

THE AUSTRALIAN
CHRISTIAN
STANDARD

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

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Notes of the Month.

THE warfare which has waged for many years between the Republic of France and the Roman Catholic Church has been a very bitter one. On the part of the Republic, it has been characterised by the most determined hostility, and with an evident determination to free itself from the domination of the Papacy. The latest step in this direction is the passing of an act prohibiting monks and nuns from teaching in the national schools. There now only remains one vestige of the ancient domination of the Vatican, and that is the law which requires that the supreme ruler of France shall be a Roman Catholic. This would be at once abrogated, if, as is possible, M. de Freycinet, a Protestant, should become President of the Republic.

All this is very galling to "His Holiness the Pope," and therefore we are not surprised when we hear it stated that "when the Pope, who still remains powerful, shall have definitely clasped the powerful hand of Germany, the silence of the Vatican will be at an end, and the world will hear an outburst of indignation from the inmost heart of Leo. XIII."

We do not expect that this outburst will do anybody any harm; certainly the great mass of the French people will only shrug their shoulders at the impotent fury of the "prisoner of the Vatican;" for, alas, the only outcome of Papal rule in France has been to make its people indifferent in reference to matters of religion—an in-

difference which we have reason to hope will give place as the years roll on to an interest in that truth which makes men free—a revival only possible when the people are free from the nightmare of Papal supremacy.

FOR a blind man (says the *Christian at Work*) the present chaplain of the House of Representatives, United States, Rev. Mr. Milburn, can see remarkably well. It is seldom a chaplain or his official prayer gets so much attention as was visited upon both the other day. It was the time for the opening of the session of the House by prayer, when the chaplain stood up and delivered himself of the following:

"We beseech Thee almighty God, help the people of this country to learn that money gained otherwise than as Thou commandest, by the sweat of the face, as the fair and honest wage of honorable, manly work of brain or hand, is gained by theft, no matter how we name the stealing; that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lifting us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our kind, patient to God's laws and reverent to ourselves. Rid the land, we beseech Thee, of all gamblers, whether they gamble with dice or cards or chips or with wheat or stocks or corn or cotton. Deliver us from the influence and power of robbers, who, enticing their victims to boards of trade and stock exchanges and bucket shops, name their practices of plunder "shearing the lambs." Enlighten our intelligence with thy truth; sweeten and deepen our humanity with thy love; quicken our piety with thy spirit, and may Jesus

Christ become more and more the master and ruler of our lives and characters and thoughts. We pray through his hallowed name. Amen."

This reads, as it must have sounded, like an oblique address on political affairs, directed to the Almighty. So remarkable was the character of the "effort" that it was ordered to be printed in the Congressional Record, where it will doubtless appear in strange company. This prayer might have been appropriately referred to one of the standing committees of the House, but it wasn't.

A SHORT time ago, the *Argus* reprinted an article from the *Pall Mall Gazette*, in which it was asserted that the officers and teachers of a certain Sunday school, at one of their social meetings, started what is known as the "can can" dance to an idiotic song and tune. It was further added that the Sunday school teachers went through a drill in which "present arms" and "fire a volley" meant embracing and kissing between the sexes. The comments made upon these alleged facts were very damaging to the good name of Sunday schools, the more especially as it was stated that the practice of indulging in these games was not of infrequent occurrence.

As we expected, the article has turned out to be a grave slander, the only foundation for such a report being in the fact that a Sunday school building was lent on a week day to certain parties for the purpose of celebrating a birthday.

When we read the reprinted article in the *Argus*, we were certain that the

statements were highly colored, if not false, and are therefore glad that our impression is confirmed. The republishing of such articles without enquiring as to their truth shows how eager some of our papers are to bring into discredit any institution connected with christianity. At the same time, it will be wise for those who have the management of Sunday schools to see to it that nothing is done in connection with them that has the appearance of evil, so that the fair fame of Christianity may not be tarnished, or scoffers have an opportunity of rejoicing over any supposed wrong-doing.

THE temperance party in the House of Commons is a very strong one, numbering no less than 300 out of the 750 members. They have determined to organise themselves, and are able, if they act together and are in earnest, to force a policy from any ministry. They have formed a committee to watch over all temperance questions, have appointed two whips to keep the members up to their duty. They will press the Government to give them facilities for the passing of the Sunday Closing Bill at the earliest date possible.

“**W**HEN rogues fall out, honest men get their due.” This was the thought which occurred to us in reading “Rev. Chas. Strong’s letter of explanation, in reference to the unfortunate phrase ‘newspaper hacks,’ which was the last part to make use of; the explanation was even worse than the original phrase, for while stating that there are newspaper men and newspaper men, he offended the *esprit du corps* of the press generally, by defining a ‘hack’ to mean ‘those who hire themselves out like a hackney coach, and write simply to order for a livelihood.’”

Mr. Strong should have been the last man to have said anything which seemed to cast a slur on the humblest member of the press, for has not the press helped to make him what he is? Has it not stood by him through thick and thin, and while honoring Chris-

tians and Christianity generally has made an exception in his favor? And then to speak of “newspaper hacks.” It is the “last straw that breaks the camel’s back,” we are told, and evidently this was the “last straw” as far as the *Argus* was concerned, for putting aside all thoughts of former friendship, it arises and smites him sorely. Says the editorial foot note to Mr. Strong’s letter:—

“A Pulpit hack” is a man who “hires himself out” to preach and expound certain creeds and bodies of doctrine he does not believe in; and having subscribed to such creeds and bodies of doctrine, sometimes fails to carry out the work he was “hired for.”

The rejoinder is severe, and expresses, rather coarsely perhaps, the opinion entertained by the presbytery in reference to Mr. Strong’s religious views, and at the same time endorses that opinion, and of course recoils upon the head of the *Argus*, convicting it, by its own confession, of defending a man whom it knew was not loyal to the church whose pay he was receiving.

“**H**IS Holiness the Pope,” in reply to the “dutiful” address that was sent to him by the Plenary Council of the Roman Catholic prelates of Australasia that assembled at Sydney, at the close of last year, says with other things—“Besides this, too, wearied by the sad spectacle of the many failings and defections elsewhere, our heart is filled with gladness to observe the Australian church (not Strong’s—Eds.) hastening without falter to its prosperity and enlargement.”

Unlike “His Holiness,” we rejoice in these “defections,” and should be sorry to think that “Romanism” should be making headway in these colonies. A council of prelates may be a very imposing spectacle to gaze upon, but is not in itself, a sign or guarantee of success. The people of these colonies possess a fair share of intelligence, and are not likely to place themselves under the bondage of the Romish church. The blighting effects of that religion is seen in the miserable Fenianism of the Roman Catholic South, as forming a sad contrast to the industry and loyalty of the Protestant North of Ireland.

NEW GUINEA says the *Sunday at Home*, has not escaped the vigilant eye of the Papal Church. The Pope, a few months since, gave audience to the Procurator-General of the Congregation of the Sacred Heart at Rome, who unfolded to him the

proposal to establish missionaries of the Sacred Heart in the new region. A special map was laid before His Holiness, on which the name of Port Leon, the place of landing, was traced in letters of gold. The Pope, after making numerous inquiries, traced the sign of benediction over the name, as consecrating the port, and taking possession of it. Mass was subsequently celebrated in thanksgiving for the event.

Poetry.

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

MARTHA OR MARY?

I cannot choose; I should have liked so much

To sit at Jesus’ feet,—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet to serve Him! oh divine employ,—
To minister and give the Master joy,
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!
Worship or service,—which? Ah, that is best

To which He calls me, be it toil or rest,—
To labor for Him in life’s busy stir,
Or seek His feet a silent worshipper.

So let Him choose for us: we are not strong
To make the choice; perhaps we should go wrong.

Mistaking zeal for service, sinful sloth
For loving worship,—and so fall of both.

CAROLINE A. MASON.

TRUST IN OMNISCIENCE.

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day

My steps from out this gloom are led,
And since my Lord the path doth see,
What matter if ‘tis hid from me?

God knows—not I—how sweet accord
Shall grow from all this crash
Of earthly discords which have jarred

On soul and sense—I hear the clash—
Yet feel and know that on His ear
Breaks harmony—full, deep, and clear.

God knows—not I—why, when I’d fain
Have walked in pastures green and fair,
The path He pointed me hath laid

Through rocky deserts, bleak and bare,
I blindly trust—since ‘tis His will—
This way lies safely, that way, ill.

He knows, too, why, despite my will,
I’m weak when I should be most strong,
And after earnest wrestling still

I see the right, yet do the wrong,
Is it that He’d have me learn at length,
Not mine, but His—the saving strength?

His perfect plan I may not grasp;
Yet I can trust Love Infinite,
And with my feeble fingers clasp

The hand which leads me to the light,
My soul upon His errand goes.

Hymn for the Month.

A HYMN TO CHRIST.

Awake and sing the glad some song,—
The song the angels cannot sing,—
The song of mortals that belong
Where hymns to Christ exultant ring.

He came to men by wondrous love,
That they from sin might be released;
But angels dwell in light above,
And need no suffering Lamb or Priest.

Oh; yes, we'll join with one accord,
His tender mercies to proclaim;
And give to Christ, our Saviour, Lord,
Of every name the highest name.

We'll join the anthems of the blest,
Redeemed from every tribe of men;
And when our voices sink to rest,
Our hearts will take the strain again.

Collingwood.

J. H. EDWARDS.

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. 6.

June 6th.

Pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest.—LUKE 10: 2.



T is an acknowledged obligation upon all who profess to love the Lord Jesus Christ, that they should obey His commandments; it is clearly a real obligation upon us, upon you and me, to obey *this* commandment. And if we are not doing it, we are equally clearly directly disobeying our dear Master. Did you pray this morning what He bade you pray? Did you yesterday? Or last week? Surely it is no light thing to go on from day to day, leaving undone that concerning which His own lips gave this most explicit direction! How often we have felt that "we know not what we should pray for." Now here is something that we know we are to pray for. And if we know that He hears us in whatsoever we ask, we know that we have the petitions that we desired of Him. See what a splen-

ye therefore!" And if we thus pray, see if we do not find a real and probably conscious and immediate blessing in the very act—the floodgates opened, the spirit of grace and of supplication poured out, and the parched tongue filled with prayer and praise! Let us agree as touching this that we shall ask, in the obedience of faith and in the name of Jesus." If we thus pray we shall be impelled also to work and to give, and then speedily shall the fields be occupied, and the golden sheaves be gathered in. May our united prayer this day be, "Lord, send forth more laborers into thy harvest."

MARCHING ORDERS No. 7.

June 13th.

"Prayer also shall be made for Him continually."—PSALM 75: 15.

VERY reverently, yet rejoicingly, let us accept these words exactly as they are written. Most likely we have read them with private revision of our own, and supposed them only to mean,—
"Prayer also shall be made unto Him continually." But see! there it is, "For Him!" To many it may be a new thought. The more fervently we love anyone, the more we want to pray for them. The very thought of the loved one is changed into prayer when it glows under the pressure of spirit. Intercession is the very safety-valve of love. And when we feel that we really can *do* nothing at all in return for some remarkable kindness and affection, how glad we are that we can *pray*! Should there not be analogy here? We have talked of "working for Jesus." Then comes a clearer brighter view of His love, and all the work we ever could or can do for Him is seen to be just nothing, and, oh, how we *do* want to do more "for Jesus!" Now, not only to Him shall be given of the "Gold of Sheba," but "*prayer also shall be made for Him!*" Yes, we may pour out our hearts in prayer for our King, besides spending our lives in working for Him. We can plead the promises. We may go on asking "That the heathen may be given Him for His inheritance," that "He may see of the travail of His soul and be satisfied," and widening out to the grand prayer for Him with which the psalm closes, "and

glory! Amen and Amen! For this Psalm is not only Messianic, but emphatically missionary, and it is the spirit of it which ennobles all our missionary intercession. If we so frame our petitions that they shall be directly and consciously "*for Him,*" we shall hardly fail to find freshness of power and gladness in thus entering simply and literally this singular bright vista of prayer which God has opened for us.

MARCHING ORDERS No. 8.

June 20th.

"Talk ye of all His wondrous works."
PSALM 105: 2.

I wonder how many of us have observed this among our marching orders! And how many of us have obeyed it? Think of the last month, for instance, with its thirty-one days; on how many of these days did we talk of all His wondrous works? And if we do so at all, how much less did we talk of them than about other things! Just consider what a power in the world *talking* is! Words dropped set brains and pens to work, the talking spreads, and the results are graven in the world's history. This is what talking can do when exercised about affairs of "the kingdom of this world." We have been translated into the kingdom of God's dear Son, we have tongues too, what have we been talking about? Suppose that for every time each English speaking Christian had talked about the day's news of the kingdoms of this world, he had spent the same breath in telling the last news of the kingdom of Jesus Christ to his friends and casual acquaintances! Why, how it would have outrun all the reports of magazine "and closed the mouths of those who think that Christianity is losing its power in the world." But the bottom of not talking is generally the not having much to talk about. We do not give ourselves the trouble to fill our hearts so that they cannot help overflowing. If we gave even the same time to supplying our minds with the telling facts happening day by day in His kingdom, that we give to the "other things" reported in papers and periodicals, we should naturally "talk of His wondrous works." We should

or heard, not stale news picked up accidentally months ago, but something interesting from its very freshness in our own minds. Let us look around and see His wondrous works, and let us talk about them. Begin at once.

MARCHING ORDERS No. 9.

June 27th.

"The Captain of their salvation."

Heb. 2:10.

Who gives the marching orders? Ah! that is the secret of their force, it was the voice of the Captain of their salvation that they recognised and followed, as the "Go ye therefore" fell upon their ears. Of their salvation only? Is He not also the Captain of our salvation? Has not the Father given Him to be a Leader and Commander, and exalted Him to be a Prince and a Saviour for us? And shall His marching orders be disobeyed? Think how His divine captaincy was won! "Made perfect through suffering." Think of that detail of suffering through His lonely life and lonelier death just the detail of *love*. And now that the suffering is over, and the captaincy won, shall our obedience be merely nominal? Oh, if our loyalty were as literal as His love, if our obedience were as literal as His sufferings, could there be such want of volunteers to go where He has plainly set up His standard, and such want of free-handed pouring into His treasury, and such want of brave speaking out of heart abundance, and such want of fervent, faithful persevering echoes of the great prayer "Father, glorify Thy Son!" Shall we not take up the exultant words: "Behold, God Himself is with us for our Captain!" and know the full blessedness of being ranged under the victorious banner of Immanuel.

Fierce may be the conflict,
Strong may be the foe,
But the King's own army,
None can overthrow.
Round His standard ranging,
Victory is secure,
For His truth unchanging,
Makes the triumph sure.
Joyfully enlisting
By the grace Divine,
We are on the Lord's side,
Saviour, we are thine.
Chosen to be soldiers,
In an alien land,
"Chosen, called and faithful,"
For our Captain's band.
In the service royal,
Let us not grow cold,
Let us be right loyal,
Noble, true, and bold.
Master, Thou wilt keep us,
By thy grace Divine,
Always on the Lord's side,
Saviour, always thine!

F. R. HAVERGAL (Abridged).

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PUBLISHER'S NOTICES.

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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.

IN closing our somewhat hasty review of our Victorian Conference, we expressed the conviction that it was "The most successful ever held by our brethren in the colony." More mature consideration goes to confirm the accuracy of our first impressions. At no preceding annual meeting, was so much real business got through, but this is not all, at no preceding conference were matters so important and practical brought under consideration. The proposal arising out of Bro. Maston's essay to start

"A BIBLE COLLEGE"

in connection with our work, is the most important and far reaching matter that the brotherhood have as yet been invited to consider. We have long felt and have often said that the pressing requirements of our Australian churches, can only be met by Australians themselves, men identified with the colonies, and who have learned to look upon Australia as *home*. Our Australian national life is rapidly forming, and it is of necessity taking its own particular cast. It is not British, it is not American; it is distinctly Aus-

tralian, and this distinctiveness will become more marked as time rolls on. Even the education of our own young men in American colleges will not meet our requirements, for absence from Australia during the formative period tends to destroy in some measure that special adaptation which belongs to our national life. Brethren from America and Great Britain have done noble work for us in days past, but the time is fast approaching when we shall have to rely upon our own resources. Recognising this, we shall do well to make early provision to meet a definite want, which already exists, and which will become more pressing from year to year.

The Victorian Conference has taken an initiative step, but the proposal must not be confined to Victoria, it must be AUSTRALIAN in the fullest sense. It will require all the strength of our whole brotherhood in these colonies, to establish and carry on successfully a Bible college, efficient in its character (and it must be made efficient, or it will be better not to attempt to establish one). Brethren are apt to point to those laborers amongst us who have not had the advantages of special education, and to compare their work with that of trained evangelists. But as Bro. Maston wisely asked, "if these men have been so successful without these special advantages, what would they have been but intellectual giants, if they had been favored with the help that such a college as is now proposed could have given them? There is point in this question too often overlooked. If education can make a preacher out of an ordinarily-gifted man, what will the same education do for the specially-gifted one? Nor must we forget that the world is being educated all round; and that for present, and especially future days, if the preacher is to hold his influence over men, and claim their attention concerning divine things, he must be able to stand forth properly equipped for his work.

