

THE AUSTRALIAN
CHRISTIAN

STANDARD

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

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MELBOURNE, MAY 1, 1887.

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Notes of the Month.

AT a meeting of the Glasgow Free Presbytery held in February, an important discussion took place on the Westminster Confession of Faith. The discussion arose out of a motion submitted by Professor Caudlish, who sought to make the "Confession" more "suitable to the present needs," urging among other things that it was "defective and one-sided in the view it gave of the grace of God." Mr. Peter Gardiner, an elder, in seconding the adoption of the resolution, said that the creed-subscription, on the whole, was a sham. He twisted his conscience when he first signed the Confession, and experience had proved that rigid terms of subscription did not suffice to keep heterodox men out of the ministry. The motion was lost by 40 to 37, but though lost, the discussion, says the *Christian World*, marks the beginning of an important movement in the most conservative of Scottish churches. It is also, we may add, indicative of the fact, that human creeds are fast losing ground, and that men only want the truth by which they are made free.

MODERN science, says the *South-ern Cross*, is supposed to have inflicted the sorest wounds on Christian faith, though it is pseudo science, and not genuine knowledge, which has been in quarrel with religion. We cherish the belief, however, that the science of the future will arm religion with new and more splendid evidence,

and will extirpate at least some forms of doubt by showing the absurdity of those theories of the world which are founded on atheism. Sir William Thomson is one of the most brilliant of modern scientists, and he has just delivered a lecture to the Royal Institution which has produced a great sensation. He declares that the sun is going out at the rate of thirty-five metres a year. In two thousand years its radius would be one hundredth per cent. less than at present, and in ten million years it will have shrunk so much that life will be impossible on this planet. "A time would come when the temperature would fall, and it was thus inconceivable that the sun would continue to emit heat sufficient to sustain existing life on the globe for more than ten million years. Applying the same principles retrospectively they could not suppose that the sun had existed for more than twenty million years—no matter what might have been its origin—whether it came into existence from the clash of worlds pre-existing, or of diffused nebulous matter. There was a great clinging by geologists and biologists to vastly longer periods, but the physicist, treating it as a dynamic question with calculable elements, could come to no other conclusion materially different from what he had stated." "This," says the *Pall Mall Gazette*, "if correct, would be a staggering blow to many received evolutionary theories which require much more elbow room than a paltry twenty millions of years. Sir William Thomson, however, is obdurate. He has no compassion on geologists or biologists, who will almost be as hard put to it to reconcile their theories of cre-

ation with so brief a span of time as with the Mosiac six days." It may be added that this calculation supplies a scientific disproof to the absurd theory that the universe existed from eternity in its present shape. Within a calculable and quite moderate period of time Sir William Thomson proves that the solar system, in its present form at least, had no existence, and that within a still narrower span of time will cease to exist.

THE editor of the *New York Evangelist* publishes the following article, containing the testimony from Mr. Etheridge, who stands at the head of the natural science department of the British Museum:—Yesterday I was in the natural history department of the British museum. I had business touching some fossils which I found in Lattakia Miocene and Pliocene clay beds, and about which I wrote an article that appeared in *Nature* last year. Mr. Etheridge, F. R. S., kindly examined and named them. I was anxious to hear what a first rate working scientist, with perhaps the largest opportunity for induction in the world, would say on Darwinian evolution. So, after he had shown me all the wonders of the establishment, I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, "In all this great museum there is not a particle of evidence of transmutation of species. Nine tenths of the talk of evolutionists is sheer nonsense not founded on observation, and wholly unsupported by fact. Men adopt a theory, and then strain their facts to

support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. *There is such thing as a fossil man.* Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this museum is full of proofs of the utter falsity of their view."

I have condensed very much, but you may spread this out over twenty minutes, and imagine what a comfort it was to hear it. I do not propose to surrender yet even to *theistic evolution*, which seems to me at best a bad name for God's creation.

THOUGH Russia may be spoken of as the the Colossus of the North and be regarded with fear on account of her great political strength, yet intellectually and spiritually she is the "weakling" of Europe. That this is so may be gathered from the strange spectacle witnessed at St. Petersburg in connection with the blessing of the waters of the Neva. This is the great military and religious ceremony of the Epiphany, says the *Baptist*, which takes place in front of the Winter Palace. A brilliant procession, headed by the Czar and all the Grand Dukes, traversed the quay and went to the wooden chapel, constructed some days ago, on the Neva Embankment. Then the Metropolitan blessed the waters, and salutes were fired by the fortress. The Empress, the ladies of the court, the members of the Corps Diplomatique witnessed the curious performance from the palace windows. To the mind of an Englishman the story of Canute, his courtiers, and the incoming tide would naturally associate itself with this somewhat parallel attempt of the human to assume the office of the Divine. There is here a trace of that old-world religion which taught men to pray to the spirits, who were supposed to inhabit trees and grottoes as well as rivers. But instead of treating the mystery of the rushing waters as something higher than the human intellect can fully understand, the Russian Metropolitan, by his benedictory condescension, would seem rather to reverse the idea, and to assert a complete acquaintance with the spirits of the tides. To some of our readers it may prove an interesting

study to try and discover whether there is aught of baptismal regeneration in priestly domination of Russia over the waters of its famous stream?

MANY of the friends of "faith healing" (says the *Christian Commonwealth*) will be shocked at the development of their movement which has taken place in Brighton. There is, however, not much to be surprised at in this evolution of disgraceful fanaticism, from what to many appears the highest outcome of the gospel itself. Many experienced observers have expected some such result, and hence they have carefully abstained from associating themselves with organisations such as that promoted by the late Dr. Boardman. It is difficult to forget the way in which, years ago, Dr. Newton raised a sensation as a faith-healer from America, and the collapse which followed. The same result followed the "miracles" of Zouave Jacob, after whom all Paris ran for a time. He was simply a faith-healer. It is undoubtedly the case that disorders of a certain nervous type have often been cured by the mysterious operation of mind. None can understand how this is effected, but the sympathetic *nexus* between mind and body must involve the possibility of such cures, and every physician knows it. A farmer, who was crippled by rheumatism, was healed instantly when compelled to run for his life from a mad bull. The doctrine of extreme faith healers is not yet proved to be true, but many Christian people have watched the recent wave of excitement with sympathetic and observant interest. This inquiring attitude is right, though many faith-healers are exceedingly impatient with all who do not rush into assent to their views, or believe every wonderful case reported in succession. What has happened before has just happened at Brighton. The foolish freaks of the man who has rechristened himself "King Solomon," and the dancing of hysterical girls and women till they are exhausted, will, unfortunately, hinder many unprejudiced, but inquiring persons from paying any respectful attention to the faith-healing doctrine.

IT would appear as though Mormonism was about to receive its death blow, at the hands of the legislators of the United States, that is, so far as legislative enactment can deal such a blow. That the measures to be adopted are radical enough will be seen from the following extract from a London evening newspaper, which announces that the House of Repre-

sentatives on Wednesday last passed, without division, a bill for the suppression of polygamy in the territory of Utah. The bill is a substitute for that passed by the Senate, though it aims at similar results. It is believed that the Senate will accept the House Bill. Among the provisions of the latter are these: Polygamy is declared to be a felony. The chief Financial Corporations of the Mormons are dissolved, and the Attorney-General is directed to wind them up by process of the Courts. Polygamists are ineligible to vote. All voters in Utah are to be required to take an oath to obey the laws of the United States, and especially the laws against polygamy. Woman suffrage in Utah is abolished. Lawful wives and husbands are made competent witnesses against persons accused of polygamy. It looks now as if this scourge of the West would be effaced, though the enforcement of such laws will probably lead to some interesting and picturesque proceedings.

THE Question of Prohibition of the liquor traffic says the *Christian Herald*, has given rise to a vigorous correspondence in the column of the *Times*. Among those taking part in it have been Mr. Howard Livesey, (the son of an honoured leader and apostle of temperance), Sir Wilfrid Lawson, Dr. Dawson Burns, and Mr. William Tallack. Mr. Howard Livesey wrote as the representative of a section of the best advocates of temperance and total abstinence, and he characterised the policy of prohibition as futile, and regarded the advocacy of it as injurious to the progress of the temperance cause. In his opinion it was a fatal mistake to leave off to a great extent the direct and persistent preaching of abstinence, and the missionary work of the teetotalers to form a large aggressive organisation for the purpose of securing Government interference with the liberty of the subject. Of course his opinion has been stoutly called in question by Sir Wilfrid Lawson, who regards prohibition as the weapon by which the most gigantic evil of the day will be overthrown. Dr. Burns, who agrees with Sir Wilfrid, affirmed that the policy of prohibition has never been futile where it has had fair play, as for instance in Canada, where it is now in active operation. Mr. William Tallack wrote an earnest word on behalf of moral suasionists, and showed by quotations from American journals that the prohibition movement in the United States is a failure, and a hindrance to temperance itself. Friends of temperance will rejoice that the subject has been so well ventilated.

Hymn for the Month.

NOT NOW.

Not now, my child—a little more rough
tossing,
A little longer on the billow's foam,
A few more journeyings in the desert dark-
ness,
And then the sunshine of Thy Father's
home.

Not now, for I have wanderers in the dis-
tance,
And thou must call them in with patient
love;
Not now, for I have sheep upon the moun-
tains,
And thou must follow them where'er they
rove.

Not now, for I have loved ones, sad and
weary,
Wilt thou not cheer them with a kindly
smile?
Sick ones who need thee in their lonely
sorrow,
Wilt thou not tend them yet a little
while?

Not now, for wounded hearts are sorely
bleeding,
And thou must teach those widowed
hearts to sing;
Not now, for orphans' tears are thickly
falling,
Gather the children 'neath some shelter-
ing wing.

Not now, for many a hungry one is pining,
Thy willing hand must be outstretched
and free;
Thy Father hears the mighty cry of an-
guish,
And gives His answering messages to
thee.

Go with the Name of Jesus to the dying,
And speak that Name in all its living
power;
Why should thy fainting heart grow chill
and weary?
Canst thou not watch with Me one little
hour?

One little hour, and then the glorious
crowning,
The golden harp-strings and the victor's
palm;
One little hour, and then the Hallelujah,
Eternity's long deep and thanksgiving
psalm.

CATHERINE PENNEFATHER.

Lord's Day Meditations.

May 1.

"ABBA."



HIS word is the expression of the filial relationship; it betokens the existence in the utterer of the child-spirit towards him to whom it is spoken. It is proper only to the child. It comes to us from the Jews, and among them

its use was restricted to the children; slaves, servants, and others could not employ it. The Saviour, the only begotten Son of God, employed it in addressing the divine Father, and that on occasions when the filial nature of his spirit was being most severely tested; so that, as it escaped from His lips, we find it the purest symbol of submissive piety:—

Luke 14: 36—"And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt."

The filial relationship being entered through adoption as well as by descent, and the Lord Jesus, as the Son of God by inheritance, giving to His people the rights of sonship, this expressive term is in New Testament Scripture appropriated to Christians as the adopted children of the heavenly Father:—

Gal. 4: 6—"Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

This cry, like the Spirit, of which it is the native expression, is altogether distinct from the appeal of the mere slave or servant; as is in Scripture contrasted with the fear-impelled utterance of those who have not been delivered from the slavery of sin and alienation:—

Rom. 8: 15—"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father."

May 8th.

ADVOCATE.

FOR one who has a life or death cause at stake, to have an Advocate—able and successful—one indeed who never lost a case, is the greatest of comforts in the greatest of straits. Such consolation belongs to all who have given themselves to the Lord. John tells us "if any sin we have an Advocate with the Father Jesus Christ the righteous." As we have a cause which requires to be represented in heaven, so our Saviour has a cause that requires to be represented on earth, and as He is the Advocate above; so the Holy Spirit is His Advocate below. The word "Paraclete" (which our translators have rendered advocate

John 2: 1) they have translated Comforter in John 14: 16, 26; 15: 26; 16: 7, where the Saviour promised the Holy Spirit as in John 15: 26. "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me. On this day of holy memory, let us give special heed to the teaching of the Paraclete" Let us rejoice that "we have an Advocate with the Father," let us find consolation and encouragement in the fact that His representative the Holy Spirit is still with us: and let us strive so to live that we may rightly represent our Lord and Master to those by whom we are surrounded.

May 15th.

"AFFECTION."

THE gospel does no violence to the ties of nature. On the contrary it rebinds them where they have been broken by the power of sin. It is only inordinate (that is unlawful) affection that the grace of God forbids. Col. 3: 5.—"Mortify therefore your members which are upon the earth—fornication, uncleanness, inordinate affection, and covetousness which is idolatry." So far from prohibiting natural affection, one of its most serious charges against the sinner is that he is void of that feeling which nature herself teaches. 2 Tim. 3: 3—"Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good." It is one great object of the gospel to lead to the due reverence for, and exercise of, good and kindly feeling through all the relations of life. Rom. 13: 10.—"Be kindly affectioned one to another with brotherly love; in honor preferring one another." True religion gives gentleness and gracefulness. While it makes valiant for truth, it also seeks the welfare and happiness of all. Be it ours to manifest this true affection. 1. To Him who loved us and gave Himself for us. 2. To the household of faith. 3. To our fellow men around us. So shall we adorn the gospel, and men will take knowledge of us that we have been with Jesus.

May 22nd.

"AFFLICTION."

EVERY reader of the apostolic acts and letters must have been struck with the amount and variety of affliction undergone in the first age in receiving and maintaining the faith of Jesus; yet it is not less noticeable that as the afflictions of the first Christians abounded so their consolation overflowed.

1 Thess. 1: 6 "And ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost."

This joy was based in a well founded conviction that after all, great as all these afflictions were they were unworthy of comparison with the load of eternal glory which would eventuate to the faithful through them:

2 Cor. 4: 17, 18—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

May 29th.

"AGONY."

To agonise is to strive or wrestle; it was the word used to denote the efforts of the champion in the Greek games, it denotes the forth putting of all possible energy. It is only once rendered literally, namely in the case of the Saviour: Luke 22: 44, "And being in an agony, he prayed more earnestly, and his sweat were as it were great drops of blood falling down to the ground." It is however the same word which the Lord Jesus used in giving his practical reply to the question, And are there few that be saved? (Luke 12: 24, 25). "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able, when once the Master of the house is risen up and shut to the door."

Paul in speaking of the defence of the gospel by himself and the faithful, uses the same word of earnest resolve, which is rendered "conflict" in Phil. 1: 30, "Having the same conflict which ye saw in me, and now hear to be in me."

The Australian Christian Standard.

MELBOURNE, MAY 1ST, 1887.

PUBLISHER'S NOTICES.

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

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M. MCLELLAN,
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180 Russell st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

THE VICTORIAN CONFERENCE OF 1887.

