST, 1886.

PUBLISHER'S NOTICES.

Articles for publication (which should be as brief as possible) to be addressed "the Editors of the A. C. STANDARD," care of M. McLellan, 180 Russell Street, Melbourne, and should be to hand not later than the 10th of each month. All church news to be addressed A. B. MASTON, Molesworth Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

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M. McLELLAN,
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PURITY, PEACE, UNITY, LOVE, POWER.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—JAMES 3 : 17.

THE ANNUAL CONFERENCE OF 1886.

SINCE the reorganisation of the Conference a few years back there has been a manifest improvement in every department of its work. Each year has shown, by the increase in the number of associated churches, and the consequent increased representation at each annual meeting, that a greater interest is felt in the work performed by the Conference. This, no doubt, arises very largely from the fact that the

Conference resolutely refuses to interfere with the local self-government of churches, and attempts to deal with such questions as can only be effectually carried out by combined effort. Missionary work, of course, is the chief object sought to be accomplished by the Conference, and the success which has attended its efforts in this direction is enough in itself to secure the hearty support and co-operation of all the churches in the colony. The reports of the various committees under the control of the Conference, show that the brethren to whom various duties were assigned have faithfully attended to their work. More particularly may it be said that the secretaries, Brethren McLellan and Smith, have by intelligent and conscientious discharge of their duties done much to bring to a successful issue the various enterprises submitted to the care of the Conference committees. Special reference must be made to the services rendered by Bro. McLellan, upon whom, as general secretary, has devolved the lion's share of work. Brethren who have not been working on committees have no idea of the immense amount of labor imposed upon the general secretary in connection with the Missionary Committee alone. We have therefore very great pleasure in drawing the attention of the brotherhood to the invaluable services rendered to the Conference by our Bro. McLellan.

THE EXECUTIVE'S REPORT.—The first part of this report is taken up with the consideration of the important subject of ways and means. The total amount received for the year, for the use of work in Victoria, is shown to be £476 12s. 3d., an increase on the previous year's contribution of £30. A glance at the previous year's contributions may not be uninteresting to our readers, they are as follows:—1883, £315; 1884, £354 (in addition to this £154 was sent to Queensland); 1885, £446; thus showing an increase in each year's contributions. The formation of a revenue like this in the course of four years, especially when compared with what was done in previous years, is very encouraging, and, in our opinion, owes its success largely

to the yearly donations which flow from the Oliver bequest. This yearly nest egg gave the brethren courage to strike out with boldness and therefore with success. We point out just here that the Oliver bequest will not last for ever, and that the amount coming from it for the short time which it has yet to run will each year be less. We mention this with the view of impressing upon our wealthy brethren that there is no better investment they can make than to place a thousand pounds or so in the hands of the Conference, to be laid out so as to bring in good interest in the salvation of many souls.

Encouraging as the financial statement may be when viewed in some aspects, it is not so when regarded in others. The sum of £476 does not represent the giving power of the brotherhood, not because they are not willing to give, but because of the want of a properly organised effort in each church to raise funds. A glance at the treasurer's statement will show that while some churches have given most liberally, that a number have given nothing at all, and that the contributions of some large churches have been miserably small. Churches representing, say about 2,660 brethren, have given £326, or not $\frac{1}{4}$ d. per head per week. Fourteen churches, representing a membership of about 1000, have contributed something less than a total of £6 for the year; twelve out of the fourteen contributing nothing at all.

It cannot be said that these figures are satisfactory. On the contrary, they show that the missionary zeal of the brotherhood has room for development; they show also that a large percentage of the brotherhood do not help in this missionary work. We are aware that it will be urged on the part of some that they cannot give anything on account of the urgency of local requirements, but this is a plea that we cannot accept as valid. We are certain that there is no church which so drains its members that they cannot spare a penny a week each towards general missionary work. We believe that the fault lies mainly with the officers of the various churches,

who do not bring the matter fairly under the notice of the members or adopt any means to receive small weekly donations towards this object. They are afraid, perhaps, that their home revenue may suffer if they encourage giving to the missionary fund. In this they make a mistake, for we guarantee to say that the inculcation of giving systematically small donations to the missionary fund will help to educate the members to give more liberally to the local church fund. *The more people give the more they want to give; the reverse of this is also true.* Try it, brethren, and thank us for the advice.

MISSIONARY COMMITTEE'S REPORT.
—The reports of this committee are, as far as regards the work accomplished in the general field, of a very satisfactory character, and will bear favorable comparison with the work accomplished by any other religious body with the same limited means at their disposal. The Sale mission does not report so favorably as we could wish, but this we are certain does not arise from any lack of enterprise or ability on the part of the evangelist who has been laboring there, but arises from the hard and barren nature of the field. We are of opinion that the Missionary Committee will be quite justified in not continuing to locate a permanent evangelist in that particular part of the district, although it will be well for them to consider at an early date the advisability of sending a *travelling* evangelist into Gippsland, so as to work the churches already in existence, and to open up new ones in promising centres.

The Conference is to be congratulated in having secured two men of undoubted ability, viz., Brethren Little and Troy, to carry on the work for the present year, and if, in addition to this, a third evangelist is put in the general field, we may expect the year 1886-7 to be the brightest in the annals of missionary work in the colony of Victoria. Time and space will not allow us to dwell at length upon the work of the Conference, we must therefore reserve further remarks for next issue, contenting ourselves for the present by saying that the Con-

ference just ended has been the most successful one held in connection with the brethren.

CONFERENCE OF SISTERS OF
THE CHURCH OF CHRIST,
VICTORIA.

THE first Conference of Sisters of the Church of Christ in Victoria was held in the Christian Chapel, Lygon Street, Carlton, on Saturday afternoon, April 24th. Full details of the work accomplished had not come to hand at the time of our going to press, but we hope to give a good report in our next issue. So far as we can learn, the short session held by our sisters was a decided success, and seems to augur a successful and useful future. At the request of the sisters, Bro. J. Strang, President of the General Conference, opened the meeting and presided at the election of the office bearers, and then retired. Twenty-three churches were represented with an attendance of 59 sisters. Reports were received and essays read and resolutions passed for future work. A missionary offering from the sisters present, amounting to £6 10s., was handed to the Treasurer of the General Conference. We heartily congratulate our sisters in this united effort to accomplish some work for the Lord, and pray that his blessing may abundantly rest upon them, and crown their efforts with joy.

“GOD CAN'T BLESS NOTHING.”

What is the blessing of God that we seek? Is it anything but the giving Divine efficiency to our use of wise and practical means?

I will never forget the startling force with which four simple words once came to me. “God can't bless nothing!” If you would have his blessing, you must do something which he can bless. Waiting indolently or dreamily for some mystic power to come and do for us what God has conditioned on our earnest prayers and labors, is not piety, but stupidity. If Paul does not plant and Apollos water, God will give no increase. In like manner, if we want men saved, we must do something to save them, and then God can bless our labors and prayers. Bishop Janes said that he did not believe a soul was ever saved without some human instrumentality in some form. It may be direct or unconscious influence, but the law of human agency prevails.

Editorial Notes.

CORRESPONDENTS will please notice that communications marked "M.S.S. for publication," and left open at the ends, comes through the post 2oz. for 1d. Complaints have reached us of neglect in noticing articles, etc. Some of these have never come to hand, probably through some irregularity in posting. Others have been held over awaiting publication; our space is limited, hence we must ask our friends to bear with us. The following papers are on hand:—"Yakwin," hardly up to our standard, try again. "E. E. B." theme good, but you have failed to develop it. "J. Piper," you must write plainer, and be more concise; life is short, what you say in fourteen pages ought to be said in four. "E. Tucker," Nelson, N.Z.; too long, cannot find space at present. "J. M. M." Wellington, N.Z.; not quite suited for our columns. In the main your paper may be answered (at least the first part of it) by a single sentence—"We have no such custom, neither have the churches." Of course there are exceptions. You should study Timothy and Titus over again. Modern evangelists have no such authority as you seem to contend for.

THE Conference reports and notices concerning the annual meeting absorb a considerable amount of our space, on account of which we give four additional pages this month. These are of special interest to Victorian brethren, and are no doubt of interest to brethren in the other colonies. We shall be glad to give space if needful to reports of their annual meetings when held.

FOR the same reason and because the date of the annual meetings this year falls so late in the month, our issue this month is late in appearing. Will our subscribers bear with us in this matter, it is better than holding the whole over for a month.

HOTHAM.—The work has been carried on during the month in a most energetic manner by Bro. Troy. We regret, however, to report that just at the close of the month our brother was called suddenly home to Sydney. Bro. J. T. Macgowan conducted the remaining service in the interim of Bro. Troy's absence and Bro. Maston's return. Bro. M. is now at his post.

CARLTON.—Bro. Strang has continued his Sunday evening lectures upon "Common objects in daily life." These lectures have proved both interesting and instructive. He has also been very busy with pastoral work.

COLLINGWOOD.—Bro. Edwards has been getting a good hearing, and is gathering in some fruit. He has used the blackboard as a means of illustration in a most successful manner.

SOUTH MELBOURNE.—Bro. Moysey is having full meetings, and the good work still moves on steadily. Several have made the good confession, others are enquiring.

PRAHRAN.—Bro. Lewis seldom reports, and we have only incidental information regarding his work. We notice, however, that Prahran heads the list of additions this year with 64, which is good evidence that Bro. Lewis has been well employed. May the coming year, Bro. Lewis, be as the past and much more abundant.

ST KILDA brethren still hold on proclaiming the glad tidings with such supplies as they can secure.

NORTH FITZROY brethren have maintained a good interest with gospel addresses, principally by their own brethren.

BRUNSWICK brethren are pushing on with their new building. Don't forget, brethren, that Brunswick needs help of a substantial character.

KENSINGTON brethren held a most successful tea meeting in the Royal Hall, New Market, on Tuesday, March 30th. Excellent addresses were delivered by Brethren F. G. Dunn, Edwards, M. W. Green, Troy, Strang, J. G. Burt, and others. The Hotham choir rendered selections of music in a highly creditable manner.

BRO. M. W. GREEN was in Victoria for a few weeks in March. He preached in Langridge Street on Lord's day, March 28th, and spoke at the Kensington tea meeting on the 30th, returning to Adelaide on the 31st.

CASTLEMAINE.—Bro. Joiner is preaching to good audiences. The little chapel is frequently so crowded that even standing room cannot be had. Sinners are yielding to the truth and giving themselves to the Lord.

SANDHURST.—Brethren have been much refreshed by Bro. Illingworth's visit of six weeks. Bro. Watt begins the work there on Sunday, May 2nd. The welcome tea meeting is appointed for Wednesday, 5th. Visitors from Melbourne, Taradale, Elphinstone, Castlemaine, Walmer, and Barker's Creek are expected to be present.

BRO. GOODACEE has decided to remain for a further term in Queensland.

SYDNEY brethren have printed a most useful little book, entitled a "Directory of the Church of Christ, Elizabeth Street, Sydney." The book opens with a brief historical sketch of the founding and growth of the church; then follows the names and addresses of the deacons, secretary, treasurer, and evangelist; with notices of officer and church business meetings; followed by a list of the teachers' names engaged in the Sunday school work, and a historical sketch of the school; then comes the secretary's last report, and a complete directory of the members of the church, divided into districts with the names of the visiting committee of each district. This is an excellent idea. A complete list of churches in the colony for the convenience of travelling brethren is also given, and the book closes with a reprint (in an abridged form) of Bro. F. Illingworth's "Friendly Counsel," with notes by Bro. A. B. Maston, who has been the active spirit in the compilation of the book. If all our churches would publish similar books, we feel sure that a great impetus would be given to the active co-operation of our brethren in the varied churches. Officers of churches would do well to procure a copy of this book from our Sydney brethren.

WE have received the first number of *The Helping Hand*. It is a four-page monthly paper, conducted by Bro. J. H. Edwards. The introductory notice says:—"The congregation under whose auspices the *Helping Hand* is issued, (the Church of Christ, Langridge Street, Collingwood) desires to reach out her hands and be a helper to men." We trust the little paper will be eminently successful in carrying out this design. The paper is circulated free, and will not only be useful to those who receive it, but will also help Bro. Edwards in his work.

A correspondent writing under the *nom de plume* of "A Wayfaring Man" takes exception to the remarks made by Bro. M. in the February number of the *Standard* in reference to fermented wine being used at the Lord's table, in some churches that he visited in South Australia. As we have already discussed the question at some length, we cannot just now renew the controversy, nor can we publish "A Wayfaring Man's" paper, as it contains many statements that we should have to criticise, and for which at present we have not space. Perhaps at a future time we may feel at liberty to take the matter up.

SISTER BOOTH, of Adelaide, sends us a well written article, in reply to "Moderate Smoker." Our sister will kindly pardon us if we do not publish her paper, as we think that our smoking friends have had

about as much as they can conveniently digest.

DURING the past month, brethren Wilson and Dickens of the Carlton church, and Bro. Williamson of Doncaster, left these shores for a trip to the "old country." We wish them a speedy and prosperous voyage there and back.

We learn that the passengers by the "D. C. Munny," sued the owners for damages for non-fulfilment of contract, and obtained a favorable verdict. Our readers will remember that Bro. and Sister Haley were passengers by this vessel, and will be glad to hear, that they in common with the rest have received some compensation for the hardships which they had to endure.

THE Prahran church held a very pleasant meeting during the past month, in celebration of the opening of their new Sunday school building. The Sunday school is a large wooden structure, and stands at the lack of the chapel. We understand that the work in connection with its erection was done gratuitously by a number of brethren, who gave all their spare time, working at it early and late. The self-denial and enterprise of these brethren is worthy of all praise. In erecting a separate building for Sunday school purposes, the Prahran brethren have set an example worthy of imitation by all the churches.

CHELtenham brethren have been unable to see their way clear to comply with the terms proposed by Bro. Forscutt, the negotiations with him have therefore fallen through. An effort has been made to induce Bro. Clapham to lay aside his business and to enter wholly upon the work. This our brother cannot at present do, but arrangements have been made by which Bro. Clapham will continue the Sunday work, and devote a good portion of the week also to it, the church sustaining him while so doing.

SALE.—The annual tea meeting (which was also a farewell meeting to Bro. and Sister Watt) was held on Wednesday, April 14th, and was a great success; there was a large gathering. Bro. Judd, from Warra-gul, was in the chair, and addresses were delivered by brethren Moysey, Clapham, Illingworth and Watt. The choir rendered selections of music in a pleasing and efficient manner.

We are glad to learn that, after long waiting, the Dunedin church has been cheered by the arrival of their new preacher (Bro. Houchins) from America. On April 15th, a tea and public meeting was held, at which Bro. Floyd, of Wellington, Bro.

Moore and Houchins, gave addresses. Brethren Moore and Houchins intend to hold a series of "big meetings" in Dunedin and suburbs. Since Bro. Moore commenced work in Dunedin, eleven months ago, 133 have united with the church. We give Bro. Houchins a hearty welcome to these shores.

THERE is an aged brother in New South Wales who has been blessed with considerable of this world's goods, and who is desirous of using a part of it for the good of those who spend their lives in the proclamation of the gospel. He is deeply impressed with the desirability of originating a fund for the sustenance of disabled or worn out brethren in this work, and offers to contribute to that fund £500, hoping thereby to induce others to follow the example in assisting in so noble a work. We hope to be able in the near future to lay before the *Standard* readers a plan by which this matter may be carried to a successful issue.

The Church.

ONE BODY.



HE attention which the subject of Christian union is now attracting in the religious world is both noteworthy and gratifying. That Christians should be one, is not a disputable proposition, since our Saviour prayed that all his followers might be one. But in what this oneness consists, and what is essential to it, are questions upon which there is not entire agreement. The Scriptures, however, are not wanting in clear teaching with reference to these questions.

Jesus prayed that Christians might be one as He and the Father are one. This presents to us a lofty and wonderful standard of unity. The holy, intimate and perfect unity of Father and Son in nature, name, views, feelings, purposes and actions, is set forth as the model of spiritual unity among all Christ's followers. This is an exalted standard, and certainly no one will say that this conception of unity is at present realised. The apostle Paul presents to us this unity in a somewhat more definite and tangible manner in his letter to the Ephesians. He says: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence

to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all" (Eph. 4:1-6, New Rev.) Here Christian unity is described as "the unity of the Spirit," because the Spirit is the author of the unity, from which it follows that some other spirit is the author of strife and division. The Holy Spirit inculcates and produces the unity for which Jesus prayed. Moreover, the Spirit effects unity in the seven particulars which Paul specifies in the above passages, since the primitive church evinced unity in all these respects. Christians of the first century constituted "one body," were animated and guided by "one Spirit," cheered by "one hope," acknowledged "one Lord," possessed "one faith," had submitted to "one baptism," and worshipped "one God and Father." Christian unity, then, involves unity in all these respects, among which is unity of body. What does unity of body involve?

The church which Christ established on earth is called a body, just as we speak of a political government as the body politic, or of an army as a body of men. Body, in this sense, signifies "a mass of individuals spoken of collectively, usually as united by some common tie, or as organised for some purpose." The church, then, is called a body because its members are united under one organisation and government, held together by a common bond and actuated by a common purpose.

Christ is the head of the body—the church (Col. 1:18; see also Eph. 1:22, 23; and 4:15, 16). This relation of Christ to the church, as expressed by this figure, indicates His authority as "Lord of all," and shows that the church, His body, is to be solely under the guidance, control, and government of the Lord Jesus Christ. The assertion that there is "one Lord," also forbids the church, the body, to acknowledge any other lordship or leadership than that of Jesus Christ. He alone is "head over all things to the church, which is His body," and we are to "hear Him," and "do His commandments." A body with two or more heads, or a head with two or more bodies, is a monstrosity. One head and one body is the scriptural style of expression.

The question now arises, what is essential to the scriptural conception of "one body?"

1. There may be one body, yet many members. "For even as we have many members in one body, and all the

members have not the same office; so we, who are many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5). "For as the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ" (1 Cor. 12:12). "But now they are many members but one body" (v. 20). "Now ye are the body of Christ, and severally members thereof" (v. 27). From these passages it is evident that individual Christians are the members which, "joined together and compacted by that which every joint supplieth," constitute the "one body of Christ."