We commend this highly important matter to the careful, need we add prayerful, attention of our entire Australian brotherhood. God has been pleased to bless not a few of our brethren with worldly prosperity. The

resources of this new land have made them wealthy. They would do well to consider whether they are laying up a proper proportion of that wealth in that treasure-house where "thieves do not break through and steal." It requires much grace to bear worldly prosperity without spiritual injury; here is an opportunity for our wealthy brethren to manifest their love to their Lord and his cause. This Bible college is especially *their* work. The thousands and hundreds of the wealthy must be the foundation, while the pounds and shillings of our poorer brethren will also be required; and without very substantial help from these favored brethren, the work cannot be done. We would impress most solemnly the question, "How much owest thou to thy Lord."

Another important matter, which will tell upon the future of our churches is "The New Hymn Book." This too must be made Australian, if the best results are to be achieved. It is unfortunate that through varied unavoidable circumstances some four different hymn books are now in use. The decision arrived at to produce an Australian hymn book will we trust meet with universal attention. The first lines of the hymns (which will appear in our columns) gives all our brethren an opportunity of expressing their judgment, and if they will only give to this matter the attention which its importance demands, the hymn book should be free from those defects which mar every one now in use. Special care will no doubt be taken to secure a choice variety of hymns for gospel services, which may be used without subjecting us to those glaring inconsistencies which sometimes arise by the inadvertent selection of hymns from present books, which are wholly unfit for use on such occasions, and we feel sure too that those hymns so needful for our morning meetings will find prominence in the new book. We urge brethren to take this matter up vigorously at once, and not to come in at the last moment with a list of complaints and objections just too late to be of any practical value. Much labor and cost will be expended. It is desirable that the very best possible

book should be prepared, and one which will be so complete and attractive, as to secure universal acceptance and adoption in all our Australian churches.

The General Evangelist or travelling agent, which it is proposed to appoint is another important matter, a very small sum systematically and regularly subscribed by every member, would provide ample funds for the immediate requirements of the Missionary Committee. The weekly donation of *one penny* per member, would keep four evangelists constantly in the general field. We do not believe that our brethren are either unable or unwilling to subscribe the required sum; but there has been a lamentable lack of system in regard to its collection. Now, a travelling evangelist whose special duty it was to urge the claims of the home mission fund, while himself illustrating by his own preaching and help what that home mission work means, would we feel sure awaken such an interest in this matter as would lead to a full treasury in this department. The committee will however require to exercise great care and judgment in the selection of a man for this work; he must be a man of considerable preaching, and organising power, he must also possess great tact in dealing with men. Rashness and undue impetuosity would end in trouble and discord; while lack of energy or want of kindly faithfulness would lead to a failure, as the preacher would then probably cost more than he would collect, and so become a burden in place of a help to the committee. If an earnest, capable, energetic, and at the same time patient and judicious brother can be secured, great good will arise from such an appointment.

The Sisters' Conference, (the first ever held in Australia, we believe) is a new and important feature. Very much valuable power is in the hands of our sisters, and as they number largely in all our churches, any opportunity of increased usefulness on their part is to be hailed with pleasure. There is so much to be done in our church work, which they are specially adapted for, that our full working strength cannot be made felt until this

important factor is fully utilised. We trust that the favorable beginning thus made will be but the rivulet of what will yet become a powerful stream of added influence in our great work. With a Bible college in progress, a new hymn book, a special travelling evangelist, Bro. Maston's tract department, and the help of a sisters' conference, the coming year should be powerful in effort, and with the Master's presence and aid will be also rich in blessing.

We are pleased to see increasing interest taken in our Conference, the large attendance at both the temperance and public meeting, plainly showing that even those brethren and sisters not specially engaged in the conference business, still took a deep interest in its meetings. The crowded meeting on Tuesday evening, who listened for three hours while the theme for the evening was being discussed, was a cheering sight to look upon, nor must we forget the special feature of that meeting, one theme in many parts, each part treated by a separate speaker. The success of this plan at the annual meeting should be helpful to our churches in arranging for tea meeting speeches; we think the idea is worthy of wider application, and could be adopted with profit. Space will not permit us to notice many other interesting and important matters connected with our Conference of 1886. We must conclude by expressing the hope that future years may bring us richer thought, increasing prosperity, and above all the fullness of the Master's blessing, without which we labor in vain, but as He has deigned to own and bless our efforts in the past, we may confidently expect similar help in the future. Let us then not grow weary in well doing, remembering that the harvest is certain—"We shall reap, if we faint not."

"THE AGE" ON SCIENCE AND RELIGION.

THE *Age* does not seem to think that there is much chance of science and religion ever existing together on friendly terms, but that they will both

have to go on in antagonism to each other.

If it be true that the object of science is to give us the truth as revealed in the great book of nature, and that the object of religion is to give us the truth in reference to spiritual matters, it follows that both are in pursuit of the one thing, viz., truth, and therefore cannot be in antagonism to each other, but at some point both lines must converge, and so be in harmony.

The *Age*, however, is of opinion that any attempt to reconcile science and religion will not end in producing substantial benefit either to the religious or scientific world. One of the objections urged against this endeavor, is given, as being the inability of those who propose to attempt this reconciliation to understand the claims of science on the one hand and religion on the other—that is to say, that those on the side of science do not understand theology, nor do those on the side of theology understand science. This of course is an assertion which is worth nothing at all, for while it may be true in some cases, it is not true in all, for there is nothing to prevent any intelligent man from weighing the evidence on both sides and arriving at a just conclusion—a conclusion at any rate of as equal value as that arrived at by the writer of the article in the *Age* to which we are referring. That the *Age* does not understand or appreciate religion is very evident, if we may judge by its offensive remarks about it in past years, or the thinly-disguised attacks of the present day. With the *Age*, the names of Huxley and Tyndal are things to conjure with. We would almost think, listening to it, that those two eminent men had spoken the last word in reference to science, and that no other authorities were in existence; or, if there were, their utterances were unworthy of attention. We presume that the name of Principal Sir William Dawson, the president elect of the British Association, is a name to be respected, and that what he says is as worthy of respect as any utterance of Huxley or Tyndal. We mention the name of Principal

Dawson because he is one of the "reconcilers" so much abused by Huxley in the controversy which is now going on in the pages of the *Nineteenth Century* between the latter named gentleman and Mr. Gladstone, and because Principal Dawson is one who does not see the necessity of regarding the six days mentioned in Genesis as days of twenty-four hours each, and because we propose quoting from him to show that those who hold that these days are indefinite periods need not be, as the *Age* asserts, "flabby Christians" who are continually "temporising."

Principal Dawson, speaking of himself, says, "The present writer is not a theologian or a divine, but simply a naturalist whose specialities have lain in some departments of paleontology, and who has studied the Hebrew sacred writings partly as a means of knowing something of Semitic language and literature, and partly because of their practical connection with Christianity." He has consequently been led to regard these writings and the modern historical criticisms applied to them, as well as their relations to natural science, somewhat differently from the aspect in which they are ordinarily presented, and to compare them more closely than is usual with scientific and philosophical ideas at present prevalent.

Speaking of the interpretation of Genesis 1, he says: "That its writer intended, and his successors in Hebrew literature understood, that the creative days are days of God, or divine ages—*olamim* as they are elsewhere called—or, which amounts to the same thing, that they represent such periods of time. It may be worth while shortly to mention the evidence of this, as I find it is doubted or denied by Huxley and Reville.* The writer of Genesis obviously sees no incongruity in those early days which passed before there were any arrangement for natural days—"dies ineffabiles," as Augustine calls them; nor in fact that the day in which the Creator rests goes on till now without any termination, nor in the statement that the whole work

could be comprehended in one day, "the day when *Javeh-Elohim* made the earth and the heavens; and, if this be called later and Jahvistic, it will have the additional value of being the comment of an editor who may be supposed to have understood the documents he had to do with."

"If we are to attribute the decalogue to a later period than Genesis, which even M. Réville seems to admit, the argument is rendered conclusive by the position of the fourth commandment in the midst of the ten words, and by the reason attached to it, the whole of which would otherwise be inexplicable and even trifling. A later writer in the epistle to the Hebrews (chap. 4) explains this. When God entered into His rest He gave that rest also as an immortal rest to man in Eden. But man fell, and lost the perpetual or *olamim* sabbatism. There remained to him the weekly sabbath—a memento of the lost rest, and an anticipation of its recovery by a redeemer in the future. Hence the sabbath was not only the central point of the moral law, but of all religion, the pledge and commemoration of the divine promise, and the means of keeping it before men's minds from age to age till the promised Redeemer should come. It is this that causes the sabbath to be insisted on as the most essential point of religion by the Hebrew prophets, and this is the reason of its connection with the days of creation. This also caused the necessity of its change by Christians to the Lord's day without any new enactment, for on this day Christ arose to enter on his sabbatism "as God did into His." The Lord's day now has the same significance to Christians as the type of the rest into which the Saviour has entered, and which has continued for 1,800 years, and of that eternal sabbath which remains to the people of God. In truth, independently of all considerations of cosmogony, the long seventh-day of creation and the long *heavenly* rest of the Saviour constitute the only valid reasons either for the Jewish or Christian sabbath. That Jesus himself held this view we learn from his answer to the Pharisees who accused

* *Nineteenth Century*, December, 1885, and January, 1886.

him of breaking the sabbath—"My Father worketh until now and I work." That the apostolic church had the same views of the creative days and the creative rest, we learn from the Pauline use of the words *aion* and *aionios* with reference to God's ages of working, and from the passages in the epistle to the Hebrews already referred to."

"The creative days are the 'antiquities of the earth' spoken of in Proverbs 8. They are the *olamim* or ages noticed as equal to God's creative days in Psalm 90, for which even the Revised Version retains the unmeaning "from everlasting to everlasting." This Psalm too is a very Archaic one, resembling in its diction the songs attributed to Moses in Deuteronomy. Psalm 104 is a poetical version of Genesis 1st, and in it the work marches on in slow and solemn grandeur without any reference to days. Again, there is not anywhere in the Bible a hint that the work of creation was remarkable as being done in a short time. Some of us no doubt have been taught in childhood that God's power was wonderfully shown by His creating the world in the short space of six days, but there is nothing of this in the Old or New Testament."

We have quoted at length from the article of Principal Dawson, because we deem it well worth a place in our columns. We only regret that we have not space to give the article in *extenso*, but sufficient has been said to show that a Christian may regard the creative days of Genesis as periods of indefinite length without being laid open to the charge of "flabbiness" or of "temporising;" but on the contrary, he is bound by an intelligent and comprehensive study of the Bible to find an agreement between this part of Revelation and the best utterances of sciences upon the subject. We regret very much that a paper possessing the wide circulation and influence that the *Age* does should go out of its way to make crude criticism, upon the Bible and those who believe in it. We expect this sort of thing from the paper conducted by Mr. Joseph Symes, but not from a paper that is supposed to exist for the good of the greatest number.

Editorial Notes.

In this month's issue of the *Standard* will be found reports of the New South Wales Conference, the Sister's Conference, and the Sunday School Union Anniversary Meetings. These of course take up considerable space, so that we are not able to give as much variety as usual, but we are certain that the brethren generally will rejoice in the work which is being done, of which these reports are the official records.

We congratulate our New South Wales brethren on the successful manner in which their first Annual Conference has passed off, and bid them God speed in their efforts to spread abroad the knowledge of the truth.

We publish in this issue the Essay read before the New South Wales Conference. It is written by Bro. G. B. Moysey, and like all his productions is thoughtfully and carefully prepared. We commend it to the careful attention of the brotherhood generally.

BRO. B. ATKINS, of America, has written a tract claiming that Jesus Christ was crucified on Thursday and not Friday, and offers a reward of 500 dollars to the first writer refuting his position. As this question is one in which we are interested at the present time, we would feel obliged if Bro. Atkins would forward us a copy of his tract.

BRO. A. B. MASTON left Melbourne on May 17th, for a month's preaching tour through Queensland. We are sure that his visit to the sister colony will result in much good being done, and that our brethren will be cheered and strengthened. During his absence, Bro. F. G. Dunn will preach at Hotham on Sunday evenings.

The church at Lygon Street, Carlton, have requested Bro. John Strang to continue his services as evangelist for a further period of twelve months. We are glad to hear that Bro. Strang has consented.

BRO. BROCKWAY has now ceased his evangelistic labors in connection with the church at Geelong. We understand that his services will be available for any church desirous of securing the assistance of an evangelist. Bro. Brockway's address is Autumn Street, Geelong.

The annual meetings of the Sunday School Union passed off very successfully. Reports of the same will be found in another part of this paper.

The special feature of the public meeting in connection with the above was the first-class singing of the United Choir under the conductorship of Bro. Tinkler. The effect of the chorus in "Is there room for Mary there" was very good.

BRO. LE HURIE, one of our pioneer brethren, leaves this month on a pleasure trip to Europe. He has well earned this holiday. We wish him a prosperous journey and safe return.

WEDDERBURN reports a visit from Bro. Illingworth. They think the present time opportune for a few week's special evangelistic labor. Good seed has been sown, which they think is ripening for the harvest.

We regret to hear that our Queensland subscribers have been annoyed last month by the Queensland Post Office authorities charging a small sum per copy prior to delivery in that colony. We have enquired at the Melbourne Post Office re the matter, and they have stated that a correspondence is at present going on between the two colonies about it, and we hope that by the time this number reaches our subscribers, the misunderstanding will be rectified.

ABARAT.—We hear of some in this district becoming obedient to the faith. Bro. Goudy has been long sowing good seed in his own quiet, yet faithful manner. We shall be pleased to hear of a church being firmly established in this beautiful inland town.

BAIRNSDALE.—The little church here is taking a bold step. Bro. Zelius, in his own kindly and generous manner, has presented them with a valuable allotment of land in the main street. The brethren have raised one hundred pounds, and are now taking steps to erect a chapel in brick (20 x 40 ft.) which they hope to open free of debt. They have kept up continuous morning meetings since Bro. Zelius left for the city, Brethren Cooper, Eastlake, Lavallo, Oliver, and Watson taking part. When the chapel is erected, they purpose making an application to the missionary committee to send them a preacher to open the building, and if possible, evangelise for two or more months. We hope this appeal, when made, will receive the careful attention of the committee. Bairnsdale is a good field, and the brethren there are well worthy of help.

BERWICK AND GEMBROOK.—Bro. Cameron is doing good work in these fields. Bro. Little spent a week in this district, preaching at Berwick on Sunday, 8th May.

BRUNSWICK brethren are pushing ahead with their new building, and are in the

meantime holding forth the word of life. Bro. Warne will conduct the service during June and July.

BELFAST brethren have good hope of achieving their desire of securing a meeting-house.

BULLEN brethren are about to lose their preacher. Bro. Bates will leave for his new field of labor at Hindmarsh, S.A., some time this month. We understand that Bro. Fullwood, of North Fitzroy, has been engaged by the church to succeed Bro. Bates.

BRIGHTON brethren are moving on slowly presenting the truth with such supplies as they can secure.

BALLARAT EAST has not yet secured a preacher to succeed Bro. Greenwell. Local brethren are carrying on the meetings.

BALLARAT WEST.—Bro. and Sister Thurgood are actively engaged in this field.

BROADMEADOWS.—The good work is moving steadily on.

CARLTON.—Bro. Watt preached on Sunday evening, 25th April, and Bro. Little on the 2nd May; Bro. Strang taking up the work after these dates. Good steady work is being done, and the church is being edified and built up.

COLLINGWOOD.—Bro. Edwards is working hard in this field, and is already gathering fruit unto everlasting life.

CHELTENHAM.—Bro. Clapham is in active service in this field.

CASTLEMAINE AND BARKER'S CREEK.—Bro. Joiner is still securing a good hearing. Some are yielding to the truth, and coming out upon the Lord's side.

EUROA.—Bro. Little spent the last three weeks in May in this town, and has done good work.

FOOTSCRAY.—Bro. Illingworth is preaching to large and interested audiences. We hope to hear good news from this field soon. The welcome tea was held on Tuesday, 4th May, and passed off well. Bro. Clapham was in the chair. The Lygon Street choir rendered selections of music in an excellent manner, and earnest addresses were delivered by Brethren Warne, Strang, Park, Maston, Dunn, Harding, Moysey, and Illingworth.

GEELONG.—Bro. Brockway having completed his engagement there, the brethren have sought and obtained help from the Church Aid Committee, supplies being sent weekly from Melbourne to carry on the work.

HAWTHORN.—The chapel is fast approaching completion. Our brethren are looking forward to this event with great interest, as they hope then to be in a position to push on the work and gather in the fruit.

KENSINGTON.—The meetings at the Royal Hall are being well attended. This is a promising field.

SOUTH MELBOURNE.—The third anniversary has come round, and will be celebrated as is the custom of this church, by a fasting prayer-meeting at 8 a.m. on Sunday, June 6th, and special services during the day. Bro. Moysey is preaching to large audiences, and some are turning unto the Lord.