THE Conference of the Churches of Christ in Victoria which assembled last month for the purpose of transacting its annual business, may be said to be the most successful—in point of attendance and interest—of any that has been held since the establishment of the movement in this colony. The success which has attended the conferences of late years may, we think, be found in the fact that they have scrupulously attended to the work legitimately belonging to them, without seeking to usurp the functions of a legislative body. The president (Bro. Strang) in his opening remarks, set forth the functions of the conference so well, that we consider them worthy of being repeated here, and at the same time express our conviction, that so long as these principles rule the deliberations of each successive conference, good—and good only—will be the result:—

We (said Bro. Strang) are gathered in obedience to no papal or imperial summons. For we acknowledge no human headship. Neither have we come here in deference to the will of any man, or conclave of men. While the decisions of

former conferences will be treated with due respect, they come not to us with the binding force of legislative enactment. And we disclaim alike the power, or the desire, to make laws for the churches we represent, or any future conference. We are assembled simply as the delegates of a

FEDERATION OF FREE CHURCHES, made free by the truth, and prepared to guard our liberty in Christ with a holy jealousy. Declining to interfere with the internal working of individual congregations, as beyond our province, we are here to seek the promotion of objects common to all alike. Within these limits we have ample scope. The raising of funds for missionary purposes; the engagement of evangelists; the education of our young men for the Lord's work; the collection of statistics. These, and other matters of general interest, provide a varied and extensive programme for our sittings.

The work performed by the various committee's during the past year was of a most satisfactory character, especially that done under the auspices of the Missionary Committee, who were very fortunate in securing the services of two men eminently qualified for the work, viz., Brethren Little and Troy. Bro. Little will continue his work in the Wimmera district, but Bro. Troy, we regret to say, will leave these shores for a time to pay a visit to his parents in the "old country." The Missionary Committee will therefore have to fill the place rendered vacant by Bro. Troy's absence, and in addition to doing so, will, we trust, take immediate steps to place in the field a Travelling Agent, whose special duty it will be to collect money for missionary work, besides preaching the gospel as occasion offers. We would like to see a big effort made to proclaim the ancient gospel from the Murray to the sea. Now is the time for pioneer work to be done. It can never be done easier or better than now. New districts are being opened up, and the country is being settled upon by those who will make its history; removed from the trammels of old associations, their hearts and minds will be more receptive of the truth; therefore, let us put our hearts into the effort, and do a great work for the Master—now.

The work done by the Hymn Book Committee, we are glad to notice, seems to have approached to something like finality. In a month or two we may expect to have in our hands the

result of several years' labor. It will be the first Australian hymn book attempted as a work of independent compilation, and that in itself should give it a hearty and kindly reception. It will not please everyone, but we believe that it will meet the requirements of the majority, the few that it will not please would probably require as many separate hymn books as their various idiosyncracies demanded. It will be a very pleasant thing to contemplate, when it is found that all the Churches of Christ in Australasia are using one collection of hymns in the singing of praises to God. We trust that no small or unworthy spirit will prevent so desirable a consummation.

The report of the Bible College Committee was not all that could have been desired, chiefly from the fact that it reported the failure of the Conference Committee to arrive at a satisfactory arrangement with the trustees of the Adelaide Bible College. We do not see, however, that the committee could have acted otherwise than they did, in view of the fact that their instructions from the previous conference confined them to an Australasian College, and did not contemplate a mere local institution. The result of this failure to coalesce will probably be that each colony will form its own training institute, less ambitious in its scope it may be, but none the less effective. From a report which appears in another part of the *Standard*, it will be seen that the trustees of the Adelaide Bible College have decided to start operations immediately, and that Bro. M. W. Green is to canvass the colonies for additional funds. It remains to be seen whether or not the brethren will contribute funds to an institution in which they have no representation, and over which, therefore, they have no control.

The presidential address by Bro. Strang, and the conference essay by Bro. Little were worthy of the men and of the occasion. It is a question, however, whether it is wise to have two such elaborate essays given during the business sittings of the conference. The time at the disposal of the conference is too short to render justice

to the efforts of the brethren, who at great expenditure of time and brain power have to give such essays. We would suggest that one of these give place to a conference sermon, which might be delivered on the Sunday afternoon. Such a sermon, on some topic of general interest relating to our plea, would help to strengthen the brethren, and the time of delivery suggested would afford all an opportunity of attending without weakening the attendance at the usual services on Sunday evening.

The Sisters' Conference was equally successful in the work it attempted, and proved itself to be a useful auxiliary to the General Conference. We cannot speak too highly of the quiet but effective work which they have accomplished. Without seeking to enter into the domain of the larger institution, they have supplemented its efforts in ways which have been materially helpful in carrying on the work of the Master. In this help they will find their strength, and give the strongest argument for their continued existence as a separate but sympathetic organisation.

There are other points of interest that we would have liked to dwell upon, but want of space forbids. The conference and its meetings are past, but their influence for good is still upon us; may that influence go with us throughout the year, filling us, under the blessing of God, with purpose and effort in every good work, and unto Him be all the glory and the praise. Amen.

It is, to use a mild term, hyerbole; to state the truth exactly it is gross exaggeration; it certainly is far too sweeping and general: nevertheless a suggestive truth can be read between the lines of the following extract from *The Freeman's Journal*, a leading Roman Catholic organ, the writer of which puts his finger on a weakness of Protestant, which is becoming to none more apparent than to the ministers themselves:—"An eloquent man draws his hearers into a Protestant church. His successor, less eloquent, fails to draw them. If he is enterprising, he hires a cornet player to reach the hearts that his words cannot touch. He knows there is no apostolic authority for this. St. Paul, relying on the cornet—or the trumpet, let us say—instead of the apostolic gift, is inconceivable to any reasonable mind. But the modern minister must draw. He sees the necessity of it very clearly by the threats of his congregation to diminish his salary. A louder cornet in another church turns fate against him, and he is left with empty benches."

Editorial Notes.

THE Victorian Conference was a great success. Never before was there so large a gathering of brethren assembled at the annual meeting; on the first day over 300 brethren were in conference on some of the most important matters yet submitted for consideration. A deep earnestness prevailed the meetings, and while the discussions were all the time animated they never became angry. On the first day the conference was in session from 10 a.m. till 10 p.m.; with brief adjournments for lunch and tea, nobly provided by the sisters in the hall below. Full reports of the business done appear in another column.

THE Conference of the Churches of Christ in New South Wales was held on the 8th of last month, and from the report which appears elsewhere we gather that they had a successful meeting. Bro. W. Wilson (formerly of the Carlton church) read the Conference Essay, which we hope to be able to publish next month.

THE annual conference of the Evangelistic Union of the Churches of Christ in Otago, New Zealand, was held on April 9th, a report of which appears in another part of the paper. An essay on "Evangelistic Work, and how best to carry it on," was read by Bro. Henshelwood, which we hope to publish in part in our next issue.

LOST, at conference picnic, silver shield shape locket, batsman outside, photo inside. Reward. Return to T. Smith, 55 Russell Street.

BRO. TROY.—Many brethren will be very sorry to hear that Bro. Troy has deemed it needful to resign his position of general evangelist for the country districts. It was hoped that he would be a permanent laborer in connection with the committee, and great things were expected; but it has been ordered otherwise. Bro. Troy has decided to take a trip to the old country to see his aged parents. He sails on April 29, and by the time this reaches our readers he will be out upon the bosom of the great deep. We wish him a pleasant voyage and a safe and speedy return. Bro. Cameron has gone to Maldon to follow up the work there until the committee has time to mature its plans for the year.

BRO. MOYSEY has returned from Tasmania and is now laboring at South Melbourne. He has given there an interesting lecture on his Tasmania experiences, and one upon Elder John Smith, in aid of the *Bull's Funds*.

BRO. JOINER has got fairly to work at Footscray; a social tea to bid him welcome was held on Wednesday evening, April 6. The brethren there took the opportunity

also of bidding God-speed to Bro. Illingworth, and as a token of their gratitude to him for his labors, they presented him with a valuable microscope.

BRO. C. WATT, of Sandhurst, notifies change of address to Bancroft Street. He also says in a private letter:—I have instituted "a new departure" in gospel preaching, at least in Sandhurst. I purchased a lot of cheap New Testaments, and having carefully drawn my pen round quite a lot of passages, turned down the leaves, and referred the reader to the various parts by writing on the margin. I distribute them to the inquirers after truth at our gospel meetings. May the Lord bless this endeavour for His glory and the salvation of precious souls.

BRO. JOHN STRANG was re-elected president of the conference. Bro. Illingworth who had filled the office of vice-president for the past year was nominated for the higher position, but positively declined to accept office of any kind, owing to the pressure of many duties.

WE had intended attaching a footnote to J.E.L.'s last article on Faith and Repentance, intimating that the discussion was closed, but unfortunately this was omitted. Bro. Watt objects that J.E.L. ought not to have introduced new matter into his final paper to which he would have no chance of reply. He maintains that the new illustration of conversion (*viz.*, the infant learning to walk) is contrary to all scripture teaching, as infants learn this instinctively, whereas no one can come to Christ thus, they must first be taught the way.

IN the list of church secretary's, one more correction is necessary. Instead of Bro. C. Morris as secretary for the church at Ballarat West, it should be Bro. A. E. Lilburne, 7 Durham Street, Ballarat.

BRO. W. JUDD, evangelist, has now removed from Alma S.A. to Mallala, having entered into an arrangement to labor for a term with churches around, including Mallala, Alma, Dalkey, Long Plain, and Wild Horse Plain. We wish him every success in his new field.

THE usual half-yearly meeting of the company of this paper was held on the 21st March, nine brethren being present. Committee's report and financial statement were adopted, and the following brethren elected as the committee for ensuing six months—Brethren A. Shaw, T. Smith, F. G. Dunn, F. Illingworth, Jas. Haddow, W. C. Thurgood, and F. Payne. Bro. T. Smith, of South Melbourne, being re-elected as chairman. Agents and subscribers in arrears are requested to forward their remittances to the manager, Bro. McLellan.

ONE of the most pleasing items enjoyed at the late conference of Victorian brethren,

was the excellent dinner and tea supplied by the sisters, free of charge, to the delegates and friends. This is the first time we have enjoyed this treat, and we sincerely hope it is but the beginning of many more to follow.

WE regret to learn that Bro. T. H. Bates is very unwell, being unable to leave his bed. We trust that he will soon be restored to his wonted health, and that when he gets better, he will let us hear from him.

THE Sunday School Union competitive examinations for 1887 were held in the Christians' chapel, Lygon Street, on Tuesday evening, April 19th. There was a very large attendance of competitors, and much interest was displayed in the matter by those connected with Sunday school work. The questions were asked from:—(1) Matthew 26 & 27, (2) Life of Samuel, (3) Resurrection and Ascension of Christ, (4) The Epistle of James. The examiners were Brethren Lewis, Laing, Dunn, and Porter. The annual demonstration will be held next month.

BRO. CLAPHAM concluded his engagement with the church at Cheltenham last month, after having done good service in that district. We understand that the church would have liked him to continue his labours, but he did not see his way clear to do so. Bro. Clapham, in conjunction with Bro. Spurr, will conduct the Sunday evening services at North Fitzroy for a time.

CONFERENCE OF CHURCHES OF CHRIST IN VICTORIA.



THE Annual Conference of Churches of Christ in Victoria was held in the Christian Chapel, Swanston Street, Melbourne, on Friday and succeeding days. There was a large and representative meeting of delegates from both town and country, besides visitors, about 300 in all. The session began on Friday morning at 10 a.m., the president (Bro. John Strang) being in the chair. The first three-quarters of an hour was spent in devotional exercises, in which a large number of brethren took part. At quarter to 11, the business of the Conference began with the reading of the minutes of the former year.

The roll of representatives was then read, when the following churches were found to have sent delegates:—Brighton (N.), Brunswick, Ballarat (East), Ballarat (West), Berwick,

Bulleen, Bairnsdale, Castlemaine, Carlton, Croydon, Cheltenham, Euroa, Elphinstone, Footscray, Fitzroy (North), Geelong, Hotham, Hawthorn, Kensington, Lancefield, Laen, Murtoa, Melbourne, South Melbourne, Prahran, Richmond, St. Kilda, Sandhurst, Shepparton, St. Germain's, Toolamba, Taradale, Warrnambool, Wonwondah, Wedderburn

CORRESPONDENCE.

A letter of congratulation was received from the President of the Sydney Conference, with kindly expressions of greeting.

Also a letter of congratulation from Bro. Ewers on behalf of the churches in Queensland, which showed that this younger Colony is making advances. Fifteen churches had been planted, representing 430 members, 120 of which had been added during the past year.

The meeting then proceeded with the consideration of the

CONFERENCE REPORTS.

Resolved, that the reports be taken as read, and be considered clause by clause.

EXECUTIVE COMMITTEE'S REPORT.

The Executive Committee have much pleasure in submitting an account of their stewardship since their appointment by the Conference of 1886; and would express their gratitude to the Heavenly Father that He has spared the members of the various committees appointed at last annual meeting to transact the business that has respectively devolved upon them.

WAYS AND MEANS.

From a perusal of the Treasurer's statement, it will be seen that the receipts for the past year have considerably exceeded that of any previous year, although the receipts from the Oliver Bequest have this year been reduced from £150 to £100. The total receipts to Victorian Mission Fund have been £522 8s. 1d., and expenditure £486 7s. 6d., leaving a balance on hand of £35 15s. 7d.; but an equal amount to this surplus is now due in salaries. Of the total receipts, the churches have contributed £323 as against £267 last year, an increase of £56. This increase must in a large measure be attributed to the hearty co-operation of the sisters in the various churches. They have this year lent most valuable aid in collecting the penny-a-week subscriptions from the members, and the thanks of the Conference is due to those collectors for the help they have given. It is in some cases rendered an unpleasant task by the many discouragements they meet with in their work of collecting. If brethren fully realised their duties and responsibilities, they would promptly and willingly respond to the request of the collectors, and thus assist to make the self-imposed duty as pleasant as possible, instead of, as is often the case, making them feel very uncomfortable in this "labor of love" for the Master. The amount obtained from the annual collec-

tion was £103 against £87 last year, being an increase of £16. The sum of £73 has been received from individual brethren, an increase of £14 over last year. The expenses of missionary work seem to grow with the growth of the cause in Victoria, and it is thus becoming manifest year after year that our contributions must keep pace with evangelistic requirements. We would therefore remind the brotherhood of the necessity of giving freely so that the missionary work may be carried on until the plea of Primitive Christianity has been made known throughout the colony of Victoria. The Executive would recommend that in future the annual collection be taken up on the last Lord's day in January instead of the first Lord's day as heretofore.

STATISTICS.