2. In this "one body of Christ" it is the duty of the followers of Christ in a given region or community to unite in a local church organisation. The Scriptures speak of the church in Jerusalem, the church in Antioch, the church in Ephesus, the church in Corinth, the church in Philippi, in Thessalonica, etc., and the churches of Galatia, of Macedonia, and of Judea. These churches had officers, called bishops, or elders, and deacons. Hence in any city or locality, the members of the "one body" should be gathered together into a local church organisation, under the management of scriptural officers, in order that they may effectually "strive together for the faith of the gospel."

3. It is contrary to the law of Christ that regulates this "one body, the church," to have several separate and rival church organisations in the same place or locality. In the church at Corinth there existed certain factions. One was Pauline, another Apollonian, a third Petrine, and a fourth Christian. Paul rebukes and condemns these divisions, and argues that their existence is evidence of carnality or sinfulness.

"In the name of the Lord Jesus Christ," the Ruler of the universe, he forbids these sects or divisions. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10). And in another place he says "that there should be no schism in the body" (1 Cor. 12:25). This shows clearly that it is wrong or sinful for two or more churches, professing to be churches of the Lord Jesus Christ, to occupy the same field or region of territory. Paul emphatically teaches that sects or divisions ought not to exist, but that there should be but one church organisation in a given city or locality, and that all the members of that one organisation should dwell and labor together in

unity and harmony.

4. It is evident, furthermore, that party names are condemned. Paul says, "Is Christ divided? was Paul crucified for you? or were ye baptised into the name of Paul?" (1 Cor. 1:13). From this language it is plain that if Paul had been crucified for the Corinthians, and they had been baptised into Paul's name, it would have been entirely proper and right for them to wear his name. But since this was not the case, it was wrong for them to wear his name, or any human name. In other words, Paul here teaches that Christ's followers should wear the name, and only the name, of Him who was crucified for them, and into whose name they were baptised. Human and partisan names should be repudiated, and they should be known only as Disciples of Christ, or Christians.

From this investigation it has been ascertained that it is essential to the "one body of Christ:"

1. That all Christians in a given community or locality constitute one, and only one, local church organisation.

2. That these local church organisations discard all human or sectarian names, and wear simply the name of Christ, or Christian, as designations of the church and of its members, thus acknowledging only the name of the Lord and Saviour, Jesus the Christ.

3. That Christians, thus united and thus designated, all over the world, "joined together and compacted by that which every joint supplieth," constitute the whole body of Christ, or the church universal.

Oh, that this unity and union were realised! Then would our Saviour's prayer be answered. Then would the law of Christ be fulfilled by his professed followers; then would the world believe the gospel message that God has sent his Son into the world as a Saviour of sinners, and believing this would be converted to the Lord Jesus Christ. May the Lord hasten that glorious, blessed day!

M. P. HAYDEN.

Christian Evidences.

Science ever has been, and ever must be, the safeguard of religion.—SIR D. BREWSTER.

THE BIBLE DEMOLISHED.

In a lecture to the Y.M.C.A., Spencer, Mass., H. L. Hastings thus deals with Bible demolishers in general and Ingersol in particular:—"The Bible is a book which has been refuted, overthrown, and exploded more times than any other book you have ever heard of. Every little

while somebody starts up and upsets the book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always falls on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. 'In less than a hundred years,' said Voltaire, 'Christianity will be swept from existence, and have passed into history.' Infidelity ran riot through France, red-handed and impious. A century has passed away—Voltaire's old printing press, it is said, has since been used to print the Word of God, and the very house where he lived has been packed with Bibles from the garret to the cellar, as a depot for the Bible Society. Thomas Paine demolished the Bible, and finished it off, finally; but after he had gone despairingly into a drunkard's grave, in 1809, the Book took a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before, since the creation of man.

Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, 1880, the statistics of eighty different Bible Societies, which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 bibles, testaments, and portions of scripture, with two hundred and six new translations, distributed by Bible Societies alone since 1804; to say nothing of the unknown millions of bibles and testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book yet shows signs of considerable life.

I hear of a man travelling around the country exploding this book and showing up 'The Mistakes of Moses,' at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on 'The Mistakes of Moses,' to hear Moses on the mistakes of the infidel. When Moses could talk back he was rather a difficult man to deal with. Pharaoh tried it and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it is said were buried in the Red Sea. Korah, Dathan and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

It would be interesting to hear a military leader and legislator, like 'Moses the man of God,' who, after he was eighty years old, commanded for forty years an army of six hundred thousand men, emancipating, organising, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning 'the

mistakes of a colonel' of cavalry, whose military career is said to have included one single engagement, in which 'he was chased into a hog yard, and surrendered to a boy of sixteen,' after which, as soon as exchanged, heroically resigned his commission in the face of the enemy, subsequently turning his attention to a whisky ring, discussing theology, blaspheming God, and criticising dead men, who cannot answer back."—*Observer*.

Poetry.

I will praise Thy name with a song, and will magnify Him with thanksgivings—Ps. 69 : 30.

EXAMPLE OF BENEFICENCE.

The pilgrim and stranger, who, through the day,
Holds over the desert his trackless way,
Where the terrible sands no shade have known,
No sound of life save the camel's moan,
Hears, at last, through the mercy of Allah to all,
From his tent-door, at evening, the Bedouin's call :
"Whoever thou art, whose need is great,
In the name of God, the Compassionate
And Merciful One, for thee I wait !"

For gifts, in His name, of food and rest,
The tents of Islam of God are blest.
Thou, who hast faith in the Christ above,
Shall the Koran teach thee the Law of Love ?

O Christian !—open thy heart and door,—
Cry, east and west, to the wandering poor—
"Whoever thou art, whose need is great,
In the name of Christ, the Compassionate
And Merciful One, for thee I wait !"

Whittier.

The Expositor.

They gave the sense and caused them to understand the reading.—NEH. 8 : 8.

A SERMON ON THE LAW.

BY ALEXANDER CAMPBELL.

(Continued from page 208.)

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8 : 3.

2d. In the second place, we learn from what has been said, that "there is no condemnation to them which are in Christ Jesus." The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law, but under grace." In the sixth

and seventh chapters to the Romans, the Apostle taught them that "they were not under the law," that they "were freed from it"—"dead to it"—"delivered from it." In the eighth chapter, first verse, he draws the above conclusion. What a pity that modern teachers should have added to and clogged the words of inspiration by such unauthorised sentences as the following: "Ye are not under the law" as a covenant of works, but as a rule of life. Who ever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ? Of these you hear no more from the Bible than of the "Solemn League" or "St. Giles' Day." Yet, how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that they are not under the law of Moses, become more wicked, more immoral and profane?" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or heathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian's inquiry, we should patiently hear all objections—coolly and dispassionately hear, examine and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Romans 6 : 15 : "What then? Shall we sin because we are not under the law, but under grace?" Here he admits the objection, and his answer incontestibly shows that Christians are not under the law, in any sense. If they were in any sense, now was the time to say, "We are not under the law in some sense, or under

a certain part of it; but in one sense we are under it, as a rule of life?" We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine, and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus: "God forbid!" "How shall we that are dead to sin live any longer therein?" and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now, whether the ancient way of guarding the New Testament, or Gospel, against the charges of Antinomianism, or a licentious tendency, or the modern way, is best, methinks is easily decided among true disciples. Not so easy, however, among learned rabbis and doctors of the law.

But, query, "Is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine replies, "Not all of it." Query again, "What part of it?" "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh, then, the law, or ten commandments, is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them—it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we pleased. If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen; "how shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law as a rule of life is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which cannot condemn them have to deter them from living as they list? Upon the whole, the *old* way of guarding against immorality and licentiousness among Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having drunk old wine, straightway

desireth new; for he saith the old is better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told to his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe, why he perverted the Scriptures, he replied, "If he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there."

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse, particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came—Isaiah 42: 4. "And the isles shall wait for his law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was that to them "pertained the adoption, the covenants, and the giving of the law." They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it! As well might we affirm that the British law which governed these States when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul the Apostle to the Gentiles, plainly acknowledged, in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, etc. And of them he said, that "when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law* are a law

unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means, for we testify that even natural conscience accuses them of sin or wrong in their thoughts, words and actions, according to its knowledge. And, consequently, "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves, never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now, what is the difference between an ancient Greek and a modern American or European, who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner, and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience, according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, etc., like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died nineteen hundred years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and dis-

believed it, he adds to his natural corruption and accumulated guilt, the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them which are in Christ Jesus—that they are under no law that can condemn them—that *he* who was made under the law, is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety, in teaching the law as a rule of life to Christians—that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation—that all objections against the doctrine we have stated, as licentious in its tendency are totally groundless. "For the grace of God that bringeth salvation, teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*"

(To be continued).

Gleanings.

Gather up the fragments that remain, that nothing be lost.—JOHN 6: 12.

BETTER not to be at all than not be noble.—TENNYSON.

NOTHING is so contemptible as that affectation of wisdom which some display by universal incredulity.—GOLDSMITH.

To despair is but to antedate those miseries that must fall on us.—MASSINGER.

No man who has once heartily and wholly laughed can be altogether depraved.—CARLYLE.

THE less men think, the more they talk.—MONTESQUIEU.

AFTER a tongue has once got the knack of lying, it is not to be imagined how impossible almost it is to reclaim it.—MONTAIGNE.

HE that cannot see well, let him go softly.—BACON.

DEATH is a friend of ours: he that is not ready to entertain him, is not a home.—BACON.

I will arise, and in the strength of love Pursue the bright track, ere it fade away, My Saviour's pathway to his home above. —KEBLE.

ADVICE is seldom welcome. Those who like it least need it most.—JOHNSON.

ADVERSITY is the trial of principle. Without it, a man hardly knows whether he is honest or not.—FIELDING.

Few men are so clever as to know all the mischief they do.—ROCHEFOUCAULD.

A few vices are sufficient to darken many virtues.—PLUTARCH.

It is not the greatness of a man's means that makes him independent, so much as the smallness of his wants.—COBBETT.

Too great refinement is false delicacy, and true delicacy is solid refinement.—ROCHEFOUCAULD.

SOME of our weaknesses are born in us, others are the result of education.—GOETHE.

We may pardon infidelities, but we do not forget them.—LAFAYETTE.

ONE always has time enough, if one will apply it well.—GOETHE.

It is with talents as with virtue; one must love them for their own sake, or entirely renounce them.—GOETHE.

'Tis the divinity that stirs within us; 'tis heaven itself that points out an hereafter.—ADDISON.

A THOUGHT often makes us hotter than a fire.—LONGFELLOW.

A BAD conscience or toothache—which would you prefer to suffer from?—HEINE.

KNOW how sublime a thing it is to suffer and be strong.—LONGFELLOW.

THE happiness of your life depends upon the quality of your thoughts.—M. AURELIUS.

REMEMBER that every person, however low, has rights and feelings.—S. SMITH.

GOD, who is liberal in all His other gifts, never gives us two moments together.—FENELON.

THE busy fool is one that had rather break his head at his neighbor's door than keep it whole at home.—DUCHESS OF NEWCASTLE.

WISE men learn more by fools, than fools by wise men.—CATO.

A GREAT fortune is a great slavery.—SENECA.

A SCAR nobly got is a good livery of honour.—SHAKSPEARE.

THE shape of your head shows what your capabilities are; your face shows what you have done with these capabilities.—SPURZHEIM.

LIFE is a short day, but it is a working day.—HANNAH MOORE.

It is an ill thing to be ashamed of one's poverty; but much worse not to make use of lawful means to avoid it.—THUCYDIDES.

ALL men are frail, but thou shouldst reckon none so frail as thyself.—THOMAS A KEMPIS.

FEAR is far more painful to cowardice than death to true courage.—SIR PHILIP SIDNEY.

LIFE is a comedy to him who thinks, and a tragedy to him who feels.—HORACE WALPOLE.

If there is the light of love in us, it is a ray from the full sun of God's love.—KINGSLEY.

THE future destiny of the child is always the work of the mother.—NAPOLEON.

MISERLY men believe they are masters to their wealth because they have it in keeping; whereas they are slaves, not daring to use it unless it be getting in the hundred.—DUCHESS OF NEWCASTLE.

Leaves have their time to fall, And flowers to wither at the north-wind's breath, And stars to set—but all,

Thou hast all seasons for thine own, O Death! —MRS. HEMANS.

It is otherwise in a commonwealth of men than of bees; the hive of a kingdom is in best condition when there is least noise or buzz in it.—PLUTARCH.

WHATEVER shall befall us, every kind of fortune is to be surmounted by patiently enduring it.—VIRGIL.

BEFORE God can deliver us from ourselves, we must undeceive ourselves.—ST. AUGUSTINE.

THEY can conquer who believe they can.—DRYDEN.

No rock so hard but that a little wave may beat admission in a thousand years.—TENNYSON.

THE best way to keep good acts in memory is to refresh them with new ones.—CATO.

REAL merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it.—CHESTERFIELD.

HONEST labor bears a lovely face.—DEKKER.

Open Column.

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

[This column is placed at the disposal of all brethren who desire to discuss questions about which there is a difference of opinion. The Editors wish it to be distinctly understood that they do not endorse all the opinions expressed.—ED.]

THE LORD'S SUPPER.



ROTHER Jas. Allen, in your last issue, has a short article on this subject; an additional remark or two may not be out of place especially if we can supply a natural easily flowing sense of the condemnation (or judgment) coming upon those who failed to discern the Lord's body; such failure evidently being the ground of the unworthiness, and subsequent results. Taking in the whole of the picture drawn by Paul in the 1st Cor. 11th ch. "I hear," he says "there be divisions, and sects amongst you—that *the approved* may be manifest; in eating every one taketh before other his own supper; and one is hungry, and another

is filled," &c. "What, have you not houses to eat and drink in where you can obtain the approbation you covet; but must needs come here, and by your display and abundance; despise those who have nothing (the poor), the hungry ones." Is this the way to show the oneness of the Lord's body. We the many, are one head, *one body*, for we are all partakers of that one *bread*, the bread of heaven, that came down from God.

The scripture that best illustrates this scene in the Corinthian assembly, and gives its true spirit and meaning is 1st John 3 ch. 16th to 21st verse. Note particularly, "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "If our heart condemn us," &c.

"One is hungry, and another is filled," to repletion; and so vain and pompous were they in the display of their abundance; that they not only did not feel condemned for their heartless neglect of the poor; but put them to greater shame by their love of approbation. What was their sin? not discerning the Lord's body. How, and in what sense? They were so inflated with their own importance, so disposed to exalt themselves; that they could not see in the poor, and the hungry, a member of the same body; the Lord's body. *Not discerning the Lord's body*, is a failing to discern the brotherhood of those in Christ, or the closer union still of "members one of another," that there be no schism, or division in the body, but that the members should have the same care one for another, and whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

I need not multiply quotations. The above should show; 1st That the phrase, "not discerning the Lord's body has its meaning, and exhausts itself in the spirit displayed by the Corinthians at their feast" in their failing to see in *the hungry* a member of the same body. In practice they must try to make by their personal excesses a gouty leg; and a lean shank on the same body. One filled, another hungry. The "judgment" was that which their own heart would not fail to give, until by continued use or abuse, their eyes became fat, and ears heavy.

The rude form of error seen in the Corinthians, so manfully and vigorously corrected by Paul, has never repeated itself; nor is it at all likely to do. But the spirit of their error is

too frequently apparent.

There are some men, greatly improved, who will glory in successful men; no matter how that success has been arrived at; and in their unctious flatteries, and adulation, shed tears of sympathy. But the same men will have no eyes for the poor, no care for his burdens, no word of encouragement, for him in his struggles. Naked he came into the world, and naked he may remain in it; for what they will do or care. Is it not possible in this way to carry out the very spirit of the text. Eating and drinking unworthily, not discerning the Lord's body.

If any man be a doer of His will, he shall know of the teaching. The living stones are for the upbuilding of the temple; these discern all things, whilst undiscerned themselves. The higher plane to which the spiritual are lifted in Christ, whilst exulting with the spirits of the just made perfect, do not fail in their patience of hope, and labours of love amongst all the children of men.

H. WARREN.

South Australia.

WHEN DID CHRIST INSTITUTE THE SUPPER?

Referring to the above and D. M.'s other queries, it is perfectly evident from Matt 26:17-30, Mark 14:10-26, Luke 22:2-20, John 13th to 18th chapters, that Jesus partook of the Passover and instituted his own memorial feast immediately thereafter. As to the difficulties—1, the going out before morning; 2, the statement in John 23:28; 3, Jesus being crucified on the same date as the paschal sacrifice. In regard to the first, I am forcibly reminded of our Bro. Campbell's able article, "A Sermon on the Law." It is an evident fact that there are many matters in both the Old and New Testaments which are applicable to the circumstances only in which they occur. Jesus teaches this (Matt. 19:11), "All cannot receive this saying save they to whom it is given," &c. The remaining in the house all night appears to have been commanded in connection with the actual passing over of the destroying angel, for it does not seem to be enjoined ever after; and though perpetuated by the Jews, the fact that Jesus and his disciples *did leave* the house without comment of any kind being uttered by Jesus or any of the historians on the subject, seems sufficient proof that it was not an essential part of the ordinance, and need not therefore to have been continued. As to the second difficulty, we learn from Matt. 26:14, Mark 14:10 that the chief priests were in league with

Judas Iscariot in order to effect the secret capture of the Redeemer, and his visits to Gethsemane appear to have been regarded as affording the necessary absence of a perhaps unwieldy popular element. It is quite reasonable to suppose that the consultations, or other actions, which subsequently resulted in the arrest and arraignment of Jesus, prevented their attention to the ordinance as early in the night as had been customary; yet the latitude allowed, which was apparently until the morning, will have preserved alive the hope of doing so, and given rise to the remark recorded by John 18:28. That Jesus was crucified on or during the anniversary day of the paschal sacrifice is beyond all controversy. The day from beginning commenced at eventide: "And the evening and the morning were the first day" (Gen. 1:5.) Jesus partook of the paschal supper, instituted his own memorial feast, went to Gethsemane, was betrayed during the night of Passover commemoration, and by or about the sixth hour (12 o'clock) same day, counting as originally instituted, the memorable and, to us, eventful words, "It is finished," were uttered, and the Lamb slain from the foundation of the world bowed his head and died.

"Thus fulfilled were types and shadows
Of redeeming, heavenly love,
Thus a living way was opened
To immortal life above."

R. S.

Heartly and Home.

Home is where affection binds,
Loving hearts in union;
Where the voices all are kind,
Held in sweet communion.

"FOR HIS SAKE."

Nine o'clock on Saturday morning, and Hettie still standing by the stove baking pancakes.