MURTOA brethren are likely to suffer loss by the removal of Bro. Browne, who has been their mainstay ever since Bro. Ewers left the district for Queensland. Fear not, brethren, "It is nothing for the Lord to help whether with many or with those who have no power." The work is the Lord's. He will provide means to carry it on. Trust, and do not be afraid.

MARYBOROUGH AND DUNOLLY.—Bro. Park has entered upon his work in this field, and is following up the work of Bro. Little.

NEWSTEAD brethren would be glad to have a visit from any brethren who could give them a call. They are few in number, but true-hearted.

PRANAN.—Bro. Lewis is hard at work in this field, and much good is being done.

SANDHURST.—Bro. Watt has entered upon his work in this field. A welcome tea was held on Wednesday, May 5th, which was largely attended. Addresses were delivered by Brethren Davy (in the chair), Silvester, Joiner, Moysey, Dr. Porter, and C. Watt.

SALE.—The work is being carried on in the meantime by supplies from Melbourne, pending other arrangements.

Bro. T. J. Gore passed through Melbourne early in May with his wife and family, on their way to America, where they purpose remaining. Bro. Gore has been in Adelaide for over 18 years. Many will be sorry to hear that he has left our shores, possibly for ever.

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.

3rd. In the third place, we conclude from the above premises that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. "Go," saith he, "into all the world, and preach the gospel unto every creature." "Teach the disciples to observe all things whatsoever I command you." Thus they were authorized to preach the gospel, not the law, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now, the sacred history called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations, proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven, or Christian Church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is called "the ministration of the Spirit," and accordingly everything in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that

only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now, he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him—of righteousness, because he went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ on the day of Pentecost; and we read of many afterward. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things. That men must be convinced of sin by some means, prior to a welcome reception of saving truth, is generally acknowledged. Now, as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing everything connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But, independent of these considerations, it must be confessed that the gospel or testimony concerning Christ, affords the fullest proof of divine justice and indignation against sin—it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners—it exhibits the most alarming picture of human guilt and wretchedness that ever was given—and on these accounts is, of all means, the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government; would not this fact be the best means of con-

vincing his subjects of the evil of crime, and of the king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law, and the sanctions of it? But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father, not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles—with their practice under that commission—with the nature of his kingdom, and with the fitness of things—one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections, numerous, indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made? Is it the doctrine of sovereign, free and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men? No, no. Against these many objections, yea, very many, are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

(To be continued).

The Querist.

ORDER OF WORSHIP.

WHILE writing down my remarks, *re* order of worship, which appeared in the April issue of this paper, it did occur to me to mention singing, but on thinking the matter over I concluded it was unnecessary. I find I was mistaken. Will interspersing hymns necessitate transposition? or is it not as easy to exhort one another in psalms and hymns and spiritual songs without exercising our ingenuity to improve upon the plan laid down for our guidance? To avoid being misunderstood, I will give the order which obtains in some portions of the Church of Christ:—1st prayer, 2nd a hymn of praise, 3rd a chapter from the Old Testament scriptures followed by one from the New Testament, 4th a hymn, 5th teaching or exhortation, or both, 6th contribution or fellowship, 7th hymn, 8th thanks for and breaking of bread, thanks for wine of which we drink, 9th hymn, 10th the prayers of the church and benediction.

Now, we know that the book called

the Acts of the Apostles is a record of their deeds, what they did and how they did it, and it was written for an example for the Church of Christ in all ages, and we must take it literally for our guidance in every particular. There is nothing impossible either of comprehension or of performance, and we have not one iota of authority or excuse for altering anything either by word or deed. If there is no order laid down, why did Paul reprove the Corinthians for their disorder, and tell them to let all things be done decently and in order? They had as much right to please themselves as we have.

Continuing steadfastly in the apostles' teaching is not the order of worship, but a part of it (as the order itself is a part of the apostles' teaching, and consisted of whatever the apostles taught, either from the Old Testament scriptures or speaking under the inspiration of the Holy Spirit, which part of their teaching we possess in the New Testament. We also have abundant evidence that the brethren were exhorted (by those who possessed the gift to do so) to continue steadfast in the faith. In Acts 20:7 we read, "and upon the first day of the week, when the disciples came together to break bread," &c. Luke here alludes to this as a well-known practice. 1st Cor. 16:2, "Upon the first day of the week let every one of you lay by in store as the Lord hath prospered him," &c. Now take these passages in conjunction with Acts 2:42, and (allowing for the interspersing of psalms, of course) who can doubt that verse contains the order of worship in the primitive church.

Brethren, if we followed our guide more faithfully we should never have such questions addressed to us as that of R. B. As to Acts 2:38 not being a parallel case, we have no more right to transpose one verse than the other, and I should never attempt to prove that faith precedes repentance, for a man must needs believe that God is, and repent towards Him, before he can have faith in the Lord Jesus Christ, His Son. We talk a great deal about unity; our papers were amalgamated for the sake of unity, yet here we are with two orders of worship and two conferences. Alas, for the consistency of human nature!

CONTENT.

["Content" is not satisfied with our reply to her assertions in reference to the order of worship (see *Standard* for April). We contended that Acts 2:42 does not contain a complete order of worship, nor that it

sets forth the sequence in which each exercise is to be observed, and "Content" in the above reply admits the soundness of our position and surrenders her ground by admitting that psalmody may be interspersed, seeing that psalmody is not mentioned in Acts 2:42.

In referring to 1st Cor. 14:40, "Content" makes a mistake in reference to the meaning of the word "order" used in that verse. An order of worship and the orderly arrangement of worship are two different things; it is the latter that the apostle refers to in the 40th verse. We might say here that if a recognised order of worship (that is to say a sequence of exercises that we might number 1, 2, 3 and so on) was in existence, surely the Apostle Paul would have reminded the Corinthians of the fact, but he does nothing of the kind.

We believe that all the items enumerated by "Content," numbered 1 to 10, are scriptural, and so far as we know are observed by all the churches, but with "slight variations" in the order of arrangement, and our contention is that these "slight variations" are not of any moment. For instance, it is immaterial whether the worship on Lord's day morning is commenced with a hymn or a prayer, or whether the "contribution" is before or after the breaking of bread.

Without entering further upon this matter, we quote the following from McGarvey's Commentary on the Acts. Referring to Acts 2:42, he says:—"The number of prayers offered on any occasion, or the order in which the prayers, the instruction, breaking the loaf, and the other acts of fellowship followed each other is not intimated. . . . It shows clearly the intention of the Holy Spirit, that the assemblies of the saints should be left to the exercise of their own discretion in matters of this kind, and furnishes a most singular rebuke to the hundreds of party leaders who have since attempted to impose authoritative ritual upon the congregations."

If "Content" had attended the Sisters' Conference, she would have discovered that instead of it being an evidence of disunion, it was on the contrary an evidence of the great spirit of unity prevailing throughout the Churches of Christ in Victoria. If she will read the reports appearing in this issue of the *Standard*, she will find that it is intended to be an auxiliary and not an opposing force to the General Conference. We would recommend our correspondent, should she favor us with any more correspondence, to exercise more care in the

statements she makes and the inferences she draws from them.—Eds.]

(To the Editors of the A. C. Standard.)

Dear Brother, will you please answer in *A. C. Standard*, the following questions:

1. In the working of Sunday schools there is a new method of defraying the school expenses among some of our schools, "Ballarat for one."—That is for each child to give what he or she can per week for its support. Some of the other churches say it works well, and think it best to adopt this rule, for it comes much lighter on our pockets. Now, we, as a people guided by God's word, say we are first to give our hearts then our pocket if need be; and for this reason we keep the collection from the public, believing the gospel ought to be preached free; but, while we preach free to the parents, we charge the children. Now, this seems to me to be a very mean way of working, is it according to God's word?

2. I know where there is a school and children, but only one teacher, and no books. How are books and teachers to be got?

3. The new idea of a special collection or levy on each member for the support of an evangelist, is it in accordance with God's word?

I remain yours in the hope,

ROBT. SHEEAN.

Murtoa, May 1886.

REPLY.

1. We understand that the Ballarat Sunday schools merely collect money from the children, in order to provide them with illustrated periodicals. To this we do not see that any objection can be urged.

2. Put yourself in communication with the secretary of the Sunday School Union, who will supply you with the requisite information. The secretary is A. Crichton, Rankine Road, Kensington.

3. We presume that our brother refers to the idea suggested at the Conference in reference to giving a penny per week to the Missionary Fund. The use of the word "levy" in connection with this fund is incorrect. "Levy" conveys with it the idea of force, an idea in no way connected with the Missionary Fund, as brethren are at liberty to give or not to give, some, we regret to say, exercise the liberty of not giving. There is nothing in the idea suggested at variance with the teaching of God's word. We read that the disciples gave as the Lord prospered them; this is the true way

of giving, but there is nothing in this thought to prevent us apportioning the Lord's gift to the various departments of his work.

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.]

"WHEN DID CHRIST INSTITUTE THE SUPPER?"

The answer to this question is given by Paul in 1 Cor. 11:23, where he says, "The Lord" "IN THE NIGHT IN WHICH HE WAS BETRAYED" took bread etc. This shifts the ground of enquiry to this one—"When was Jesus Betrayed?" If on the night of the passover, it is somewhat remarkable that Paul does not fix the time of the institution by connecting it with that solemn occasion. The act of identity which Paul uses is the betrayal of the Lord. Your correspondent "R.S." in reply to "D.M." on page 234 of your May No., says—"That Jesus was crucified on or during the anniversary day of the paschal sacrifice is beyond controversy" (italics mine). So far from this being the case, it is the very point in question, and many of the clearest thinkers of the day are fully convinced that *Jesus was not*, and could not, have been crucified upon that day."

No careful bible student will venture to repeat the positive statement of "R.S." According to the most reliable evidence which is available, the new moon which fixes the date of the passover for that year fell on March 24th, being the 1st of Nisan. This brings the 14th day of the month Nisan to Thursday April 7th, but the Jewish day counting from evening to evening would begin at sunset of our Wednesday April 6th. This was the day of preparation for the high (passover) sabbath. On the morning of the "First day of unleavened bread" (Matt. 26:17), Jesus was at large, and sent his disciples into the city to "make ready the passover." In the evening of that day (Thursday 14th of Nisan), Jesus with the twelve partook of the passover, (and I believe did not go out of the house until the morning as commanded. Even Judas could hardly have left the house on that night for the purpose he was supposed to have done, namely "to buy for the feast," for nothing could have been purchased on the solemn passover night.

But accepting the popular theory which "R. S." says is "beyond all controversy," the following difficulties present themselves:—

1st—Jesus breaks the Mosaic law by going out of the house before the morning.

2nd—It must be noticed that the final trial of Jesus before Pilate took place in the early morning. The paschal lamb was slain between the two evenings 3 to 6. The feast could not well have begun before 6 p.m. It usually lasted several hours. The whole story of Israel's wondrous history had to be rehearsed, and many ceremonies attended to. We have recorded by the Apostle John lengthened conversations and a prayer by the Saviour which it is impossible to conceive could have been hurriedly uttered; and we have reason to suppose that what is recorded by John is a mere epitome of what our Lord said during those closing days of his wondrous life.

But admitting that which is impossible—that Jesus did utter his last words at the passover feast, 12 (midnight) would be the earliest conceivable hour that Jesus and his disciples left the upper room for the Garden of Gethsemane. Here arriving, what is recorded? (a) A long struggle—so long that the watching disciples fell asleep. (b) A second departure and conflict, during which the weary disciples again sleep. (c) A third struggle prior to the arrest of Jesus. Then followed.

1—An informal trial before Annas the father-in-law of Caiaphas (John 18:12.)

2—A formal trial before Caiaphas and the Sanhedrim. This was at daylight, for we read (Luke 22:66.) that "as soon as it was day . . . they led him away into their council." Here witnesses various and numerous were examined.

3—A first trial before Pilate (Luke 23:1.)

4—A remand to Herod (V. 7.)

5—An interview of Herod with Jesus, who questioned him in many words.

6—A remand to Pilate (V. 11.)

7—A second trial before Pilate to which the priests and rulers had to be summoned (V. 13), which clearly indicates that there had been a distinct break in the proceedings.

The priests declined to enter the judgement hall lest they should be defiled, and so hinder their eating the passover, (not the lamb evidently, for that had already been eaten, but the seven days of the feast "which is called the passover" had not yet expired.

John tells us that this took place in the early morning (John 18:28). If

"R. S." can tell us how all these events could take place between the hours of say 12 midnight and the "early morning of a Palestine day," he may repeat his dogmatic statement "That it is beyond all controversy that Jesus was crucified on the day of the paschal sacrifice."

It is quite impossible to fit in the scripture statements as to what transpired if the position of "R. S." is to be maintained. Jesus was crucified during the passover, but this lasted from the 14th to the 21st of the month Nisan. He certainly could not have been crucified upon the "day of the paschal sacrifice." My opinion is that Jesus observed a proper Jewish passover—that the events recorded by John come in between verses 19 and 20 of Matthew's record and between verses 21 and 22 of Mark's record; also between verses 18 and 19 of Luke's record. Thus harmonized, the circumstance would stand thus—

Thursday, 14th Nisan beginning at sunset of our Wednesday, Jesus with his disciples in the upper room.

Friday, 15th, our Thursday evening, the day of preparation for the weekly sabbath. Jesus still with his disciples, save Judas, who had left the table and gone out as was supposed to "buy something" for the feast, or give something to the poor. A departure from the upper room recorded by John 14:31, probably the beginning of the sabbath.

Saturday 16th (Friday evening), on the way to the Mount of Olives. Jesus discourse about the vine (John chap. 15 and part of chap. 16.) A return to the upper room on Sabbath (implied, though not recorded) our Saturday. The Sabbath evening meal reaching over to the first day of the week, during which, "while they were eating" Jesus took bread and gave thanks. On the beginning of the "first day of the week"—our Saturday evening (17 Nisan.)

Sunday, 17th Nisan, Arrest. Informal trial before Annas before daylight. At daylight, the trial before Caiaphas, lasting all day and on through night.

Monday, 18th Nisan, when the first trial before Pilate took place. Remand to Herod same day.

Tuesday, 19th Nisan, return to Pilate, who summoned the rulers.

Wednesday, 20th Nisan, trial, condemnation before Pilate, and crucifixion on day of preparation for the final passover high-day sabbath.

Evening of Wednesday, a hurried burial because the next day was high-day sabbath, closing the feast. (THURSDAY 21ST NISAN.)

Friday, 22nd Nisan, day of preparation for the weekly sabbath, during

which the women bought spices to embalm the body, and "rested on the Sabbath (Luke 23:56.)

Saturday, 23rd Nisan, the weekly sabbath, ending at sunset.

Sunday, 24th Nisan, Christ is risen.

The above is in substance Clark Broden's scheme as published in the *Quarterly* of 1885. I have reconstructed it from memory, as I have not the book by me, a careful study of it will answer all the questions asked by "D. M.," and will at the same time prove that "R. S." is hasty when he asserts that "it is beyond controversy that Jesus was crucified on the day of the paschal sacrifice."

IOTA.

NEW SOUTH WALES CONFERENCE OF THE ASSOCIATED CHURCHES OF CHRIST.



THE first annual Conference of the Churches of Christ in New South Wales was held at the chapel, Elizabeth St., Sydney, on Friday, the 23rd day of April, 1886, and was a decided success.

Eight churches—Sydney, Newtown, Myrtle St., Petersham, Rookwood, Manning River, Lismore, and Bungawalbyn were represented by forty delegates in all. The meeting commenced at 10:30 a.m. the President (Bro. Joseph Kingsbury) presiding, and the deliberations were opened with a song of praise, followed by a most impressive prayer by Bro. F.W. Troy. The President followed with a reading from scripture, and the devotional exercises were concluded by Brethren Hawkins, Bagley, and Halliday engaging in prayer.

The minutes of the meetings held on the first formation of the Conference were then read by the secretary, and followed by the

PRESIDENT'S ADDRESS.

Bro. Kingsbury told how the Apostles of old, guided by the indwelling Spirit that was promised them, were able to speak of the things they had both seen and heard, and from them the glorious light had still shone on to our day; and here, on Australia's shores, the work had been and was still carried on by such men as the Carrs, the Haleys, the Geeslings, the Moyses, the Troys, and a host of other noble men; and while some had passed away, others were still carrying the work on—men who humbly desired to follow in their footsteps and in the footsteps of their great forerunners, striving to win men to behold new beauties in the glorious light of the Sun of Righteousness; and this morning we were assembled as a united band of brethren, drawn together for the common purpose of helping on this work so gloriously begun in the past, and help we must, because men were now fast perishing, and it required more than all our united efforts to stay the torrent of evil, and still further press on the claims of Him who was rejected, to press on, not

feebly, but boldly, as brave men who would take no denial.