We have the pleasure of recording 63 churches in the colony against 55 last year, being 8 additional. There were altogether 10 churches added to the list this year, viz., Ararat, Bet-Bet, Croydon, Euroa, Laan, Maldon, Polkemmett, Wonwondah, Terang, and Wombat, but the two latter were simply transfers through letter; the other eight churches organised give a present membership of 151. The churches at Mooroolbark and Camperdown have ceased to exist as separate organisations, the former having principally merged into the church at Croydon, and the latter the members have left the district. The total present membership is 4020, being an increase during the year of 361, the gains being—By faith and obedience 367, by letter 300, baptised believers 55, and restoration 50; total 772. The losses were—By letter 214, death 34, and removal and discipline 163; total 411. Net increase, 361. The Sunday school statistics are as follows:—Number of scholars on roll March 1887 being 3218, against 2878 last year, showing an increase of 340. Number of Sunday school teachers this year being 315 against 312, an increase of 3.

ESSAYIST FOR 1887.

Bro. J. H. Edwards, who was appointed at last Conference to prepare and read essay for this Conference, has unfortunately had to return to America owing to sickness in his family. This, the Committee deeply regret both for the loss of Bro. Edwards to the colony, and the reason of his early return. It was thus necessary to find a substitute for Bro. Edwards, and the substitute has been found in Bro. W. D. Little, one of the general evangelists, who has kindly agreed to prepare and read the essay at the present Conference, the subject being "Apostolic Teaching and Modern Requirements; The Church of the New Testament, the Church of the Times."

PRESIDENT'S ADDRESS.

It was suggested to our esteemed President (Bro. J. Strang) that it would be advisable to inaugurate the practice of making the president's address on some topic of general interest. He has fallen in with the suggestion, and has chosen for his subject "The Federation of the Churches."

NEW HYMN BOOK.

The Hymn Book Committee, we are glad to report, have completed the work of compilation entrusted to them, and are now pushing on with the printing. The work has been a laborious one, occupying a great deal of their time, and no doubt the best appreciation of their labors will be manifested in the readiness to take up shares in

the Hymn Book publishing fund. We expect the book will be ready in about four months, and in the meantime a great deal of expense will be incurred before any returns can be obtained. Further particulars can be obtained from report in another column.

ENTERTAINMENT OF DELEGATES.

The arrangement of entertaining the Delegates from country churches has been left in the hands of the Conference Secretary, who has made the best arrangements possible to accommodate our country brethren while they are in town. The sisters have also made arrangements to entertain all the delegates both town and country to lunch and tea on Good Friday, free of cost. By this means the brethren may pass a couple of hours in social converse, which it is to be hoped will lead to better acquaintance, and increase the fraternal regard for each other.

SISTERS' CONFERENCE.

It is with pleasure we notice the intention of the sisters to continue their annual conference this year, and we earnestly hope that their deliberations may tend to the good of the cause, and the extension of the Master's kingdom. We have had practical evidence of the value of last year's meeting, and wish them every success in their present and any future meetings they may hold.

NEW SOUTH WALES CONFERENCE.

As the brethren in the neighboring colony of New South Wales purpose holding their second annual conference on the same date that our conference is held, and that day being a holiday, and telegraphic communication therefore not possible, the Executive on behalf of the Conference conveyed by letter their hearty congratulations to the New South Wales brethren, wishing them every success in the work of the Lord.

BIBLE COLLEGE COMMITTEE.

As will be seen from the Bible College Committee's report, which appears in another column, the committee have been doing their best since last conference to bring the recommendation of the conference to a successful issue.

The Executive have to acknowledge their indebtedness to the officers of the church meeting in Swanston Street, for their uniform kindness in placing the hall at the disposal of the various committees during the year, and also to thank the Treasurer for the many money advances made by him. And would conclude this Report with the earnest hope that the brotherhood generally will recognise the necessity of contributing to the fund for missionary purposes, so that the cause of our Redeemer may progress, to the honor and glory of God the Father, to whom be all the praise.

On behalf of the Executive Committee,

JOHN STRANG, President.
M. McLELLAN, Secretary.

WAYS AND MEANS.

This clause was adopted, with the exception of the day for taking up the annual collection, it being fixed for the Lord's day preceding Christmas. It was also resolved "that the

hearty thanks of the conference be forwarded to the Sisters' Conference, for their valuable aid in augmenting the funds of the Conference, and an earnest request to continue their help.

STATISTICS.

This clause, after some discussion, was adopted.

Bro. Twiddy reported that in addition to the churches named, meetings of brethren had been opened at Daylesford and Inglewood, which would probably lead to the organisation of churches there during the coming year. Attention of the Conference was drawn to the fact that the 163 names shown as *loss* really represents very largely the removal of names from the rolls of churches consequent on defective roll keeping of previous years. It was also suggested (by the South Melbourne delegates) that churches should not give letters to individuals, but should send them direct to secretaries of churches.

ESSAYIST FOR 1887.

This clause was passed without discussion.

PRESIDENT'S ADDRESS.

The action of the Executive Committee on this matter was approved.

NEW HYMN BOOK.

Resolved that the consideration of this clause be taken in conjunction with the Hymn Book Committee's Report.

ENTERTAINMENT OF DELEGATES.

This clause was carried amidst enthusiastic cheering.

SISTERS' CONFERENCE.

This was also passed without discussion, and hearty expressions of good wishes for its success.

NEW SOUTH WALES CONFERENCE.

The action of the Executive Committee was heartily approved.

BIBLE COLLEGE COMMITTEE.

This clause was deferred for consideration along with the Committee's report.

Hearty thanks were unanimously passed to Bro. Thurgood for valuable help, in making advances to carry on the work; to the secretary for the able manner in which he had served the Conference during the year; and to the officers of the church in Swanston Street, for the use of their building during the year for committee and other meetings.

The report as amended was then adopted.

MISSIONARY COMMITTEE'S REPORT.

The committee appointed at last Conference to carry on the evangelistic work of the year beg to submit their report to the Conference assembled. The year has been one of unusual activity for the Master, and we are happy in being able to report a proportionate amount of success in the labors of the year. Many applications were made from country churches for evangelistic help; and it being impossible, with the few evangelists we could place in the field, to respond to every call, some churches had to be disappointed. This we deeply regret, and we hope that our successors may be still better supplied with men and means to give more general evangelistic assistance than has yet been given.

GENERAL EVANGELISTS.

Bro. W. D. Little commenced the year by laboring a few weeks in Euroa, after which he went to the Wimmera District, commencing in Murtoa. After laboring there for some time, he made that a centre from which he paid periodical visits to Wonwondah, Laen, Polkemmet, and Ararat, and succeeded in organising churches in these places and which are this year added to the number of associated churches. For the past few weeks, Bro. Little has been actively engaged in presenting the ancient gospel to the people in Horsham. This place is the centre of the Wimmera District; and if we succeed in thoroughly establishing the cause in that place, Bro. Little anticipates that a circuit could then be established which would very shortly be self-supporting: even as it is, it will be seen by reference to the Treasurer's statement that the brethren in the Murtoa District have given the best evidence of their zeal by contributing liberally to the Missionary fund, the sum of £30 6s. 6d. being credited to them. It will require time to establish the cause of Horsham, and therefore we recommend that the next committee carry on the work on the Wimmera. Bro. Little has had a total of 70 additions—63 by faith and obedience and 7 baptised believers.

Bro. F. W. Troy commenced his labors in connection with the committee in September 1886, preaching two months at Kensington, where he succeeded in arousing very great interest, and most successfully presented the word of life to the people. He then labored at Berwick, Newstead, Taradale, Croydon, and Maldon; also assisting in special services at South Melbourne. For the past two months, Bro. Troy has been making special efforts to plant a church at Maldon. A few faithful brethren were located at that place, and a church has now been organised of 16 members—6 by faith and baptism, 9 by letter, and 1 from the Baptists. Bro. Troy has had splendid audiences, and is listened to with the greatest attention, hundreds of people having been induced to look into the "neglected volume" to see whether these things are so. Bro. Troy is of opinion that a strong cause will ultimately be established in Maldon, but of course this will require a continuance of the present effort. The committee would therefore recommend that this be kept in view by their successors. Bro. Troy has had 65 additions, 62 being by faith and baptism and 3 baptised believers.

In compliance with a recommendation made at last conference, the services of Bro. James Park was secured for the Mary-

borough district, and Bro. Park continued to labor with the church at Maryborough, Dunolly and Bet Bet, also at Eddington, from May 1886 to October 1886, when he moved to Tasmania.

Besides Brethren Little, Troy, and Park, the services of Brethren Nevill, MacAllister and Cameron were temporarily secured by the Committee, and by this means the churches at Belfast, Warrnambool, Sale and the Mornington district have been very materially assisted.

PROPOSED MISSIONARY TRAVELLING AGENT.

It will be remembered that at last conference the following resolution was passed viz., "That it be a direction of the Conference to the Missionary Committee to employ a travelling agent to urge the claims of general evangelisation upon the liberality of the brethren, and to raise funds for the further prosecution and extension of this work." The Committee recognising that this is a position requiring special qualifications, made every effort to suitably fill the position, but regret to say they were not successful in doing so.

ACKNOWLEDGMENT OF SERVICE.

The Committee have especially to thank Bro. Moysey and the church at South Melbourne for the excellent services rendered to the cause at Belfast by Bro. Moysey laboring there for a few weeks. Also to a number of brethren who at much inconvenience to themselves filled the platform at Sale from week to week for several months during the year.

In conclusion the Committee would summarise the places where evangelists have labored under the auspices of the Committee, viz., Ararat, Bet Bet, Croydon, Dunolly, Kensington, Laen, Maryborough, Murtoa, Maldon, Pakenham Polkemmet, Taradale, Warrnambool, Wonwondah, Sale, Horsham, and Mornington; the total additions by faith and baptism being 133. It would be impossible to estimate the amount of good done by mere figures, as no doubt many have been built up in the faith by the ministrations of the various brethren, to the advancement of the cause of our Lord and Saviour Jesus Christ.

On behalf of the Committee,

JOHN STRANG, President.

M. McLELLAN, Secretary.

BRO. LITTLE reported that the Wimmera district was almost entirely a new-one. Bro. Ewers had labored for some years in Murtoa, and in quite a number of places he (Bro. Little) found fruit spring up from the good seed sown by Bro. Ewers in former years; he also found that great good had been done by the circulation of tracts: he gave some very interesting instances of the direct evidences of the usefulness of tract distribution; he also gave some joyful instances of the value of house to house preaching; he also gave instances of how the truth was spread by the faithfulness of individual brethren in continuing to break bread in their own houses, and thus, "proclaiming the Lord's death." Bro. Little also acknowledged the kindness of the editors of the various local papers, which had materially helped him by giving reports of the services; and he urged very strongly the continuance of the effort to establish a strong church

in Horsham, as this was the most effective centre from which to work the very large Wimmera district. He said that a number of Baptists (who were holding membership in other churches) had expressed their intention of uniting with the church as soon as it is established. He was pleased also to report that a large family of brethren from South Australia had just arrived in the Horsham district, and these would materially help the work in those parts.

BRO. F. W. TROY reported that his season of labors in connection with the committee had been an enjoyable time. After referring generally to his work, he spoke more particularly in reference to Maldon, the scene of his latest labors. He spoke hopefully of the prospects of the cause in that town, and believed that by judicious and earnest effort, a strong church might be built up.

BRO. UPSTILL (from Maldon) spoke in favor of continuing the work at Maldon.

BRO. CAMERON spoke in reference to the work in the Mornington district. He had found two families (fifteen brethren) in the district, residing at a considerable distance from each other and who have kept up the regular service of the breaking of bread. Three had been added, so that now some eighteen brethren were there. He urged the continuance of the work in the Mornington district.

TRAVELLING AGENT.

The Committee's report on the matter was passed without comment.

Hearty thanks were accorded to the church at South Melbourne for the services of Bro. Moysey; as also the church at Sandhurst and Bro. C. Watt for their assistance in the cause at Maldon; also to those brethren who at much inconvenience helped the Committee in Sale and other places.

The report was then passed as a whole.

At one o'clock the meeting adjourned to partake of lunch provided in the most ample and hospitable manner by the sisters of the city and suburban churches. The lunch was spread in the Lecture Hall of the Swanston Street Church and was thoroughly enjoyed by all present.

AFTERNOON SESSION.

The Conference resumed its sitting at two o'clock. The vice-president (Bro. Illingworth) taking the chair. After devotional exercises, and at the time appointed, the president (Bro. Strang) delivered an address on the

FEDERATION OF THE CHURCHES which was listened to with great attention, and the speaker loudly applauded at its conclusion. A resolution was unanimously carried, conveying the thanks of the meeting to Bro. Strang for his able address. The address will be found in another part of the paper.

CHURCH AID COMMITTEE'S REPORT.

THE Church Aid Committee have to report a quiet year's work. Some of the churches on the plan have not required

much assistance, on account of their own efforts in providing themselves with speakers for terms varying from one to six months. Churches in the country—such as Lancefield, Geelong, and Pakenham, have only been partially supplied, owing to the inconvenient distance from the metropolis. The Lancefield Church has not required any help recently, while the Geelong Church has declared its intention of relying upon its own efforts. The Footscray and Kensington Churches also have not required much assistance during the last two quarters; whilst Bro. Illingworth, having taken Hawthorn in hand, has lightened our labours in that direction, as he did in Footscray heretofore. We have also received some welcome additions to the Preachers' List, so that none of the brethren are now overworked. Finances, however, are not in such a prosperous condition, as will be seen by the Treasurer's statement, some of the churches assisted being rather lax in contributing to the necessary expenses incurred in printing and postage of plans and other communications. The committee would urge upon the churches assisted the propriety of making this branch of church work entirely self-supporting, especially so when it is remembered that everything in connection with it is voluntary, excepting the outlay referred to. It is also suggested that churches send in the names of brethren whose ability and willingness fit them for the work of proclaiming the gospel, to swell the list of preachers, that the incoming committee may have still more talent at command, and present greater inducements to churches to avail themselves of their aid. The committee and preachers have held their usual quarterly meetings, and transacted all necessary business, nothing of special importance to include in this report having transpired. In conclusion the committee desire to express their thanks to those brethren who have assisted them in various ways, and leave their charge in the hands of the Conference, trusting more efficient work may be done during the incoming year.

JOHN STRANG, President.
E. H. KEMP, Secretary.

The report was read, and after considerable discussion, it was resolved that the report be adopted.

EVENING SESSION.

After partaking of the tea provided by the sisters, the meeting proceeded to consider the

REPORT OF THE BIBLE COLLEGE COMMITTEE,

APPOINTED BY THE VICTORIAN CONFERENCE, 1886.

During the year, your Committee has held six meetings, at which there has been an average of four out of the six members appointed. At an early stage in our deliberations, it was brought under our notice that about eighteen years ago a scheme for the establishing of a Bible College in these colonies had been started in Adelaide, South Australia, and that considerable money had been raised as an endowment fund. In order if possible to bring about the co-operation of all, the secretary was instructed to write to the Trustees of the Bible College Trust, Adelaide. The first letter simply called attention to the fact of the existence of the Victorian Committee, and asking for suggestions of any kind.