For whom was she baking cakes at such a late hour? For the family? Most assuredly not. The family breakfast had been eaten and cleared away a full hour and a half ago.

Hettie was baking cakes for Brother Rob, who at that moment was sitting in the dining-room leisurely eating his breakfast cakes and maple syrup, regardless of what the clock said, or of the Saturday work that was waiting for Hettie.

Rob was nineteen, four years older than Hettie, and considered it his privilege to tease his sister and lord it over her generally. Often would he come down stairs late and demand his breakfast of Hettie in a tone of authority, as if of course it was the business of her life to wait upon him.

As often, too, the sister would reply with sharp, ugly words, multiplied by many more on his part—words that left a sting all day long.

On this particular morning, Rob had been more exasperating than usual. He said the cakes were burned, then that they were raw, and he asked Hettie if she had to wait to have some flour ground before she brought any more.

Besides all this it was a warm morning, and mother was sick, and life seemed all awry to poor Hettie. Do you wonder that her face was drawn into a scowl, and that the frowns grew deeper with each cake turned? I don't think she tried very hard—to tell the truth—to have those cakes right, for certainly they were not done as nice as Hettie Bryson could bake cakes for she was rather noted for her skill in that line.

"Rob says he wants a glass of water."

The small messenger who said this was the baby and pet of the house. Now if it had been any one else but Baby Lillie, Hettie would have said, "Tell him to get it, then;" but she could not quite bring herself to send such a message by this gentle little sister, so she slammed her plate on the table and went to get the water.

Lillie watched her sister a moment as she jerked the pump-handle up and down, and then with a puzzled look asked:

"Hettie, are you getting it for His sake?"

"For His sake! What do you mean; Whose sake?"

"Why, for Jesus' sake, I guess. It is in my Sunday-school lesson for to-morrow about getting a cup of water for His sake, and I don't see how we can when He isn't here. Will it do to give it to anybody?"

Poor, startled Hettie! It was in her Sunday-school lesson too. She had so longed last night for an opportunity to give a cup of cold water for His sake, to prove that she was trying to be a disciple; had thought wearily of the coming morning with its round and homely duties, and had sighed and said there was nothing she could do. Was it possible that here was a chance right in her own home? Could she even give this glass of water in His name?

These thoughts rushed swiftly through her brain, and quick as the thought followed this answer—

"Yes!"

Yes, it should be done for Jesus. She looked at the glass. It was not clear, and she knew the water she had filled it with must be warm and taste of the iron pipe, because she had not pumped out enough.

Hastily she reached after a clean glass and pumped until the water was cold and sparkling as crystal. Instead of the hard thump she had intended, she sat the glass down gently and in silence by Rob's plate, and went swiftly back to those cakes. The dried-up things were thrown away, the damper opened, the fire made to roar, the griddle to smoke, and soon another set of cakes, golden-brown beauties, has taken their places on the plate.

"I say, how many years are you going

to keep me waiting for those cakes?" was his greeting as she opened the dining-room door.

"The fire wasn't burning nicely; it is all right now," she said meekly.

Amazement showed in every line of Rob's face as he saw the tempting cakes and heard the gentle reply. But Hettie did not see his face, for she was standing over the stove again. The next time she went in, he said in a pleasant tone:

"That will do, Hettie; they are beauties, though, and I wish I had time to eat some more of them."

Hettie was almost tempted to tell him that he would have had more time if he had come down stairs sooner. But she did not; she held her lips firmly, and so no sharp stings got out that time.

After Rob was gone Hettie sat down on the back doorstep to cool herself off and think a minute. Rob was not a Christian; she had been praying for him, and here perhaps it was her own cross words and ways that were keeping him back.

The next evening as she was starting for church, she lingered in the hall a moment when Rob was putting on his overcoat preparatory to going, she did not know where, for it was not his habit to attend this meeting.

"Rob," said she, half timidly, "I wish you would go to the young people's meeting with me to-night!"

"How do you know but I will?"

"O! will you?"

"I shouldn't wonder. You see, Hettie, somebody told me you took part in the meeting last week, and I've been watching you to see if it was all talk. Yesterday morning I made up my mind you had something that you didn't have once. Something that helped you. I'm sure if there is anything, I'd like to find it too. I said to myself if she can stop snapping and snarling, why can't I? At any rate, I mean to go to this meeting every Sunday night after this."

And Hettie, full of smiles and tears, could only murmur below her breath, "O Rob, I'm so glad!"

Grace Livingston, in the Pansy.

HOW TO FISH.

He that winneth souls is wise. The utmost thought and tact are needed to reach men. There is profound significance in the words of Jesus: "Follow me, and I will make you fishers of men." That implies forethought and care. The apostle Paul has the same principle in mind when he says, "I have made myself servant unto all, that I might gain the more." Jude also: "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." As one has said: "THE SECRET OF SUCCESS IN REACHING MEN lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke shave or drive his plain AGAINST THE GRAIN; yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means? We do not make a study of human nature and the particular methods of approach adapted to each new object of effort, and so we often work AGAINST THE GRAIN."

The Conference.

VICTORIAN CONFERENCE OF ASSOCIATED CHURCHES OF CHRIST.



LARGE and most widely representative meeting of brethren assembled in the Christian Chapel, Swanston Street, Melbourne, on Friday, 23rd April, at 10 o'clock. Bro. Clapham (President of the Conference), presiding. The first hour was spent in devotional exercises (which was a most refreshing season). Hymns 141, 145, 128, 84, 80 (from Sankey's hymns) were sung, and earnest prayers were presented by Brethren Strang, Park, Watt, Wylie, Twiddy, Bardwell, Moysey, McLean and Roberts.

After a few minutes passed in general conversation, the president called the meeting to order, when the business of the Conference was entered upon.

THE PRESIDENT said he was very much pleased to announce that Bro. Joseph Verco, one of the fathers of the church in South Australia, was present, as also his son Thos. Verco. He would invite Bro. Verco to a seat upon the platform. Bro. Verco thanked the president for the courtesy extended to him, and trusted that the blessing of God would rest upon the meeting. The weak state of his health would preclude him from remaining very long, he would therefore keep his quiet seat, and retire when he felt his strength failing him.

The minutes of the preceding annual meeting were then read and confirmed, upon the motion of Bro. Gilmour seconded by Bro. Leversha.

The roll of representatives was then called, when it was found that 36 churches had sent 69 representatives, the remaining churches being represented by letters only.

CHAIRMAN'S ADDRESS.

The president said he did not think it needful to enter at any length upon a review of the year's work. The printed reports which had been handed round gave all necessary information. From the Executive Committee's report it would be seen that the sum of £475 12s. had been contributed for home mission work; and that £485 12s. 9d. had been expended, £150 of this being from the Oliver Bequest Fund, £59 from individual brethren, and £110 from city and suburban churches which not only did not participate in the labors of the evangelists sustained from these funds, but who had also materially aided the work by giving the services of their evangelists for short periods. During the year, £157 had been contributed by country churches. He thought there was room for improvement in this particular. Country brethren must remember that the primary work of the committee was to send forth laborers into the country districts, and that those brethren who were receiving the labor of the evangelists sent out should do all they could to supply the necessary funds, so that more laborers might be employed and greater good done. Self-help was the true principle of success.

He trusted that the delegates present would (on their return) urge upon their respective churches greater diligence and faithfulness as well as more systematic effort in this particular matter.

The Statistics report showed that we had 55 churches in the list of co-operating churches, with a total membership of 3,660. The gains for the year being by surrender to our Lord 401; by letter from sister churches 223; immersed believers from other fellowships 43; by restoration 28; total 695. The losses were—by letter to sister churches, 218; by death, 39; by removal and discipline, 100; Total, 357.

The net increase for the year was 338. While this was not all that we desired, still he thought we had reason to be encouraged, as a fair year's work had been done.

Important and highly useful work had been done in our Sunday Schools. The net increase was of scholars 260, teachers 34. Too much stress could not be laid upon the beneficial character of this work. He would urge the brethren to give it continued earnest attention.

There were several matters of special interest which appeared in the report which had characterised the year past—1st. The suggestion made at last Conference regarding the amalgamation of the two papers had been heartily responded to and had been carried into effect.

2nd. Churches employing evangelists had manifested special interest in the work of the Missionary Committee, and had given material help, prominent amongst these being the Bulleen and Berwick churches.

3rd We have received valuable additions to our evangelistic staff in the person of Brethren J.H. Edwards and G.B. Moysey.

4th. An "United Choir," composed entirely of church members had been formed under the leadership of Bro. Tinkler, which, from the excellent work already done, would, he believed, prove a great help in future work.

There were other matters he would like to refer to, but it would be unwise to occupy the time. He trusted that the blessing of the heavenly Father would rest upon our efforts during the coming year.

CORRESPONDENCE.

The secretary then read a number of letters, amongst them one from Bro. Goudy, expressing congratulation and sympathy, and a lengthy one from Bro. Ewers, expressing the congratulations of Queensland brethren, and thanks for the assistance they had received from Victoria.

The Secretary stated that it was the intention of the Executive Committee to ask this Conference to forward a message of congratulation to our brethren now assembled in Conference in Sydney, but finding that the Telegraph Office would be closed, they had taken the responsibility of forwarding a letter of congratulation, which would be read that morning in the Sydney Conference meeting.

The action of the Committee was confirmed amidst enthusiastic applause.

The following reports, which had been printed and circulated, were taken as read:—

EXECUTIVE COMMITTEE'S REPORT.

The Executive Committee have now to submit an account of their stewardship during the past year, which has been one of unusual activity with all the various committees appointed at the conference of 1885.

WAYS AND MEANS.

From the Treasurer's statement will be seen that the total receipts for the year for Victorian funds have been £476 12s. 3d., while the expenditure has been £485 12s. 9d.; showing a cash balance due to treasurer of £9 0s. 6d.; but beside this there are current salaries due to the amount of £40, making practically a deficiency of about £50 altogether. The sum of £150 has been received from the trustees of the Oliver Bequest Fund, and £59 from individual brethren, leaving £267 obtained from organised churches, £110 being contributed by the city and suburban churches which do not participate in the labors of the missionary evangelists, leaving the sum of £157 contributed by country churches. While we are deeply thankful to the churches and brethren who have so generously contributed to the funds, we are more than ever convinced that the necessary funds could be easily collected if *more system* was adopted than has hitherto prevailed. Brethren, we must realise that if successful evangelistic work is to be done, the country churches should make special effort to assist the committee with the *necessary* means. From a reference to the detailed statement of receipts it will be seen that while a few churches have liberally contributed, others have not done so, and the executive have to express their best thanks to the treasurer (Bro. Thurgood) for the cheerful manner in which he has frequently made heavy advances in the face of an empty treasury, indeed had it not been for the special collection taken up in January last (and which we are happy to say was fairly successful) we might have had to meet a larger deficiency than exists. The Executive would again remind the churches and brethren of the necessity of giving freely, if the Lord's work is to be done properly.

STATISTICS.

There are 55 churches on the list this year, with a total membership of 3660, which shows an increase during the year of 338. The gains during the year being: by faith and obedience, 401; by letter, 223; baptised believers, 43; and restoration, 28. Total, 695. The losses were: by letter, 218; by death, 39; removal and discipline, 100; total, 357. Increase, 338. The Sunday School statistics are as follows:—Number of scholars on the roll, March, 1886, 2878, against 2618 last year, showing an increase of 260. Number of Sunday school teachers this year being 312, against 278, an increase of 34.

AUSTRALASIAN HYMN BOOK

The Executive, in conjunction with the Hymn Book Committee, held a meeting to consider the best means of accomplishing the production of the new hymn book for general use, when the following resolutions were passed:—

1st. That steps be taken with a view to securing the co-operation of the brethren in all the Australasian colonies, so that the proposed new hymn book may be of a federal character.

2nd. That a sub-committee be appointed to carry out the following resolutions, subject to the approval of the editors of the *A. C. Standard*:—

- (a) That all proposed hymns or first lines of hymns be printed in the *A. C. Standard* from month to month.
- (b) That brethren in all the colonies who are interested should be invited to send on hymns and suggestions.
- (c) That the general committee should finally revise and print.
- (d) That Brethren Illingworth and Dunn be a sub-committee to carry out these suggestions.

PROPOSED EASTER SUNDAY SERVICES.

The Executive in view of their instructions from the last conference, and recognising the importance of this matter, invited the Missionary and Church Aid Committees to confer together before reporting to this conference as to whether it is advisable to hold united annual communion services in the city, when, after serious and lengthy consideration, it was resolved "That the secretary be instructed to report to Conference that the joint committee, for reasons which it is undesirable to specify in this report, do not think it advisable to recommend the holding of annual communion services in connection with the Conference." Further, "That they consider it to be inexpedient to hold any evangelistic service in any large hall in Melbourne for one Lord's day in each year."

The Executive also notice with satisfaction that the proprietors of the *Watchman* and *Witness* very promptly took up the resolution passed at last conference, and succeeded in the amalgamation of the two papers, which we hope has had a good result financially, while we are convinced that it will have a very beneficial effect on the brotherhood generally.

We notice that the sisters intend holding a conference on the afternoon of Saturday, the 24th April, and we pray that it may meet with every success, that it may be the means of initiating some useful and practical means of assisting the cause of our glorious redeemer. If the sisters could only solve the problem of how best to collect funds for the maintenance of missionary work, the conference would be under obligation to them. We are convinced that if the sisters of every church formed a committee to collect one penny per week per member, the result would be a large increase to the treasury.

We regret to have to record the destruction by fire of the chapel at Brunswick, a wooden structure which had only been newly erected, but we are pleased to see the strong spirit of self-help manifested in the determination to rebuild (this time of brick) and we wish them every success in their laudable effort.

During the year we have to record the arrival in Melbourne of Bro. J. H. Edwards, from America, who is now laboring for the church at Collingwood; also Bro. G. B. Moysey, who is laboring at South Melbourne, although the latter had only been absent from the colony for a few years. We heartily bid both of these brethren welcome, and wish them every success in the Master's work.

During the year a "united choir," composed entirely of church members, has been established. The leader is Bro. Tinkler, of North Fitzroy. We consider this a step in the right direction, and likely to be of considerable assistance in the general improvement of our singing.

It is with considerable satisfaction we notice that in the sister colony of New South Wales they have determined to have annual conferences, and we take this opportunity of wishing them God speed, in the hope that their union may prove productive of much good, and by thus focusing their strength, they may be instrumental in doing great service in the advancement of the Redeemer's kingdom.

The Executive have to acknowledge their great indebtedness to the officers of the Melbourne church for the very frequent use of their hall for meetings during the year, and in conclusion would impress upon all the necessity of doing their best to supply their successors with the necessary means to carry on the good work to the honor and glory of our Lord and Saviour Jesus Christ.

On behalf of the Executive Committee,
W. T. CLAPHAM, President.
M. McLELLAN, Secretary.

MISSIONARY COMMITTEE'S REPORT.

The committee appointed at last Conference to carry on the evangelistic work, beg to submit their report, and hope their action in the various circumstances that have demanded their attention during the year will meet with your approbation. Generally speaking, their work may be classed under three headings, viz:—1st, the cause in Gippsland; 2nd., the general evangelist's work; and 3rd., special evangelistic effort.

I.—GIPPSLAND MISSION.

The committee have continued the services of Bro. C. Watt in this field since last Conference. It will probably be remembered that the previous year was one of unusual success, the membership having in that year increased in Sale and Briarlong from 16 to 51, and your committee commenced the present year in the strong hope that they might be able to do as well this year. While there was 10 added by faith and obedience, 5 baptised believers, and 1 by letter, making 16 additions, still the losses were 3 by letter, 1 by death, and 8 by discipline, making a nett increase of 4. Bro. Watt has labored faithfully and ably. It is admittedly a very difficult field to work, and his experience has been so during the past year. In his report he states that the interest is well sustained; they have the ear of the people, and are very hopeful of the future.

The committee regret to intimate that they are losing the services of Bro. Watt, who is under engagement with the church at Sandhurst. While this is our loss, it will be a decided gain to the Sandhurst brethren, and we pray that every success may attend his future ministry there. It leaves a vacancy at Sale which the committee are unable to fill at present, but have instructed Bro. Watt to make such arrangements as will enable the church at Sale and Briarlong to carry on the work pending the instructions of this meeting concerning the further prosecution of this work.

II.—GENERAL EVANGELIST.

The committee at the commencement of the year re-appointed Bro. J. N. Yates, who continued laboring at Romsey and Lancefield for a period of 3 months, the brethren in that vicinity undertaking to contribute liberally to the funds. The reports from time to time were of so promising a kind, and the audiences so large, averaging from 200 to 250, that anticipating a speedy success, it was considered unwise to withdraw Bro. Yates from that field; but at the end of the time mentioned, the committee, realising that their function was not so much to concentrate the general evangelist's labors in one place, but rather to visit as many churches as possible, it was decided to withdraw Bro. Yates from that field. He thereafter visited and labored at Wedderburn, Charlton, Wychetella, and Fernihurst. In November last Bro. Yates tendered his resignation to the committee, which they accepted. A vacancy thus occurring, it was decided to invite Bro. W. D. Little (who was at that time laboring with the churches at Berwick and Gembrook) to take the position of general evangelist, the churches with which he was engaged being also consulted in the matter. Bro. Little accepted the appointment, and on the first of January last he commenced his duties as general evangelist at Maryborough. This field was chosen owing to the fact of Bro. Bates having just previously been evangelising this district, and reporting to the committee the great need of missionary work there, and stating that there was a chapel free of debt with good baptistry, but unfortunately the attendance of members had dwindled down to a low state. It was therefore considered best to follow up his labors by sending Bro. Little, which was done, and the committee think that the result will show the wisdom of the course adopted. Bro. Little since then has labored in Maryborough, Bet Bet, Middle Bridge, Homebush, and Dunolly, delivering altogether 60 addresses to good audiences, besides visiting Adelaide Lead, Mosquito, Havelock, and Edington in the Maryborough district. The number of converts have been 25. It may be mentioned here that some months prior to Bro. Little accepting the appointment of general evangelist, on two occasions the churches at Berwick and Gembrook freely placed Bro. Little's services at the disposal of the committee, when he labored with much success at Wedderburn, then at Romsey and Lancefield.

Bro. James Park has been laboring at Shepparton (with the exception of a few weeks at Murtoa) with considerable success, 17 having been added to the church by faith and obedience during the year. The committee regret to hear from the church at Shepparton that they are unable to engage Bro. Park.