THE CONFERENCE COMMITTEE'S REPORT was read by the secretary, in which reference was made to the action taken by Bro. T. Hawkins, who was one of the first to take practical steps in endeavoring to establish an annual Conference of churches in N. S. W. The Conference met on the 5th June, 1885, and its labors commenced with framing the constitution (in regard to which we have to thank the secretary of the Victorian Conference who so kindly gave us a draft of the constitution in that colony, and from which our constitution was then based). This Conference ended with the election of officers and a committee who were to hold office until Friday, April 23rd, 1886. During the past year the committee generally met on the last Friday in each month to discuss ways and means to aid in the furtherance of the gospel. The committee soon received urgent appeals from the churches at Lismore and Petersham to provide them with evangelists. In response to this appeal, Bro. Robt. W. Gilmour was located for about four months, laboring about the district of Lismore, Richmond River. On his return from there, in response to an appeal from Rookwood, he went to the latter place, where he still labors. Bro. Edward Bagley (from Queensland) proceeded to Petersham, and (as will be seen by his report) his labors have been abundantly blessed the short time he has been there. As to funds, barely enough has been done to meet our expenditure, and the brethren must see that if the work is to be carried on successfully, a much larger contribution of means must be made, and that immediately. One of the means by which the committee hope to secure the co-operation of every brother and sister is the adoption of the penny weekly subscription scheme by all the churches throughout the colony; this scheme is only in its infancy, and can be made one of the most powerful agencies in enabling the committee to carry on and extend the work of evangelisation. Only four churches have adopted this scheme, and of these only about one member in every five has aided in the work, but it is sincerely hoped that all the churches will at once take up this matter. In drawing up this report, it is difficult to present to the brethren such statistical information of the Churches of Christ in New South Wales as will give them the means of forming a correct estimate of our present position and prospects. We do the best we can this year by simply giving a list of the churches with their present membership:—

SYDNEY CHURCHES.

	No. Members on Roll
Elizabeth Street	238
Newtown	200
Myrtle Street	75
Petersham	53
Rookwood	22

COUNTRY CHURCHES.

Lismore	25
Bungawalbyn	25
Manning River	25
Wagga Wagga	20
Total	483

FINANCIAL STATEMENT.

The Conference Committee in presenting their financial statement for the first year of their existence, desire to inform you and the brethren throughout the colony that in response to appeals from churches for evangelistic help, they determined to establish an "evangelist fund," and at the suggestion of Bro. E. Gole, a scheme of raising money by means of penny subscriptions weekly was adopted. A great amount of enthusiasm prevailed, and a great desire to do something practical was manifested. Two brethren on the committee started the fund by substantial donations. You will please bear in mind that the evangelist fund was started on the first of November, 1885, and that our financial statement is made up ending on the 1st April, 1886.

The withdrawal of Bro. R. W. Gilmour from the Lismore district involves a loss to the evangelist fund of £8 per month, this loss in our income is being felt already, and the committee request individual brethren throughout the colony who are in a position to give of their means and help financially in the work of evangelisation. All amounts forwarded to the secretary, E. Gole, 53 Lennox Street, Newtown, near Sydney, will be promptly acknowledged by letter and by insertion in the *A. C. Standard* from month to month.

WEEKLY SUBSCRIPTIONS.

RECEIPTS.	
Sydney Church	£20 9 8
Newtown	30 10 4
Rookwood	6 17 9
Petersham	4 1 9
Individual offerings	23 3 0
Lismore Church (four months)	32 0 0
Petersham	6 10 0
Conference expenses from Churches	2 0 0
	63 13 0
	£125 12 6

EXPENDITURE.

Circulars and pamphlets	£23 3 0
Bro. R. W. Gilmour (6 month's salary)	72 0 0
Bro. E. Bagley's expenses from Queensland	3 0 0
" " Salary	26 0 0
To balance in hand	21 9 6
	£125 12 6

Signed on behalf of the Committee,
JOSEPH KINGSBURY, President.
J. HINDLE, } Secs.
E. GOLE, }
W. STILSON, Treas.

EVANGELISTS' REPORTS.

Bro. R. W. Gilmour, the first evangelist under engagement to the Conference, then gave an account of his labors, extending over a period of six months, from October 1885, when he was first engaged by the committee, until April 1886. Our brother first proceeded to the Richmond River district, and held services in and around Lismore, Bexhill, Gundarimbah, Dunoon, and Bungawalbyn, with the result that two were added to the church in the first-

mentioned place. He then returned to Sydney, and on February 7th took up his work at Rookwood, where he still labors at the date of this report.

Bro. Edward Bagley commenced his labors at Petersham on the 3rd January, 1886, and has continued them up to the date of this report. His efforts have been wholly concentrated in the locality of Petersham, and have resulted in the addition of 16 by faith and obedience, and 1 from the "Brethren," by some called the "Plymouth Brethren."

The meeting adjourned at 1:30 for lunch, and on re-assembling, these reports were adopted, and a motion by Bro. Jones to change the basis of representation having been discussed and negatived, the meeting proceeded with the

ELECTION OF OFFICERS

for the ensuing year, which resulted in the following appointments:—

President, Bro. Joseph Kingsbury; vice-president, Bro. Joseph Bennett; secretary, Bro. E. Gole; assistant secretary, Bro. J. Hindle; treasurer, Bro. W. Wilson.

Committee—Bro. Geo. W. Logan, Sydney church; Bro. Thos. Hawkins, Newtown church; Bro. Edwin Andrews, Rookwood church; Bro. Henry Webber, Myrtle Street church; Bro. John Halliday, Petersham church.

CONFERENCE ESSAY.

At about 3:30 p.m. the Conference essay, prepared by Bro. G. B. Moyssey, and entitled "Our responsibility as the stewards of God," was read by Bro. John Hindle to an audience of about 200. The essay created a very favorable impression, and at its conclusion, it was resolved on the motion of Bro. J. Bennett, seconded by Bro. R. Verco, that "the hearty thanks of this conference be sent to Bro. Moyssey for his masterly and instructive essay." It was also decided, with the consent of Bro. Moyssey, to send the essay to the *A. C. Standard* for insertion. The proceedings then closed with benediction.

TEA MEETING.

A tea meeting was held in the evening, and the attendance which from the afternoon session had been constantly increasing, now reached its climax, there being about 350 present when the president took the chair at the after meeting. The topic for the evening was "evangelistic work," and was divided as follows:—Bro. J. Bennett on knowledge; Bro. Jones on diligence; Bro. E. Andrews on faith; Bro. J. Webber on hope; and Bro. T. Hawkins on love.

Many good things were told us by these speakers, encouraging those who labor in the word to still press on their glorious work, and to those who give of their means to show their diligence in giving more largely to their support. Bro. H. Webber was especially happy in the way he handled his subject of hope. At the close of his speech on love, Bro. Hawkins presented the president, our esteemed Bro. Joseph Kingsbury, with a large framed photographic group of the officers and committee for the preceding year, and in presenting it told him that this present was an outcome of the love of the committee, who wanted to testify to Bro. Kingsbury

the cordial feelings they entertained towards him and in remembrance of the many pleasant meetings they had had together in the past year. Bro. Kingsbury, in reply, said he was born from a very rugged rock, and if anything had helped to smooth things in the past he could only return the kindly words and say it was the love and sympathy that had always been shown towards him by those with whom he had been engaged in labors of usefulness. He was now old in years and might soon depart, but so long as his brethren said he could be useful to them so long was he willing to labor. He might never see the faces of those present again, but he would hope that joy, and hope, and peace, and finally the heavenly Canaan might be the portion of all present. Brethren Troy, Bagley, and Gilmour also addressed the meeting.


The meeting was brought to a close with the benediction, and the first annual conference of the Church of Christ in New South Wales was a thing of the past.

The attendance all day far exceeded what was expected, and the evening meeting is believed to be the largest representative meeting ever held in connection with the church in New South Wales.

OUR RESPONSIBILITY AS THE STEWARDS OF GOD.

By G. B. MOYSEY.

Essay read before the Conference of New South Wales.

OD, as the supreme creator, must, of course, be the original and absolute owner of the universe. The fact of creation gives the right of possession. If a man who has manufactured an article from materials which he has himself produced, can, by reason of that fact, claim it as his own, how indisputable and how absolute must be his right of proprietorship, who, by his simple yet almighty fiat, brought the universe into being! "Lift up your eyes on high, and see who has created these, that bringeth out their host by number; He calleth them all by name, by the greatness of his might, for that he is strong in power; not one is lacking."—(Is. 40: 26.) "The earth is the Lord's and the fulness thereof, the world and all that dwell therein; for he has founded it upon the seas, and established it upon the floods."—(Ps. 21: 1, 2.) "Who has measured the waters in the hollow of his hand, and meted out heaven with a span; who has comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance."—(Is. 40: 20.) In similar strains of sublime eloquence, the royal bard of

Israel describes nature's perpetual dependence upon her God, and the munificent benevolence with which his boundless resources are laid under tribute to supply the ever recurring wants of His innumerable creatures: "All wait upon Thee, that thou mayest give them their meat in due season; thou openest thy hand and they are filled with good; thou hidest thy face, and they are troubled; thou takest away their breath, they die and return to the dust."—(Ps. 104.)

Attention is now called to the fact that this original and absolute ownership of the world and all its inestimable treasures of animal, vegetable, and mineral wealth, has never been transferred to any being, human or angelic, but is still in possession of the creator of the universe. Not a foot of soil, not a grain of gold, not a blade of grass, nor leaf of tree, nor animalcule, has God ever alienated from his own right and possession. Even Adam himself in his pristine innocency, and all the glory of the grandest ideal of perfect manhood, had nothing that he could absolutely call his own. So great indeed was the area of his freedom that it reached within a single step of boundless liberty; but though his privilege of action was limited in this respect by a single restriction only, yet on the observance of that one restriction depended his life and his all. He was simply a *lord tenant*, not a lord paramount; and though he had to reserve from his own use the fruit of but one tree in the orchard of the world as the right of another, it was enough to perpetually remind him that he was only a dependent, was under laws and responsible to God as his great benefactor and gracious supreme. And if Adam had no absolute right and ownership in any foot of earth, or blade of grass, it is certain that none of his posterity to the present date have attained any such right. These premises being true, it follows that any human being pretending to have an absolute and indefeasible right to any part of the earth's surface, or any portion of its contents, be he prince or potentate, czar, sultan, emperor, or king, is in illegal possession, an impudent usurper of the crown rights of heaven, and a rebel against the central and supreme authority of the universe! It further follows; that the only legitimate occupancy or possession of any portion or kind of worldly wealth is that of *stewardship*, where the ownership of God is honestly admitted, where the dues of his revenue are fairly paid, and where responsibility and accountability are continually owned and felt.

But what is clearly deducible from the original relation of God to the world as its creator by reason, is, in the plainer light of New Testament revelation, seen with all the power, radiance, and beauty of a morning sunbeam. As bearing directly upon the great theme of the individual stewardship of every disciple of Christ, we will submit a brief analysis and exposition of the parable of the "unjust steward." (Luke 16: 1-13.) The steward here spoken of was the manager of a vast estate, which he let out in farms to tenants at an agreed rental—to one for nine hundred gallons of olive oil, and to the other for, approximately, a thousand bushels of wheat. The steward having the entire business control of the estate, opportunities of fraudulently converting to his own use his master's property frequently occurred. It was therefore a position of high trust and responsibility, and while the qualities of administrative tact and business ability were required in a high degree, that which was the supreme desideratum was *fidelity*—a conscientious care that the lord of the estate received his righteous dues. The steward in question was accused of "bad economy;" he had, either by carelessness in conserving, or recklessness in using, "wasted his master's goods." Or he had, if we adopt the idea of Lamar, systematically defrauded his employer by letting the estates to tenants for a given rent, say, an hundred measures of wheat, and then reporting to his lord that it was let for eighty only—he would collect the hundred, account for the eighty, and appropriate the remainder. Whichever it was, his conduct was reported to his lord, who determines to call him immediately to account, and dismiss him from his service. "How is it I hear this of thee," said he, "render up an account of your stewardship, for you shall no longer be steward." A sense of danger and impending ruin arouses him from the lethargy of sensual indulgence, and after a little reflection he faces the situation with determination though with dishonesty. "What shall I do?" says he to himself, "I cannot dig, and to beg I am ashamed." Unable to dig, and ashamed to beg, certain of being expelled in disgrace, his prospects look gloomy enough, and he found that the way of transgressors had become suddenly hard. A bright idea, a clever conception struck him. "I know what to do," he exclaimed, "that when his lordship expels, his tenants may receive;" and, hastily summoning one of the tenants, he said to him, look here, my friend, I have had a dispute with his lordship, and I

mean to leave him. You know what a mean old scamp he is; you know I always had a good opinion of you, as a man who can appreciate a good turn. What rent did you agree with me to pay my lord? The tenant replies, nine hundred gallons of oil." The steward said, "Sit down quickly now, and alter the agreement; write down one half." In the same way he called the other tenant, and said, "and how much did you agree to pay?" "A thousand bushels of wheat," he replied. "Take your agreement, and change it to eight hundred." And so, by forgiving one of his lord's tenants one half, and the other one-fifth of his rent, he gratified revenge on his master by robbing him beyond recovery, and at the same time laid the tenants under obligations of secrecy and assistance, and made them partners of his crime. The rich man was one of those who can admire a smart trick or a clever conspiracy even when they themselves are the victims of it; "and he commended the unjust steward," not for the morality of the transaction, but because he had "done wisely," though wickedly, in making use of his brief and only opportunity to make the best possible provision for future emergencies. Just at this point, Jesus takes occasion from the "wisdom" or worldly prudence evidenced by the villanous but cunning steward, to contrast with it the unbusinesslike, unthriftful, and, consequently, unsuccessful way in which "the children of light" too often conduct the affairs of his kingdom. Said he, "the children of this world are in their generation wiser than the children of light." Were the same prudence, wisdom, energy, intelligence, and money thrown by the children of light into the Christian enterprises that are embarked upon by the same number of children of this world in any scheme of profit, pleasure, or science in which they are interested, what a startling moral revolution the world would witness within the next twenty-five years!

Having given this warning to the disciples against imprudence in the management of their master's affairs, he proceeds to indicate the chief lesson of the parable, which is *that we, as "stewards of the manifold grace of God," by wisely using the wealth which he has entrusted us, may bring a revenue of glory to him, and secure for ourselves a joyous welcome into the "everlasting habitation" of heaven*. "Make to yourselves friends by the mammon of unrighteousness," said Jesus, "so that when it shall have failed they may receive you into everlasting habitations." Money or wealth

is here called the "mammon of unrighteousness," because it is so often gained by unrighteous means, and used for unrighteous ends. By wealth, honestly gained, and wisely used as a trust from heaven for the benefit and behalf of religion and humanity, a welcome into those habitations shall be secured. Not that mansions in the eternal city are to be purchased by money, however spent, apart from the motive and spirit of the spender, but that the *compassionate and loving heart* which prompts it, embracing within its comprehensive sympathy the spiritual and temporal welfare of all within its reach, will *fit and prepare us for the bliss and employments of heaven*. At the same time, the thought that when it (our wealth) fails by exhaustion, and we at death are honorably discharged from our stewardship on earth, many to whom our efforts and means have furnished the "bread of life," and the righteous remission of whose sinful indebtedness to the Lord of the universe, we have been in any sense the means of securing,—the thought of the meeting with these, and the welcome they will give us to their "houses not made with hands eternal in the heavens," must be, and is, a mighty incentive to a "wise" and righteous use of the unrighteous mammon.

The great teacher concludes his reflections on the parable of the unjust steward, by warning all disciples, that the misuse of our means, or unfaithfulness in our stewardship of the things of this life, will be an eternal bar to our obtaining and enjoying the "true riches" of the world to come. He states as a maxim, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much." A man who is just in small matters, is just because it is his *principle* to be just, and whether the matter is small or great, makes no difference to him. On the other hand, a man that is unjust in *small matters*, is so, because he is wanting in the principle of strict honesty, and wanting this principle, he only wants the opportunity also to be unjust in much. "If therefore" says the Saviour "ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches?" The "unrighteous mammon," or worldly possessions, in themselves considered, and compared with the wealth of heaven, are of no account, they are at the most, but "little." Now one of the reasons why we as stewards have been entrusted with worldly wealth, (much or little) is to test our *faithfulness* in that capacity. If we have been unfaithful in

our management of the "little" of our righteous mammon, we have proved ourselves unfit to be entrusted with the "much" of the heavenly riches, and therefore, such riches can never be ours. Finally, the Saviour says: "and if ye have not been faithful in that which is another's (God's) who shall give you that which is your own?" If you are unfaithful stewards for God, you have proved yourselves unfit to receive any reward, which is bestowed only on the condition of fidelity.

How solemn and important then are the lessons taught by this parable of the unjust steward! How plainly is it intimated, that if we, as the "stewards of the grace of God" are faithful in our office, we shall attain to the possession and enjoyment of the true wealth of the eternal city; while on the other hand how earnestly are we admonished that if we are unfaithful, and "waste" our Master's goods, our unfaithfulness by *proving our unfitness* will necessarily exclude us from the honours of faithful stewards' reward in heaven.