To this letter the following reply was received:—

"17 Waymouth-st., Adelaide, S.A.,
11th December, 1886.

"Mr. A. B. Maston,
Secretary to the Conference College,
Committee, Hotham, Victoria.

"Dear Bro. Maston,—
"Herewith you will please receive copy of the Trust Deed of 'The Bible College' Trust. In accordance with the wish of the trustees, I forward the subjoined resolution:—

Resolved—"That a copy of the Trust Deed of The Bible College be made out, and forwarded to Mr. Maston, with a request that he should seek to have the same published in the *Christian Standard* (Australia) for the general information of the brotherhood."

"I have further to state that, after the publication of the said Trust Deed, the trustees here will be glad to receive proposals, with reference to further action.

"In accordance with the resolution, I have now to request that you will seek to have the Trust Deed published in the *Christian Standard* of Australia for the information of the brethren generally.

"Meanwhile I am, yours fraternally,
"A. T. MAGAREY, Act. Sec."

In compliance with the above request, the Trust Deed was published in the *Standard* of January, 1887. At a subsequent meeting, the secretary of this committee was instructed to write as follows:—

"Hotham, Feb. 18, 1887.

"Mr. A. T. Magarey,
Acting Secretary for Trustees of Bible College, Adelaide.

"Dear Brother,
"At a meeting of the Victorian Conference College Committee, held Feb. 11, I was instructed to write to you as follows:—

"1.—Are you willing that the Trust Deed as published in the *standard* of January, 1887, should in any way be changed?

"2.—If so, have you the power to change it?

"3.—Granting that you are willing and have the power to change it, it seems to this committee that it should be so altered as to make it an Australasian enterprise. We call special attention however to sections—

"7.—This section provides for a committee of management, which it seems to us should be elected by the subscribers.

"8.—Provides for the location of the institution in Adelaide, which if it becomes an Australasian College should be left an open question.

"22.—According to this section, all trustees shall reside in South Australia, which cannot be if all the colonies are to be interested in the work.

"Yours sincerely,
A. B. MASTON,
Sec. Vict. Con. Col. Com.

To this letter the following reply was received:—
"32 Waymouth Street, Adelaide,
8th March, 1887.

"Dear Bro. Maston,—
"In reply to enquiries made in your esteemed favor of the 18th February ult., the trustees of the Bible College Trust here decided to take a legal opinion as to their powers to alter, in any way, the Trust Deed. Your queries numbered 1 and 2

were as follows:—

"1. 'Are you willing that the 'Trust Deed,' as published in the *Standard* of January, 1887, should in any way 'be changed.'

"2. 'If so, have you the power to change it?'

"Answer—The trustees are advised that they have no power to change the 'Deed,' that to do so would be to abrogate the 'Trust,' and this the law would not permit.

"Sections Nos. 1, 3, 4, 7 & 8 are practically answered by the reply to No. 2, but with regard to the appointment of members of the committee we are further advised,

"That there is nothing in the clauses of the 'Trust Deed' to prevent some members of committee being selected from other colonies.

"The 'Deed' places the appointment in the first instance in the hands of the trustees; but it does not limit them in the choice of the committee to residents of South Australia.

In brief (a) The provisions of the Trust cannot be changed.

(b) The location cannot, therefore, be altered.

(c) Members of committee, residents of other colonies, may be appointed.

"Brethren Philip Santo and S.J. Magarey propose to visit Victoria shortly, and purpose meeting your committee, if deemed desirable. These brethren representing the Trust will afford all further information in their power.

"I am, on behalf of the trustees,

"Yours fraternally,

"A. T. MAGAREY,

Acting Sec. for Trustees of Bible College, Adelaide."

On the evening of March 18th, a conference was held between two of the Trustees of the Bible College, Adelaide, and your Committee. The two brethren present from Adelaide were Philip Santo and Dr. S. J. Magarey. As they were not present in their official capacity, nothing definite was arrived at, so the following resolution was passed, which was conveyed to the Trustees of the Bible College, Adelaide, in a letter of March 22nd. The committee wish to know if you are willing to set aside (by Act of Parliament, if necessary) the present South Australian Bible College Trust Deed, with a view of forming a trust on an Australasian basis; subject to agreement to details to be discussed afterwards? In answer to the above question, the following letter was received:—

"32 Waymouth-st., Adelaide,
30th March, 1887.

"Dear Bro. Maston,
"Your letter of 22nd March is received, and duly considered by the Trustees of 'The Bible College.'

"In reply, we have to say, we are anxious to meet the views, and to secure the earnest co-operation of the brotherhood. We are, however, unable to see how this can be better accomplished by altering 'The Trust Deed;' specially so, in the absence of any practical alternative scheme. We are, therefore, unable to consent to the setting aside of 'The Trust Deed' (provided, in justice to the original contributors, it could be done, which we very much doubt) as suggested by your committee.

"We hope however that our inability to alter 'The Trust Deed' will not be any hindrance to the hearty co-operation of the brotherhood in any of the colonies.

"We would point out that the benefits to

be conferred by the College are, by the existing 'Trust Deed,' open to any brethren in Australasia who may desire to avail themselves of them, whilst the brethren who may contribute to the support of the Institution would be consulted (as far as it is possible to do so) as to the appointment of the committee, who would have the future control of the College.

"The trustees have decided to take immediate steps to start 'The Bible College' as a working institution. They are moved to this course, in part, by the generally-expressed desire of the brotherhood that the College should begin work; and further, because, in other ways, circumstances are opportune for utilising the funds towards the purpose for which they were subscribed by American and Australian brethren.

"We shall be pleased at any time to receive suggestions from your committee with regard to the future working of the College, and desire to assure you that it will afford us pleasure to give the most respectful consideration to the same.

"I am on behalf of the Trustees,

"Yours fraternally,

"A. T. MAGAREY,

"Acting Secretary for Trustees of
"The Bible College, Adelaide."

From the foregoing correspondence, it will be seen that we have done what we could to induce the trustees of the South Australian College scheme to broaden out their Trust so as to place it on a really Australasian basis. We regret to say that we have not succeeded. The esteemed brethren in whom the said Trust is vested cannot see their way clear to so change the Deed as to merge it into the broader scheme contemplated by the conference held a year ago. And after mature and prayerful deliberation, your committee feels that it cannot advise the acceptance of the South Australian scheme. Its objects are wide enough, but the control of the institution being absolutely vested in three trustees in one province, and in whose appointment the brotherhood generally have no voice, must render it unsatisfactory to the churches outside of the colony holding the Trust. The Church of Christ in these lands is rapidly developing into a large and influential brotherhood, and we are sacredly bound to look at the future as well as the present, and recommend a basis that shall not complicate matters for those who come after us. This demands that the foundation should be laid broad and deep to start with; or, at any rate so laid as to admit of expansion, and in the opinion of your committee, no scheme can be adequate to our requirements, present and future, which does not secure an equal representation and controlling power to the churches in Australasia. We beg, therefore, to submit the following as a basis for future operations, subject to approval or otherwise as you in your wisdom may determine.

PROPOSED BASIS FOR BIBLE COLLEGE.

I. *Designation.*—Bible College in connection with Churches of Christ in Australasia.

II. *Scope of the work contemplated.*—

(a) To educate young brethren of piety, and known promise, for the efficient discharge of evangelistic work, including the proclamation and defence of the gospel, planting churches, and setting them in order.

(b) To impart teaching help to brethren in business who devote their spare

time to the Lord's work, and who would be glad to avail themselves of assistance of this kind, were it brought within their reach.

III. *Range of studies.*

(A) At some colonial college or university:—

1. English.
2. Logic.
3. Greek.

(B) In temporary premises till such time as college buildings can be erected, Biblical tuition, embracing—

1. The development of Divine revelation as contained in the Old Testament.
2. New Testament progressively unfolded, comprising Christ in his person and work, and the church in its constitution and order.
3. The science of Biblical investigation and interpretation.

(C) The evidences of revealed religion with special reference to the current forms of scepticism.

(D) Church history, embracing Primitive Christianity, the Apostacy, the Protestant Reformation, its moving causes, excellencies, and defects; and the origin, aims, and progress of the religious movement with which we stand identified.

IV.—The foregoing lines of study are suggested for those only who intend to devote their whole time to the work. The Biblical department, in all its branches, could be open to others (with simple outlines of English, where needed, by special arrangement.)

V.—The Biblical department to be entrusted to a competent brother, who shall devote himself wholly to it.

VI.—That an Endowment Fund be established sufficiently ample to yield an annual revenue of four hundred pounds a year. Three hundred pounds of this sum to be the salary of the brother engaged for the work. The balance to cover the general working expenses.

VII.—That some brother held in high esteem and of universal reputation among the churches, and whose whole soul is in the work, be commissioned to visit the brethren in the various colonies, and place before them the claims of the Institution, and solicit subscriptions on its behalf.

VIII.—That a Council of Management be elected to administer the affairs of the Institution, one half of said Council to be appointed by donors of £10 and upwards, the other half by the Conferences of the Brotherhood.

In conclusion should you adopt the scheme herein recommended, either as it stands, or in some modified form, by the time the money requisite shall be subscribed, we cherish the hope that our South Australian brethren may be able to overcome their present difficulty, and to join us in the establishment of a Federal Institution that shall be worthy of our noble plea, and in keeping with the splendid possibilities set before us by Divine Providence in these lands.

JOHN STRANG, President.
A. B. MASTON, Secretary.

April 4th, 1887.

BRO. A. B. MASTON read that part of the report containing the correspondence from the trustees of the South Australian Bible College Fund.

Resolved:—That the recommendation

of the committee be adopted, viz.:—"That after mature and prayerful deliberation, your committee feels that it cannot advise the acceptance of the South Australian scheme."

The consideration of the proposed basis for the Bible College as submitted by the Conference committee was then considered; and after much discussion, it was resolved:

"That a committee of ten brethren be appointed to propound some scheme whereby those brethren who may wish to qualify themselves as preachers may be enabled to do so."

The following were appointed members of the committee:—Brethren Shaw, Laing, Harding, Sinclair, Dunn, H. Edwards, Spurr, Clapham, E. Lewis, W. Craigie, to report at the next Annual Conference.

It having been arranged that the

CONFERENCE ESSAY

should be read at 8 o'clock, the consideration of other reports was held over for the time being, and Bro. W. D. Little proceeded to read his essay on "APOSTOLIC TEACHING AND MODERN REQUIREMENTS; the Church of the New Testament, the church for the Times." The essay was well written, and highly appreciated by all who were privileged to hear it. The essay will be found in another part of the *Standard*.

Resolved that the very best thanks of the Conference be given to Bro. Little for his able and masterly essay.

The meeting then took into consideration the

REPORT OF HYMN BOOK COMMITTEE.

Conference of Associated Churches of Christ in Victoria.

DEAR BRETHREN—Your committee have the honour to report that after three years' arduous labour, they have brought the work of selection and arrangement to a close, and have entered upon that of supervising through the press; and have to report they have completed a selection of 826 Hymns and 42 chants which they feel confident will meet with the approval of the brethren at large. The Australian Edition of the American Book has been the basis of our labours; from this all objectionable and seldom-used hymns have been excised, and to the remainder have been added the best hymns procurable from almost every known source. Close upon five thousand hymns have been gone through by the committee individually and collectively, and with many that are favourites among Protestant denominations long discussions have been held before their rejection would be decided upon. The book edited by Bro. David King has also been carefully gone through, and a large selection made therefrom. The committee have received valuable assistance and suggestions from brethren throughout the colonies as well as in England, which they gratefully acknowledge. In every case it has been their endeavour to present the hymn as originally written, and only when a hymn possessing meritorious elements has been in danger of rejection, through unpoetical or unscriptural passages, have alterations either by the committee or other hands been permitted. The book when completed will be a compact and shapely

production in the best modern style; printed upon good paper, in clear and legible type, and comprising hymns that will be in general use throughout, so that practically the book will contain more serviceable hymns than most books twice the size. The type selected and the style of the book are those which will be found to be most serviceable to the large majority of those requiring to use it. The committee feel bound to mention the valuable services rendered by Brethren Illingworth and Tinkler in selecting suitable tunes which have been made from the Union and Bristol Books, and are affixed to the head of each hymn and will be found to be useful to choir leaders, who are often called upon suddenly to find tunes for hymns as they are given out; these tunes will be found to be those most suitable to the metre and sentiment. The price arranged at which the book is to be sold will be found to be very reasonable taking into consideration the expenses in connection with a production of the sort. The agreement with the printer (Bro. T. Smith), in accordance with the resolution passed at the last Conference has been duly signed. From the care that has been exercised and the time and attention given to the selection of the contents of this book, your committee feel confident that the brethren, after a careful examination of its contents, will be ready to acknowledge that the work is better adapted to the requirements of the churches as worshipping assemblies than any other book known to them. And in conclusion we take this opportunity of expressing the hope that the brethren will do their part in assisting in the work by taking up as largely as possible shares in the publishing fund in order to provide the necessary funds for the due production of the work.

We remain, Dear Brethren,
Yours in the one hope,
For the Committee,

H. W. SINCLAIR, Sec.

The report having been read, and specimen sheets of the Hymn Book shown, the report was adopted, and a hearty vote of thanks passed to the brethren for their long and arduous labors, and for the very efficient character of the work accomplished.

TRACTS.

BRO. A. B. MASTON in giving a statement in reference to the "Christian Sower Tract Fund," said he did not regard the work as merely Victorian in its character, but Australasian, seeing that all the colonies were concerned in the distribution of the tracts. The fund was in a most prosperous state. The good work accomplished by these silent messengers could not be easily calculated. He thanked the brethren for their hearty co-operation in the past, and trusted that they would help him in his work in the future, by providing him with funds so as to extend operations. He wanted a big donation, he was considerably out of pocket, and owed for printing between £30 and £40.

Resolved that a hearty vote of thanks be given to Bro. Maston for the able, efficient, and self-denying way in which he had carried on the tract work for the year.

TREASURER'S REPORT.

Resolved that the Treasurer's report be

adopted. This report will be found in another page.

VOTE OF THANKS TO THE SISTERS.

Resolved that the best thanks of the Conference be accorded to the sisters for the liberal and hospitable way in which they had provided luncheon and tea for the delegates.

The meeting after prayer adjourned at 10 o'clock.

SATURDAY, APRIL 9TH.

The president took the chair at 2 p.m. After praise and prayer, it was resolved, "That the discussion of the essay be deferred till the close of the business."

NOTICES OF MOTION.

BRO TWIDDY (on behalf of the church at Wedderburn), submitted the following motion, which was carried.

"That in order to bring our position and aims as a religious body more fully and clearly under the notice of the public, it is desirable that a careful selection be made of such publications of the brotherhood as are best calculated to promote that end, to be presented to the Melbourne, Ballarat and Sandhurst Public Libraries."