III.—SPECIAL EVANGELISTIC EFFORT.

Owing to having kept Bro. Yates laboring so long in Romsey and Lancefield, the committee deemed it advisable to make a special effort to reach as many of the country churches as possible. They therefore in June last invited those churches who had evangelists to place their services for a few weeks at the disposal of the committee. A favorable response was given to this request by the churches at Doncaster, Berwick, and Shepparton, Cheltenham having just previously kindly given Bro.

Strang's service for three weeks, during which time he visited Gembrook, Newstead, Barker's Creek, Castlemaine, Elphinstone, Taradale, and Drummond. Bro. Bates twice visited Maryborough, the church at Bulleen paying his salary during the time. Bro. Little as has already been stated, visiting Wedderburn and Romsey, also being paid his salary by the churches at Berwick and Gembrook. Bro. Park labored for a few weeks at Murtoa. The committee would recognise the fine missionary spirit that actuated these churches, in thus nobly sacrificing their own local wants for the general good, and the Conference is under obligation to them for the willing response they made to your committee's request.

In January last it was brought under notice of the committee that a young Bro. Nevill (who had formerly been engaged with the Baptists) had some months previously thrown in his lot with the disciples. It was decided to engage him up to the conference at a small salary to assist Bro. Little in the Maryborough district. This was accordingly done, and after laboring with Bro. Little for a month it was deemed advisable to transfer his labors to Warra-gul, where he has now been for the past few weeks.

ENGAGEMENT OF BRO. TROY.

Your committee having been informed by Bro. Watt of his engagement with the church at Sandhurst, looked about for a likely successor to him, and hearing of Bro. F. W. Troy's contemplated visit to Victoria, deputed two members of the committee to wait upon him with a view of securing his services as one of the general evangelists, and we are pleased to report that we have succeeded in this. Bro. Troy has accepted an engagement with the committee, but unfortunately will not be able to commence work until the early part of July next. The committee consider themselves fortunate in securing Bro. Troy's services, who, in other fields, has proved himself an efficient laborer, and anticipate some good missionary work to be done next year (the Lord willing) by Brethren Little and Troy in the general field.

As will be seen by a reference to the statistical returns, the total increase to the associated churches during the year has been 338, of which 80 were added to churches which have been evangelised under the auspices of this committee as follows:—Wedderburn, 23; Lancefield, 2; Shepparton, 17; Dunolly, 4; Maryborough, 23; Sale, 4; Murtoa, 9; or nearly one fourth of the total increase throughout the colony.

In conclusion, the committee would mention that during the year many applications have come from churches seeking evangelistic help, especially from Belfast, Taradale, Bairnsdale, Murtoa, Kensington, and Beechworth. The committee has been unable to comply with these requests. At the same time they see the great urgency there is of carrying the gospel message to these and other districts of the colony, and confidently hope that their successors will be supplied with men and means to more efficiently carry on the work of saving souls, to the honor and glory of God our Father and His Son Jesus Christ.

On behalf of the Committee,
W. T. CLAPHAM, President.
M. McLELLAN, Secretary.

CHURCH AID COMMITTEE'S REPORT.

DEAR BRETHREN—Another year having passed away, we are called upon to submit our Report of work accomplished.

At date of last Report we had ten churches on the plan, while the number now on is nine. The churches at Berwick and Gembrook have been taken from the list at their own request, they having effected arrangements whereby an evangelist is giving his whole time to these places. The church at Elphinstone was on for one quarter only. It is with a large degree of pleasure we note an increased number of preachers on our list, this has naturally been followed by less difficulty being experienced in filling the dates of the appointments on each quarter's plans, nevertheless your committee would like to add a number of preaching brethren in the neighborhood of Melbourne, if these brethren could be prevailed upon to submit their names.

The resolution carried at last Conference to the effect that "your Committee should endeavour to make arrangements whereby the country delegates to the ensuing Conference might be accommodated in the houses of the metropolitan brethren;" has been acted upon, every church in Melbourne and suburbs has been written to and requested to make the wish of Conference known from the chair. A number of replies have been received, and your Committee have been able to place a number of the delegates in comfortable quarters. Your Committee anticipate that when this resolve to find accommodation for the representatives shall have become better known, more complete arrangements will be made.

On August 24th, our second preacher's tea meeting was held, the attendance although not so large as at the first held under the auspices of your Committee, was still sufficiently numerous to ensure a pleasant evening being spent; the theme at the after meeting was "The best means of making our preaching meetings attractive, and producing the best results, and several practical, as well as profitable addresses were given.

Complaints having been made by some of the preachers of the apparent apathy displayed by some of the churches in the matter of securing a satisfactory attendance at the preaching meetings, it was resolved by your Committee to request a few of the preachers to speak on the subject at the various churches, and impress upon the brethren the need of greater diligence being shown in their efforts to induce hearers to attend the proclamation services.

Your Committee would again tender their thanks to all who have co-operated in the accomplishment of the useful labors of the past twelve months.

Your Committee have pleasure also in acknowledging their indebtedness to their brethren at Swanston Street for their goodness in granting the use of the vestrys of the chapel for the meetings held during the year.

The Committee now commit their trust to their successors, and express the hope that much good may continue to be done by the proclamation of the simple primitive gospel.

On behalf of the Committee,

W. T. CLAPHAM, President.
THOS. SMITH, Secretary.

REPORT OF HYMN BOOK COMMITTEE.

To the delegates and brethren in conference assembled.

BRETHREN—Your Committee have to report that in response to the invitation to churches to inform them as to the probable number of books required, only one church replied, and as the funds supplied by the last conference were not sufficient to enable the committee to print and circulate specimen pages of the proposed book, they have been powerless to take any active steps in the direction contemplated.

At a joint meeting of the Executive and Hymn Book Committees it was decided, with the permission of the editors of the *Standard*, to publish from time to time proof pages of the book, and if anything practical is to come of our labours, it will be necessary that brethren and churches should take interest in the matter, and supply the committee with suggestions and improvements, more especially with data to enable them to decide as to the number of books required. If this is done the book will speedily become a fact, as all the heavy work in connection with it has been accomplished.

Yours fraternally,
H. W. SINCLAIR, Sec.

TRACT COMMITTEE'S REPORT.

DEAR BRETHREN—In coming before you this year we have to do similarly as we did last year. Then we reported having lost Bro. Haley from our number, now we have to record a similar loss in the person of our Bro. Bennett, so that each year we have been left without our right hand man. The following testimonial was given to Bro. Bennett on his leaving us by a resolution of the Committee. "That this meeting expresses its regret at the early departure of Bro. Bennett from our midst, and would hereby testify its high appreciation of the very hearty and harmonious manner in which he has laboured with us in "Tract Work," and we would earnestly commend him and his to the divine protection on the bosom of the mighty deep, and to the divine blessing in his future sphere of labour wherever it may please the Master to lead him in the ministry of the word."

Your appointment, brethren, last year of a Tract Committee gave assurance that the work begun in 1884 was regarded by you as a proper and important one, and that you intended it to continue. Your committee this year have further progress to report, which will show that the judgment you expressed upon "Tract Work" to have been a correct one, and that your expectations have perhaps been more than realised. By a comparison of the two years' work, there is a pleasing contrast and an important basis formed. The number of tracts printed and sold last year by the committee amounted to 20,000, comprising four kinds single page, this year, the first issue was 20,000, of Bro. Bennett's revision of "Your need of Salvation" a four-page tract; and subsequently 42,000 of his original tract "Who are the Disciples of Christ" also a four-page tract so that three times the quantity, and four times the size have been printed and most of them sold, thus giving a large increase in the work. We have to thank the brotherhood of Victoria for having purchased most of the tracts

that have been sold, showing that the zeal which prompted you to call the Committee into existence has been maintained in the distribution of their tracts, and this is more apparent in the fact that a large quantity of tracts has been circulated by individual effort, apart from committee's work, namely by Bro. Maston, and some by one or two other brethren, and that you have thus supported the good work on all hands, and seeing that you have been stimulated to such activity in the work of the Lord, you are now exhorted to a continuance of that which you have already been forward to do.

In view of Bro. Maston having undertaken so large a work in this direction on his own enterprise and responsibility, your Committee suggest the advisability of com-

mitting to him this important branch of work.

The object sought in "Tract Work" is the dissemination of the truth in the form of *cheap, appropriate, and truthful* literature. Your Committee are satisfied that this has been done during the past year in the various efforts made, and that while the joy is both yours and ours, we may all raise the voice of praise to our heavenly Father, who by His spirit works in us all to will and to do of his good pleasure. We pray that He will send laborers to water the seed sown that it may bring forth fruit to His honour and glory, some thirty, some sixty, and some an hundred fold, through Jesus Christ our Lord.

H. FULLWOOD, Secretary.

ASSOCIATED CHURCHES OF CHRIST IN VICTORIA, MARCH, 1886.

	CHURCH ADDITIONS.					CHURCH LOSSES.				SCHOOL STATISTICS.					
	Members, 1885.	Faith and Obedience.	Letter.	Baptised Believers.	Restoration.	Letter.	Death.	Removal and Discipline.	Membership March, 1886.	Increase.	Decrease.	Scholars, 1885.	Scholars, 1886.	Teachers, 1885.	Teachers, 1886.
Apollo Bay ..	5		2						7	2					
Bairnsdale ..	38	2				17		5	18		20	40	22	6	4
Ballarat East ..	88	26	2	3	2	8	2	11	100	12		86	102	5	7
Ballarat West ..	69	14	7			2	2		86	17		71	80	6	10
Belfast ..	11			2					13	2			3		2
Berwick ..	46	5	7			2			56	10		20	20	2	2
Brighton N. ..	29		4			1			33	4		9	10	2	2
Bulleen ..	83	9			3		1		94	11		62	70	3	4
Broadmeadows ..	18	4					1		31	3		16	35	3	3
Buninyong ..	18	9			1				28	10		8	22	2	3
Burwood ..	6								6						
Beechworth ..	16					1			15		1	18	16	3	2
Brunswick ..	44	3	4			15	1		35		9	46	60	5	8
Bunyip ..	16			1	1				18	2					
Castlemaine. } Barker's Crk and Walmer	112	9	5			10	1		115	3		43	92	6	15
Carlton ..	273	13	24	3		18	5	2	288	15		230	200	26	24
Collingwood ..	200	8	4	4	2	14	1	24	179		21	235	224	21	25
Cheltenham ..	153	2				4			151			67	82	8	10
Camperdown ..	4	1							5						
Drummond ..	52	2				5			49		3	25	29	4	4
Dunolly ..	84	6	1			3			88	4		20	26	2	3
Elphinstone ..	25	2				1	1		26	1		10	10	1	1
Fitzroy North ..	201	38	26	1		8	1		257	56		260	305	30	31
Footscray ..	77	3	9		3	6			81	4		70	84	8	6
Fernhurst ..	15	1				1			15						
Gembrook ..	27					2			32	5					
Geelong ..	78	3	3			6	1	3	74		4	89	87	17	17
Kotupna ..	14	1				1			14						
St. Germans } Hotham ..	252	30	9			7	1		283	31		312	280	21	17
Hawthorn ..	27	1	17			4			43	14			48		7
Kensington ..	18		4				1		21	3		100	100	6	6
Lancefield ..	25	3			1			2	27	2					
Melbourne ..	134	6	8	2		4	4		142	8		65	52	8	8
Melbourne Sh. } Maryborough ..	189	28	17	4	4	20	1	12	209	20		184	190	14	17
Mooroolbark ..	45	22	5			6			66	21		25	24	4	3
Mount Clear ..	17		1			1			17						
Murtoa ..	13	4				3			14						
Newstead ..	26	7		4		2			35	9		45	37	5	5
Prahran ..	23	1	1			3			22		1	22	18	3	3
Pakenham ..	215	39	36	3	6	8	3	5	283	68		140	213	18	20
Richmond ..	25	1				2			24		1	8	9	2	2
St. Kilda ..	60	19	10	1		7	1	6	76	16		40	55	5	6
Separation ..	63	4	7			3	2		69	6		73	78	10	10
Shepparton ..	25	4			2				31						
Sandhurst ..	42	17	3			5		2	55	13		35	25	4	3
Sale & Briogolong ..	64	1	1		1	4			62		2	30	39	4	4
Taradale ..	51	10	1	5		3	1	8	55	4		23	29	3	4
Toolamba ..	37	3	1			5	2		34		3	24	23	2	3
Warrnambool ..	12								12						
Wandin Yallock ..	37	9				3	2	1	40	3		23	29	4	4
Warragul ..	2								2						
Wedderburn ..	20	6	2			4		6	18		2				
Wychetella ..	70	21		1	3		1	1	93	23		44	45	4	5
Yanip ..	9	1							10	1					
Yanip ..	9		1					6	4		5				
	3322	401	223	43	28	218	39	100	3660	412	74	2618	2878	278	313

Actual Increase of Church Membership 338
Actual Increase of Sunday Scholars 260
Actual Increase of Sunday School Teachers 34

TREASURER'S STATEMENT.

VICTORIAN MISSION FUND.

RECEIPTS.			EXPENDITURE.		
Oliver Trust Fund ...	...	...	£150 0 0	By Balance, March, 1885 ...	£2 15
Swanston Street ...	Special Collections £8 14 10	Contributions £28 13 0	37 7 10	„ Bro. Watt's Salary ...	£182 8 0
Lygon Street ...	10 0 0	8 14 5	18 14 5	„ „ Expenses ...	2 9 0
Hotham ...	10 0 0	2 0 0	12 0 0		184 17 0
South Melbourne ...	7 15 9	9 15 0	17 10 9	„ Bro. Yates' Salary ...	140 0 0
North Fitzroy ...	5 7 3	5 6 10	10 14 1	„ „ Expenses ...	17 2 8
Wedderburn ...	5 14 6	9 0 0	14 14 6		157 2 8
Cheltenham ...	5 0 0	2 3 0	7 3 0	„ Bro. Little's Salary ..	45 10 0
Berwick ...	2 5 0	4 0 0	6 5 0	„ „ Expenses ...	3 16 9
Broadmeadows ...	2 9 9	3 13 1	6 2 10		49 6 9
Newstead ...	2 1 6	1 10 0	3 11 6	„ Bro. Park's Salary ...	44 0 0
Fernihurst ...	1 15 0	2 10 0	4 5 0	„ „ Expenses ...	3 13 0
Murtoa ...	0 13 6	0 13 6	1 7 0		47 13 0
Brighton ...	0 12 0	3 15 0	4 7 0	„ Bro. Bates' Travelling Expenses ...	5 2 0
Maryborough ...	1 5 9	5 2 10	6 8 7	„ Bro. Nevill's Salary and Expenses ...	10 10 0
Warragul ...	1 4 0	6 5 0	7 9 0	„ Secretary for 1884-5 ...	10 0 0
Buninyong ...	0 10 0	1 0 0	1 10 0	„ „ for 1885-6 ...	10 0 0
Camperdown ...	0 5 0	0 10 0	0 15 0	„ Postage ...	3 0 0
Warrnambool ...	3 2 6	3 2 6	3 2 6	„ Stationery ...	0 9 3
Geelong ...	2 2 3	2 2 3	2 2 3	„ Printing and Advertising ...	3 16 6
St. Kilda ...	1 2 6	1 2 6	1 2 6	„ Sundries ...	1 0 0
Hawthorn ...	1 18 0	1 18 0	1 18 0		
Doncaster ...	2 1 3	2 1 3	2 1 3		
Sandhurst ...	2 0 0	2 0 0	2 0 0		
Belfast ...	1 7 0	1 7 0	1 7 0		
Kensington ...	1 12 0	1 12 0	1 12 0		
Packenham ...	0 17 4	0 17 4	0 17 4		
Taradale ...	0 16 0	0 16 0	0 16 0		
Bairnsdale ...	0 15 6	0 15 6	0 15 6		
Gembrook ...	0 15 0	0 15 0	0 15 0		
Bunyip ...	1 0 0	1 0 0	1 0 0		
Elphinstone ...	1 0 0	1 0 0	1 0 0		
Mooroolbark ...	0 10 0	0 10 0	0 10 0		
Individual Brethren ...	0 8 6	0 8 6	0 8 6		
Total Special Collections ...	£87 1 8				
Church at Richmond ...	...	...	3 19 5		
„ Midkin, N.S.W. ...	...	...	5 0 0		
„ Sale ...	...	...	10 9 6		
„ Dimboola ...	...	...	2 0 0		
„ Lancefield ...	...	...	24 8 0		
„ Toolamba ...	...	...	3 6 6		
„ Yarrowalla ...	...	...	7 0 0		
„ Yanipy ...	...	...	2 10 0		
„ Collingwood ...	...	...	1 12 0		
„ Shepparton ...	...	...	2 10 0		
„ Castlemaine ...	...	...	2 0 0		
„ Dunolly ...	...	...	3 16 6		
„ Beechworth ...	...	...	0 10 0		
Received from individual brethren as acknowledged in A. C. Standard ...	...	...	59 7 0		
Representatives Fees for Conference, 1885 ...	...	...	16 10 0		
To Balance due to Treasurer ...	...	...	9 0 6		
			£485 12 9		£485 12 9

VICTORIAN CHURCH AID FUND.

Church at Shepparton ...	£1 10 0	By Balance, March, 1885 ...	£0 9 7
„ St. Kilda ...	0 10 0	„ Printing Account ...	4 8 0
„ Brighton ...	1 0 0	„ Postage, Stationery, Printing Post Cards ...	2 12 0
„ Broadmeadows ...	0 10 0		
„ Footscray ...	0 10 0		
„ Pakenham ...	0 9 0		
Bro. H. ...	0 10 0		
Surplus, Preachers' Tea Meeting ...	0 7 9		
Balance due to Treasurer ...	2 2 10		
	£7 9 7		£7 9 7

QUEENSLAND MISSION FUND.

Church at Fernihurst ...	£7 15 0	By Remitted to Queensland Missionary Committee...	£2 17 6
„ Newstead ...	1 10 0	„ „ „ „ „ „	9 10 0
„ Berwick ...	2 3 0	„ „ „ „ „ „	10 2 0
„ Yanipy ...	1 0 0	„ „ „ „ „ „	10 15 6
North Adelaide Dorcas Society ...	2 0 0	„ „ „ „ „ „	9 10 0
Received from individual brethren acknowledged in A.C.S. ...	28 7 0		
	£42 15 0		£42 15 0

Audited and found correct,

D. M. WILSON, }
W. C. CRAIGIE, } AUDITORS.

WAYS AND MEANS.