So important did our divine Master deem it that his followers should have right views of their relation to him, as stewards of his mercies, that he has made this idea the burden of at least two others of his greatest parables—viz., the parables of the talents and that of the pounds. These beautiful parables, though widely differing as to structure, audience, and special purpose, yet concentrate all their light on this one point as the focus thought of the divine Philosopher, our responsibility as the stewards of God. Disregarding the points of divergence, let us fix our attention for a moment or two upon the one great point of unity. The rich man or nobleman, traveling into a far country, represents our Saviour who went back to his Father's house, that he might receive a kingdom, and sit upon the mediatorial throne. Having called his servants to him, he delivered to them his goods, to some much, to others little; while some had talents (an immense sum), none was left without his pound, and with the words, "Occupy till I come," the nobleman departed. These goods committed to the servants, from the talents to the pounds, represent to us not simply intellectual ability, as seems so often supposed; but *whatever we have in ourselves, or circumstances, that makes us influential, or gives us power with men*. It may be power of speech, business capacity, wealth, political power, social standing, natural relation, physical strength, or charm of person or manner. It means in a word, *the sum total of all those qualities of the individual, or accidents of his con-*

dition, that make him a power in human society. No one is without his influence. While many are entrusted with the talent, all have at least the pound. If it be true, as science teaches, that the wave of an infant's hand sends a tremor to the stars, it is certainly true that not an infant is born into our world to open its eyes with a sigh, then close them for ever and die, without having sent a tremor of influence deep into the hearts of some fellow mortals. If then such a fragile blossom of being as it moved our atmosphere by its only inspiration, and shed a perceptible influence by its dying cry, who can estimate the influence exerted by a human being during the course of an ordinary life? What an influence as the natural relations give! What a power has the parent to influence eternally the destiny of the child! Surely this mighty influence must be numbered, not with the pounds, but the talents. With what unsuspecting simplicity and absolute faith does the child receive every statement of its parent, until by threats unexecuted and promises unkept, it has learned to distrust his word! Parents are, or may be, the first preachers of the gospel, and no other audiences are known that have such implicit confidence in the integrity and wisdom of their teachers as theirs. Then let us measure if we can the circle of ages which is to be the course of their existence: compute the pangs to be avoided and the ecstasies to be enjoyed; the truths to be learned and errors to be avoided; the station which may be assumed in eternal society." Finally bear in mind the fact, that we, as parents, have it in our power to influence through the endless succession of eternal ages, these destinies around which are entwined the warmest and most genial sympathies of our nature, and then decide as to the value of this talent, and the grave responsibility that rests upon us as to its wise and holy use. But alas how often are professed Christian parents justly accusable of "wasting their master's goods" in this particular. Instead of cultivating within their children that meek and quiet spirit, which in the sight of God is of great price and which will "fit them for the splendours of that hour and grace them for the triumphs of that day for which all other days were made," their natural vanity and frivolity is gratified and fostered, then selfishness and pride are nurtured, and reared with such tastes and habits they rush with all the force of natural appetite heightened by education, and the contemptible follies and vanities of fashionable life. And yet the parents of

children thus reared, sometimes wonder that they have no relish of the things of the kingdom! Foolish people! It is useless to rebel against the nature of things. Do men gather grapes of thorns, or figs of thistles?

Alas what a doleful account will such parents have to give of the use of this talent when the reckoning day arrives!

Then again, what a mighty influence is given to its owner by every kind of wealth. This is surely a weighty talent. Not only does money constitute its possessor a man of importance in almost every community, giving weight to his words and authority to his example, but especially does it make him a man of power by placing within his reach the means of accomplishing his ends, good or bad. Now, just in proportion to the power it confers, is the responsibility it involves. It, whether much or little, is also a talent with which we have all been placed in trust, to be sacredly held in stewardship for God. Not one penny can the Christian hold as his absolute property, or expend a part from the will of Him from whom the talent is derived. In the use and expenditure of our means, we must remember that we have, or ought to have, no interests apart from our Master's. We cannot build villas and mansions, furnish them luxuriously, lade our tables with costly viands, deck our persons with jewels, and attire ourselves in expensive raiment, without first of all facing the question; is this the best use that I, as a steward, can make of my Master's money? If we cannot answer this question in the affirmative, and we proceed to carry out our selfish ends, are we not "unfaithful stewards." Whose conscience is there, that when tried by this righteous test does not accuse him of wasting the goods of our Lord? "It was" says Harris in his book on Mammon "the design of Christ in redeeming and saving his people by the sacrifice of himself to convince them that his interests and theirs were identical, that he and they were one, that to enjoy any prosperity distinct from the prosperity and glory of his kingdom was impossible, and by further proposing to employ their instrumentality for the enlargement of his kingdom, he intended to give them an opportunity of evincing their love for his name, and of consecrating all the means they could abstract from the necessary demands of time to the great cause of salvation. It was only warrantable to expect that the exhibition of his love, and the claims of his kingdom coming with full force upon their hearts, would overwhelm all worldly considerations; that they would bring forth their

wealth, and present it with the ardent devotion of an offering: that henceforth they would desire to prosper in the world, only that they might have the more to lay at his feet; that they would instantly devise a plan of self-denial, each one for himself, the object of which should be, to augment to the utmost their contributions to his cause; that nothing but the fruits of such self-denial would be dignified with the name of Christian charity; that the absence of such self-denial, and the consequent fruits of it, would be regarded as a forfeiture of the Christian name; that the church, "the bride, the Lamb's wife" would feel that she had, that she could have, no interest apart from his, that all her worldly possessions belonged to Him, that she would gratefully and cheerfully surrender them to him, wishing for his dear sake that they had been ten thousand fold more." This is what anyone taking up the New Testament, reading therein that Christians are "not their own;" that they have been "bought with a price;" that they are only "strangers and pilgrims" in a hostile country, and an enemy's land; that their home is beyond the swelling flood of Jordan's stream; that their affections are set upon things above and not upon things on the earth, that nothing they have is their own, but that it is all held by them in trust as "stewards of the manifold favors of God."—the conduct described in the preceding page, I say, is just such as we should expect from the characters portrayed in the New Testament. How does the present day reality correspond with this reasonable and scriptural expectation? Ask any man of the world whether these are the predominant characteristics and aims of Christians as he knows them in the usages and customs, spirit and objects of their every day life. A contemptuous laugh is a part of his answer. "What are the ruling purposes of Christians as I meet them in life? Why, as far as I can see they are much like my own. Their chief ends are to make money as fast as they can, that they may build houses, as grand as their means will admit; that they may furnish them in the freshest style of modern luxury; that they may at least and at most make themselves as comfortable in this life as they can. These are their chief ends usually; if when they have accomplished, these they have any surplus left, they may devote it to the use of charity and religion. Do they not sometimes withdraw necessary capital from their businesses, that they may devote it to the cause of Christ, content to live and die poor that the world may be

enriched? I have heard of such things but know of none." Alas that such testimony as this should have within it so much truth. That there are radiant exceptions we acknowledge with thankful joy, but the rarity of exceptions, makes more striking the prevalence of the rule. This unfaithfulness in our stewardship of wealth, while it is like a millstone around the expansive power and converting energy of the church, renders her at the same time the butt of the worldling and the scorn of the infidel. Listen to this, the language of one of our leading reviews—"The godly testify no reluctance to follow the footsteps of the worldly, in the way of wealth. They quietly and fearlessly repose among the many luxuries it enables them to procure. We see their houses furnished in every way to gratify the lust of the flesh, the lust of the eye, and the pride of life; and their tables covered with the same luxurious viands, that are in ordinary use with the men of the world. This self-indulgence, and worldly conformity, and vain glory, although at variance with the spirit and principles of the gospel, seem to find just as much favor in their eyes as with other people."

If there be any truth in this stinging quotation, what a mockery in the ears of such men as the writer of the above must be the Christian profession that our affections are not fixed on this world, and that of the wealth we possess we are only heaven's stewards, using it not for our own gratification, but God's glory! That the charge of unfaithful stewardship in the use of our means lies heavily against our churches at large, can unfortunately be made most apparent by a very little reflection. There is not a church of any size known to me whose Lord's day morning contribution averages nine pence per week, per head, of its membership. Can it be possible that after the exercise of that conscientious economy befitting the expenditures of that which is ours only in trust, there remains only such a beggarly residue for the promotion of that glory, for which the whole was chiefly entrusted to us? When we remember that some of our richer brethren give not only silver, but notes and gold, it is mournfully apparent that many of the poorer must give next to nothing at all. And why? Is it because of the extreme poverty of the members of our churches? Let any one look in upon our congregations, and the handsome and costly attire, the gold and jewels will convince him that means are not wanting to amply gratify a taste for the adornment of the outward man. There are no signs of poverty here. Go to

their homes, and there is no sign of any stint of the necessities or even the comforts of life. See them on the streets, note them as they yield to tastes and appetites, all of which are expensive, and some injurious. Observe them when the holiday returns: there seems no lack of means to satisfy the desire for pleasure. Alas! alas! it is only on the Lord's day morning, when they meet around the emblems of that infinite love which gave all that heaven could give in one tremendous sacrifice, that they feel themselves in grinding poverty's grip, and present as their niggardly gift, the meanest coin of the realm. Let it not be supposed however that it is desired to throw contempt on the humble, but conscientious gifts of the really poor. If there be among us a widow, who after satisfying her modest wants, casts into the Lord's treasury, the remainder, though it be but *two mites*, which make a farthing; we will lift her in honor, above the noblest of our wealthy brethren, and place her beside that saintly woman of the olden time, to whom the Lord of all was pleased to erect this everlasting monument: "Verily I say unto you, that this poor widow has cast in more than they all that have cast into the treasury; for they all did cast in of their abundance, but she of her want, did cast in *all that she had*, even all her living." Nor do we mean to imply that the unfaithful stewardship in the use of wealth is peculiarly the sin of our poorer brethren. Far from it. A man's gift is to be estimated not by the amount he gives, but by the amount he retains after his giving; and judged by this, the standard of heaven, many a poor brother gives more than many another who has treble his means. The fact is, that universally, our consciences require quickening on this subject of our responsibility to God, as stewards of this particular grace. For assuredly, our gold will prove either a weight to sink us deeper in the perdition of ungodly men, or wings to lift us nearer the eternal throne.

But wealth and parental relation are only some of the many forms or sources of that influence with which we have been entrusted as the stewards of God. However, for the consideration of the many other talents with some of which all of us are endowed, such as social standing, special opportunities for good, the force of example, and the wondrous gift of expression, whether by tongue or pen—we have at present neither time nor space. As a stimulus to fidelity in our stewardship, let us meditate a movement in our Lord's free and generous treatment of us his servants and the almost un-

bounded liberty he has given us in the use and employment of our varied talents. The imagery of these great parables is taken from the relationship which of old existed between the slave and his master. In that relationship, if the slave had the ability and were worthy of trust, he might engage in any trade or profession, and while the master received the profits, the servant enjoyed the advantage of lighter labour a better position, and more congenial employment. Were such a master on going away for a long period to a distant country, instead of giving them a certain kind and amount of work, under the eye of an overseer who should see that they performed their daily tasks;—if instead of this, he gave each one full liberty to follow the bent of his own genius or talent, we would say this was, for a master, generous treatment, and a mark on his part of trust and confidence. But further, if such master, on the eve of his departure was to call each of his servants and give them money, varying in amount from hundreds to thousands of pounds, and at the same time give them unrestricted liberty to embark their means in any scheme they thought fit, provided only they remembered that the capital was not their own, and that the profits were to accrue for their master; it is easy to see they would be placed upon an extraordinary probation, and in a most responsible position (Hanus). Such dear brethren is the position we each occupy. Our master is not now here to allot us the amount and kind of our individual tasks; he is not here in person to supervise our labour and make the daily or hourly reckoning. He has left us to follow the bent of our own inclination—to use the special talents he has committed to our care in any way which, in our best judgment, will yield him a revenue of honour and glory. He has placed us each in a position of high and solemn trust; interests of unspeakable importance are committed to our charge; untold wealth has been left in our keeping and use. And because he has given such freedom of action and employment, because he has reposed in us such unbounded confidence, because he is not here to day to call us to account for the unfulfilment of yesterday's task, shall we prove false to our noble Master and betray his unbounded trust in our integrity? God forbid! Rather let the unstinted bestowal of his generous faith rouse within us a worthy sense of our responsibility, and cause us to determine that under the lofty inspiration of the hope of his gracious approval, we will prove faithful in the discharge of the great trusts committed to our care. The reckon-

ing day will come by and bye. "After a long time the Lord of those servants cometh and reckoneth with them." The servants that had received five, and two talents respectively had by diligence just doubled the amount entrusted to them and they were equally rewarded, because equally faithful; and the important lesson is enforced, that to whom much is given, from them much is required, from those to whom little is given of them little is required. In the parable of the pounds, another point of great consequence to us as stewards is brought out. In it each originally received an equal amount—a pound. When the nobleman reckoned with them, one had gained ten, and another five, and the reward bestowed is in strict proportion with the amount gained. He who had gained ten pounds, was rewarded by authority over ten cities, while he who had gained five, was rewarded by authority over five cities. The special lesson for us here taught is that the bestowal of rewards when our master comes to reckon with us, will be not in proportion to the number of pounds advanced, but in proportion to our fidelity—to our conscientiousness as stewards of God. But in each of the parables there is one servant to whom that reckoning day was anything but a day of reward and rejoicing. After hearing his statement, condemned on his own evidence, his Lord announced his sentence "Cast ye the unprofitable servant into outer darkness, there shall be weeping and wailing and gnashing of teeth." But why this terrible sentence? Had the "unprofitable servant" spent his one talent in riotous living, in drunkenness, debauchery, and general profligacy? Not at all. He had deeply buried and safely kept his talent, and was able to hand it over to his Lord on demand. He had simply neglected to use, he had been unfaithful to his trust, and because he had slothfully neglected to use his talent for his master's good, he incurred the awful doom of the "unprofitable servant." If such be the fate of an unfaithful steward, whose offence was that he simply failed to use his entrusted talent, what must be that of those servants who not only do not use the influence they possess to further the interests of their Lord, but waste and abuse it—use it in such a way as to retard and injure the master's work, and often rob others of their well used talents by destroying with the foul tongue of slander their power for good? An important thought is suggested by the fact that it was the man with the least capacity and the smallest amount entrusted to him, that proved unfaithful. Because we have but few

talents and small influence, we cannot justify ourselves for not using to the best advantage what we have. Common observation proves that men with small ability and influence are on that very account liable to neglect their use and improvement; but common sense would say that that very fact should be the best of all reasons why they should be used to the greatest advantage and increased to the greatest amount.

And finally, my brethren, let us remember that we can never divest ourselves of our office as God's stewards, nor get away from our influence on our fellow men, nor shake off the solemn responsibility for its righteous use. Influence, like character and identity, "hold eternal society with conscious being." We may plunge ourselves into the great world, and fancy no one knows or sees us, but our influence—our power for good or ill, will follow us there; we may bury ourselves in the solitude of the lonely forest, but responsibility for influence will follow us there, and at the judgment seat of almighty God it will confront us. This world, our present theatre of action, with all its joys and sorrows, duties and responsibilities is the "vestibule of the temple of human existence—the probationary outpost of the regions of perpetual bliss, or that most doleful country, where hope never comes that comes to all." Shall we then, spend our means and exhaust our influence on the evanescent concerns of to-day and to-morrow. Shall we waste our Master's goods and forget our stewardship? God forbid; rather let us gather up every ray of influence, and everything that can give us influence, and denying self, and under a profound sense of our responsibility as stewards of God, let us use them wisely, prayerfully and with conscientious fidelity in the service of our glorious Master, and then when he comes we shall indeed hear him say to us "Well done, good and faithful servant thou hast been faithful over a few things; I will make thee ruler over many things: Enter thou into the joy of thy Lord." Amen and Amen.

The Sisters' Conference.



THE Sisters of the Churches of Christ met in Conference at 3 o'clock, Saturday afternoon, April 24th, in the Lygon-st. chapel. Bro. Strang, the President of the General Conference opened the meeting with song, prayer, and a most beautiful reference to the women of the Bible, after which he called for a nomination of officers.

Sister C. L. Thurgood was elected president; sister Norfolk, of Hotham church, vice-president; sister E. McCoughtry, of Swanston Street, treasurer; and sister Carrie Harcott, of Lygon Street church, secretary. Bro. Strang then withdrew.

The president took the chair, surrounded by the other officers; sister David King's address for 1885 to the Sisters' Conference in England, was then read. A constitution based on that of the General Conference was read, discussed, and adopted.

Reports from the different churches, and from the societies at Ballarat, Carlton (Lygon Street), Swanston Street, South Melbourne, Geelong, Hotham and Prahran show that women's work in our churches has been exceedingly gratifying. Permission will be asked of the editors of the *Standard* to publish portions of these reports, as also the essays, so kindly prepared by our sisters.