To carry out the above resolution a committee of three, consisting of brethren Maston, Laing, and Dunn were appointed, and instructed to raise the necessary fund by private subscriptions.

The notices of motion by the churches at Toolamba and Euroa were not adopted.

Out of the notices of motions submitted by Bro. C. L. Thurgood, the following was adopted in reference to

TRUST DEEDS.

That the Executive Committee together with Bro. Sinclair, be appointed to draw up a model trust deed for church property, and submit the same to the next Conference for approval, and in the event of the same being approved, it be a recommendation from the Conference to the churches that intend either building new chapels, or altering the trust deeds of present buildings, that a copy of such model trust deed can be obtained upon application to Conference secretary.

ELECTION OF OFFICERS.

President, John Strang; vice-president, A. B. Maston; secretary, M. McLellan; assistant secretary, E. H. Kemp; treasurer, W. C. Thurgood.

Missionary Committee.—Brethren Dunn, Harding, Smith, Clapham, Spurr.

Church Aid Committee.—Brethren Lawson, Warne, Huntsman, Dick and Newham.

Hymn Book Publishing Committee.—Brethren Sinclair, Illingworth, Laing, and Dunn.

Arrangements for future missionary work.

Resolved that the recommendation of Missionary Committee "That Bro. Little carry on the work in the Wimmera district" be adopted.

Bro. Troy having represented to the meeting that domestic arrangements would prevent his carrying on the work of con-

tinuous preaching in country districts, he desired the Conference either to find work for him in or around Melbourne or else to relieve him of his engagement. As the Conference held, that it was intended that their evangelistic efforts should be mainly, if not altogether in the country, it was

Resolved—"That this Conference, with great regret, relieve Bro. Troy of his engagement."

Resolved—"That the claims of Maldon and Mornington be referred to the earnest consideration of the Missionary Committee."

ESSAY FOR NEXT CONFERENCE.

It was decided that the subject for next year's essay be "Our relation to immersed believers in other organisations, and how best the unity of all immersed believers may be attained; the essayist to be Bro. F. Illingworth.

LOCALE OF NEXT SESSION.

Resolved—"That the next meetings of the Conference be held in the Christian chapel, Lygon Street, Carlton."

HYMN BOOK SUPPLIES.

Resolved—"That in order to assist the Hymn Book Fund, that it be a recommendation from this Conference that churches give the Conference secretary orders for the number of books they are likely to require, and forward the cash at the same time.

Resolved—"That the allowance to Conference secretary be increased from £10 to £20 per annum.

BRO T. F. STONE then presented an appeal for evangelistic help on behalf of the church at Warnambool.

Resolved—"That it be referred to the Missionary Committee."

A hearty vote of thanks was passed to the various committees for their excellent services during the year. The Conference was then brought to a close at 6 o'clock.

TEMPERANCE MEETING.

On Saturday evening at 7:30, a temperance meeting was held under the auspices of the Conference, when stirring addresses were delivered by brethren C. L. Thurgood, F. W. Troy, Thomas Porter, W. Spurr, and C. G. Lawson. It was unanimously resolved—"That this meeting heartily sympathises with the local option movement, and those present pledge themselves to assist the movement as much as possible."

CONFERENCE PICNIC.

On Easter Monday, a most successful picnic was held near the beach at Elsternwick; a large number of brethren and sisters being there indulging in social converse and a variety of games, assisted to make the day's outing a thoroughly enjoyable one.

FRUIT SOIREE AND PUBLIC MEETING.

A fruit soiree and public meeting was held in the Swanston Street chapel, on Tuesday evening the 12th. Bro. Strang in the chair. Addresses were delivered on "The Giant Evils of the Age." Bro. Strang leading off with an excellent speech on the "Beginning of the Giants," followed

by Bro. J. Harding on "The Blind Giant" which he pointed out to be the Giant of Ignorance. Bro. W. D. Little then dwelt on the subject of "The Riotous Giant," which he depicted as the Giant of Intemperance, disorder, and lawlessness. Bro. Edward Lewis then attacked "The Twin Giants of Want" which turned out

to be Avarice and Improvidence, Greed and Waste. While "Infidelity" was attacked and demolished by Bro. C. Watt as being the Soul Devouring Giant. The audience was a large one, and thoroughly enjoyed the fruit and speeches, thus bringing to a close the successful meetings of the Conference of 1887.

ASSOCIATED CHURCHES OF CHRIST IN VICTORIA, 1887.

	CHURCH ADDITIONS.					CHURCH LOSSES.			MEMBERSHIP 1887.			SCHOOL STATISTICS			
	Members 1886.	Faith and obedience	Letter.	Baptised Believers	Restoration.	Letter.	Death.	Removal and Discipline	Members 1887.	Increase.	Decrease.	Scholars 1886	Scholars 1887.	Teachers 1886.	Teachers 1887.
Ararat *															
Bairnsdale ..	18	13	3	1		1		1	15	15		22	25	4	4
Ballarat East ..	100	8	2			6	2	2	100			102	51	7	7
Ballarat West ..	86	8	8	2				11	93	7		80	86	10	10
Bet Bet † ..		3	38						40	40					
Belfast ..	13	8		1		6			16	3		8	10	2	2
Berwick ..	56	14	1			6			65	9		20	40	2	3
Brighton North ..	33		3			1			35	2		10	10	2	2
Bulleen ..	94	1	4			9	1		89		5	70	70	4	5
Broadmeadows ..	31			2	3	7			29		2	35	25	3	2
Beechworth ..	15					3			12		3	16	16	2	2
Burwood ..	6								6						
Buningyong ..	28						2	9	17		11	22	25	3	3
Brunswick ..	35	10	17			2	2		58	23					
Bunyip ..	18					2		7	9		9	60	70	8	10
Carlton ..	288	31	12		18	15	4	2	328	40		200	212	24	25
Collingwood ..	179	16	17	7	3	10	2		210	31		224	222	25	20
Cheltenham ..	151	6	3	7		2		1	164	13		82	99	10	10
Camperdown ..	5					4		1			5				
Castlemaine ..															
Barker's Creek and Walmer ..	115	4			2	5		24	92		23	92	98	15	11
Croydon † ..		8	12						20	20					
Drummond ..	49	6				10	1	10	34		15	29	23	4	4
Dunolly ..	82	5	1			43	1	10	40		48	26	26	3	3
Elphinstone ..	26								26			10	16	1	1
Euroa † ..		1	5						6	6					
Fitzroy North ..		19	22	1	1	6			301	37		305	353	31	32
Alphington inc. } ..	264														
Footscray ..	81	21	20	2	9	2	2		129	48		84	108	8	10
Fernhurst ..	15	2				2			15						
Gembrook ..	32			6		11			27		5				
Geelong ..	74	4	3			4	2	3	72		2	87	73	17	12
Hotham ..	283	30	9		28	3			291	8		280	285	17	19
Hawthorn ..	41	3	6			2			48	7		48	35	7	5
Kensington ..	21	20	24			3			62	41		100	120	6	11
Lancefield ..	27								27				5		1
Laen † ..		13	2	2					17	17					
Melbourne ..	142	10	4			4	2	1	149	7		52	59	8	9
Melbourne South ..	209	34	19	2	1	17		13	235	26		190	215	17	15
Maryborough ..	6					14		5	47		19	24	26	3	3
Mount Clear ..	14	1				1			14				30	2	2
Murtoa ..	35	19		4	1	2			57	22		37	44	5	4
Maldon † ..		6	9	1					16	16					
Miepool ..		6							6	6					
Mooroolbark ..	17					17			0		17				
Newstead ..	22	1				1	1	3	18		4	18	18	3	3
Pakenham ..	24	3				1			25	1		9	8	2	2
Prahran ..	283	29	18	4	2	12	3	2	319	36		213	286	26	21
Folkemett † ..		7		3					10	10					
Richmond ..	76	25	6			6	1		100	24		55	76	6	5
St. Kilda ..	69	2	1			3			69			78	88	10	10
Sandhurst ..	62	20	5	7	4	2		4	92	30		39	80	4	7
Separation ..	31	2			1		1		32	1					
Shepparton ..	55	4	3			34			9	19	36	25	12	3	2
Sale & Briargolong ..	55							28	27		28	29	35	4	4
St. Germain's ..	14								14						
Taradale ..	34	3	1		3	2		2	37	3		23	23	2	3
Toolamba ..	12	2						1	13	1					
Terang * ..		2							2	2					
Warrnambool ..	40	13	6	1	2	1			61	21		29	39	4	5
Wedderburn ..	93	5					1	1	96	3		45	53	5	5
Warragul ..	18							9	9		9				
Wychemella ..	10					3		4	3		7				
Wandin Yallock ..	2								2						
Wonwah E. † ..		20	8	2		3			27	27			23		3
Wombat * ..			6						6	6					
Yanipy ..	4								4						
Total	3659	367	309	55	50	214	34	163	4020	609	248	2878	3218	312	317

Churches marked * not included in last year's list.

Churches marked † organised since last year.

Net Increase in Church Membership	...	361
Net Increase of Sunday Scholars	...	340
Net Increase of Sunday School Teachers	...	3

Sisters' Conference.

ABOUT 102 sisters of the Churches of Christ in Victoria, met in conference at the Lygon-st. Christian chapel, on Saturday afternoon, 9th April, at 3 o'clock. After singing "Sowing the seed" and prayer by three sisters, another song, "Where are the reapers," was sung until nearly all were assembled. The minutes of last Conference were read and approved. The roll call of delegates was responded to by a Conference donation to defray expenses, amounting to £2 14s. 6d.

The president then delivered her address, inciting the sisters individually to increase their present, and develop their latent talent for the Master.

Correspondence.—An encouraging letter from our dear sister Ewers of Queensland, was read by the secretary; also one from Lancefield. A letter of congratulation was received and read, from the secretary of the General Conference, expressing the appreciation of the General Conference for the sister's aid in the Victorian Mission Fund collection, as well as providing dinner and tea for the delegates, which he termed an "unparalleled success."

General reports were read from 25 churches; special reports from sister societies 8; Sister Eyes from Kermode-st., Adelaide, S.A., was welcomed at the Conference.

It was unanimously adopted that the surplus money collected for the catering, be devoted to printing a Sisters' Conference Report to be distributed free among the churches.

It was also decided to send a letter of sympathy and a donation of money to Sister De Launey of Paris.

Work for the year.—It was suggested by the president that Cottage prayer-meetings be held by the sisters, two or three sisters going with the leader to help with prayer and song, to the home of some one, who is weak, infirm, weary or unable to attend service.

The election of officers resulted in the re-election of those already in office; Mrs. C. L. Thurgood, president; Mrs. M. A. Norfolk, vice-president; Miss McCoughtry, treasurer; Miss Harcott, secretary.

The Sisters' Conference of 1887 closed with song and prayer—a most successful, profitable and pleasant gathering of sisters, whose influence for good will be felt during the coming years.

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

It was in Scotland that a grave old minister said this to some elders at the time of ordination: "Me brethrin, rule weel, rule weel, but rule sae that nae a mon or bairn i' a' the kirk will know that they are ruled. Me brethrin, pray God to give ye common sense. It is aye a chief grace o' an elder."

TREASURER'S STATEMENT.

VICTORIAN MISSION FUND.

EXPENDITURE.

Table with columns: Oliver Trust Fund, per Bro. Harding; Churches at; Special Collections; Contributions; £100 0 0. Lists various churches and their contributions.

Table with columns: Balance due to Treasurer, March 1886; Bro. Little's Salary; Bro. Troy's Salary; Bro. Park's Salary; Bro. Nevill's Salary; Bro. Watt's Salary; Bro. Cameron's Salary; Expenses of Sale Mission; Printing Account; Postage; Secretary; Tract Committee; Stationery; Exchange; Carriage; Balance Cash on hand.

Total Special Collections £103 0 7
Received from individual brethren as acknowledged
monthly in the A. C. Standard ... 73 2 2
Brethren at Yarrowalla ... 5 0 0
Daylesford ... 1 5 0
Collected at Sisters' Conference, 1886 ... 6 10 0
Prahra Dorcas Society ... 1 14 0
Representatives Fees for Conference, 1886 ... 17 0 0

VICTORIAN CHURCH AID FUND.

Table with columns: Church at St. Kilda; Brighton; Broadmeadows; Lancefield; Geelong; Hawthorn; Bro. Finger; Balance due to Treasurer.

Table with columns: Balance due to Treasurer, March 1886; Printing Account; Postage; Balance Cash on hand.

QUEENSLAND MISSION FUND:

Received from individual brethren as acknowledged
in A. C. Standard ... 6 3 6
Sisters' Sewing Meeting Mission Box, Church at
North Adelaide ... 8 11 0
£14 14 6
W. C. THURGOOD, TREASURER.

Remitted to Queensland Missionary Committee ... £14 14
Audited and found correct,
W. C. CRAIGIE,
D. M. WILSON, } AUDITORS.

President's Address,

Delivered at the Annual Conference of Churches of Christ in Victoria, held in the Christian Chapel, Swanston Street, Melbourne, Good Friday, 1887.

THE FEDERATION OF THE CHURCHES.

BRETHREN and fathers,—
We are met once more in Annual Conference. We are gathered in obedience to no papal or imperial summons. For we acknowledge no human headship. Neither have we come here in deference to the will of any man, or conclave of men. While the decisions of former conferences will be treated with due respect, they come not to us with the binding force of legislative enactment. And we disclaim alike the power, or the desire, to make laws for the churches we represent, or any future conference. We are assembled simply as the delegates of a

FEDERATION OF FREE CHURCHES,

made free by the truth, and prepared to guard our liberty in Christ with a holy jealousy. Declining to interfere with the internal working of individual congregations, as beyond our province, we are here to seek the promotion of objects common to all alike. Within these limits we have ample scope. The raising of funds for missionary purposes; the engagement of evangelists; the education of our young men for the Lord's work; the collection of statistics. These, and other matters of general interest, provide a varied and extensive programme for our sittings. Independently of the direct objects which bring us together on these occasions, the gathering of so many brethren from all parts of the colony; the acquaintanceships formed or renewed; the fraternal fellowship with kindred minds; and the free, friendly discussion, of interesting topics in the general meetings, or at the special public services; should make our annual gatherings growingly interesting and attractive. The result must be an increase of brotherly love, the adoption of larger measures for the extension of the Saviour's cause, and the development of a fervid, glowing, and generous enthusiasm.

That the time allotted me may not be frittered away in vague generalities, I have chosen a topic on which to address you. The theme chosen—

THE FEDERATION OF THE CHURCHES

is at once in touch with the spirit of the age, in harmony with the sublime aims of the gospel, and gives voice to an aspect of Christian duty which is weighing more and more heavily on the consciences of religious men.