Bro. Dunn urged the necessity of more systematic methods, and greater liberality in the matter of raising funds for home mission work. He was pleased to see steady progression. In 1883, the sum raised was £315; 1884, £354; 1885, £446; 1886, £476. While this was progress in the right direction, he did not regard the nature of that progress as at all satisfactory. He noticed that 14 churches representing over 1,000 members, had contributed only £12 for the whole year. One of the largest of these had contributed nothing at all, while another large church had only contributed £1 12. The remaining 2,660 members had only contributed a sum equal to $\frac{1}{4}$ of a penny per head per week for our home mission work. While fully recognising that a good work had been done, he could not but regard the state of the funds as unsatisfactory. If every brother and sister would lay aside only *one penny* per week for this fund, £900 would be at the disposal of the committee apart from funds received from other sources. Many brethren could and would give vastly more per week, but he did not believe there was a member in our fellowship who could not if he wished lay aside 1d. per week (four shillings and four pence in the year) for this work. He urged the delegates, and especially officers of the churches to lay the claims of the home mission before their respective churches. Poverty could not be pleaded in this case, as the amount asked for was within the power of all.

Brethren Sharp, Lewis, Thurgood, Harding Exley, Zelius, Twiddy, Illingworth, Huntsman, Maston, Macgowan, Blair, and Sinclair, all addressed themselves to the subject of Ways and Means, making various valuable suggestions calculated to help in bringing about more systematic effort in this respect.

At 1 o'clock, the Conference adjourned for refreshment. The session was resumed at 2 p.m., when hymns were sung and several brethren engaged in prayer.

Business being resumed, the clause of the Executive Committee's report relating to Ways and Means was further considered, and finally adopted.

THE CONFERENCE ESSAY.

"How can we best educate and train young men for evangelistic work in the colonies?" which had been prepared by Bro. A. B. Maston, was then read by him. (The Essay appears in full in another column).

A hearty vote of thanks was accorded to the essayist, and a committee appointed to report upon it at the session to be held at two p.m., on Saturday, the Committee being Brethren Strang, Illingworth, Dunn, Little, and Harding.

STATISTICS.

This report was read and adopted after various suggestions had been made. Specially that secretaries of churches should be earnestly requested to use their utmost endeavours in the future, with a view of securing fuller reports.

AUSTRALIAN HYMN BOOK.

The clause relating to this was next considered. After several brethren had

spoken, it was decided to appoint a committee to interview the printer of one of the present books in use, and to report at a later stage of the meeting. Brethren Dunn, Sinclair, and Little to be the committee.

PROPOSED EASTER SERVICES.

This clause was adopted, after Bro. Illingworth had expressed regret that the difficulties had proved insurmountable. He hoped that at some future time, the proposal for United Communion Service would be carried out.

The remaining portion of the report was then considered. A vote of thanks being recorded to Bro. Tinkler, and the united choir for services rendered.

The final adoption was made an order to follow the consideration of the Hymn Book Committee's report.

The meeting adjourned at 6 p.m. for refreshments. At seven the President took the chair; after singing and prayer, business was resumed.

The Hymn Book Committee brought in their report as follows:

THE Committee appointed by you re Hymn Book, recommend—

1st.—That the Conference retain proprietary rights in proposed Hymn Book.

2nd.—That in view of the loss which Bro. Smith will sustain through the publishing of a new Hymn Book by the Conference, it is proposed—

(A) That Bro. Smith be entrusted with the printing of the said book, subject to conditions to be hereafter agreed upon.

(B) That he be allowed all the profits accruing from the sale of the said book for a period of five years.

(C) That in consideration of the foregoing, Bro. Smith to agree to destroy or hand over to the Conference all copies, sheets, or stereos that he may have left on hand.

That in order that the Hymn Book Committee may have the means for carrying out the publishing work, it is recommended that 200 shares of £1 each be issued, and the brethren at this meeting be urged to take up as many as possible.

That in the event of the Hymn Book being published, the Conference Secretary be entrusted with the sale thereof.

F. G. DUNN.

H. W. SINCLAIR.

W. D. LITTLE.

This report was adopted.

Resolved—That a guarantee fund be formed to cover the cost of producing the first edition of the new hymn book, consisting of 200 shares of one pound each. About 120 shares were at once subscribed.

The report of the Hymn Book Committee, and the Executive Committee's report were then adopted.

The Missionary Committee's report was then read and received.

REPORTS OF EVANGELISTS.

BRO. WATT (Sale) said he had little to add to the printed report. He referred to the peculiar difficulties to be met with in such towns as Sale; it was long settled and was highly conservative in all things, both temporal and spiritual. The year preceding had been one of unusual success, but this year strong opposition had prevailed and hindered the work. The tea

meeting recently held was a decided success, and the meeting house, last Sunday evening was crowded to the doors. This may be taken as proof that the intense opposition is losing its force, and that a better feeling is likely to prevail. He would strongly recommend the Committee to give further help to Sale, as the church was not yet in a position to undertake the whole responsibility.

BRO. LITTLE gave most interesting report of his work in the Maryborough and Dunolly district. 32 had been added. Bro. Jenkins followed, speaking in the highest terms of Bro. Little's earnest and devoted labors. He pleaded hard for further help for Maryborough district. He desired on behalf of the church at Maryborough to return hearty thanks to the Committee, and special thanks to the brethren at Bulleen and Berwick for the services rendered by Brethren Bates and Little.

BRO. TWIDDY also expressed the thanks of the churches in the Wedderburn district for the help rendered through Bro. Little. He was pleased to see so small a church as Berwick giving such a noble example of self sacrifice.

BRO. MATTHEWS (Berwick) said the brethren there, were only rejoiced to know that the labors of Bro. Little had been crowned with such abundant success.

GENERAL EVANGELISTS.

The action of the Committee in engaging Bro. Little to take the place of Bro. Yates, who had resigned, and also their securing the services of Bro. Troy, was approved. It was resolved to continue the services of Bro. Little, as general evangelist, and to endeavour to secure the services of Bro. Park to labor in the Maryborough district. The report was then adopted with a special vote of thanks to the churches at Bulleen and Berwick for the valuable services of their evangelists, Brethren Bates and Little.

CHURCH AID COMMITTEE.

This report was read and received. Several brethren offered suggestions with a view to greater efficiency. An appeal was made to the churches requesting them to send on the names of all those brethren whom they deemed suitable to be placed upon the preachers' plan.

The report was then adopted.

THE TRACT COMMITTEE'S REPORT was then read and received.

Resolved that the Conference take the liability of the Tract Committee and hand over all tracts on hand to Bro. Maston.

Resolved that thanks be accorded to the Tract Committee, and that the offer of Bro. Maston to undertake this work be accepted with hearty thanks, and that we pledge ourselves to support him in the work to our utmost ability.

THE TREASURER'S REPORT

was received and adopted, a hearty vote of thanks being accorded to Bro. Thurgood for his kindness in advancing funds to help the committee in time of need.

Resolved that a vote of thanks be accorded to the officers of the church in Swanston Street for their kindness in placing their chapel at the disposal of the

Conference for its general and committee meetings throughout the year.

Resolved—That hearty thanks be given to the officers and members of the various committees for valuable services rendered throughout the year.

ELECTION OF OFFICERS

was then proceeded with, which resulted in the following appointments:—President, John Strang; vice-president, F. Illingworth; secretary, M. McLellan; assistant secretary, E. H. Kemp; treasurer, W. C. Thurgood.

Missionary Committee.—J. Harding, F. G. Dunn, T. Smith, W. T. Clapham, and W. Spurr.

Church Aid Committee.—C. G. Lawson, E. R. Warne, B. Huntsman, R. Dick, and W. B. Frenchman.

A vote of congratulation was passed to the Sisters' Conference, and the secretary was instructed to forward the same.

The Conference at 10, after praise and prayer, adjourned till 2 p.m. Saturday.

SATURDAY.

The president (Bro Strang) took the chair at 2 p.m. After praise and prayer, the business was resumed.

The committee appointed to bring in recommendations regarding the essay brought in their report, which was read by Bro. Harding. The following is a copy:

Your Committee appointed to consider and report upon the scheme for the formation and endowment of a Bible Normal School for the Australian colonies, set forth in the Conference Essay of the present session, has the honor to make progress report as follows:—

1st. Your committee has met, and, so far as time has allowed, has considered the proposals of the essay of our Bro. A. B. Maston, which the committee is advised will be published in the ensuing issue of the *Australian Christian Standard*.

2nd. Your committee feels it due to the essayist to express its high appreciation of the essay, its general approval of the scheme proposed, especially in the adoption of the *existing means* of securing a liberal secular education for our future evangelists, a suggestion which your committee regards as one of sound judgment and prudent economy.

3rd. The magnitude of the scheme, and especially the intended permanence of the proposed institution, demands, your committee submits, great care and deliberation upon the part of the brethren in entering upon the undertaking. Your committee submits that the brethren do not require simply a Bible Normal School, but such a school as shall be adequate in its means to meet the wants of the brotherhood—creditable in its attainments to the educational and religious standing of the brotherhood in these colonies, and, above all (and your committee emphasises this point), so governed and constituted as to prevent any future diversion of the institution from the object of its foundation or perversion of its energies to the actual prejudice of the cause it was instituted to serve.

4th. It is apparent therefore to your committee that before these three essen-

tially fundamental requirements can be met, there must be upon the part of the subscribing churches or individuals a very general agreement.

(a) As to the constitution and government of the institution.

(b) As to the scope of its objects and the manner of their attainment.

(c) As to the fees, courses, and educational standards and tests to be recognised.

(d) As to general details in the practical and financial aspects of the scheme.

5th. In the absence of an agreement upon these points, your committee is of opinion that any attempt to carry out such a scheme as that proposed may result in failure, either

(a) Financially—Through a failure upon the part of brethren to take up a scheme, the outcome of which is wholly undefined; or

(b) Influentially—Through an after dissatisfaction and disappointment, begotten of disappointed hopes and unrealised expectations, which hopes and expectations, encouraged, if not actually engendered by the indefiniteness of the scheme, had been the moving influence in their misplaced liberality.

6th. Your Committee therefore advises—

(A) That the Essay should be strongly recommended to the churches for their careful study and criticism.

(B) That this Committee be empowered to obtain from America and the United Kingdom, all requisite information in regard to the foundation, government and general working of Bible colleges and training institutions in those countries.

(C) That the Committee be instructed to formulate from such information, full details of such a progressive scheme, as shall seem to it best adapted to meet the wants of the brotherhood in these colonies.

(D) That, subject to the consent of the editors of the *A. C. Standard*, such report be published one month prior to next Conference.

(E) That the discussion of this report take precedence at next Conference.

(F) Your Committee make these suggestions in the full conviction that they will meet the merits of the question, as now before your Conference, and now respectfully awaits your pleasure to further serve, if so desired by the adoption of their present preliminary report.

JOHN HARDING.

F. ILLINGWORTH.

F. G. DUNN.

J. E. LAING.

JOHN STRANG.

Discussion ensued. The report was finally adopted, with the name of Bro. Maston added to the committee.

Resolved—That it be a recommendation to the Missionary Committee to secure the services of an efficient evangelist to visit the whole of the churches, and to urge the claims of the mission work and to collect funds for the further prosecution and extension of this work.

Resolved—This Conference recommend the holding of quarterly meetings of the

office-bearers of the various churches in all convenient centres or districts.

Resolved—That this Conference use its best endeavors to induce Parliament to abolish all religious distinctions in laying out the new cemetery at Frankston.

Resolved—That churches be urged to adopt a uniform designation when advertising, or giving returns for census, or hospital collections; such designation being for the individual, "Christian;" for the congregation, "Church of Christ."

Business introduced by representatives was then taken.

Bro. Pearl appealed for help for Kensington.

Bro. Leversha urged the establishment of a church in Echuca.

Bro. Twiddy urged the claims of Inglewood.

Bro. Illingworth called attention to the favorable opening for evangelistic work at Euroa.

Bro. Somerville appealed for help for Camperdown; Bro. Brown for Murtoa.

An appeal was also made on behalf of Warrnambool and Belfast.

Resolved—That the committee give the claims of these places earnest consideration during the year.

Resolved that the name of Bro. Tinkler be added to the Hymn Book Committee, with a view to affixing suitable tunes to each hymn in the new book.

Resolved—That the subject for next year's essay be "Is the Sabbath of the decalogue binding upon Christians."

Resolved—That Bro. J. H. Edwards be appointed as essayist.

Resolved—That the next Annual Meeting be held in Swanston Street chapel.

At 6 p.m. the sessions were brought to a close with praise and prayer.

TEMPERANCE MEETING.

Temperance meeting on Saturday evening, Bro. Strang in the chair. A good attendance of brethren and friends. Meeting opened by singing "Rescue the perishing," and prayer by Bro. J. H. Edwards. The chairman, in a few suitable remarks respecting the origin and object of the meeting, introduced Bro. Little, who, in a short address, pointed out that the duty of Christians in regard to the traffic in strong drink was to be ruled by the law of love rather than the law of liberty. Bro. C. L. Thurgood then addressed the meeting in reference to the phases of the question, represented as "The Devil in Dilution, Solution, Revolution, and Dissolution," illustrating each idea. Bro. Warne then announced himself as an uncompromising advocate of total abstinence, and alluded to the dreadful effects of strong drink both in and out of the church. Bro. Spurr, in an earnest address, referred particularly to the idea that as a church would not receive into its fellowship a person who trafficked in strong drink, was it right to admit those who bought it, for "if it is right to buy it is equally right to sell." Bro. Watt then spoke upon the individual influence of temperate drinkers upon those who were unable to be temperate, and related some thrilling incidents illustrating his theme. Bro. Clapham brought before the meeting

some statistics in reference to the widespread evil of intemperance, and urged upon the brethren to do their utmost to stem the torrent of evil which it brought about by striking at the root of it. Bro. Dunn, at the close of the meeting, proposed "That this meeting urge upon the Executive of the Conference in future to include a temperance meeting in the programme," as it was the duty of the church particularly to do its utmost in the matter. Bro. Moysey seconded the motion, which was carried unanimously. The speeches were interspersed by selections from Sankey's hymns suitable for the occasion.

CONFERENCE PICNIC.

The first picnic in connection with the Conference was held at Mordialloc, and a large gathering of brethren and sisters took place, (about four or five hundred). The weather was all that could be desired, and harmony and enjoyment was the order of the day. Although the traffic on the railway was great, all got safely back to town without any accident.

FRUIT SOIREE & PUBLIC MEETING.

On Tuesday evening, the 27th inst., in the Swanston Street chapel, a fruit soiree and public meeting was held. This was a crowded meeting, the chapel being comfortably filled. The speakers were Brethren Strang, Illingworth, Harding, Dunn, Edwards, Bates, and Moysey. The speeches were of a first-class order, on the interesting and important theme of "The Problem of the Ages." Fruit and singing contributed much towards the evening's enjoyment, the singing being rendered by the "Union Choir," under the leadership of Bro. Tinkler. A vote of thanks was passed to them for their valuable services. This was the closing meeting, and many hearty expressions of gratulation were passed amongst the brethren when dispersing, as to this having been the most successful Conference that has yet been held in Victoria, and it is with bright hopes we enter upon another year of work for our adorable Master, to whom be all the praise.

Conference Essay.

HOW CAN WE BEST EDUCATE AND TRAIN YOUNG MEN FOR EVANGELISTIC WORK IN THE COLONIES?

An address delivered before the Annual Conference of the Churches of Christ in Victoria, in 1886,

By A. B. MASTON.



O be able to tell the story of the gospel in such a way as to win men and women to Christ, is certainly one of the most transcendent powers which any Christian can possess. In saying this, there is no desire to underrate, in the least, Chris-

tian effort in other directions. Those who are brought to Jesus must be taken by the hand and helped until they are able to help themselves and others. To do this successfully often requires the greatest skill and tact. The weak and weary ones of the Master's fold must actually be taken up sometimes, and carried over the rough and dangerous places, or they will fall down or sink deeper and deeper, and finally be lost for ever. To do this, requires great courage and patience; and the names of those who do this work will certainly be found written on the muster roll of God's heroes.

But to so preach Jesus in these troublous times that men are won to Him is certainly the grandest work of all.

In this address a broader view of things will be taken, and the *preacher*, rather than the *evangelist* or *pastor*, will be considered. An evangelist is one who engages exclusively in telling the good news of a risen Christ to a lost and ruined world, telling the people of His power and willingness to save them, and urging them to accept Him; while a pastor is one who "feeds the flock of God," leading it "by the still waters and in the green pastures," pointing out to it the safe and sure paths of the Christian life. But the man who succeeds among the churches of Christ in these colonies at the present time must combine the two; *he must be in the highest sense of the term a PREACHER*, now standing on the walls of Zion crying aloud to the unsaved to flee to Jesus for safety, and anonspending his time in purely pastoral work, going down into the mire of the "slough of despond" to rescue its victims, or out into the mountains ransacking its winding and deceptive paths for those who have wandered away.

To deal with this question is both a delicate and difficult task: delicate, because there are certain prejudices to be overcome; and difficult, because there are some very great obstacles to be surmounted. It may be said in the outset, that, in discussing this question, there will be no attempt to avoid coming in contact with the prejudices or the difficulties. The prejudices must take care of themselves, as they are no doubt able to do; and there will be a vigorous effort to surmount the difficulties, using as well as may be the limited and imperfect appliances at command. Great plainness of speech will be used, but in kindness and in the spirit and love of the great Master.

A very little discernment will be sufficient to understand the full signi-

ficance of the following statement: *before we can train young men for the work of evangelists, WE MUST HAVE THE YOUNG MEN TO TRAIN.* Once find a young man with some "preach" in him, having ordinary intelligence and a real longing, unquenchable desire to save the lost, and, above all, having his whole soul overflowing with love to Jesus, and then the training part is a very small portion of the business. Unless these qualifications are present, it is very doubtful if all the education he can receive will make a preacher of him in the higher and better sense of the word. It may make a speaker who will speak as the lawyer writes his briefs, so much "preach" for so much pay; but it will never develop a man who will go fearlessly out into the world to tell of Jesus in His power to save, and who will rebuke sin both in and out of the church. And just here it might almost be said that, if a man has the qualification here noted, he will make a preacher, and a grand one too, in spite of other deficiencies. If there are difficulties in the way, he will overcome them; if he has no opportunities, he will make them; and if he has not an education, he will soon get one—in no other way or place, by hard knocks in the university of human experience; and this, after all, is an *alma mater* of which its graduates may well be proud. He will make conquered difficulties stepping stones to ascend the way to pre-eminent usefulness.