Suggestions concerning Sunday school work, religious instruction in the State Schools, tract distribution, missionary effort, etc., etc., were freely discussed.

The following resolutions were passed:—

1. Resolved that a penny a week should be solicited from the sisters of the various churches, and that the ones present representing those churches should be a delegate to stir them up in this matter, and see that it is attended to.

2. Resolved—That a committee of sisters be appointed to undertake the providing of dinner and tea for the brethren and sisters attending General Conference next year.

A missionary offering from Ballarat district, Geelong, Swanston Street, and Hotham was handed in, and a collection taken up among the sisters amounting in all to £6 10s., which was handed in to the treasurer of the General Conference.

It was decided that the officers elected should continue in office until next year.

The meeting adjourned with singing "Praise God, from whom all blessings flow"—and prayer.

MRS. C. L. THURGOOD, President,
MISS CARRIE HARCOTT, Secretary.

BRIEF REPORTS FROM THE DIFFERENT CHURCHES RECEIVED AT THE SISTERS' CONFERENCE, APRIL 24TH, 1886.

BALLARAT, WEST.—Dawson Street has 48 sisters, of whom 7 are actively engaged in church work, 8 in the Sunday school, 1 religious instructor in the State school, about 37 young ladies in the Christian Endeavour Society, some from the Church of Christ in Peel Street, some from other churches. There has been good work done in the past, and we are looking for larger results in the future.

BALLARAT EAST (Peel Street).—Membership of sisters, 66 in the Sunday school 5 as teachers.

BERWICK reports 30 sisters; 2 engaged in Sunday school work, and from a private letter, we hear that the young people there are like the busy bees, toiling early, and late, with very little time for special work for the Master.

BRUNSWICK.—21 sisters, 2 engaged in Sunday school work.

NORTH BRIGHTON.—27 sisters, 1 in Sunday school work (where are the 26?)

BROADMEADOWS.—17 sisters, 1 in Sunday school work.

BUNYONG.—18 sisters, 2 in the Sunday school.

BUNYIP.—Represented by 1 sister.

CASTLEMAINE.—36 sisters. This report was given verbally by a sister attending the Conference.

COLLINGWOOD.—100 sisters, 7 engaged in church work, 12 teachers in the Sunday school, (it is well to have a "Helping Hand" among them to stir them up to increased effort).

CARLTON (Lygon Street)—Report not handed in, but a Young Ladies' Society of Christian Endeavour formed, January 26th, 1886, reports a membership of 25, and the society is characterized by "evident affection and goodwill, regularity in attendance and prompt response to all demands for Christian improvement.

CHELTENHAM.—No report, but one representative member expressed interest in the work, and promised to do what she could for the future.

ELPHINSTONE.—Represented by one sister.

NORTH FITZROY.—No report, two sisters present.

FOOTSCRAY.—No report, represented by one sister.

FERNHURST.—Two sisters represented the church there.

GREYLONG.—Membership of sisters 38; 3 engaged in church work, 9 in the Sunday school, 1 religious instructor in State school. A missionary society of sisters organised two years ago, the only one in the colony—"keeping bravely on," midst many discouragements, having correspondence with our missionaries in France and Turkey, and by a penny a week collection were enabled to hand in £1 10s. for the mission collection at conference.

HOTHAM.—183 sisters, 12 in Sunday school work, 37 subscribers to the Dorcas Society, 5 collectors, and 8 sewing members, 46 in the Young Ladies' Society of Christian Endeavour, that has only been organised a few months, and is doing good work. 20 tract distributors, 6 regular visitors for the aged, poor and sick brethren and sisters.

HAWTHORN.—21 sisters, 2 in the Sunday school work.

KENSINGTON.—Represented by one sister, no report.

LANCFIELD.—Represented by one sister

MARYBOROUGH.—40 sisters, 1 in Sunday school work.

MELBOURNE (Swanston Street).—Membership 83 sisters, 5 in the Sunday school, 1 collector for missions. A sewing meeting once a month that is awaking much interest among the young people, the report from which will be printed in full.

SOUTH MELBOURNE reports 98 sisters, a goodly number engaged in church and Sunday school work. A Church Aid and Dorcas Society composed of 42 members, have made up a large number of articles of clothing, ready for distribution; they have distributed 1200 tracts, also visit the hospitals regularly. One sister has collected over £43 for their building fund.

MURTOA has 8 sisters, near enough to attend meeting, 2 in the Sunday school,

and a sister's prayer meeting once a week.

MOUNT CLEAR.—Number of sisters 11, in the Sunday school 2. Through the perseverance of one sister (with a brother's help) the Sunday school was started, which numbers at the present time 40 scholars.

PRAHRAN.—187 sisters. From the report of the Dorcas Society, they have 26 members, 5 engaged in visiting the sick and the poor. There has been 500 tracts distributed, several garments have been given away, and others are ready for distribution.

RICHMOND.—Three sister representatives but no report.

SANDHURST.—35 sisters, 3 engaged in Sunday school.

ST. KILDA.—No report, but a kind note of sympathy and interest.

WEDDERBURN reports 43 sisters, 2 in Sunday school work.

"These we know, the Lord knows many more."

Any churches not mentioned, and wishing to be represented, will please send in a report to—

MRS. C. L. THURGOOD, 25 Webster Street, Ballarat.

MISS CARRIE HARCOTT, 41 Malvern Road, South Yarra.

CONSTITUTION OF THE SISTERS' CONFERENCE OF THE ASSOCIATED CHURCHES OF CHRIST IN VICTORIA.

NAME.—The name shall be "The Sisters' Auxiliary Conference to the General Conference of the Associated Churches of Christ in Victoria."

OBJECTS.—That in the spirit of auxiliary, it shall have for its basis, the giving of hearty support to the General Conference in all its movements, especially in work and effort wherein sisters may with fitness engage; also to enlist the sympathies and interest of every sister in the church to more effective effort for the Lord.

BASES OF UNION.—The Conference shall be open to the sisters of all the churches of Christ in the General Conference of Victoria who shall contribute to the annual expense fund of the Conference, the sum of one shilling for every 12 sisters in the church co-operating.

EXECUTIVE.—The Executive Committee of the Conference shall consist of a president, vice-president, secretary and treasurer, all of whom shall be elected by the vote of the annual meeting, and shall hold office for one year. The Executive Committee shall be responsible to conference for the proper convening and orderly conduct of all meetings, and the due recording of all its votes, and proceedings, and for the proper carrying out of all decisions arrived at by the Conference, and not referred to the province of any of the committees.

COMMITTEES.—There shall be two committees, "Church Aid" and "Missionary."

That in all cases affecting this constitution that the Conference be guided by the constitution of the General Conference, in so far as not otherwise provided for by this constitution, and with respect to the sisters concerned.

Adopted April 24th, 1886.

SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA.



THE annual business meeting in connection with the above union was held in the Christian Claspel, Lygon Street, Carlton, on Tuesday, 11th May. The president, Bro. M. McLellan, in the chair, who after the usual opening exercises, briefly introduced the business for the evening.

The Committee's report was read by the secretary, and was as follows:—

FIFTH ANNUAL REPORT

To the members of the S. S. Union.

Dear Brethren,—The General Committee of the Union beg to present the fifth annual report, and are pleased to state that some practical work has been accomplished during the year.

There are at present 14 schools connected with the union, as against 12 last year, with a present membership of 198 teachers and 1,940 scholars, against 191 teachers and 1712 scholars, making a net increase of 7 teachers and 218 scholars on the previous year.

At our first meeting, the Broadmeadows school was unanimously admitted to the Union. The following brethren were elected to fill the position of visitors:—Brethren Lawson, McLellan, Hudson, Reid, Mitchell, and C. J. Lovell; at a subsequent meeting, Brethren Davis and McGregor were added to the list. Bro. Tinkler was appointed musical conductor, and we are pleased to state that this appointment lead to the formation of the "union" choir, to which we granted the sum of £5. This choir has proved to be of great service both at church and school meetings, and is an organization that will prove of great use to the brotherhood in and around Melbourne.

At our next meeting, we considered the advisability of providing suitable entertainment for the various schools connected with the Union, the result being that we placed ourselves in communication with Brethren Payne and Brown, and they agreed to exhibit their dissolving views to all the schools at a low cost, the committee to make all arrangements. The first visit was made to North Fitzroy, where we met with a full house. We then communicated with five or six other schools, but all had their own or church entertainments at an early date, and, while expressing their thanks to the committee, stated that they would be pleased to be favored on another occasion. The remainder of the schools will, we trust, be visited during the coming year. The object of these gatherings is to induce the outside children to come to the Sunday schools.

MISSION SCHOOL.

The subject of mission work was also discussed at length, the result being that a sub-committee was appointed to confer with Bro. Groom to take steps to inaugurate a mission school in connection with the Union. The committee, after making enquiries as to a suitable place, selected the one now occupied in Little Bourke Street. This being done, Bros. Groom and McLellan were appointed to carry on the work, they

having commenced this up-hill fight on Lord's day, 23rd August, 1885, with 40 little ragged children, who were entertained at a dinner provided gratuitously by Bro. Thurgood. These brethren have worked earnestly, and have managed to keep up the interest to this day, the present number being 58, with three teachers. We feel greatly encouraged with this success. We trust that future committees will continue this work of Sunday school missions in other parts of our great city. We convey our warmest thanks to Sister Davis and Brethren Groom, McLellan, and W. Thurgood, junr., for the zeal displayed in this work; also to Bro. Thurgood, senr., for his generosity in providing a free meal every Lord's day to the children.

ANNUAL PICNIC.

This year we held our annual picnic at Becker's Hill, Northcote. The weather being all that could be desired, there was a very large gathering of brethren and friends. The Prince of Wales birthday of 1885 will be a day long to be remembered by those who attended at the annual gathering at Northcote. The company was enjoyable, and many a pleasant face was seen and hearty shake of the hands given.

FRUIT SOIREE.

On Monday evening, February 22nd, we held a fruit soiree in the Lygon Street chapel, at which the union choir, the president, and Brethren Edwards and Strang contributed largely to the enjoyment of the evening. This is the first meeting of the kind we have held, and the committee, being encouraged by its success, have decided to recommend their continuance during the fruit season.

PRIZES.

The annual competition for the union prizes was held in the Lygon Street chapel on Monday, April 12th, 1886. 85 competed for the various divisions. The competitors were divided into four divisions, consisting of:—I Division—Scholars under 14 years; subject, "Sermon on the Mount." II Division—Scholars between 14 and 18 years; subject, "Life of Daniel." III Division—Scholars 18 years and over; subject, "Life and travels of Paul." IV—Teachers' examination, open to all teachers and officers, superintendents excepted; subject, "The Epistle of Paul to the Galatians." Three prizes—1, premier, the gift of the president, and one first each for males and females. 15 teachers competed. The third division was confined solely to the members of the Swanston Street school, no others having entered for competition. All the other divisions, both of teachers and scholars, being very keenly contested. The competition throughout is a marked improvement on any previous one. There are in all 15 prizes and 45 certificates gained. This year the committee have decided to allow the successful prize-winners the privilege of selecting their own books.

NEW SCHOOL BUILDING PRAHRAN.

The Prahran school having erected a building especially for Sunday school purposes (it being the first of the kind in the colony), made application to the committee for assistance. The committee, considering their appeal a deserving one, decided to grant the sum of £5 from the general fund.

TRAINING CLASS LECTURES.

Your committee arranged for five of these lectures for the benefit of teachers and the brotherhood generally. The following were the subjects and the names of the lecturers:—"The fulfilment of Prophecy," Bro. J. Strang; "How to give an

attractive Bible Class Lesson," Bro. Lewis; "School Organisation," Bro. Bennett; "The necessity of Divine Revelation to the Progress and Salvation of Man," Bro. Bates; "The Uses and Sources of Illustration," Bro. F. Illingworth. Whilst the attendance at some of these lectures was very fair, we regret much that those brethren who kindly gave their time and talents did not get the support that the quality of such lectures deserved. We trust that if the succeeding committee decide to continue these training-class lectures, that the teachers will take advantage of them, and use their influence to induce others to attend.

NEW SCHOOLS.

We were pleased to welcome into our Union, the Broadmeadows school, which with the Mission school, has increased our number from 12 to 14 schools with 198 teachers, and 1930 scholars; of the latter, 240 are members of the church. There are 2400 books available for use, with an average weekly circulation of 285, and the income for the year has been over £270, and the expenditure £240. £90 having been spent in periodicals.

HONORARY MEMBERS' CARDS.

We regret that all the representatives did not take this matter up as they should, and push their sale, for this is one of the easiest means of increasing our finances and extending the work of missions. Much credit is due to the brethren at Swanston Street for the support they have afforded. No less than 42 have subscribed by this means—Lygon Street, 15; St. Kilda, 3; South Melbourne, 4; Prahran, 2; North Fitzroy, 2; Collingwood, 6; Footscray, 2.

In reviewing the work of the past 12 months, we have much to be thankful for, and trust that the coming year will be one of still better results. Let us therefore, one and all, strive to do greater work for the Master, and, by united action, make this organisation a power for good, and we hope that in the near future its benefits will not only be felt around us, but that they will extend over all the colonies.

In conclusion, we would acknowledge with thanks the services of those brethren who kindly gave the lectures; also those who acted as examiners in the competition, and of the brethren at Lygon and Swanston Streets for placing their buildings at the service of the committee for the purpose of holding their various meetings. And with prayers for the future prosperity of the union, we are on behalf of the committee,

M. McLELLAN, President.

A. L. CRICHTON, Secretary.

After discussion, the report was unanimously adopted.

THE VISITING COMMITTEE'S REPORT contained an account of the work done in each of the schools visited, and suggestions for improvement in various details of school management.

THE TREASURER'S REPORT showed an income of £66 16s. 11d., including a balance of £23 19s. 11d., from 1884-85, while the expenditure amounted to £42 16s. 7d., leaving £24 0s. 4d. to be carried forward to next year.

THE ELECTION OF OFFICERS for the ending twelve months, resulted as follows: President, Bro. C. G. Lawson; vice-president, Bro. J. H. Edwards; treasurer, Bro. W. C. Thurgood; secretary, Bro. A. L. Crichton, assistant secretary, Bro. R. Lyall;

Committee, Brethren B. J. Kemp, E. R. Warne, Thos. Brown, Jas. Reid, and H. Murray; Musical conductor, Bro. Tinkler.

The business concluded by passing votes of thanks to all who had labored in connexion with the Union, during the past year; also to Bro. C. Thurgood, for gratuitously supplying refreshments to the Mission School.

TEA AND PUBLIC MEETING.

On Tuesday evening, May 18th, a tea and public meeting was held in the Lygon Street Christian chapel. After ample justice had been done to the good things prepared by Bro. Thurgood, the public meeting was presided over by Bro. C. G. Lawson, about 500 being present. The chairman traced the progress of the Union from its commencement, and showed that in 1881, there were 8 schools in the Union, with 130 teachers, and 1200 scholars; at present there were 14 schools, 190 teachers, and over 1900 scholars, giving a very substantial increase during the 5 years of its existence. The Union choir, under the able leadership of Bro. Tinkler, then gave a selection "How beautiful upon the Mountain," this was followed by an address by Bro. G. B. Moysey, then a selection by the choir "I am the Resurrection." An address by Bro. Edward Lewis. Selection by choir "Is there room for Mary there." Bro. McLellan then distributed the prizes to the various winners, with a few appropriate remarks to each. Bro. Forbes followed with an address. The choir then gave "For God so loved the world." Bro. Strang following with a short address. The proceedings then terminated with the choir giving "Awake, put on thy strength" and the pronouncing of the benediction by the chairman. Want of space hinder us from giving any details of the various speeches, but we may say that they were highly enjoyable, pointed, and practical, and the several pieces by the choir contributed greatly to the evening's enjoyment.

Hearth and Home.

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

BORROWING TROUBLE.

Once upon a time there was a man and a woman who planned to go and spend the day at the house of a friend some miles away from their own. So one pleasant morning they started out to make the visit, but they had not gone far when the woman remembered a bridge they had to cross which was very old, and was said not to be very safe, and she immediately began to worry about it.

"What shall we do about that bridge?" said she to her husband. "I shall never dare to go over it, and we can't get across the river any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place. Suppose it should break through, and we should fall into the water and be drowned?"

"Or even," said the wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death."

So they went on worrying and worrying till they came to the bridge; when, lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed over it in safety, and found that they might have spared themselves all their anxiety.

Now that is just what the proverb means. Never waste your worrying on what you think may possibly be going to happen. Do you think, "Oh, suppose it should rain to-morrow, so that I can't go out?" or, "What should I do if I have a headache the day of the party?"—*Exchange.*

Gleanings.