The federation of the colonies has been freely discussed, in the press, and in our halls of legislation. A Federal Council has already been constituted, and a federal sentiment is widely diffused. And as the history of these lands unfolds itself, the stern logic of events will sweep away fiscal and other barriers, as the advancing tide on the sea-shore washes away the sand-walls which children have made around their little lakes in their play. Unity is the law of things. Sin has marred its sway on our planet, but only for a time. The hearts of the peoples are throbbing under the action of this law, and some of us may live to see one flag floating over a federated Australia. Judging from present appearances, this will hardly be achieved, when imperial federation will bind the various parts of the empire, on the common basis of a few simple laws. This will prepare the way for the federation of the

ENGLISH SPEAKING PEOPLES

all over the globe. While the diffusion of knowledge, the growth of scientific principles, and the triumphs of civilisation and religion, will draw the nations towards each other, binding each to each, and each to all, by bonds stronger than iron bands, or bars of triple steel. This is no mere day-dream of mine. The late Mr. Forster, one of the foremost English statesmen of our time, cherished this anticipation as a matter of sober conviction, and was not afraid to express it on public occasions. Joseph Cook, a calm, clear, scientific reasoner, in terms of almost axiomatic severity, speaks of this as something more than a probability of the coming time. Mrs. Browning also, in language of impassioned fervour, and throbbing with prophetic fire, anticipates this happier time—

"No more Jew or Greek than—taunting
Nor taunted: no more England nor France,
But one confederate brotherhood, planting
One flag only, to mark the advance,
Upward and onward, of all humanity.

National voices, distinct yet dependent,
Enspiring each other as swallow does
swallow,

With circles still widening and ever ascending,
In multiform life to united progression:
These shall remain."

Tennyson, too, in his palmy days, struck the same key-note, and sang of this golden age in words that will never die.

"For I dip't into the future,
Far as human eye could see;
Saw the vision of the world,
And all the wonder that would be;
Till the war-drum throbbed no longer;
And the battle flags were furled,
In the Parliament of man,
The Federation of the world.
Then the common sense of most
Shall hold a fearful realm in awe,
And the kindly earth shall slumber,
Lapt in universal law."

The law of Unity will not be confined in the sphere of its operation to questions of national and international politics. It will advance consentaneously on religious and political lines. It is the purpose of God "to gather together in one"—to sum up again or re-unite—"all things in the Christ." The accomplishment of this sublime purpose has been retarded by the wilfulness and perversity of men. But just because it is the divine purpose, it will ultimately be realised, as surely as God is God. It may not be by great leaps and bounds. That is not God's method usually. It is more likely to be a gradual, and mutual approachment, by one step at a time.

Everything seems to indicate that colonial and imperial federation will take place, primarily, for the purpose of mutual defence against a common foe. It is likely that the first practical step towards Christian Union will be for a similar object. Infidelity is the

COMMON ENEMY

of the religious churches of Christendom. This foe can only be successfully met by combined action, for the defence of the common faith. The ordinary preacher, in debating infidel issues with the free-thought lecturer, is placed at a serious disadvantage. Thomas Walker, Joseph Symes, and others of that ilk, devote their whole time to the work of demolishing Christianity. Their reading, studies, and public speaking, are all directed against the Bible. To discredit this book is the work of their life. The regular preachers cannot give a twentieth part of their time to matters bearing on Christian evidence. They have to proclaim the gospel in various aspects, to teach and exhort the congregation, and carry on a work of constant visitation. These duties absorb most of their time and strength. They are, therefore, heavily handicapped in controversies of this sort, rendering such debates very unequal contests. Not that a good man is in danger of defeat even then. The result, even with these odds against him, is a victory for the truth. But it is only a partial defeat which the infidel ordinarily sustains under these conditions. Let the churches combine their resources, call out and liberally support the best

men they can get, and let them make Christian evidence their sole business. They will have time to read the newest books for and against Christianity; to keep themselves posted up on the most recent scientific findings, with their actual or supposed bearing on religious teaching; and to follow up the agents of unbelief wherever they go. When faith and unbelief meet thus on equal terms, it will not be a doubtful victory that will be achieved. It will be a complete triumph. The infidel will not sustain a partial defeat only. It will be a total rout. The various religious communities in New South Wales have already adopted a noble initiative in this matter, organised a Christian Evidence Society, and contribute to a common fund for the defence of truth common to all, and unspeakably precious to all.

There is urgent need for a similar combined movement against

THE LIQUOR INTEREST

throughout the civilised world. Strong drink is the standing enemy of our national prosperity, and the greatest hindrance to the advancement of religion. Before the kingdom of God fully triumphs, the brewery and the distillery must be prohibited by law. The liquor dens that flame and flare at the corner of every street must be closed. Let the churches combine, in the name of the thousands of families annually rendered desolate by the drink curse, and in the interests of morality and religion, and give a united verdict at the ballot box, and it can be done. The churches also need to combine to shut out

CORRUPT AND IMMORAL MEN

from Parliament. You will not understand these remarks as directed against our Victorian politicians in particular. Looking out on the various political arenas in Europe, America, and Australia, it will not be denied that unworthy men too often get into the legislature over the heads of better citizens. We all owe it to Christ and to society to send men of pronounced principles; men of known character; good, upright, sterling men; to make our laws. Men who will themselves respect the moral code on the statute book, instead of flagrantly and openly violating it, as we too often find: men who will disdain to soil their hands with a bribe, or stoop to political jobbery, for personal aggrandisement, men who would resent as a mortal insult, any overtures towards swimming into power on beer-barrels and wine-casks, or to truckle and equivocate for the Irish vote. And if the Protestant element chose to act in concert, this thing could be

done. Here, then, are common lines on which the churches could already federate, and for which a majority of the members are now ripe, by reason of a mutual sympathy in the objects indicated.

As in national and international federation, those who are nearest each other, on the grounds of geography, race or language, are the first to federate; so we might reasonably expect it to be in religion. The religious communities who are nearest to each other, in faith and practice, should be the first to come together. And where the agreement is considerable, if there be no effort made in this direction, serious blame attaches before God to one of the parties or to both. And the guilt will lay most heavily on that party which has the deepest sense of the evil of divisions, and the clearest conceptions of the will of God with regard to the union of His people. May we not, for instance, anticipate a time in the near future, when all who believe in the Divine nature of our Lord Jesus Christ, who build all their hope for eternity on His bleeding sacrifice, and practice believer's immersion, will unite? Do we take as much trouble as we might to bridge over the space that separates us from the people known as "Brethren" on the one hand and the "Baptists" on the other? If the "Brethren" have too often assumed a stand-off attitude towards us, have we not, perhaps as often, assumed a stand-off attitude towards the Baptists? Have we either tried to make advances towards them, or encouraged them to make overtures to us. Have we not rather been content to formulate

A THEORY OF UNION,

and yet shrunk from any steps fitted to give practical effect to it. If so, let me remind you that one ounce of practice is worth a cart-load of well-constructed theories. Those who are most familiar with my utterances, spoken and written, will not accuse me of ignorance as regards the differences between ourselves and our Baptist brethren. They will also exonerate me from any disposition to underestimate existing differences. But a little calm reflection must surely satisfy the most scrupulous, if they are only candid as well as scrupulous, that the points on which we agree are immensely more important than those on which we differ. This being so, given the possession of the Spirit of Christ, and we may indulge the hope that we shall in time find a simple scriptural basis of adjusting the matters which at present keep us apart. The object sought must be no merely

party triumph. No union can take place with this as the inspiring motive. Our aim must be the glory of God, the triumph of truth and righteousness, and the salvation of our fellow-men. Even with the purest of motives it will take time, and call for much prudent, patient, prayerful conference. But if union were earnestly desired all round, and sought in a proper spirit, I for one make no doubt as to what the issue would be.

Leaving this matter, and returning to the broad question of the federation of the churches, a profound conviction of the

EVIL OF SECTARIAN DIVISIONS

is the first necessary requirement. That the professed followers of Christ have been split up into many conflicting sects is a distressing fact. Nearly all pious, God-fearing men, lament and deplore it. It is the taunt of the infidel, and the sneer of the scoffer. While multitudes of honest, earnest, but simple-minded souls, utterly perplexed and bewildered by the endless confusion and divisions of Christendom, have turned away from Christianity itself with a sigh of despair. There are some who attempt to defend the existing Denominationalism, by saying that it tends to excite a healthy religious rivalry which results in more good being done. But no preacher of the apostolic age ever became an apologist for anything of the sort. Sects and divisions are never mentioned by any New Testament writer except in terms of the strongest reprobation. Indications of a divisive, sectarian spirit, were discovered by the Apostle Paul in the churches at Corinth and Rome, and met with his unqualified condemnation. That the breaking up of the Body of Christ into multitudinous sects is

CONTRARY TO THE DIVINE WILL,

might be clearly inferred from our Lord's intercessory prayer, if not another word could be found against it in the Christian scriptures. The Saviour, it is evident, saw that no advantages were likely to accrue to His cause from the division of His followers, otherwise He could not have prayed so earnestly for their oneness. Not only so; but it is clear from the terms in which His prayer is couched, that the union of His people was regarded as having a very vital bearing on the ultimate triumph of His cause in the conversion of the world. The prayer throbs with infinite pathos, and swells into passionate intensity, as He pleads for the unity of His people.—IN ORDER THAT THE WORLD MIGHT BELIEVE THAT GOD HAD SENT HIM. Tacitus, the historian of ancient

Rome, described the invasion of Britain by the Romans. There is one circumstance he mentions that is highly instructive, by reason of the moral that lies below it. Tacitus speaks of the warlike qualities of the Britons, but observes that they were divided into petty partialities and factions. They had no common council, and therefore, no combined action. One faction fought against another, or fought without any mutual alliance against the invading army of Agricola, till one by one all were subdued by the common enemy. It is a singular co-incidence that Rome civil and Rome ecclesiastic—Rome in the first and the nineteenth century—should be found waging their respective wars of aggression under conditions so exactly similar. The Roman legions, warring against the petty independencies and factions of ancient Britain have their counterpart in the Romish hierarchy, holding its own, and in some parts gaining ground, in consequence of the feeble resistance offered by the sects and factions of Protestant Christendom. Is not

THE IMPOSING UNITY

of the Papal system in America a main factor in the municipal and political preponderance it exercises in that great confederation of free states? And, to come nearer home, was it not the consummate unity of Romanism which enabled Romanists, a few years ago, to acquire such an ascendancy in New South Wales and Victoria that our political institutions were imperilled, and all departments of the civil service practically closed against those who had not received the mark of the beast? It thus appears by the stern logic of local events; by the equally stern logic of events transpiring in England and America; and by facts and illustrations drawn from history; that divisions and factions are a sign of weakness, and that a compact and organic unity alone is strength.

The second requirement in order to a comprehensive and complete federation is a spirit of absolute

LOYALTY TO THE SCRIPTURES.

Now, there should be no difficulty here. Protestants of all shades profess to acknowledge the supremacy of the Holy Scriptures. Whatever creed they may have subscribed they will admit that its compilers, however learned and pious, were liable to err. The most rigid sticklers for the shibboleths of sectarianism will confess, that those human standards may contain some admixture of error, just as water is liable to be less pure the farther it is removed from the fountain. To get the water in its virgin purity, we

must go to where it comes bubbling up from its secret home among the hills. And to get truth pure and simple, we must go to the inspired word. This surely ought to be no hardship. Who would prefer the muddy stream to the pure fountain? Who would prefer a human creed to God's own word? If we must choose between Bible and creed, can we doubt what pious men will do when they see the issue? Here precisely is the issue to my thinking. Federation, approximating more and more closely to the unity for which the Saviour prayed so earnestly, becomes a splendid possibility, if all who love the Lord will only accept the Divine Book, and be content with that. And herein is our hope for the future. If, on the pathless ocean, every ship-master should take to "timing the sun by his chronometer, instead of timing his chronometer by the sun," only disaster would follow. It is by the universal acceptance of

THE SUN

as the one and only standard of time that the latitude and longitude of any particular place can be determined. What the sun is to the mariner and the surveyor

THE BIBLE

is to the Christian. God's professing people have been timing the sun by their chronometers long enough; indeed, far too long. But the attempts made, all round, to make the Bible square with our varying beliefs, have only ended in confusion worse confounded. When men will give this over, and take to regulating their faith and practice solely by the scriptures; with one standard only to go by and remaining thoroughly loyal to it, the result must be agreement. Just as a false method has given us a false result: so a true method, faithfully applied, will, as certainly, give us a true result. And that result can be no other than the one we are seeking, and earnestly pleading for, in this address. The signs of the times are altogether in favor of the plea for the union of Christians on the simple basis of

THE BIBLE ALONE.

Among the various religious bodies, there is an increasing number whose consciences have revolted against the imposition of human creeds, as a yoke that ought to be tolerated no longer. And the sifting process through which an enlightened criticism has been causing our modern beliefs to pass is performing a salutary work. The criticism, however hostile it may appear to be to the interests of revealed truth, and however painful to our religious instincts and convictions, is perform-

ing a wholesome work. It is withering up the superstitions of Romanism. It is letting in the light of history on its spirit and tendencies. It laughs to scorn its traditions, its decretals, and its arrogant pretensions to infallibility. It advances to Protestant ecclesiasticisms, and smites the confessions, the articles, and other human standards of faith that bind men down where God has left them free. Even infidelity, advancing bold, defiant and blaspheming, is doing good service in the interests of truth. There is so much that is vulnerable in our modern Christianity. And as the unbeliever exposes the weakness of one part of the walls, and makes a clean breach in another part, he shouts as if the fabric of Christianity itself were overturned. Vain man! he has not so much as touched the foundations of Zion. He has mistaken the sectarian earthworks thrown up from century to century for Christianity, that is all. Those earthworks ought never to have been there. And since we would not sweep them away ourselves, God is using the enemies of religion to perform this necessary work. Thus He is now as heretofore causing the wrath of man to praise Him. And when the adversaries of the Christian faith have torn down every human battlement, and removed every high wall of man's devising, instead of finding Christianity destroyed they will find that the citadel of our holy faith remains unharmed and impregnable. As the various sects are driven from their outworks—outworks which should never have been reared, and which they should never have tried to defend—the faithful among them will only fall back on their inner defences. And, eventually, all who love God, and put their trust in His Son, will meet on the common basis of the Holy Scriptures. Then with nothing but a Divine Christ as the object of faith, and an inspired Book as the exclusive exponent of the will of God, we shall have nothing to fear, but everything to hope, in the conflict with unbelief. And then shall the Church of God, after all these long and weary centuries of apostacy and failure, renew her strength, and come forth in the sight of men,—

"Fair as the moon,

Clear as the sun,

Terrible as an army with banners."

History, like everything else, is travelling fast in these days. And the consummation of which Oliver Wendell Holmes so sweetly sings, may be nearer than we dream:

"Soon shall the slumbering morn awake,

From wandering stars of error freed,

When Christ the Bread of Heaven shall

break

For saints that own a common creed.