There is one question which continually presses itself for an answer, and that is: why is it that so few young men are preparing for evangelistic work? or who have even the slightest aspirations in that direction? Why is it that in a history of almost forty years the colonial churches have produced so few preachers? There is a cause, there *must* be a cause. It would seem that our very necessities would be sufficient to raise up men to do this work. All these great southern colonies are actually white for the harvest, but where are the reapers to gather in the golden sheaves? We look for them in vain; the churches may be searched through and through, and but few young men will be found who have really laid themselves out for the Master's use. Why is this?

1. Are the churches praying as they should that the Lord of the harvest send forth more laborers into the field? This obligation is resting upon them just as much as it did upon the disciples in the days of our Lord. It would seem that their very necessities and the eternal danger of those around them would cause them to cry mightily to God concerning this matter.

2. Is this matter on the hearts of those who are the reputed leaders in the churches? Let the "chief men among us" keep a lookout for young men who manifest any desire or special fitness for the work; and then, instead of "sitting on them," give them every encouragement possible.

3. And then it would seem that many young men are kept out of this work by the exaggerated notions of the difficulties and trials which it entails. Suppose now that for a little while attention be called to the *privileges* of the Christian preacher as a means of exciting an interest in the work. "But," some one may say, "that is entirely too worldly a standpoint from which to look at such a spiritually important subject." It is true that there is a good deal of human nature in it, but when it is remembered that so much has been said of the hardships of the preacher's life, and that many think there is nothing else but hardships, it is quite time that something be said upon the other side. Of course, the preacher has his duties, his obligations, his hardships, his self-denials, and, as a rule, the countless inconveniences that belong to poverty; but, over and above and around all this, like angels of light and glory, there are the privileges and joys and blessings of the preacher's life, and, in making up the account, these things must not be lost sight of. The possibilities of human speech are almost boundless, but it may well be doubted that it be within its compass to exaggerate the advantages of the true preacher's life over those of every other man. The next best thing to being saved ourselves is to be an instrument in God's hands in saving others. To a certain extent, this is the mission of every Christian, and should not be lost sight of by any one who loves Jesus. But this is the *special* work to which the preacher has devoted his life. The strength of his manhood and the very best thoughts of his mind have all been consecrated to this great work. With so many worldly prospects on every hand, that this is a sacrifice is freely admitted, but one moment in the morning of eternal day, surrounded by the hundreds whom he may have been instrumental in saving, will repay the preacher ten thousand times for every hardship he may have endured, and for every sacrifice he may have made. Then remember that the man who gives himself to the gospel service consecrates his life to the well-being of men in their highest and most enduring relations. His work is to save men from degradation and power of sin in this life, and also from its con-

sequences in the life that is to be. Therefore, the minister of Christ Jesus is the friend of humanity in every possible matter of public and private activity. Study the life of Jesus. What is his example to us? He had a care for the bodies of men as well as for their souls. Is it not, therefore, the grandest of all privileges to give one's life in this way? But what of the poverty which stares the preacher in the face? Why, this about it: it is a great hobgoblin that never existed at all only in the minds of certain persons who are born grumblers. The preacher, in common with all other Christians, is rich. My brother, when you think of your poverty and your heart sinks within you, read the statement of your wealth as given by inspiration: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ALL ARE YOURS, and ye are Christ's, and Christ is God's." (1 Cor. 3:12) With all this, away with the talk about hardships and self-denials and poverty! There is, there can be, no grander, nobler, more *independent* life than that of the preacher of the gospel of Jesus. "Ah, yes, this heavenly bank business of yours is all well enough in *theory*, but how will it do in *practice*?" asks the doubter. It is not a theory at all; it is God's promise. He is at the back of it; and, unless one is willing to take God at his word, he is not fit to enter upon this great work.

The pertinency of what has now been said will appear as the plan of this address is further unfolded.

The following two statements will now be taken for granted; their discussion is waived, but they are necessary premises for the coming conclusion:—

1. There are young men in these colonies who will devote themselves entirely to the work of an evangelist.

2. The churches realise, and are agreed upon, the necessity of some special training for this work.

During the past year I have given the subject much careful reflection and thought, and I have improved the opportunity to confer with many of the leading brethren, both in this and other colonies. I have carefully taken note of their suggestions. Many of the schemes presented by my own mind and by others, I have found when closely analysed to be either too small and imperfect for the wants of a great people, such as we have grown to be, and for the demands of the age in which we live, or, like Gladstone's Irish policy, entirely too big for the country, and, therefore, unworkable.

It would be worse than useless to present either the one or the other. I am sure from what I know of the churches of these colonies that they will not be satisfied with any half measures; but, at the same time, it will not be profitable to present a scheme which they cannot make practical. The question is really one of ways and means; not so much what we *need* as what we are *able* and *willing* to do. It is a question, too, that concerns the *whole* of the churches in *all* the colonies. So, before any definite or permanent steps are taken, every church in the colonies should be consulted. In the colonies where annual meetings are held, the matter can be submitted to the churches through them. In the other colonies it can be submitted to the individual churches, either through their officers or by being placed before the whole body. In presenting the following scheme, it is set forth as a national one, and it is intended to be taken up and carried to a practical issue by all of the 7,000 disciples in these colonies.

I. There are in all the larger centres of population great colleges and universities, either under control of the State or some one of the religious denominations. In these institutions there are the best instructors that large salaries can induce to leave Europe, and who are capable in the highest degree of imparting the secular education, so necessary in these times to the real success of the gospel preacher. These schools are open to all without distinction, and a first-class education can be obtained in them at the smallest possible cost. "But," it may be urged, "why not establish a literary college of our own? why depend upon the State for doing that which we ought to do for ourselves?"

1. We have not the students sufficient in number to support a college, such as is here contemplated.

2. We have not the money. If we were to establish a literary college at all, it would have to be brought up to the standard of the universities of the State, or there would be no good reason for its existence. To do this would require more money than we will probably be able to command in the next fifty years.

3. Even if we had both students and money, it would be a sad waste of the latter to spend it in maintaining a literary institution when the State can supply us, at a very small cost, with such excellent facilities in this direction.

I speak of this here because many excellent brethren have urged this as

an absolutely necessary step. If we had the means at our command we might succeed in this way, but to undertake anything of the kind at this time would seem to invite failure.

II. Let a committee of competent brethren be appointed to arrange a literary course of study extending, say over three years; and this course to be taken in some of our State universities or colleges. It is not meant here to say that one could secure a university education in that time; but a very good practical education could be obtained that would at least enable one to easily rise higher and to study the Bible with real pleasure and profit. The practicability of this, it is thought, will be admitted; and this is important in determining questions of this kind. These things are mentioned first because an education of this kind is so necessary in fitting the mind for the pursuit of the higher phases of knowledge as found in the Bible. It is especially necessary to enable one, as a preacher of the gospel, to make practical use of Bible knowledge. It is not necessary to stop longer here to speak of the necessity of this part of my scheme, for it is almost universally agreed that such an education as is here contemplated must have a place in our work, if it is to advance and be of a permanent character.

III. In conjunction with the foregoing provision, and in rank superior to it, a *Bible College*, or, to give it a less pretentious name, a *Bible Normal School*, should be established on a similar basis to that of the Bible College at Lexington, Ky. In this department, the course could be arranged to correspond in time with the literary course, the Bible being the text book. This is not to be a divinity or theological college; but it is to be a *Bible College* in which the Bible, and all that pertains to it, is to be studied in a systematic and thorough manner, the great object being to make the student complete master of the one Book. The taking of the Bible course need not be confined to those desiring to become evangelists, or even to those taking the prescribed university course; but other young men desiring to know more of God's word that they may be more useful as officers or even as private members of the church, and young men who had obtained a good English education from other sources, might be admitted to its privileges. In this way, the Bible School could be made popular, and it would become a kind of centre of universal education among the churches,—the fountain head of knowledge from which would flow out streams of spiritual life and power. In the course of study as here contem-

plated, not the Bible only as a book in itself and as it relates to the Christian would be the subject matter of study; but the evidences of Christianity in all the forms they take, logic, mental, and moral philosophy, homiletics, and elocution could be studied, especially as they relate to the preacher's life and work. It has not been the intention to pay much attention to objections; but notice must be taken of one that may arise just here. We are told that taking this course of three years will entail a sad waste of time and money. It is granted that the carrying out of this programme will take *both time and money*; BUT IS IT A WASTE OF TIME AND MONEY? Let us see. Is it considered a waste of time and money to prepare for any of the learned professions? or even for any of the ordinary trades or callings of life? For instance, is it considered a waste of time and money to prepare for the successful practice of medicine? If a young man by spending eight or ten years in hard earnest study, though he may be away from home and country and hundreds of pounds of hard earned money be spent, can become a successful physician, it is considered time and money well spent. If a young man, after a seven-years' apprenticeship, working a good part of the time at starvation wages, becomes a successful tradesman and workman, it is considered a seven-years well spent and the sacrifices profitably made. So, if a young man, after three or four years of careful study and the outlay of a few hundred pounds, becomes a successful laborer in the great harvest fields of the world, it is time and money well spent. But here is an additional fact that ought to have much weight in this argument: Young men who enter upon this course of study and training, and who have received proper attention and encouragement from the churches from which they come, can enter *at once* upon the work which is the joy of their lives,—they can go out at once and become either sowers of the precious seed or gatherers in of the golden grain. Thus they would learn not the theory only, but the practical part as well; and they would have a taste of the joys of the preacher's life. And not only would they thus learn to preach, but they could in this way procure the means to enable them to prosecute their studies, becoming thus self-supporting and independent of all outside help.

IV. To carry out this plan, suitable buildings would have to be provided in easy distance of some university, in the centre of as large a population as

possible; and these buildings would need to be sufficiently large to accommodate the president as a place of residence, to supply class rooms, and to furnish clubbing facilities for at least a portion of the students. These buildings could be extended as the requirements would demand and the means would allow. Temporarily, buildings might be rented; but, for many reasons, it would soon be necessary that we have buildings of our own. In fact, the provision of suitable buildings should be the first step taken in the founding of the Bible College.

V. It would be necessary to place over this department a man of known scholarship and an educator of experience, having special reference of course to the branches to be taught, and who at the same time is a good practical preacher. No second class man, especially as an educator in the particular things to be taught, should under any circumstances be appointed to this responsible position. Special care should be exercised in this matter at the first, for very much of both the present and final success of the enterprise depends upon it. The whole time and attention of this one man should be given to the education and training of the young men under his charge for the practical work and responsibilities of the preacher's life. This may seem to be a very limited corps of teachers; but, when it is remembered that he will be relieved of what may be called for the sake of a distinction, all secular instruction, it will be seen that one man, devoting his whole time and attention to the one branch, will meet all our requirements for years to come.

VI. But now another difficulty is to be faced. Where is the money to come from, and how is it to be raised? This is certainly an important question, but it is not by any means the question of our subject; for it is believed that, if a plan can be proposed which will meet with the general approval of the churches and is feasible, the money necessary to accomplish it can easily be raised in these colonies. It has been hinted several times that the American brethren should be asked for help in this matter. There are several reasons for not agreeing to this:

1. The American brethren have already got their hands full. They have some twenty institutions of learning of their own to sustain, to say nothing of numerous home and foreign missions.

2. It is not in accordance with the great spirit of Christianity to ask others to do a work which we are quite able and ought to do ourselves. At

least, we ought to do what we can first.

But before the discussion of this point can be properly entered upon, something about the cost of the inauguration of the enterprise and the probable working expenses of the school must be known. The following on this point is submitted:

1. Three thousand pounds would be required for providing suitable buildings.

2. During the first year or two of their studies, a portion the students would require a little assistance. A high estimate for this item is two hundred pounds.

3. The salary of the president would be five hundred pounds more; and this would bring the total working expenses up to seven hundred pounds per year.

4. An endowment fund would then be required. This may be placed at ten thousand pounds.

It will now be seen that the total amount required to found the institution and carry it on, on the basis given, is thirteen thousand pounds. This amount would place the institution on an entirely independent and self-supporting basis, thus providing an all-but-free education to the young men among us who shall avail themselves of its advantages to fit themselves for evangelistic and other active Christian work. This sum of money, it is believed, can be raised in these colonies in a few years' time. But the commencement of operations need not be delayed until the whole amount has been raised. This might be done as soon as suitable buildings have been provided and part of the endowment fund has been secured. This fund could be added to from time to time until it was sufficiently large to make the institution entirely independent of any outside income, such as tuition, etc., etc.

But now a second question is to be considered: How is this money to be raised? What means are to be employed in order to properly bring this matter before the churches of the colonies? Much time could here be spent in telling how *not* to do it; but as it seems to me there is but one way to do it, the discussion is here confined to that:

Let some brother, held in high esteem and of universal reputation among the churches, a good speaker and one whose whole soul is in the work, be commissioned to go from colony to colony, from city to city, from church to church, and from home to home, and place the claims of this work before them and solicit aid in its behalf, either in the form of direct

money donations, property, promissory notes to be paid at a certain time bearing a small rate of interest, or legacies in wills. The details of this canvass cannot here be given, but this much is certain:

1. It should be made by a good man, a man suitable in every respect for the work.

2. It should be systematic and thorough. Every one of the one hundred and thirty or forty churches should be seen under the most favorable circumstances, and every one of more than seven thousand disciples should be personally visited.

If the trouble be taken to read the history of our American colleges, it will be found that the funds required were mostly raised in this way. For instance: when Bethany college was established by Alexander Campbell, he went from State to State and from city to city, speaking first of all of the excellencies of the Gospel of Jesus, pleading the cause of Christian education, asking for money, and last, but a no less important matter for that, soliciting the sons of the churches as students in the college which he proposed by God's help to found. The world knows what the result was, as the influences of that institution are felt to-day to the remotest corners of the earth. When the churches of the western and middle States undertook the founding of Butler University, now one of the first seats of learning in the west, with an endowment fund of ten thousand pounds, John O'Kane, one of the greatest orators and finest preachers among the pioneers of the restoration, was sent out to plead the cause of their insignificant academy. Some of the best years of his life were spent in this way. Just so, let some good man among us who loves Jesus supremely, and who is universally loved by the brethren, be chosen and sent out with the united prayers of God's people, and not only the money needed for this enterprise will be raised, but a holy enthusiasm in missionary work will be aroused; and last, but by no means least, students will be found who will take advantage of the institution which it is proposed to establish.

VII. The control of the affairs of the college can be placed in the hands of a Board of Trustees, to be elected annually or otherwise in a way which may afterward be determined upon.

Finally. In this address no half measures have been proposed, neither has anything been suggested which is beyond our reach. It is expected, it is true, that the scheme will develop and extend as our means and demands shall increase, and that to establish

the school here contemplated will require a liberal financial response from the churches of the colonies; but the scheme is complete as far as it goes, and it is quite within our reach. I am aware that some of the brethren advocate a kind of training class under the supervision of some approved evangelist. There are objections to this, for many reasons, and among them the following:—

1. It has proved a failure wherever it has been tried. It may be kept running for a little time, but it soon dies out.

2. It is only a partial measure, and does not come up to the demands of the age in which we live.

3. Our young men who want to equip themselves thoroughly will not be satisfied with any such make-shift; and it will be found that those who can possibly do so will go to America where they can have the opportunities which they so much desire.

In fact, until the colonial churches provide a suitable institution, I shall regard it my duty to advise all young men with whom I come in contact to go to some one of our American Colleges for the education and training they seek. I am aware that it is urged that, as a rule, our young men do not come back from America. Well, they go on their own responsibilities and at their own expense; and as they find such wide and inviting fields, they feel they have a right to do so, and so they remain. But I earnestly hope that some steps will be taken at this Conference towards the carrying into effect some scheme for the education and training of our own preachers in our own country to do our own work. There must be a beginning somewhere and at some time; and I am sure there can be no better place and time than at the Conference of the churches in Victoria in 1886.

OUR NEW HYMN BOOK.



IN accordance with the decision of the Victorian Conference, the editors of the *Standard* are acting as a sub-committee for the purpose of producing a new hymn-book, which it is hoped will be universally adopted by all our churches in Australasia. We hereby invite the assistance of all the brethren and sisters, with a view of making the book as perfect as possible. We propose to print the first line of every hymn under each section as they are

selected. Any brother or sister who has a hymn suited for the section in hand will please forward on. Brethren desiring any proposed hymn to be omitted or altered, as a whole or in part, are requested to send on their reasons for so doing. All suggestions will be thankfully received and carefully considered. Of course, we cannot adopt every suggestion; but we promise to weigh with care every opinion expressed, and to carefully examine every hymn sent to us. Brethren will please be careful to deal only with one section at a time. The production of this book is a matter of so great importance, that we trust all who can will aid us to the full extent of their ability.

Please address, endorsed Hymn Book, to F. Illingworth, 24 Wilson Street, South Yarra, Victoria.

EDITORS.

SECTION I.

GOD THE FATHER.

- 1.—Praise to Thee, thou great Creator
- 2.—Praise ye the Lord 'tis good to raise
- 3.—Before Jehovah's awful throne
- 4.—Bless, O my soul, the living God
- 5.—I'll praise my Maker with my breath
- 6.—Our God, our help in ages past
- 7.—My soul, repeat his praise
- 8.—God of salvation, we adore
- 9.—Thou art, O Lord, the boundless source
- 10.—Praise, my soul, the King of heaven
- 11.—Meet and right it is to sing
- 12.—Father and Friend, thy light, thy love
- 13.—God is love, His mercy brightens
- 14.—O love of God! how strong and true
- 15.—Great God of wonders! all thy ways
- 16.—Thy mercy, my God, is the theme of my song
- 17.—With one consent let all the earth
- 18.—Great God! Thy penetrating eye

GOD IN CREATION.

- 19.—Give to our God immortal praise
- 20.—Nature, with all her powers, shall sing
- 21.—Thou art, O God, the life and light
- 22.—Begin, my soul, the lofty strain
- 23.—O source divine, and life of all
- 24.—Source of being, source of light
- 25.—I sing the almighty power of God
- 26.—There's not a tint that paints the rose
- 27.—Since o'er thy footstool here below
- 28.—The Lord Jehovah reigns
- 29.—Earth, with her ten thousand flowers
- 30.—The glorious universe around
- 31.—God over all! the sun by day

GOD IN PROVIDENCE.