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

ATHEISM, ITS ABSURDITY EVINCED BY THE EXISTENCE OF THE UNIVERSE.—If a man should go into a far country, and see stately edifices there, he would never imagine that these could build themselves, but that some greater power built them. To imagine that the work of the creation was not framed by God, is as if we should conceive a curious landscape to be drawn by a pencil without the hand of a limner.—*WATSON.*

I appeal to any man of reason, whether anything can be more unreasonable than obstinately to impute to chance and effect which carries, in the very face of it, all the arguments and characters of a wise design and contrivance? Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, sling them out on the ground before they would fall into an exact poem; yea or so much as to make a good discourse in prose? And may not a little book be as easily made by chance, as the great volume of the world? How long might a man be in sprinkling colours upon canvas with a careless hand, before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from the most remote part of England, wander up and down before they would all meet upon Salisbury plains, and fall into rank and file in the order of an army? And yet this is much more easy to be imagined, than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's chapel at Westminster, might with as good reason maintain (yea, with much better, considering the vast difference between that little structure and the huge fabric of the world),

that it was never contrived or built by any man, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin), the materials of that building, the stone, mortar, timber, iron, lead and glass, happily met together, and very fortunately ranged themselves into that delicate order, in which we see them now so closely compacted that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have to say that the world was made by chance.—*TILLOTSON.*

As when a man comes into a palace, built according to the exactest rule of art, and with an unexceptionable conveniency for the inhabitants, he would acknowledge both the being and skill of the builder; so, whosoever shall observe the disposition of all the parts of the world, their connection, comeliness, the variety of seasons, the swarms of different creatures, and the mutual offices they render to one another, cannot conclude less than it was contrived by an infinite skill, effected by infinite power, and governed by infinite wisdom. None can imagine a ship to be orderly conducted without a pilot; nor the parts of the world to perform their several functions without a wise guide; considering the members of the body cannot perform theirs without the active presence of the soul. The atheist, then, is a fool to deny that which every creature in his constitution asserts, and thereby renders himself unable to give a satisfactory account of that constant uniformity in the motions of the creatures.—*CHARNOCK.*

We are told, that there was an innumerable company of little bodies, called atoms, from all eternity, flying and roving about in a void space, which at length hitched together and united; by which union they grew at length into this beautiful, curious, and most exact structure of the universe. A conceit fit for bedlam, and taken up, as it were, in direct opposition to common sense and experience. For, let anyone take a vessel full of dust, and shake it from one end of the year to the other, and see whether ever it will fall into the figure of a horse, an eagle, or a fish; or let any one shake ten thousand letters together, till by some lucky shape they fall at length into an elegant poem or oration. That chance and blind accident, the usual parent of confusion and all deformity in men's actions, should yet in this out-do the greatest art and diligence in the production of such admirable, stupendous effects, is contrary to all the rules that human nature has been hitherto accustomed to judge by; and fit for none to assert but for him. A man may praise God for the redemption of the world, &c., who has no consciousness of having secured an interest in it, but not like him who feels he has a property in it. How different will be their feelings! Just as great will be the difference of interest which will be felt by a stranger passing through a beautiful

estate, and by the owner of it. One may admire the richness of the soil, the beauty of its crops, and the stateliness of its trees; but his interest in it will fall very far short of his who has the title and property in it.—*SALTER.*

BELIEVE me, the life of grace is no dead level; it is not a fen country, a vast flat. There are mountains and there are valleys. There are tribes of Christians who live in the lowlands, like the poor Swiss of the Valais, who live between the lofty ranges of mountains in the midst of the miasma, where the air is stagnant, and fever has its lair, and the human frame grows languid and enfeebled. Such dwellers in the lowlands of unbelief are for ever doubting, fearing, troubled about their interest in Christ, and tossed to and fro; but there are other believers, who, by God's grace, have climbed the mountain of full assurance and near communion, their place is with the eagle in his eyrie, high aloft; they are like the strong mountaineer, who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions, and therefore his sinews are braced, and his limbs are vigorous; these are they who do great exploits, being mighty men, men of renown.—*SPURGEON.*

TAKE heed that thou dost not mistake and think thy grace decays, when, may be, 'tis only thy temptations increase, and not thy grace decreases. If you should hear a man say, because he cannot to-day run so fast, when an hundred weight is on his back, as he could yesterday without any such a burthen, that therefore he was grown weaker, you would soon tell him where his mistake lies.—*SALTER.*

"WHAT is the matter with the light, that you look so dismally dim this evening?" said the Wheelbarrow to the Lamp in the street.

"The light is the same as ever in its own nature," replied the Lamp, "but its present appearance is owing to what surrounds it in the atmosphere. When the air is free from smoke and mist, the light looks clear and bright; but when fog arises as now, the brightest Lamp will look dim, and shed but a feeble light."

"There is hardly enough to see one's way along now, truly," said the Barrow.

Inbred corruptions sometimes arise in the believer's heart like mists from the earth, which cloud his evidences, distress his soul, and cause him to walk in darkness, having no light (Isa. 1: 10).—*BOWDEN.*

ASSURANCE.—Suppose thou hast not yet attained so much as to this inward peace, yet know thou hast no reason to question the truth of thy faith for want of this. We have peace with God as soon as we believe, but not always with ourselves. The pardon may be past the prince's hand and seal, and yet not put into the prisoner's hand. Thou thinkest them too rash (dost not?) who judged Paul a murderer by the viper that fastened on his hand. And what art thou, who condemnest thyself for an unbeliever, because of those troubles and inward agonies which may fasten for a time on the spirit of the most gracious child God hath on earth.—*GURNALL.*

ASSURANCE is a fruit that grows out of the root of faith; the fruits in winter appear not upon the tree. Because I see not a flourishing top, shall I deny the existence and sappiness of the root? Mary, when she wept at Christ's feet, had no assurance of His love, yet Christ sends her away with the encomium of her faith, acted before the comfort dropped from His lips. (Luke 7: 45, 50.) The characters of faith may be written in the heart as letters engraven upon a seal, yet filled with so much dust as not to be distinguished; the dust hinders the reading of the letters, but does not raze them out.—CHARNOCK.

SALVATION, and the joy of salvation, are not always contemporaneous: the latter does not always accompany the former in present experience, though ultimately, as cause and effect, they must be united. Though they are not parallel lines, yet they are converging lines which must meet at last, however gradual be the tendency towards each other. They differ as life and health, as heirship and the means of knowing it.—SALTER.

A foreigner on one occasion indulging in sceptical doubts of the existence of an overruling Providence, Sydney Smith, who had observed him, evidently well satisfied with his repast, said, "You must admit that there is great genius and thought in that dish?"

"Admirable!" he replied. "Nothing can be better."

"May I then ask, Are you prepared to deny the existence of the cook?" asked Sidney.

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 *suggested* 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 II.

THE SAVIOUR.

His Birth.

- 76.—Hark, the herald angels sing
- 77.—Bright and joyful was the morn
- 78.—Hark, what mean those holy voices
- 79.—Hail, thou long-expected Jesus
- 80.—Angels from the realms of glory
- 81.—Brightest and best of the sons of the morning
- 82.—Hark! Hark! the notes of joy
- 83.—To us a child of hope is born
- 84.—God with us! O glorious name
- 85.—Hark! what joyful notes are swelling
- 86.—Sweeter sounds than music knows
- 87.—Saviour of men, and Lord of love

Life and Ministry

- 88.—My dear Redeemer and my Lord
- 89.—How sweetly flowed the gospel sound
- 90.—He came not with his heavenly crown
- 91.—Oh could I speak the matchless worth
- 92.—We saw thee not when thou did'st come
- 93.—To his own world he came
- 94.—Behold! where, in the friend of man
- 95.—The Saviour, what a noble flame

His Sympathy.

- 96.—Jesus wept; those tears are over
- 97.—See how he loved! exclaimed the Jews

- 98.—With joy we meditate the grace
- 99.—Now let our cheerful eyes survey
- 100.—Thou dear Redeemer, dying Lamb
- 101.—One there is above all others
- 102.—Where high the heavenly temple stands
- 103.—When gathering clouds around I view
- 104.—Thou who did'st stoop below

His Love.

- 105.—Jesus, thy boundless love to me
- 106.—Love divine, all love excelling
- 107.—Jesus, lover of my soul
- 108.—Rock of ages, cleft for me
- 109.—To our Redeemer's glorious name
- 110.—Now for a hymn of lofty praise
- 111.—Plunged in a gulf of dark despair
- 112.—Awake, my soul, in joyful lays

His Preciousness.

- 113.—Join all the glorious names
- 114.—Jesus, the very thought is sweet
- 115.—Jesus, the name to sinners dear
- 116.—Jesus, the very thought of thee
- 117.—Jesus, I love thy charming name
- 118.—Jesus, the spring of joys divine
- 119.—Jesus, thy robe of righteousness
- 120.—How sweet the name of Jesus sounds
- 121.—Thou dear Redeemer, dying Lamb
- 122.—O Jesus, sweetest, holiest name
- 123.—There is a name I love to hear
- 124.—There is a name I love to hear;
- 125.—My Saviour, my almighty friend!
- 126.—Through the love of God our Saviour

His sufferings and His death.

- 127.—'Tis midnight; and on Olive's brow
- 128.—Go to lone Gethsemane
- 129.—Thou who did'st stoop below
- 130.—Alas, and did my Saviour bleed
- 131.—From Calvary a cry was heard
- 132.—All ye that pass by, to Jesus draw nigh

- 133.—The Saviour came; no outward pomp
- 134.—He dies, the friend of sinners dies
- 135.—I sing my Saviour's wondrous death
- 136.—We sing the praise of Him who died
- 137.—Hark the voice of love and mercy

His Resurrection.

- 138.—He lives; the great Redeemer lives
- 139.—Angels, roll the rock away
- 140.—Morning breaks upon the tomb
- 141.—The Lord is risen indeed
- 142.—Christ, the Lord, is risen to-day
- 143.—The happy morn is come
- 144.—Behold the bright morning appears
- 145.—Jesus who died the world to save
- 146.—O joyful sound! O glorious hour
- 147.—Lift your glad voices in triumph on high
- 148.—Ye humble souls that seek the Lord!
- 149.—Bright sunbeams deck the joyful sky
- 150.—O Christ! our hope, our heart's desire
- 151.—Praised be the everlasting God
- 152.—Hosanna to the Prince of Light
- 153.—Yes, the Redeemer rose
- 154.—When downward to the darksome tomb
- 155.—Lo! the seal of death is breaking
- 156.—I know that my Redeemer lives

OUR FIRST REVISION—Rejects and substitutes for—

- 2.—Lord of all being, throned afar
- 4.—Eternal power whose high abode
- 5.—Awake my tongue thy tribute bring
- 8.—Thou Lord whom ancient Israel praised* (By J. H. Edwards, on page 253.)
- 11.—There is a book who runs may read*
- 13.—How shall I praise the eternal God*
- 15.—Mountains, by the darkness hidden*
- 16.—Lord of the world's majestic frame*
- 18.—Beyond, beyond that boundless sea
- 19.—Alter word "immortal" first line to "united."
- 20.—Oh give thanks to Him who made
- 22.—Praise the Lord his glories show
- 26, 27, 28, 29, 30, 31, 37, 48, 63, 72, 73, 74.—Reject. We await substitutes.

NOTICE.—Will the committee please meet on Monday evening, June 14th, Lecture Hall, Swanston Street chapel. Business:—Final revision of first section, and to instruct printer to proceed therewith. EDITORS.

*Held over for later sections.

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.

ROBINS, M.—It is with feelings of deep regret that we record the death of Sister M. Robins, which occurred in Castlemaine Hospital on Saturday, April 17th, of typhoid fever. She put on Christ in the year 1875, being immersed by Bro. Strang, since which time she has striven to live a consistent Christian life. Being well-known in this district, and possessing a cheerful and lively disposition, she made many friends, by whom she was beloved. Her place was seldom vacant at the Lord's table, the Sunday school, and the improve-

ment classes. She leaves aged parents with other members of the family, who sorrow, but not as those without hope, as they anticipate a joyful re-union by-and-bye. Her funeral was attended by members of the church, the teachers and scholars of the school, and friends from all parts of the district, numbering in all about 200. Of her it may be truthfully said—

"We miss thee when the morning dawns,
We miss thee when the eve returns,
We miss thee here, we miss thee there,
We miss our sister everywhere."

"Not lost, but gone before."

W. J. JOINER.

GREATBATCH.—Bro. Spalding writes:—"On the morning we left for Hobart, (the 17th April), our dear young sister Annie Greatbatch (Impression Bay, Tasmania), passed away to be with the Lord." May her many friends and brethren realise that the same beloved and mighty presence that enabled her in her early youth to meet the king of terrors in the firm faith of victory assured, will enable them to bear the bereavement of the present with submission and to look away to the future with a hope that must be brighter, because of the loved one gone on before. G. B. M.

The Harbest Field.

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

Summary of additions by baptism reported in the May Standard.—New Zealand, 23; Victoria, 19; Queensland, 8; South Australia, 8; New South Wales, 5; Tasmania, 1; total, 84; a decrease of 33 over the month previous. A lot of additions are never reported. Why? I'll tell you in next standard, so look out.

A. B. MASTON,

Molesworth Street, Hotham.

VICTORIA.

COLLINGWOOD.—Seven additions are to be reported, three by baptism and four by letter, since our last notice. Bro. J. H. Edwards is now thoroughly into his work. On Lord's day evenings the audiences are good, the themes being specially interesting and instructive, and listened to with marked attention; the blackboard illustrations appear to be highly appreciated. A series of Wednesday evening discourses has been announced for a month ahead, in which there is an increased interest. An analytical bible class has been commenced on Monday evenings by Bro. Edwards, which no doubt will prove highly useful; this class has started with a good attendance. R. DICK.

MELBOURNE.—Four additions by baptism since last report. We had the pleasure of a visit from Bro. A. B. Maston, on Sunday evening, April 25. He preached to a good audience. One came forward and made the good confession.

HAWTHORN.—The church here is continuing on the even tenor of its way, working for the master, sowing the good seed, preparatory to reaping the harvest by and bye. Our Brother and Sister Hardie have had a

weeks, the first and only illness of a severe nature she had; and deep sympathy is felt and expressed for them in their affliction, and many prayers have been presented at and many prayers have been presented at the throne of grace that they may be sustained and comforted under it. With respect to our building, its progress has been somewhat delayed on account of the difficulty sustained by our brother contractor in obtaining stone, but we are thankful to say, that has been overcome, and the brick work commenced, and we hope and expect to see its completion in a few weeks. We have made a general appeal by circular to the churches to help us in the work, and acknowledge with thanks the receipt of the following amounts (of course outside our own membership), a sister at Bulleen, £5; a brother from the country, £5; and other brethren, £1, £1, £1, 10s., and 5s. Brethren, we take nothing from those outside, let us help each other as far as lies in our power.

Peel-st, Kew. W. H. BARDWELL, sec.
[Bro. F. G. Dunn, of Dunn and Collins, opposite Post Office, Melbourne, and Bro. M. McLellan, 180 Russell Street, have also been appointed to receive subscriptions on behalf of the building fund, and will be pleased to receive the same.—W. H. B.]

FOOTSCRAY.—Bro. Illingworth commenced work here, on the first Lord's day, in May. In the morning he addressed the church from Psalm 127: 1, and in the evening preached the gospel to a large assembly, many of whom have never been to our meetings before. We have good reason to be thankful for the success that has so far attended our efforts to induce strangers to hear the gospel, for instead of the usual attendance of about 40, there were quite 250 persons present, all apparently interested in a beautiful discourse upon the "Love of God." On the following Tuesday, a tea meeting was held to welcome Bro. Illingworth, at which several brethren from the sister congregations were present. Bro. Clapham presided at the public meeting, which was addressed by brethren Strang, Maston, Parks, Harding, Dunn, Moysey and Illingworth; the principal theme of the evening being the necessity of the united and earnest support of the brethren being given to our brother in his great work. Bro. Illingworth remarked that he was satisfied with what the church has done so far, and he believed that we would succeed. The choir from the Lygon Street church kindly rendered some beautiful selections, which were thoroughly appreciated. After a vote of thanks was given to the speakers and choir, the benediction was pronounced, and the meeting closed. E. R. W.

SANDHURST.—On Sunday, April 25th, Bro. Illingworth brought his series of evangelistic services to a close. There was an exceedingly good attendance on that occasion, the subject being one of great interest, and marked attention was paid to the speaker throughout, which indeed we are pleased to say has been the case at every meeting. On the Sunday following (May 2nd), Bro. C. Watt commenced his labors, and on Wednesday evening (May 5th) a ten and public meeting was held to welcome him to our community. There were about 125 sat down to tea. The after meeting commenced at 7.30, when the attendance was greatly increased. Bro. W. W. Davey was appointed chairmann, who, in his opening address, gave Bro. Watt a

on behalf of the Sunday school. Addresses of welcome were also given by Brethren Joiner, Dr. Porter, and Moysey. Bro. Watt in reply thanked the various speakers for their kindness and sympathy, and for the very hearty welcome that had been accorded him, and trusted his labors here would result in the salvation of souls. The choir rendered several selections at intervals under the leadership of Bro. E. Upstill, which were highly appreciated. There were brethren from Castlemaine, Barker's Creek, Taradale, and Melbourne present. The attendance was exceedingly good, and the audience was highly pleased with their evening's entertainment; indeed we may consider the meeting a great success. G. HINTON.