The walls that fence His flocks apart,
Shall crack and crumble in decay,
And every tongue and every heart
Shall welcome in the new-born day.

Then shall His glorious Church rejoice
His word of promise to re-call,—
One sheltering fold, one Shepherd's voice,
One God and Father over all."

Conference Essay.

APOSTOLIC TEACHING AND MODERN REQUIREMENTS: THE CHURCH OF THE NEW TESTA- MENT THE CHURCH FOR THE TIMES.

AMONG the legends which have come down to us from a remote eastern source, one tells "That Eden in its rainless bloom,
The sea swept off and islanded
Against the day of doom ;"

and tradition records that Saint Brandon, weary of clannish strife, with a firm belief that Christ has opened for man a way into the unseen, determined to seek its peaceful shelter.

"And so this monk of Inisfail,
With wistful, yearning eyes,
And golden harp, at eve set sail
In quest of Paradise."

Whether, whelmed in mid ocean, he found the spiritual Eden, or, guided by winds and currents, reached some distant shore to tell the story of the cross, we know not; but assuredly faith has fitting reward. To-day an ever-increasing number, weary of the "strife of sects, the jar of creeds," are setting sail from their old theological moorings in the hope of finding a divinely-created order, unchanging amid the shifting sea of circumstance. Many are turning with longing from the churches of the time, with their conflicting doctrines, opposing organisations, and differing systems, to the church of the New Testament, with its simple faith, real unity, and adaptable order. Their prospects of success and satisfaction depend on no shadowy legend or dim tradition; but on the certain assurance that God gave to the church in apostolic times all things necessary for its perfection and stability, and that in the New Testament these are handed down to us. The building of the church in the first and nineteenth centuries, being the same building, must have the same plan, must follow the same design. "Let each man take heed how he buildeth" applies to method as well as material. The New Testament contains a mode of worship as well as a mode of life. It lays before us not

only moral duties, but spiritual ones also. It provides means for the development of godliness, as well as of righteousness and sobriety. It teaches how to render unto God the things that are His as plainly as how to render to Cæsar things that belong to him. The Scriptures are profitable for the perfection of the Christian not only as a man and citizen, but also as a church member. They reveal not only church doctrine, but also church organisation and church discipline. This becoming more generally recognised, it will be both timely and profitable to compare the apostolic teaching with modern requirements, and inquire whether the church of the New Testament is the church for the times. In order to such comparison and inquiry, it will be necessary to sketch in outline the things to be compared; to lay them down exhaustively our limits forbid. We presuppose on the part of our hearers some scriptural knowledge, thinking capacity, and willingness to follow out the lines of thought presented.

APOSTOLIC TEACHING.

When, some years after Christ had ascended to the Father, the Apostles recognised the comprehensive character of their commission, and began in very deed to make disciples of every nation, they met with equal opposition from the self-righteous legalism of Judea and the sensual yet philosophical idolatry of Greece and Rome. Brute force ruled the world, vice ran unchecked, inhumanity aided the natural "ills that flesh is heir to" in rendering life miserable and death speedy. Mankind seemed sick beyond the reach of cure, and no light gilded the grave. The priestly party of the Jews maintained that death was the end of all, and pagan philosophy answered the question "If a man die shall he live again?" with a negative, or at best a perhaps. To such a world, the Apostles, having been trained in the school of the Great Physician, and having received from Him their credentials, went with a knowledge of the right remedy. They made known the nature and the cause of the disease, asserting that "sin entered into the world, and death by sin." Jews and Gentiles were plainly told "all have sinned"—the former, seeking to establish a righteousness of their own, having crucified their Messiah; and the latter, refusing to retain God in their knowledge, having been given up to a reprobate mind. While all were thus concluded under sin, assurance was given, by a statement of the manifestation of God's love for the world in the atoning sacrifice of His Son, that the cause might be removed, and the disease cured. "Christ died for our sins

according to the scriptures; he was buried; he rose again the third day according to the scriptures." This was declared to be the apostolic gospel, "by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Ideas gathered from various sacrificial systems had prepared the way for an understanding of the efficacy of the spotless Lamb of God as an offering for sin; and the problem of beyond the grave was solved by "now is Christ risen from the dead, and become the first fruits of them that slept." The nature of the disease and the divine remedy being thus made known, directions for the application of such remedy to every individual case were also clearly stated. Not only did the Apostles proclaim the truth as it is in Jesus; they also published the demands which that truth makes upon all who become acquainted with it. They told what Christ did for sinners, and also what sinners are commanded to do by Him. And as the former was summarised in the statement of three simple facts, so the latter was to be accomplished by the performance of three simple duties within the reach of all who heard the gospel. These were faith, repentance, and baptism—belief of the truth, a change of the mind towards God, and submission to His will concerning salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. . . . And he took them the same hour of the night, and washed their stripes, and was baptised, he and all his straightway." "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This comprised all that the Apostles demanded of the sinners to whom they preached; and those who rendered compliance were recognised as having passed from death unto life, from a state of sin into Christ, from the world into the church. "Ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ." Such, having been begotten by the word of truth, quickened by the Spirit, born of water and of the Spirit, were declared to be partakers of the divine nature, and joint heirs with Christ; and were addressed as saints, beloved of God, the called in Christ Jesus, and by other titles indicative of their character, position, and privileges. Disciples having thus been made and baptised, the

Apostles in pursuance of their commission went on to teach those who had accepted salvation, and who collectively were denominated the church, all things whatsoever Christ had commanded. In doing so they met with much difficulty and many disappointments. When they were present with the brethren, they ceased not to warn them at all times, it might even be with tears; but in their absence their teaching was perverted, doubts arose, strife ensued, the love of many waxed cold, and some even fell again into the depths, denying the Master who bought them. Thus were called into existence the letters of the New Testament, containing the principles by which the church is to be guided under all circumstances. To counteract the spirit of selfishness and pride that was beginning to produce internal strife and sectarian hatred, they insisted on the unity and equality of all saints. The only honourable distinction was that of usefulness in accordance with the talents possessed. Their teaching was identical with the sayings of Jesus—"one is your Master, even Christ, and ye all are brethren;" "whosoever will be chief among you let him be your servant." Those composing the church were told "ye are the body of Christ and members in particular:" "and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." "If ye have respect to persons ye commit sin." In order that this might be borne in mind, and party divisions prevented, the disciples were taught to call themselves only by His name who was crucified for them, and into which they were baptised. "And it came to pass that a whole year they assembled themselves with the church and taught much people, and the disciples were called Christians first at Antioch." "If ye be reproached for the name of Christ, happy are ye." "If a man suffer as a Christian let him not be ashamed." While they thus endeavoured to guard against defection and division, they used and transmitted to the church the means for spiritual growth and development of the Christ likeness. The ordinances of prayer and praise were enforced. The meeting on the first day of the week to break bread, the simple manner of its establishment, and its purpose in keeping in memory Christ's sacrifice, were clearly set forth by precept or example. The necessity of desiring and feeding upon God's word, of being guided by the teaching of the Spirit therein, of cultivating the fruits of the Spirit and giving them proper outward manifestation, of resisting the evil one, of exhorting the brethren, and doing good

to all men was made known. Spiritual education, exhortation and exercise were made available for all. And lest, having by these means attained somewhat, a man should become puffed up, and esteem himself perfect, it was declared, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Pharisaical pride thus checked, the law of pardon for the child of God was announced—"if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As an inducement to patient continuance in well-doing, the promise of eternal life was set before all. The assurance was given that "when Christ shall appear, then shall ye appear with Him in glory"—a glory inconceivable to finite beings, for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Such were the principal points contained in the Apostolic Teaching.

MODERN REQUIREMENTS.

Man is a creature of various appetites; and upon the satisfaction of these depend his enjoyment, nay, his very existence. His body demands nourishment, and perishes without it; but he lives not by bread alone, and the wants of his higher being make themselves felt. Fearfully and wonderfully made, he stands in the midst of a fearfully and wonderfully made universe. He lives not to himself alone; but every action affects his relations with his Creator and his fellow-creatures. His happiness consists not in the abundance of things he possesses, but in the use he makes of them. How shall he walk aright? The universe seems to mock at his questioning. Nature, full of wise forethought and beneficent provision, is yet "red in tooth and claw." Capabilities and opportunities for enjoyment are given, yet suffering and sorrow abound. The music of the spheres is interrupted by harsh discords. Order is evidently planned, but disorder the result. This is more than ever apparent at this period of scientific achievement and physical knowledge, and the thinking man demands more than ever the reason why. The microscope and calpel only proclaim the conflict of alien forces which also war within him; but cast no light on the cause of the battle by which man may understand his present position. He is in need of something even beyond a knowledge of living tissues. Life is short, and death is certain. The mind cries out against annihilation; the soul shrinks from the terrors of the dark unknown. With longings after immortality, the question of what is beyond the grave

is ever present, and man's happiness demands a reply. Buckle says—"So complete is our ignorance respecting another life that it is no wonder if even the stoutest heart should quail at the sudden approach of that untried future. On this subject the reason is perfectly silent; the imagination therefore is uncontrollable." But no imaginative vision will suffice; a statement of fact is required. Human reason can not solve the problem, but can test any solution offered. The revelation required must not be contradictory to what we have of axiomatic truth. It must be supernatural, but not unnatural; beyond reason, but not against reason. But even with these wants satisfied, with a knowledge of his present position and future possibilities, man's difficulties are not at an end. In the heat of the world-strife, with foes open and disguised, vice masquerading as virtue, the power of darkness appearing as an angel of light, how shall he distinguish the things that differ? How may he know where to stand and how to act? "What is truth?" Oh, for an infallible guide, in whom he might repose implicit confidence—a perfect example, which he might endeavour to imitate—a great captain, under whose banner he might fight with a sure and certain hope of victory! But with man's consciousness of sin and imperfection of character, the questions will arise—"Is it possible for me to do right? Will such a leader accept my allegiance and grant me protection and assistance?" Assurance that the past record shall not be brought against him in the future is an absolute necessity to every individual desiring peace and happiness. The certainty that a power not his own that maketh for righteousness has been granted to him can only be proved by the gradual conquest of evil in his own being, by victory over self; and he requires a knowledge of the means whereby such victory can be attained. Then if by carelessness, he at times be led into wrongdoing, there needs provision for dispelling doubt by a fresh assurance of pardon. However old these requirements, they are especially imperative in modern times; and to that man who finds them satisfied, every victory over evil is a prophecy of the final and complete triumph, and every step upward affords a more certain hope of the goal.

But man is a social being, and having found a leader, seeks comrades. Those engaged in combat for truth have mutual hopes and fears, joys and sorrows, dangers and difficulties, and are therefore bound together by many ties. Organisation for mutual assistance is desirable. During nineteen

centuries, a vast number (including many of the keenest reasoners, possessing vast stores of physical knowledge) believing that Christianity alone met the requirements before laid down, have accepted it as set forth in their respective times and places. Differing ideas and various stages of knowledge produced differing systems and various confessions or creeds; and thus today we have a multitude of churches opposite in teaching and diverse in practice, yet all claiming to take their positions from the one book. The state of Christendom parallels that of the universe—order planned, disorder the result. The churches of the time are so numerous that the task of comparison to ascertain their relative fitness would be stupendous. The establishment of the Australian Church in our midst is a practical assertion by those engaged in it that no previously-existing organisation provides for the necessities of to-day. The church for the time must in its preaching meet the requirements of mankind. It must afford a satisfactory solution of present problems, and a reasonable revelation concerning the future. It must point to an infallible Leader, and declare His will; and also give assurance that through His power man's past transgressions and present shortcomings shall not be a bar to his future happiness. The conditions on which such power is given must be laid down, and be so simple as to be within the comprehension and ability of all classes. It is emphatically demanded that such a church be consistent, and if it profess to regard the Bible as the Word of God shall be guided in all things by its teaching. Claiming to be a brotherhood of those who love and obey the truth, it must recognise no class distinctions. Its ceremonies must be devoid of worldly pomp, not calculated to develop human pride. Its mode of worship must be simple, favoring the growth of deeper sincerity; devoid of vain repetitions, tending to formalistic lip-service. Its outward ordinances must be clear pictures of the lessons sought to be conveyed, appropriate bodies for the truth-soul contained in them. Such a church must also, so far as human means are concerned, be self-supporting. It must be free from the reproach of covetousness or a desire for worldly aggrandisement. It must not accept financial aid derived from attempts to minister to the vices it condemns. To be pure in this respect, it will have to refuse assistance from without, as well as exercise discipline over any of its members guilty of unfair trade practices or infractions of morality. If the church is the embodiment of truth, it will be in accord

with all that is true in every movement and discovery of modern times, whether in physical or social science. That this accord may be manifest to all, the church will encourage the search for truth in all directions, and make use of ascertained fact for the good of mankind. In order that such search may be conducted successfully, while the church demands the closest unity on everything affecting life and conduct, it must afford the widest scope to speculative thought, and embrace in its fold men of the most diverse opinion. A church that will do all this is in truth the church for the times.

THE MAIN QUESTION.

Having thus endeavoured to outline both apostolic teaching and the requirements of the present day, we are in a position to institute such a comparison as shall decide the adaptability of the former, and answer the inquiry "Is the church of the New Testament fitted for these times?" By this designation we indicate no special congregation at Jerusalem, Antioch, Corinth, or Rome; but refer to the ideal church, the "one body" exhibited in the instructions, commendations, and example of the Apostles. This church was the "pillar and ground of the truth," and to it was entrusted the "sound doctrine," or apostolic teaching. Such teaching contains the only satisfactory solution of present problems ever submitted to man. If all things were made very good, and man, created a free-will agent, by his own act took himself out of accord with the universe and God immanent in it, it is easy to understand the strife of alien forces, the conflict of good against evil. "Sin entered into the world" is the key to the riddle. The evident design of order is accounted for, as well as intervening disorder: the sources of enjoyment and suffering are made known. "The only true theory is that which reconciles all existing facts." The preaching of Jesus and the resurrection supplies the only reasonable revelation concerning the future. "Now is Christ risen from the dead" is no speculative theory or imaginative vision, but a clear statement of fact. The evidence of its truth not only admits of but demands investigation, and has been found unanswerable. The statement was made immediately after the occurrence; no rebutting testimony was adduced; but the efforts of those who opposed it were directed to the suppression of the evidence by the persecution and slaughter of the witnesses. It demonstrates conclusively that physical death is not the final extinction of being; it proves that "the grave is not our goal."