- 32.—Thro' all the various shifting scenes
- 33.—My God, how cheerful is the sound
- 34.—O bless the Lord, my soul!
- 35.—O Love Divine, that stooped to share
- 36.—The Lord my pasture shall prepare
- 37.—We bless the Lord, the just, the good
- 38.—Almighty Father of mankind
- 39.—Shine on our souls, eternal God
- 40.—Thy ways, O Lord, with wise design
- 41.—Thy way, O God! is in the sea
- 42.—The Almighty reigns exalted high
- 43.—Wait, O my soul, thy Makers will

- 44.—O worship the King, all glorious above
- 45.—O why despond in life's dark vale?
- 46.—Though troubles assail, and dangers affright
- 47.—The Lord is my Shepherd, no want shall I know
- 48.—Thou, Lord, art love, and everywhere
- 49.—Through all the changing scenes of life
- 50.—Triumphant Lord, Thy goodness reigns
- 51.—Let us with a gladsome mind
- 52.—God over all, the sun by day
- 53.—O Lord, how full of sweet content!
- 54.—He sendeth sun, he sendeth shower
- 55.—O Thou, my light, my life, my joy
- 56.—Father of mercies! God of love
- 57.—I cannot always trace the way
- 58.—Since God is mine, then present things
- 59.—How gentle God's commands!
- 60.—Yes, for me, for me he careth
- 61.—Come ye that know and fear the Lord
- 62.—O God of Bethel! by whose hand
- 63.—Guide me, O thou great Jehovah
- 64.—My soul, repeat His praise
- 65.—The Lord my Shepherd is
- 66.—When all thy mercies, O my God
- 67.—My Shepherd will supply my need
- 68.—God moves in a mysterious way
- 69.—High in the heavens, eternal God
- 70.—Almighty Father of mankind
- 71.—He that hath made his refuge God
- 72.—Give thanks to God; He reigns above
- 73.—God moves in a mysterious way
- 74.—When all Thy mercies, O my God

THE A.C.W. NEWSPAPER COMPANY, LIMITED.

THE usual half-yearly meeting of the above company was held on 23rd March. The following were elected as the committee, viz:—Brethren A. Shaw, J. Strang, F. G. Dunn, W. C. Thurgood, F. Payne, D. Wilder, and Thomas Smith (South Melbourne). Brethren A. Yewdall and Lyall were re-elected as auditors. Subjoined is a statement of the receipts and expenditure from September, 1885, to March, 1886.

RECEIPTS.

To Balance brought forward			
last half-year	£66	3	5
" Subscriptions received ...	155	4	0
" Advertisements	12	15	0
" Shares	1	10	0
	£235	12	5

EXPENDITURE.

By Printing Account	£147	3	0
" Charges Account—			
Postage	23	3	4
Publishing	16	10	0
Stationery	0	10	6
Exchange	0	4	0
Commission on Advertisements	1	5	6
" Balance in Federal Bank	43	15	1
" Cash in hand	3	1	0
	£235	12	5

Audited and found correct,

AMOS YEWDALL, } Auditors.
ROBERT LYALL, }

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11: 25, 26.

ALLEN, (BRO. JAMES).—As previously announced, our venerable and esteemed brother departed this life, at Richmond, on the 21st March, at the ripe age of 80 years. For well nigh three score years and ten he had been an earnest lover of his dear Lord and Redeemer, having known Christ from his youth upwards. He was sent to Horton college, where he received his education for the ministry of the Baptist denomination. Here among his college associates we find the Revs. Isaac Geer, and D. R. Es (of Sth. Yarra) whose names have since been so closely identified with the pioneer work of the Baptist cause in this colony. The attractions of the journalistic profession appear to have very early drawn the subject of this notice to that centre of literary activity (London), where we find him on the staff of the *Daily Press* in immediate association with the late Charles Dickens, then just entering upon his famous career. And after a season of ministerial activity in Ireland, we find him in 1839 in Adelaide, the founder of a daily paper and conductor thereof. He used sometimes to refer to these times and express a curiosity as to whether our Bro. Thomas Bates, evangelist, who was then on the staff of that paper would recognise him should they chance to meet. Later we find him editing the *Melbourne Herald*, then a morning issue, and further on in the editorial chair in Tasmania and New Zealand. His writings viewed from a literary standpoint were singularly forcible and plain, and to the closing hours of his active life, his faculties of precision and definite expression remained in full vigor of a ripened experience. Concerning his ministerial labor in connection with the Baptist organisation it is not my province to speak. That they were very onerous, disinterested and successful there is an abundance of unsolicited evidence to show. They are all known to the great Master, who will make them manifest in his own time. During the earlier years of his Christian labors and experience, the current religious movements in Ireland, America and Scotland seemed to have attracted much attention from our deceased brother; the doings and writings of the Campbells and Haldanes, especially the latter, apparently having exercised a decided influence upon his views in later years. Our brother's first immediate association with the brethren however, occurred about 12 months since, and arose out of an accidental visit to the hall occupied by the brethren at Richmond one Lord's day morning. While deploring the discredit and disuse into which the ordinance of Baptism had fallen in these latter times he was still compelled to argue that—"seeing that all evangelical bodies admitted all the pious unimmersed without question to all the acts of Christian worship, saving only some exceptions in the matter of the Lord's supper, that they who made such an exception were evidently inconsistent in their action which was indefensible in view of their prevailing practice. The uncompromisingly distinctive position taken up by

the church in regard to all the acts of worship, as he afterwards stated, struck him as singular; and after a personal investigation of the subject, extending over several months, during which occasional visits of increasing frequency were made to the meetings, he applied for reception into the membership of the Church of Christ as a result of personal conviction as to the scripturalness of the position occupied by it. To quote his own words to the writer—“The only consistent positions on the communion question—are *all*—or *none*—I believed it was *all*. The scriptures say *none*—that settles the question, and puts Baptism where it ought to be. They that gladly received his word and were baptised—attended to what the Lord commanded, and I do not find that any one else was ever invited or countenanced in doing so.” From the day of his reception, till the Lord’s day preceding his death, (when he presided at the Lord’s table at the worship and as chairman at an afternoon meeting of the church), he was an active and valuable acquisition to the church. No speaker more pronounced in his plea for a scriptural distinctiveness in Christian worship—and no more scathing critic of Baptist progressionism ever spoke from the platform than he. Matured in good judgment, venerable in person, and in his kindly persuasiveness winning upon the affectionate esteem of those about him, he moved about in the midst of his brethren a power for good, and an element of conscious strength. Ever ready to do his part whether in the teaching of his brethren or the proclamation of the gospel, he manifested an example of fidelity that bore good fruit even in his brief day among us. On the last occasion, but one of his preaching the gospel, at the close of a brief but forcible discourse, the brethren became aware that previous to arriving at the hall he had been the victim of a brutal assault by an infuriated madman and though suffering acutely from the shock, and bleeding freely from a wound received, he had stood to his post so firmly that none suspected the suffering he was undergoing while he pleaded the claims of the Redeemer upon the love and obedience of his audience. From this shock he never wholly recovered, though none thought the end was yet—when Lord’s day the 21st March came, the kindly aged face was missing from its wonted place—a brief note, well and firmly written in his own hand, asking the prayers of the church told the reason—if the body was absent, in spirit he was still in the communion of the spirit. When called upon at the close of the meeting by Brethren Burt and Roberts, he said he “felt somewhat better and did not think he need to take his medicine” The faith was firm and the hope bright. They who next looked on the face of the aged pilgrim looked on the face of the dead. Quietly resting on his bed—no word—no sound—no sign—the Master had called him, “Friend come up higher”—he had answered “Lord, here am I.” He rests from his labors and his works do follow him.

“After life’s fitful fever, he sleeps well.”
J. H.

JACOB CREATH.—Amongst the early pioneers of our restoration movement, Jacob Creath stood forth as an uncompromising advocate of New Testament principles. The old warriors are falling one by one, but few now remain. Jacob Creath is now at rest. E. B. in the Bible index writes concerning him thus—Every reader will be pained at the announcement that our brother, who

since April 1883, has written an article for the Bible Index nearly every month, died at Palmyra, Mo. H. E. Smith writes to the *Review*:—My father-in-law—Jacob Creath—passed calmly and peacefully to rest on Saturday morning, 9th inst., (Jan.), at 7 o’clock. The *Review* says for 60 years “he fought like a gospel warrior, vigorously contending for the truth and courageously combating every form of error.”

From a memoir of Jacob Creath, we collect the following facts:—He was born on the 17th January, 1799 on Butchers Creek, Mecklenburg Co., Virginia.” “He read at night by the light of the blazing brush-piles, and if he enjoyed that luxury during the day, it was while his faithful brutes were resting or feeding. In this manner he carefully read and studied the New Testament.” This memoir seems as if made largely from his own correspondence. He was immersed among the Baptists in April, 1817. He says on “Lord’s day my father immersed me in the presence of a vast multitude of people, including schoolmates, intimate friends, and neighbors.” “I preached my first sermon on the third Lord’s day in June, 1817.” “An old lady present remarked I made a good prayer, but she did not think I would ever make a preacher.” In 1827 in Mississippi he says “I was burned in effigy at one of their camp meetings.” In 1829 he was tried for heresy on the subject of “*experimental religion*.” He married Mrs. Susan Bedford in September, 1831, (she died in 1841). “I followed the useful and honorable, but laborious business of farming for a livelihood, preaching on Saturdays and Lord’s days.” “At one meeting in 1835 one hundred and forty persons confessed with their mouth the Lord Jesus and were baptised for the remission of their sins.” He married again in 1842. The second wife survives him. We had no personal knowledge except his writings, and personal letters since 1883. After reading the Index for some months he wrote saying he only had heard of the disciples in Toronto from a preacher he once met and that his impressions were unfavorable, but “I wish I could meet you and have one shake hands.” His last personal letters dated 13th December last concludes, “I pray for the success of the Index and for all persons who are engaged in the destruction of the work of the devil (1 John 3:8). I am your brother in hope of eternal life.” May we all stand fast and defend God’s word as our brother did. His faithful admonitions will be missed greatly.
R. B.

SAGAR, J. A.—On the 16th of January last, Bro. J. A. Sagar fell asleep in Jesus at Aldinga S. A. After a lingering illness, he having been stricken down with paralysis about 12 months previous to his decease, he was then visited with a second, and a third stroke, from the last of which he never regained consciousness. He put on Christ at Grote Street chapel, Adelaide, in 1886, has therefore been a member of the body of Christ for 20 years, during which time his walk and conversation was that of a consistent Christian, so that when his trouble came it found him prepared to bear his suffering with patience, and at last with confidence in the Redeemer to enter into his eternal rest. Our deceased brother leaves a widow and five children to mourn his loss. The eldest daughter has been an invalid for five years. May the mourners realise the consolation and comfort of God our Father, and His Son, Jesus Christ.

JONES.—On March 16th, at his residence, Block 27, Thames. Bro James Jones died very sudden y. He was 62 years of age, and was a native of Wadensbury, England. From the establishment of the Church of Christ at this place, our brother has been one of its main supports, and his presence will be very much missed as well as his voice, which was frequently heard in all the exercises of the Lord’s house. His delight was in the Lord and his word. His teaching was plain and pointed, and though much of his time was occupied in providing for the wants of himself and those dependent upon him, his addresses always evidenced a careful study of the word. His early Christian life was spent amongst the Baptists, but just before his departure for New Zealand, in 1883, he met Bro. D. King, who taught him the way of the Lord more perfectly, and although he spent but one Lord’s day with B. O. King, he never forgot his teaching. Bro Jones was engaged for some months as an evangelist, and did good work in the Albertland district, where he was much beloved. The evangelistic committee would have continued his services, but his failing health prevented him accepting a further engagement. He was alone in the house at the time of his death, but he left evidences of the firmness of his hope to the last, and that his end was peace.
L. P. B.

The Harvest Field.

In due season we shall reap, if we faint not.—
GALATIANS 6 : 9.

Summary of addition by baptism reported in the April Standard, Victoria, 46; New Zealand, 36; Queensland, 21; New South Wales, 11; South Australia, 3; Total, 117. An increase of 63 over the month previous.

VICTORIA.

LYGON STREET (Carlton).—Since last report, six have been added to the church here, three by immersion, and three by letter. The interest is fairly good, and the Thursday evening meetings continue to be well attended.
D. M. W., Sec.

SOUTH MELBOURNE.—Since last report, and previous to the departure of Bro. Illingworth, our hearts were cheered by seeing three precious souls make the good confession, and put on Christ in his own appointed way. Our Bro. Moysey is now fairly in harness and working hard, we hear of him being at all corners of our large district. Already his labors have been blessed, three having decided for Christ, and been immersed into his ever blessed name. It rejoices our spirits to be in a position to say that in all departments of the church’s work there is increased vitality, the preaching meetings are large; the mutual improvement class is enjoying a season of healthful activity, the Bible class has some very interesting subjects up for consideration; and the Lord’s day morning early prayer meeting is well attended, many prayers ascending to the throne of grace for the success of the work here; nor is Bro. Illingworth forgotten in his new field of labor. Bro Moysey is specially pleased with this prayer meeting, says it does him good to hear the prayers of his brethren that souls may be brought to a knowledge of the truth, and that the preacher might be

strengthened in his work. Brethren, attend your prayer meetings, and your experience will be the same as ours.

April 15th.

T. S.

HAWTHORN.—The church in Hawthorn has been much cheered by the addition of sixteen during the last few months by commendation from various churches in Victoria and England. The pleasure would have been enhanced if some had been from the world, but the reason of this not being so we ascribe mainly to the absence of this class from the gospel service, through the unfitness of the building this service is held in. On this account, and the high rent we have to pay for a meeting-place, we resolved, a few months back, to take steps towards erecting a building of our own, and have accepted tenders for a brick building, to be finished in three months time; size, 40 x 27, with temporary end, with the object of lengthening it at a future period. Our numbers are but few, but we have commenced this work in faith, seeking the blessing of our heavenly Father who we are assured will prosper the work of our hands, we having the one object in view—his praise and his glory. The brethren will shortly hear from us again on this subject. We also a few months ago commenced a Sunday school with 20 to 30 scholars, which has steadily progressed, numbering now about 40, with promise of continued prosperity. We look forward to increased activity when we are in our new building, and hope to do a work for the Lord in this thriving town.

W. D. BARDWELL, Sec.

ST. KILDA.—The teachers and friends of our Lord's Day School, at St. Kilda, held an entertainment at the Pakington Street chapel, on Wednesday the 14th April, on behalf of the funds of the Mission school, in Little Bourke Street, which is conducted by Bros. Groom and McLellan. The chapel was crowded in every part, many being compelled to stand. The chair was occupied by our respected Bro E. Lewis, from Prahran. The entertainment consisted of musical selections, duets, solos, recitations, &c., and was highly appreciated. Bro. Bagg conducted the music, and deserves special praise for the evident care bestowed in training for the occasion. During the evening, Bro. Groom, who was present, gave an interesting sketch of his labours among the outcasts of Melbourne. The members of the Prahran church choir also kindly gave their assistance in a musical selection. We trust the example set by the St. Kilda school (one of the smallest in the Union) will be followed by others, and so help on the noble work in which our brothers are engaged.

WEDDERBURN.—Since last report one has been added to our number by obedience of faith.

R. TWIDDY.

SANDHURST.—It is with much pleasure that I take this opportunity to furnish you with a brief account of the progress of the church since the arrival of our Bro. F. Illingworth amongst us. Bro. Illingworth commenced his series of special evangelistic services on Lord's day, March 21st, the subject being "Love Divine, all love excellent." There was a very good attendance on that occasion, but not so good as we had anticipated, considering the efforts that had been made to ensure its publicity. The attendance has been pretty good up to the present, and we are all pleased to see it, although there is ample room for many more, and we hope the time will come when the place will not be large enough to hold

them all. We are sorry Bro. Illingworth's time will soon expire, as I believe that we as a church have been edified and built up by his ministrations, and we trust the good seed sown by him in his evening discourses may bring forth fruit in due time to the glory of his Lord and Master. A Paul may plant and an Apollos water, but God giveth the increase. Bro. Illingworth is engaged sowing the seed; we hope Bro. Watt may reap the harvest. I must also state that the Evangelist Committee are busily engaged in getting up a welcome tea and public meeting to Bro. and Sister Watt, and they are sparing no pains to make the affair a success. Bro. Watt will commence his labors on the first Lord's day in May, and the tea meeting will take place on the Wednesday following, and we shall be most happy to see any brother or sister who may favor us with their presence on that occasion. I am sorry that we cannot report any additions at present. There are a few that have expressed themselves impressed with what they have heard, but whether their impressions will have due effect remains to be seen.

G. HINTON.

WARAGUL.—We have been favoured with a visit by Bro. Nevill (sent by the missionary committee for a few weeks.) He is a very earnest young man. We have had fairly good meetings, and one young man came out and boldly confessed Christ and has obeyed the gospel. May he remain faithful. We trust the good seed sown may bring forth fruit to the glory of God.

R. W. JUDD.

MURTOA.—I have pleasure in reporting the forming of another church or branch at South Drummond on the 28th of March, at the house of Bro. George Smith's father. Four of us drove out from Murtoa, and commemorated the Lord's death for the first time there. Last Sunday, three who had previously decided were buried with their Lord, so now eight will, we trust, continue steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and prayers. We trust that the banner uplifted there will have many flocking under its folds.

G. H. BROWNE, Sec.

ARARAT.—It may be of interest to the readers of the *Standard* to know that on the 10th March a Mr. Lowe, his wife, and Bro. Goudy's daughter went to Ballarat and were baptised into Christ by Bro. Thurgood. On the following Lord's day morning (the 14th), we met, six in number, to break bread in Bro. Goudy's house to remember the Lord's death till he come. One of the number was a brother passing at the time. We have met ever since, and by the help of the Lord we purpose to continue steadfastly in the apostles' teaching. I regret to say that there is not a building in Ararat at present to be had in which to proclaim the gospel to those without, but I hope before long that we shall have a little church or building to proclaim the good news of salvation to every sinner.

W. W. RAMAGE.

PAKENHAM.—Our brethren in this place hold a tea meeting on the 21st instant, and as it is their first, this may be taken as a sign of increased activity, the main object sought being to bring the church more prominently before the public. Another improvement which has been effected, being the hiring of the Mechanics' Institute for preaching purposes, and arrangements made for services every Lord's day; Bro. Cameron taking one Sunday and the other

being supplied by the Church Aid Committee. There are encouraging signs of future success.