CHELLENHAM.—The church here is making good progress, and few more have been added during the last month. The meetings are well attended, and a lively interest in the preaching of the gospel sustained. Bro. Clapham was formally welcomed to his new scene of labor on Monday evening, May 10th, when a social meeting was held, presided over by Bro. Willder. After partaking of refreshments, a number of recitations, speeches, and vocal selections were given. Addresses were delivered by Bro. Waff, Little, and Clapham. Bro. E. Judd gave the right hand of greeting to Bro. Clapham; and the benediction brought a very pleasant evening to a close. We hope to do a good work at Cheltenham.

SALE.—Our annual tea, and which answered as a farewell to Bro. Watt, who leaves for Sandhurst, took place on April 14th, and was a success beyond our most sanguine expectations. The chapel was tastefully decorated with ferns, flowers, and mottoes, the former being sent very kindly by our Bros. Smith, of Bloomfield, the latter being supplied by Sisters Mathieson, Hall, Collins, and Dowd. The high excellence of the mottoes, both in their design and workmanship, called forth high encomiums from all. Promptly at 1.30 the large gathering sat down to tea. At 8 o'clock we adjourned to the Temperance Hall, the chapel being deemed too small, and well we did so. In the unavoidable absence of Bro. Mathieson, our Bro. Judd, of Warragul, kindly filled the chair, which he did most creditably. Excellent speeches were delivered by Brethren Moysey, Clapham, Illingworth, and the chairman, the verdict of the strangers being that "it was far above the ordinary run of tea meeting talk." These were interspersed by sacred songs sung in capital style by a good choir, and added largely to our enjoyment. At the close Bro. Watt expressed his appreciation of the kindly sentiments the various speakers had given utterance to about himself, and briefly sketched the work in Sale during the past two years. The orthodox votes of thanks and benediction brought the meeting to a close. The last Sunday Bro. Watt was here the chapel was crowded and many standing.

CASTLEMAINE.—Since last report two have been added to our number by baptism, and others attending the meetings appear deeply interested. We pray that these also may soon put on Christ, and become useful members of the church. The attendance at the various meetings continues good. We are making arrangements for a public tea and meeting, to be held in

their particulars of the tea for your next issue.
W. J. JOHNSON.

BAIRNSDALE.—We have much pleasure in making the following acknowledgements of contributions to the building fund of the new chapel in Main Street, and the treasurer (Bro. E. Eastlake, Bairnsdale), Bro. Zelius or the undersigned will be pleased to receive further assistance to this fund from brethren disposed to help them.—Site for chapel, the gift of Bro. Zelius; and the following sums collected by Bro. Zelius—Bro. G., of F. L., £6; Bro. Eastlake, £1; Bro. Thomas Wilson, £2; Bro. Andrew Haddow, Sen., £5; Bro. F. A. Kemp, £2; total, £16.

C. H. COOPER, Sec.

Main Street, Bairnsdale.

NOTES AND NEWS FROM BALLARAT.

BALLARAT brethren are going in for a 1000 souls and more for the kingdom, and a 1000 sovereigns for the Lord's treasury for missionary purposes, this year.

The Committee of speakers from our Adelpian society with other workers have already begun their winter campaign. Every night services at Mount Clear, Buninyong, Ballarat East and West, two weeks or more at each place. We are putting the men into the field and the posters on the fences, and trusting to the Lord for the means.

Ballarat West has taken up the Conference's suggestion about the penny a week for missionary, and quite a number have paid in their quarter's subscription, i. e. one shilling. One of our sisters is the collector. Now, who else throughout the colony will go in for their share of a 1000 souls and 1000 sovereigns and more for this year's work for our blessed Lord.

C. L. THURGOOD.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—During the month of April, our numbers have been increased by three, one sister by the obedience, of faith, another by letter from Hindmarsh, and a brother by letter from Norwood. Now that the winter has set in, the time of our evening meeting on the Lord's day, has been altered to half past six. Brethren both local, and visiting will please take notice. Our brethren Anderson, Pearce, and Dr. Verco, have been proclaiming the gospel to very good audiences; and on May 2nd, Bro T. J. Gore gave a discourse immediately prior to his leaving for America. As the church is increasing in its numbers, and in its needs, two esteemed sisters were appointed to the work of deaconesses. The Band of Hope in connection with the Sunday school, held its second anniversary in the chapel, on Good Friday, April 23rd. The building had been very elaborately and very tastefully decorated, by our industrious and energetic sisters, with a profusion of beautiful wreaths of flowers, and banners and mottoes of various designs, bearing on the matter of total abstinence. In spite of the threatening weather, our guests were more numerous even than we had anticipated, but we managed to accommodate them; though they very nearly "ate us out of house and home." At the public meeting in the evening, the chapel was crowded. The president, (Dr. Verco) was in the chair, supported on either side by a whole platform full of abstainers. Rather more than two hours were spent in various exercises. Our secretary's and treasurer's reports were very satisfactory, showing that we were

number had signed the pledge. The time was spent in solos and part songs, readings, recitations, and dialogues, in which the sisters as well as the brethren took part and an address by M. W. Green, and all seemed to feel that altogether we had had a good time of it.

LOCHIEL.—I am still "in journeying often," journeying from Alma to Lochiel. During last month, one believer came out, and confessed Christ, and was baptised into the name of the Father and the Son, and of the Holy Spirit. I drove Bro. Powell to Lochiel on April 13th, and introduced him to brethren there. He preached three excellent discourses at week night services, and also gave an address at our monthly temperance meeting. We had fair audiences though the tilling season, and the water carting this dry season hindered some from attending, settlers say they have not known such a dry season for the last seventeen years. I am still concentrating my efforts in the regions of Lochiel chiefly. We have many encouraging signs, that our labors are appreciated, although we do not see the fruit that we should like to see. But then do not results rest with God? It is not for us to rest satisfied. Let us labor on faithfully, though we would like to be always reaping, yet we must not neglect, or under-estimate the importance of sowing.

May 13th, 1886 W. JUDD.

GROVE STREET (Adelaide).—Since the cessation of the special meetings at the Town Hall, on Sunday evenings, congregations at the chapel have been larger than hitherto, nearly every seat being occupied. On the 16th May, anniversary services in connection with the Sunday school were held, when appropriate addresses were given, and collections made in aid of its funds. In the evening, six persons who had made the good confession on the previous Lord's day, were baptised, thus making ten since last report. Bro. Green's earnest labors are evidently bearing fruit. Bro. T. J. Gore, with his wife and family, left by the steamer Gambier, on the 7th inst., for Sydney, en route to the United States, where his present address will be Bloomfield, Nelson County, Kentucky.

NEW ZEALAND.

AUCKLAND.—The good seed which has been sown has brought forth fruit. There were four who confessed the name of Jesus, and were immersed at Cook Street chapel, from the Arch Hill church. Three of them were sons of members, and one from the Wesleyans. We pray that many more may follow the Lord in his own way.

W. M. R.

NEWS FROM WELLINGTON N.Z.

Six more additions since last report. Things are still progressing nicely. Bro Houchins of U.S.A., passed through en route for Dunedin, on 11th April. He preached in the evening to a good audience, considering the bad weather, a more tempestuous night has not been experienced for some years. That night while our brother was preaching, the "Tairua" was wrecked, and number of souls suddenly hurled into eternity. On the following day, Bro. Houchins left for Dunedin, accompanied by Bro. Floyd. While in Dunedin, a welcome tea was given, and at it three old classmates from Kentucky University met once more. Little did brethren Houchins, Moore, and Floyd

meet again in the distant land of New Zealand.

The Sunday school organised by Bro. Beek, at Greytown, is making rapid strides. Here are now over twenty scholars attending it. The people of the township are asking "who is this man that takes so great an interest in the cause of Christ and is now teaching the young the grand truths of Christianity? He attends none of the denominations, which are well represented?" The answer comes unhesitatingly—"I am a CHRISTIAN."

The annual meeting of Sunday school teachers was held early in April. The number on the roll was 271, an increase of 41 during the year. The average attendance had been 145, which was also a considerable increase. Altogether the report was a most favorable one.

H. HUGHINS.

3rd May, 1886.

NEW SOUTH WALES.

ELIZABETH STREET (Sydney).—We have no additions to report for the month, the efforts of Bro. Maston being directed more toward the establishing in the faith those already in the church, and in this we think our brother has done a good work. His lectures on Christ in the Tabernacle, or Type and Antitype, aided by his oil paintings of the Tabernacle, erected in the wilderness helping in a large measure to confirm many in truths of the gospel. We are glad that it has been our good fortune to hear these addresses, and hope that he will be able to give many other churches the benefit of his efforts in this direction. The last of the series was delivered on Lord's day evening last, large audiences gathering on each occasion to hear them. Yesterday evening we met our brother for the last time, for the present at least, in a union prayer meeting, to which all the city churches were invited, and but for the bleak winter's evening, there would have been a crowded meeting; as it was the meeting was well attended, there were a number of speakers from the various churches, who spoke on the gospel under various heads; the addresses were short, to the point, and were interspersed with singing and prayers, and most if not all went away feeling it was good to be there. Bro. Troy who has been with the church in Hotham for the past six weeks, is with us again, and will resume work with us on Lord's day next. Bro. Maston goes to Rockwood on next Lord's day morning, and will preach for the brethren in Newton in the evening; he has been also lecturing for the brethren in Petersham twice a week with one or two exceptions. We have our Church Directory in print, and hope for good results from its advent amongst the brethren. The usual United Teachers' Tea Meeting was held in Elizabeth Street, on the 5th, everything passing off successfully; the next of them is to be held in Petersham, which will make them an annual event in each school, instead of every nine months. Our treasurer received another cheque (£5) from another brother who is some two hundred miles from us. I mention this little matter again, that others might be stimulated to do likewise, and bear in mind brethren (absent ones we are speaking of) although you are absent, your are not forgotten, for the prayers of your brethren in Christ ascend regularly to the throne of grace for

bourne on Tuesday next, to be home for the Conference, the Conference of the churches in N.S.W. being on the same date.

C. WOOLLAMS.

WAGGA WAGGA.—On Lord's day, 28th March, the brethren usually meeting for worship in Wagga, travelled as far as Downside to meet with the brethren at that place, who (by the way) also form part of the church in this district. It being the first annual meeting, it was deemed advisable that the whole church should come together to transact its business. During the afternoon I gave the first of a series of lectures on "The Tabernacle," and at the close I had the pleasure of hearing the good confession made by three, and on the following Lord's day another boldly came forward and confessed Christ, they are all to be baptised next Lord's day afternoon in a tank about 6 miles from Wagga. The prejudice is beginning to break down, and we trust that we shall now make headway. Next Lord's day evening, at the request of some Wesleyans, I am to deal with the subject of "Sprinkling or Immersion—which?"

F. GOODE.

NEWTOWN.—Since last report we have been received into the fellowship of the church. The meetings are well attended. We had the pleasure of hearing our Bro. Gore hold forth the word of life to a large audience on the 16th inst., he preached a very able and impressive discourse on "the transfiguration of Christ." Possibly this may be his last public utterance in the Australian colonies, as he left here for America on the 20th May. The brethren here regret very much the loss of so able an exponent of the truth as it is in Christ. May abundant success attend his efforts for the salvation of the souls of men and the glory of God in his own native land to which he is returning.

J. H.

PETERSHAM.—Four have been immersed here, this month; one will take membership with the church in Myrtle Street; good audiences muster every Sunday evening, to hear words whereby they shall be saved. Bro. Troy comes out occasionally on Wednesday evenings, and his addresses are a source of much profit.

Our second anniversary tea meeting was celebrated on 11th instant, a goodly number of brethren were present, and the churches were fairly represented. Bro. Hodgson (a veteran speaker), presided over the after-meeting, and several practical speeches were given. The brethren unanimously concur in the opinion that the meeting was a brilliant success.

Our Bro. Pieton (Christian Evidence Lecturer) will (p.v.) lecture for us, on Tuesday, 25th of this month. We are publishing the tidings abroad, and we expect much good will be the product of this address, and other valuable lessons which we hope yet to derive from so competent a teacher.

Bro. Gilmour is still working away up at Bookwood; we hear of two additions by faith and baptism, and we hope that many more will become obedient to "the faith once delivered to the saints."

ED. BAGLEY.

NOTES AND NEWS FROM QUEENSLAND.

H. Goodacre's address in future will be Warwick; D. A. Ewers' address will be

Rosalie, Milton. Correspondents please note this.

The writer spent a Sunday at Killarney lately and had good meetings. Bro. Berry has recently immersed two there.

I hear from Bro. Black of two additions at Marburg, one having been formerly immersed, Marburg is pushing on her new chapel.

Vernor is also erecting a little building and we expect both will be opened shortly. Bro. Maston is expected to be present and will receive a hearty German welcome.

Brisbane has now 86 names on her church roll, a net increase of 28 for the past 12 months. I wish I could be sure they were all live members.

Our Conference will be held in the Temperance Hall, Brisbane, on the 24th of this month, and we expect an interesting and lively time. The churches will report substantial progress.

Bro. Maston is expected the latter end of next week and will have his hands full while in the colony. Brisbane church is endeavoring to secure the Town Hall for him for a few nights, and all the country churches are providing him work. Can't you spare him six months?

The Warwick and Toowoomba churches treated Bro. Ewers very handsomely on his removal to Brisbane. The former presenting him with a substantial token of esteem in the form of a sum of money (which came most acceptable to defray moving expenses) and the latter with a handsome writing desk, and the balance of the money they had in hand after paying for it. The desk was presented at a public meeting after a tea in the School of Arts, at which some farewell speeches were made and a welcome given to Bro. Goodacre. The speakers were, Bro. Fuller (chairman) Goodacre, Grimshaw, Cordy, and Ewers. They are warm hearted people in Warwick and Toowoomba.

I was present the second night of the debate between Bro. Black and a Christadelphian named Waite in the Ipswich School of Arts last week, but as Bro. Goodacre promised me he would send you a report I need not say much about it. The audience each night was large attentive and intelligent, Mr. Waite fought gamely but Bro. Black was too much for him, or rather the truth was, and his defeat was painfully evident to the large majority who heartily applauded Bro. Black. It is much to be regretted that we cannot follow this debate up by a special effort just at this time but circumstances render it impossible. Bro. Black is an opponent not to be despised, and will be heard often yet, on the controversial platform if I mistake not. E.

Rosalie, Milton, 14th May.

TASMANIA.

IMPRESSION BAY.—During the last few years, from time to time, a number of brethren, chiefly from Bream Creek, have settled in Tasman's Peninsula, better known perhaps as Port Arthur. A few of these located at Impression Bay, formerly one of the penal settlements and as best they could continued steadfastly in the apostles' doctrine and in the observance of the institutions of the Lord's house. They have occasionally been cheered by the brief visits of passing evangelists, but the work has been carried on almost entirely by the brethren themselves. Owing chiefly to the faithful and earnest labors of Bro. G. Spalding, during

the period from January 1885 to April 1886, fourteen persons were added to the Lord. Their present numbers are 22. I had the pleasure of paying them a brief visit recently, and was most favorably impressed with the intelligence and earnest piety generally apparent. Brethren Spalding and Clifford, visited Victoria recently for the express purpose of attending the Conference of the Churches, and to ascertain, if it were possible to obtain the services of some preacher for general evangelistic work in Tasmania. From a letter just received, I learn that they have some hopes of securing a brother's labor before long. The success of the little band of brethren, in doubling their numbers during the last twelve months, is a rebuke to many more favorably situated who have not done half as well, and should encourage all by showing that consistent living, and faithful, though humble labor, will never fail to secure the Master's blessing in an ingathering of souls.

G. B. M.

LATROBE.—On Lord's day morning, the 16th, we went down to the beautiful River Mersey, and in presence of a few attentive persons, read an appropriate portion of scripture and baptised one who had previously confessed Jesus as the Son of God.

R. FAIRLAX.

VICTORIAN MISSION FUND

FOR MAY.

Bro. H. W. Crouch ...	£10 0 0
Do. J. Keir ...	1 0 0
Church at Sale ...	0 17 0
Do. Belfast ...	0 15 0
	£12 12 0

Brethren are reminded of the claims, this fund has upon their generosity. We began this financial year with a deficit, which has increased since the Conference, and some contributions will be timely at present.

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FOR APRIL.

Church at Sydney ..	£5 15 6
Do. Newton ...	3 15 8
Do. Petersham ...	3 0 0
Do. Rockwood ...	1 5 9
Do. Myrtle Street ...	0 10 0
Do. Bungawalbyn ...	0 10 0
Do. Manning River ...	0 10 0
Do. Lismore ...	0 10 0
Bro. Gooden ...	0 10 0

Total £16 6 11

WM. WILSON, Treas.

Hay Street, Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from Mrs. Lange, Vernon, D. Plucke, Fairclough and Roberts; 9s. H. Pyke; 2s. Cheeseman; 6s. Heron; 30s. Riordan; 90s. T. Smith; 4s. 6d. Mrs. Spurr.

M. McLELLAN.

180 Russell Street.