R. G. C.

BERWICK AND DISTRICT.—I am glad to be able to send you a little information concerning the churches in this district for while we have not the pleasure of reporting any recent additions, to our membership, still there are not wanting signs of vitality amongst us.

R. G. C.

BERWICK.—As reported last month, steps are being taken for the erection of a new meeting house. A splendid site has been secured and it has been decided to erect a brick building 40 feet x 25 with a vestry at the rear, the plan adopted is similar to that of the Cheltenham chapel. Plans and specifications are in course of preparation. Probably before this appears in print tenders will have been called for. The brethren here will be thankful for any assistance; all donations to be forwarded to the Secretary, Bro. Ernest Hillbrich. The interest and attendance at our meetings are good, and we are anticipating large additions to our membership in the not distant future.—Amen.

R. G. C.

GEMBROOK.—The prospects at this place are not so cheering, as the church consisting of some 26 members is about to sustain a severe loss, in the departure of three families, including seven members, who are seeking "fresh fields and pastures new." *Apropos* of this, Bro. Hunt who is about to leave, and who has been very useful in the church, is to be presented with a testimonial, in the shape of a beautifully bound copy of the Bible (R. V.) together with Canon Farrar's three sister books—*The Life of Christ*, *The Life of Paul*, and *The Early Days of Christianity*, and one or two other useful works. May God speed our departing brethren, and make them a blessing in their future home. This church held a very successful tea meeting on the 18th prox. The public meeting being addressed by Brethren G. B. Moysey, Clapham, Edwards, and Lewis; the addresses were much appreciated; Bro Lewis remained a few days in the district, and conducted several meetings. This district offers a good field for labour, and the Missionary Committee might do worse than send a missionary evangelist up here for a few weeks. There is at present no other organized church in the district, and there is a possibility of getting a congregation of from 40 to 50 at three different points. Try it, brethren.

R. G. C.

BALLARAT EAST.—Four by faith and baptism since last report.

E. S.

NOTES AND NEWS FROM BALLARA.

Prophecy, what shall I prophesy, that this will be the best Conference ever held by our brethren and sisters in this colony.

That the Sister's Conference amongst us as God's children, will be the first in Melbourne to lead the way of any religious body.

That the Sisters will return to their respective churches, inspired in the holy enthusiasm, and their practical aid will be seen by the Missionary Committee in that the Lord's treasury for that effort will be doubled next year.

That the "Lost Art" of sisterly activity as known in apostolic times will be found, and redound to the honor and glory of our common Lord and Master.

Whilst we are sowing in Dawson Street, three have made the good confession there; and one at Dawson Street, the result of some Apollo and Priscilla work at Berwick.

May mighty things be done at the Conference in the power of Him, who loved us, and gave himself for us; that we might do the same for others. C. L. THURGOOD.

NEW SOUTH WALES.

NEWTOWN.—The work here is progressing fairly, the morning meetings are well attended, peace, unity, and love abound. Since our Bro. Moyses's departure, the preaching services have been conducted by Brethren Thos Hawkins, W. Wilson, and R. Gilmour, brethren who are well and favorably known as able exponents of the gospel of our blessed Redeemer. They have been laboring under considerable difficulties, having to hold forth the word of life in a very unsuitable building, but our prospects for the future are brighter. We hope to occupy the Town Hall now, pending the completion of our new meeting house. It is with pleasure we look forward to the arrival of our Bro. T. C. Forscutt of Kentucky, U.S., the church having been fortunate enough to obtain his services as evangelist. The Sisters' Sewing Class, which has been in existence over two years, is doing a good work among the brethren, and the poor round about them; in a quiet unobtrusive way, they are doing good, relieving the necessitous with donations of money and kind. May the Lord's blessing follow them. We hold our first Annual Conference on Good Friday, when good meetings are expected, of which more anon. J. H.

The Conference of the churches in New South Wales was held in the Christians' chapel, Elizabeth Street, Sydney, on April 23rd. All the churches in the colony were represented, and much good work was got through with. We are promised a full report for the June Standard. We are glad to see that the neighboring colony is taking such an active interest in the work.

The Newtown church, Sydney, have entered into an engagement with Bro. Forscutt of the Kentucky University to labor with them as evangelist. Bro. Forscutt is not expected to arrive before September, as he is returning via England and the Holy Land. By this time the new chapel will be entirely completed, when we hope to hear great things from this the oldest of our colonial churches.

On the evening of April 16th, the four churches in Sydney, held a "Union Missionary Prayer Meeting." Matt. 28: 19, 20 was the golden text of the evening. Bro. Maston as the leader of the meeting spoke to the first of seven questions, "Who need the gospel?" He showed that there are 160,000,000 protestants, 280,000,000 catholics, making a total of 440,000,000, being only about one-fourth of the human race who have ever heard of Christ in any way; leaving one billion of men and women who have never heard of Jesus! Other brethren gave five minutes on the following: 2. What is the gospel? 3. Why preach the gospel? 4. Who shall preach the gospel? 5. How preach the gospel? 6. Teaching. Who? What? 7. The standing promise, "Lo I am with you always." This was all interspersed with singing and prayer, and brethren returned to their homes greatly cheered and strengthened.

PETERSHAM.—Since last month's report, five have been baptised into Christ (Gal.

3: 27), upon the confession of their faith in Jesus (Acts 8: 37). Our Lord's day evening meetings are very encouraging, being well attended. We acknowledge our thanks to Bro. Maston for the series of interesting and instructive lectures on "Christ in the tabernacle," illustrated on large canvas and delivered here during the month. The brethren have been greatly edified, and have profited much thereby.

EDWARD BAGLEY.

SYDNEY.—On April 3rd, 1883, the first of the School Teachers United Tea Meetings was held in the chapel, Elizabeth Street, Sydney; since then they have been held successfully every quarter, alternately in Newton, Myrtle Street, and Sydney. On Monday evening, April 5th, the first in 1886 was held in the Sydney chapel; about 87 brethren, sisters, and friends sat down to tea; Bro. Woollams presided over the after meeting, which was opened with singing, and Bro. Andrews of Newton school, leading in prayer. Short addresses interspersed with singing, were delivered by two brethren from each school; brethren Maston and Bagley also spoke a few well chosen encouraging words to the teachers. The report of the Sydney School during the past year is most satisfactory. On the roll there are 12 teachers and 125 scholars. Average morning attendance, teachers 4, scholars 28; afternoon, teachers 10, scholars 79. Since Bro. Troy has been with us, the teachers have been endeavoring to improve the order of the school, by carrying out some of our brother's suggestions, and also bearing out the apostle Paul's exhortation, that all things should be done decently and in order, and we are glad to think there is success apparent, though we admit there is room for further improvement. A Bible class for the young sisters under the care of our esteemed Bro. Troy, and the Bible class for the young brothers, under the able guidance of Bro. Ker, are held every Lord's day afternoon, and we trust, will be the means to a considerable extent of fitting them for useful work in the church and school, as it seems to us, it is from the young brothers and sisters we must look for the greater number of school workers. We have in the library 250 volumes, which is freely used by the scholars and teachers, and also any other friends who desire to use it. During the past few months, it has been a time of "Bringing in the sheaves," 22 of the present senior scholars, and 3 who had previously belonged to the school, coming out boldly on the Lord's side, and confessing His name before many witnesses, so the teachers have cause to be grateful to our Father in heaven for the manner in which he has blessed their efforts, along with those of Bro. Troy who led each one to make this decision. Dear reader, remember the scholars and teachers in your petition at the throne of grace. T. SMITH, Sec.

QUEENSLAND NOTES AND NEWS.

Queensland Conference will be held in Brisbane on 24th May.

We expect Bro. Maston over, and hope to have a very happy time.

Bro. Goodacre has been prevailed upon to remain in the colony, will probably reside at Warwick.

Bro. Ewers expects to remove to Brisbane early in May, and to take up the gospel work in that great city.

Some special meetings have recently been held in Toowoomba, and two or three decided for Christ, but have not yet been baptised.

The church at Mount Walker has sustained a loss, in the death of Bro. Yenner, who died in the Ipswich hospital, on the 11th, of typhoid fever. The meetings have always been held at his house, he being one of the first members to whom I gave the right hand of fellowship two years ago. He leaves a wife and nine children, the three eldest being in the church.

Dr. York, an American infidel, is drawing large audiences in Brisbane, and by his charges for admission makes his lectures pay well. H. A. Long, Esq., a talented Christian lecturer, is expected shortly from England, and arrangements have about been concluded between his representatives and the doctor for a public debate. Bro. Picton's presence in Brisbane just now would be useful.

Mount Walker has been cheered by the addition of two formerly immersed, and one each has been added to the churches at Marburg and Vernor; four have also been immersed in Brisbane since last report.

April 13th, 1886. E.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—We have no additions to report this month; but brethren have been holding forth the word of life with confidence. As to the inevitable results, the hearers come and there are honest hearts among them; they will yield, we feel sure. We have lost a dear old sister, Mary Ann Taylor, who died in the end of February, aged 74. She was immersed into Christ, in 1860, a few months after her husband. She was unknown, except to the older members of the church, because living at Second Valley, about fifty miles from Adelaide, it was but rarely she could meet with the church here. The two of them used to break the bread in their own house, and expound the scriptures to their neighbours, and had the privilege of seeing the fruit of their labour. For years both have been very much afflicted bodily and unable to leave their home, but have kept up a continued correspondence with one of the elders of the church, and were always enquiring after, and cheered to hear about the things of the kingdom. She leaves her aged partner paralysed, unable either to speak or to help himself in any way. The Lord give mercy to him.

UNLEY (Essex-st.)—The annual business meeting of the Unley Total Abstinence Association, was held in the chapel, Park Street, Unley, on April 6th; there was a fair attendance of members. Mr. Geo. McGowan in the chair. The Secretary's report showed that the association had made fair progress during the twelve months of its existence, the present number being 143, making a total of 122 pledges for the year. The following gentlemen delivered addresses—Messrs. Geo. McGowan (president), Geo. Thomas, R. Drummond, (vice-presidents), J. Colbourne, W. Burford, W. Guthrie, J. Jones, S. Edgecombe, Henry Morgan (Baptist Minister); also a lecture by Dr. Magarey on the "Drink Traffic." The doctor very interestingly with diagrams showed the enormous amount spent in the drink trade in comparison to the necessities of life. The following officers were then elected for the coming year—President, J. Colbourne; vice-

presidents, Wm. Burford and Geo. Thomas; secretary, T. G. Storer; treasurer, Wm. Guthrie; committee—J. Colbourne, Wm. Burford, Geo. Thomas, Wm. Guthrie, and T. G. Storer; Mrs. Guthrie and Misses Emma Badman, Emily and Agnes Smith. The monthly entertainment was held on Tuesday, April 13th, Mr. W. Burford occupying the chair. Mr. W. Winwood gave a very impressive temperance address, relating many incidents from real life; and the following assisted in carrying out the programme; song and recitations by Misses E. Badman, P. Jolley, and Gilbert, Harry Charlick; a reading by W. Guthrie, and two well-rendered selections by the church choir, entitled "Turning" and "Arise, Christian soldier," the accompaniments by Misses Lilly Sanderson, E. Badman, and W. H. Burford. At the close two signed the pledge.

T. G. STORER, Sec.

ALMA.—During the last month Brethren Green and Colbourne gave us some valuable assistance in the Lord's work at Lochiel. Special gospel services were held during the week. Eight persons came out on the Lord's side, whom we baptised into the name of the Father, and of the Son, and of the Holy Spirit. May they prove earnest and consistent followers of the Lord Jesus, and endeavor to induce others to become the recipients of the gospel blessings. A good interest is still maintained, notwithstanding prejudice and sectarian fog. We have a good number of hearers, and as faith comes by hearing, we look for their faith growing, leading them in the path of obedience.

WM. JUDD.

NOTES FROM SOUTH AUSTRALIA.

SINCE our last report, a special evangelistic effort has been made at Lochiel by Brethren Green and Colbourne and Judd; and though we have had no direct information from any of these as to the manifest results, we hear that there were eight additions to the church. If there were more than this number, we shall be very glad to learn how many. The services extended over two weeks. In the February issue of the *Standard*, it was stated that these would "last for a month or six weeks." This was a mistake. The intention is to conduct them for about a fortnight in each month, that may be suitable to the country brethren, and the pecuniary arrangement is, that the committee support the evangelist who may be engaged in the work, while the country church in the district where the services are to be carried on, pays travelling expenses, and cost of advertising, etc., and provides accommodation for the brethren during their stay. Grote Street, Adelaide, kindly liberates Bro. Green from the Sunday to the Sunday, during the continuance of these special services. During this present month of April, Willunga is being made the point of attack. The receipts by the Treasurer up to the end of March are as follows:—Balance to end of December £69 17s. 6d.; Dalkey, £2 0s. 6d.; Willunga, £10; Alma, £7 6s. 3d.; Cameron, £3 5d. 5d.; Millicent, £4; Norwood, £13; North Adelaide, £24 12s. 9d.; Balaklava, £5; Yatina, £1 5s. 3d.; Dalkey, £3 10s.; Millicent, £1 5s.; Stirling, £6 5s.; Unley, £16 13s. 4d.; Total £168 1s. The South Australian brethren will see from the above, the receipts for the quarter have been almost exactly £100, and if they will forward us quarterly an equal amount for the rest of

our evangelistic year, we reckon that we shall just be able to pay our way. So brethren be not weary in well-doing.

Sometimes the brethren ask us what the committee are doing with the money. Bro. Judd is at Lochiel, will he kindly let the churches know how the work is progressing in Cameron district as often as possible. As to Bro. Colbourne, all the churches in and around the city have complete quarterly plans, look for his number, and see where he is every Sunday, and you may know he is not idle, and perhaps he too would favor the *Standard* with accounts of the special efforts in the country districts.

The Sunday evening gatherings at the Town Hall, which Bro. Green has been conducting, have come to an end, the interest and the numbers being good to the last. On the last two occasions, Mrs. Leavitt, the American Gospel Temperance Missionary, delivered addresses after the usual service was concluded, finding thus a full congregation ready gathered for her, and accommodated through the kindness and thought of Bro. Green. This lady has been carrying on her crusade against intemperance in this city for about a fortnight, and has been warmly supported by the brethren here, who are very largely imbued with the total abstinence principle.

The church at Hindmarsh had received word from Bro. T. H. Bates, that he will be with them in June.

The following is an extract from an advertisement in one of our dailies:—"Christian Church, etc. Tea and public meetings to-night, tea 6.30. Addresses by Revds. T. J. Gore, — Powell (N.Z.), J. Colbourne and others, at 7.30." When newspaper reporters style our brethren thus, we pity their ignorance, but when the compositors tamper with advertisements, they deserve severe reprimand. That any of our people could have written the advertisement, and mentioning only our own brethren as speakers, have written them down as reverends, is scarcely credible, especially when it is well known how strongly and publicly they have objected to the title.

TASMANIA.

LATROBE.—I am glad to report one addition, an old man of 77, who confessed Jesus as his Saviour.

E. C. FAIRLAM.

NEW ZEALAND.

DUNEDIN.—Since last report, we have gained twenty additions, sixteen by faith and baptism, and four previously baptised, who were desirous of uniting with us. Total 133 since Bro. Moore commenced his labors among us, 11 months ago. The greatest credit is due to him for his unflinching perseverance in his work, in spite of very feeble health. The church has seldom been so prosperous as during the time he has been with us. Bro. Houchins, accompanied by Bro. Floyd, of Wellington, arrived here on the 14th, and on the 15th a tea-meeting was held, which was a great success, and for which our thanks are due to Sisters Boot, Hislop, Edmunds and others, who are quite incomparable in this department. Bro. A. Turner welcomed our new brother amongst us; and Bro. Moore made a speech characterised by all the interest and "go," which is a marked feature in all he says. Bro. Floyd, in reviewing some college reminiscences, contributed greatly to the plea-

sure of the evening, and urged us to continue in the good work as our forerunners have done before us. Bro. Houchins, in his first words, proved the metal of which he is made, and filled us with the highest anticipations of a successful season for this town, which much needs the preaching of the true gospel. It is his intention, assisted by Bro. Moore, to institute a series of protracted meetings, when we hope for a rich harvest.

A. TURNER, Sec.

NEWS FROM WELLINGTON, N.Z.

THERE have been five additions since last report, all by faith and obedience. Two others have made the good confession and will be immersed shortly.

A tea meeting organized by the young men of the church, was held on 15th March, a most enjoyable evening was spent. After tea, glees, songs, and recitations were given, and every item reflected great credit on those engaged. During the evening the church secretary, Bro. Geo. Gray, took the opportunity of reading the annual report. From this we find that during the past year there have been forty-three additions, thirty-five of which have been by faith and obedience. Bro. Floyd had been with us during the whole of the period, and by this it will be seen his labors have not been in vain. There has been a loss of five, thus leaving a net increase of thirty-eight, and making the number of members now on the books, two hundred and forty three. An outdoor service has been started, the object being to collect individuals, and then after speaking a few words to invite them round to the meeting house.

H. HUGGINS.

VICTORIAN MISSION FUND.

RECEIPTS FOR APRIL.

Church at Footscray	£3 0 0
Do. Wedderburn	3 0 0
Do. Richmond	1 4 1
Bro. Boak 10s, Bro. Baird 20s.	1 10 0
A Brother, Grantville	3 10 0
	£12 4 1

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

CHRISTIAN MISSION SCHOOL,

LITTLE BOURKE STREET.

St Kilda Sunday school	£5 0 0
Bro. Winter, 20s, Bro. Crouch, 20s.	2 0 0
E. B., 2s.; J. W. S., 5s.; a sister 2s.	0 9 0
J. H. M. C., 5s.; W. Barret, 5s.	0 10 0
	£7 19 0

In addition to above, several parcels of clothing, for which we are thankful.

M. McLELLAN, Sec.

180 Russell Street.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following: Filmer, Paul, A. Taylor, L. McInnes, J. Gill, Perry, H. Scott, Jordain, Miss Whaghorn, Mrs. Boyes, B. Hill, Quilliam, Marsh, Turner, Mrs. Miller, Bagley and Newman; 8s. from Picken; 7s. A. M. Rankine; 20s. Woolley and Hillier; 54s. Corran; 36s. Watt and Denford; 28s. McMillan; 12s. Mrs. Henderson.