But Jesus of Nazareth was not only the Son of Man, who entered the region of death and emerged again, bringing life and immortality to light; He was declared to be the Son of God with power. In Him the infinite Creator personally interposed for remedial purposes, that divine order should be restored, and suffering and death annihilated. His life is the light of men. He alone can satisfy our need. An infallible guide? His words of wisdom have the ring of authority—"verily, verily, I say unto you." A perfect example? Behold the sinless one! A great captain? Lo, He conquered death and triumphed over the grave! And when by the sight of such divine purity and strength, we become conscious of the heinousness of our transgressions, and our disability for right living, the despair that would prompt the cry "depart from me, for I am a sinful man!" is dispelled by a glimpse of Calvary, with the God-man offering Himself a willing sacrifice for sin. Christ died for sinners, and in His name remission of sins is proclaimed unto all. The apostolic teaching on these points is admirably suited to our requirements. The demands of the gospel, the means of acceptance, the conditions on which salvation may be individually appropriated, are also in accord with the latest psychological research. The modern accepted analysis of the mind distinguishes intellect, emotion, will. The Apostles provide fact and evidence of its truth for the intellect, and require belief—faith; exhortation for the emotions, and seek a total change of feeling, culminating in hatred of sin and an overwhelming desire for righteousness—repentance; and a positive command for the will, and call for submission—baptism. Those who are to share Christ's triumph must be made like Him; and the history of redemption is reproduced in the redeemed. They die to sin, are buried with Him by baptism, and are raised to walk in newness of life. By full compliance with these demands a reasonable assurance of acceptance is acquired. We have the witness of our own consciousness as to our belief in and desire to follow Christ; but forgiveness takes place in the mind of God, and we can only be certain that it is vouchsafed by His own declaration. His goodness in connecting remission of sins and the gift of the Holy Spirit with submission to a positive command, and the adaptability of such a means of assurance to modern requirements is easily seen. The Scripture declarations concerning the new birth run parallel with the latest teachings of biological science. Those who have passed through its triple pro-

cess are babes in Christ, but are not to continue in infancy or childhood; they are to grow in grace and in knowledge. That organisation which by its constitution affords the best protection against surrounding dangers, and provides the best means for development of the Christ-likeness is the church for this time of sensual self-gratification and pleasure-seeking indifference to the future. The church of the New Testament, recognising Christ as its only Head, and insisting on the perfect equality in honour of all its members, furnishes the best safeguard against that selfishness that seeks its own advancement, and the individual pride which is the fruitful source of dissension, envy and hatred. It has its differing ministrations, its elders, bishops or pastors, its deacons and evangelists; but every member is of equal importance in his respective sphere. It admits of a desire for these offices in accordance with talent; but only for the benefit of the whole body, and the building it up in love. It teaches all to consider others more than themselves, and affords opportunity and encouragement for the growth of the spirit of self-sacrifice so characteristic of Jesus of Nazareth. It is in accord with all that is true in the socialistic dreams of this century. It aims at equality by raising every person to the level of the highest, and seeks individual development for the welfare of the mass. Ecclesiastical pride is guarded against by the fact that the church is forbidden to bear any name save that of Christ, which is a constant reminder that all power it possesses is derived from and belongs to Him alone. The teaching required for the growth in knowledge must be consistent, especially in this age of contradictions; and the New Testament church possesses a divine standard by which teaching may be tried. All may teach who have capability; but every teacher must take knowledge of the things written by the Apostles that they are the commandment of the Lord. The contribution of money for the relief of the poor and the work of the church, the desirability of making it when the church assembles for worship, and the equity of the rule concerning it—"as the Lord hath prospered you"—will scarcely be questioned. When we consider the multiplicity of the cares of business, of citizenship, and of society, the weakness of human memory, and the necessity of keeping in mind the thing preached, the benefit of "breaking bread" on the first day of the week becomes at once apparent. The emblems are so appropriate to that which is represented that the simplest mind can grasp their intention. Christ

crucified is manifestly set forth before the eyes of the beholders; and the fact that they are not their own, but have been bought with a price, comes with fresh force. This must tend to increased sense of responsibilities, greater enjoyment of present privileges, and surer certainty of future happiness. Close communion with God and fulfilment of the needs of our spiritual being can never be attained without steadfastness in prayer. The prayers of the New Testament church are no vain repetitions of sounding phrases, pandering to formalism; but simple statements of its necessities, and fervent requests for divine assistance in accordance with the promises. Such prayers are necessary at all times, and tend to deeper reverence for the Lord, and a fuller reliance on His loving power. But while thus relying for strength on the Giver of all good, the church is to guard against causes of weakness in itself by exercising discipline towards any of its members guilty of disorderly life or immoral conduct. This is necessary for the sake of the other members, that they may not be led astray; for the sake of the offender, that he may be restored to right doing; for the sake of them that are without, that the gospel be not hindered. Such a provision is eminently adapted for this time of false profession, when religion is often made the cloak for trickery and deceit. The church of the New Testament demands the recognition of one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father, as essentials of unity; but outside of these, the utmost scope is afforded for speculative theories, and encouragement is given to consider the truth of all things. It will embrace all who believe in the Lord Jesus and endeavour to keep His commandments, irrespective of differences in matters of opinion. Could any organisation be better fitted to meet the requirements of modern times? The objection is sometimes brought that while certain conditions of salvation and a certain church order were adapted for the apostolic age, they are unsuitable now because circumstances have changed; but this is based upon a misconception. The life offered by Jesus Christ is spiritual life, the development to be fostered by the church is a spiritual development; and the spiritual circumstances of the world are unchanged since the days of the apostles. There is the same infinite Creator, the same loving Saviour, the same enemy of man, the same sinners, the same gospel and it must make the same demands; the same salvation has the same terms of acceptance; the same dangers and necessities require the same organisa-

tion to afford protection and satisfaction; the same development needs the same means to be used. The New Testament contains God's word concerning His church, and will be found more fit for all social and material circumstances than any word of man. The divine order will be found of infinite adaptability as compared with any human system. Apostolic teaching is suited to modern requirements; the church of the New Testament is the church for the times. The true and faithful followers of the Lord, whether in the first or nineteenth centuries, who keep the ordinances as delivered to them, and contend earnestly for the faith, are without doubt members of

One church—above, beneath
Though now divided by the stream,
The narrow stream of death.

W. D. LITTLE.

Horsham, 31st March, 1887.

ANNUAL CONFERENCE OF THE CHURCH OF CHRIST, N.S.W.

*Held in the Tabernacle, Enmore, on Good
Friday, April 8th, 1887.*

THE president (Bro. J. Kingsbury, senr.) in the chair. Delegates present numbered 58. Total attendance 98. Proceedings commenced with devotional exercises. Opening hymn 619. Breth. Bagley and Gilmour offered up opening prayers. Letters of congratulation were read from conference executive in Victoria, and from the church in Queensland (per Bro. Ewers), which was received with great satisfaction. Hymn 2 was sung, and Brethren Webber and Logan engaged in prayer. Secretary read the minutes of last conference. Roll of representatives called. The president of the conference (Bro. J. Kingsbury, senr.) delivered the annual address in his own eloquent and characteristic manner, dwelling particularly on the necessity of maintaining and pleading for the unity of the church, and for purity of life on the part of every member of the Church of Christ; closing with a fervent appeal to spend and be spent in the cause of the Redeemer. The committee's report and the financial statement were read, received and adopted. Brethren Gilmour and Bagley, evangelists under engagement to the conference, read their reports, which were received and adopted. Bro. Forscutt, whose services had been placed at the disposal of the committee for two weeks by the Newtown church, spoke a few words on his recent visit to Dubbo, stating that he was greatly encouraged, from the fact of having succeeded in forming a church in that great inland town. Election of officers resulted as follows—President, Bro. Hawkins; Secretaries, Brethren Gole and Hindle; Treasurer, Bro. W. Wilson; Members of Committee, Brethren Leek, Stimson, junr., Webber, Wright, and E. Andrews. The secretary read a letter from Victorian Conference executive, re Hymn Book; it was decided that the letter be acknowledged

and referred to the executive to consider further upon. At seven p.m. the Conference Essay was read, subject "The Church of Christ in the world, its position, and how to strengthen it." Essayist, Bro. W. Wilson, formerly of Lygon Street church, and ex-adelphian. The essay occupied one hour in delivery, and was listened to with intense interest, by an audience numbering over 200 of our brethren from various churches. The meeting unanimously decided that the essay should be sent on to the editor of the *Standard*, requesting its assertion, and that the executive consider the advisability of printing the essay in pamphlet form. On Tuesday night, April 12, the conference tea meeting was held. The theme for the after meeting, "The Church of Christ"—1st. "When was it established." 2nd. "Of whom is it composed." 3rd. "Its work in the world." 4. "Its attitude to missionary work." 5. "Its responsibility to support missionary work." 6. "Its position regarding Christian union." Brethren Gilmour, Bagley, Logan, Floyd, Forscutt, and Hindle, delivered speeches in the order named, each speaker rose to the occasion, and the talk indulged in was excellent, and worthy to be remembered. Thus our second annual conference is now an affair of the past, that it accomplished great things will not be denied; that it did some good work is admitted, and it is hoped that the committee appointed to carry on the work originated and suggested by the conference, will have a prosperous and glad year before them. The conference essay will be sent on in time for June issue of the *Standard*.

E. GOLE, } Sec's.
J. HINDLE, }

ANNUAL CONFERENCE

OF THE EVANGELISTIC UNION OF CHURCHES
OF CHRIST IN OTAGO, NEW ZEALAND.

THE second meeting of the above Conference was held in the Tabernacle, Gt. King St., Dunedin, on Easter Monday, 9th April, 1887.

The following delegates were present:—Brethren Pryde and Perkins from Matura; Bro. Donaldson, Kaitangata; Bro. Greenwood, Invercargill; Brethren Booth, Frith, and Henshelwood, Oamaru; Bro. FAMILTON, Hampden; Brethren Evans, Hislop, Houchins, Fergus, Laurenson, McNea and Turner representing the church in Dunedin.

Bro. Laurenson was voted to the chair, and Bro. Turner appointed secretary.

The meeting was opened with praise, and prayer by Bro. Henshelwood.

The Treasurer's Report, read by Bro. Phillips showed the total receipts for the past year to be £237 3s., while the expenditure for the same period had been £236 1s. leaving a balance on hand of £1 2s.

The report from the executive committee was read stating that Bro. Moore had entered the field in June, 1886, continuing in the service of the Union till January 1887.

During that period 175 persons had

been added to the church in the various places where he had labored, viz., Hampden, Kaitangata, Matura, and Oamaru.

At the latter place he had been assisted by Brethren Houchins and Henshelwood, and the latter having consented to remain in Oamaru as evangelist of the church, the executive committee decided to supplement his salary to the extent of one pound per week.

Bro. Moore, feeling constrained on account of his health to leave the field, the executive committee secured the services of Bro. Lowe, who has since labored at Kaitangata and Hampden with good results.

Bro. Donaldson reported that the church organised by Bro. C. A. Moore at Kaitangata on the 8th August, 1886, had a present membership of 50; several of their members had left the district owing to the strike at the coal mine.

Bro. Greenwood reported that the church in Invercargill, though having a membership of only eight, yet had lately erected a neat and comfortable chapel capable of holding from 100 to 120 persons.

Bro. Pryde reported that at the commencement of last year the church at Matura had a membership of 40. During Bro. Moore's visit of three weeks' duration, 32 had been added to the church; since then 6 had been received into the church by faith, repentance, confession and baptism, and one had been received by letter of commendation from the church in Dunedin.

Bro. FAMILTON reported that Bro. Moore had visited Hampden in June last, and held protracted meetings, assisted occasionally by Bro. Houchins, and had had 20 additions; since his departure four had been added to the church.

Bro. Henshelwood reported that he had, in conjunction with Brethren Houchins and Moore, held preaching services in Oamaru for some time, commencing on October 12th, 1886, resulting in 56 accessions to the church, 44 by faith and obedience, and 12 who had previously been immersed.

After these reports had been received, the members of the conference adjourned for lunch.

Upon the Conference resuming at 2 p.m., Bro. Lowe gave a verbal report of the work done by him in the mission field.

The Conference next proceeded to elect an executive committee for the ensuing year, with the following result:—Brethren Laurenson, Hislop, McNea, Elborn, Rix and Turner.

Bro. Henshelwood read a paper entitled "Evangelistic Work, and how best to carry it on." After the reading of the paper, and brief criticisms by two of the delegates present, it was unanimously resolved that the paper be sent to the editors of the *A. C. Standard* with the request that it be published.

It was resolved that the next Conference be held in Dunedin on Easter Monday, 1888.

After a hearty vote of thanks was accorded to the executive committee for their past services, also to the chairman and secretary, the meeting was closed at 5 p.m. with prayer by Bro. Elborn.

In the evening one of the most enjoyable and successful tea-meetings ever held in the Tabernacle took place.

After partaking of the usual good things provided at such meetings, addresses bearing on missionary work were delivered by Brethren Elborn, Donaldson, Pryde, Allan, Perkins, Frith, Lowe, Henshelwood, and Houchins.

Bro. Hislop occupied the chair.

The choir, under the leadership of Bro. Geo. Reid, rendered several anthems, and contributed largely towards making the meeting one of the most pleasant meetings that could possibly be held.

A. F. TURNER, Sec.

Dunedin, 14th April, 1887.

Open Column.

MESSIAH'S MINISTRY.



DEAR Brethren—In the articles lately published in the *Standard* on the Messiah's Ministry, some strange opinions are advanced, to the effect that the kingdom of Israel, the kingdom of God, and the church of God, are identical; and that the throne of God, and the throne of David are identical also.

I do not write this to attempt a refutation of these opinions; for as they do not clash with faith in the Lord Jesus and obedience to His commands, I am willing that those who hold them should enjoy them if they can. But ever since I came into connection with the "Disciples of Christ" I have been very painfully impressed with the fact that in upholding these opinions most of the leaders of thought in the brotherhood have pursued, and still continue to pursue the same methods of handling the scriptures which they so vigorously and justly denounce in sectarian theologians, by which these latter succeed in perverting and mutilating the gospel of Christ. These methods are, quoting texts out of their connection and applying them to subjects to which they do not belong; and endeavouring to show that texts which come into conflict with their theologies do not mean what they say.

It is not surprising, perhaps, that those great men who were the leaders of the restoration should have been unable wholly to discard their old methods, except in reference to the one theme (the ancient gospel) which engaged all their attention, and for which they had to fight so stoutly. And it would not have been of much consequence to us were it not for the fact that the habit of following leaders

is so ingrained into human nature that the majority of those coming into the brotherhood are ready to follow these great men in the errors which they never discovered, as well as in the truths they embraced and fought for.

Take two instances of these methods from the article in question in February No. of the *Standard*. The writer having quoted Is. 9: 6, 7, "Unto us a child is born . . . upon the throne of David and upon his kingdom to establish it," etc. and not believing in the restoration of Israel's national polity (as Isaiah 1: 26) as a part of "restoration of all things" referred to Acts 3: 21; he makes this strange statement, "The kingdom of the Messiah is that of David, but that of David is that of Israel, and that of Israel is God's." Thus proving (?) the kingdom of Israel, the kingdom of God, and the church of God are identical; the throne of David, and the throne of God, are one!

To this kind of logic the writer would have given no quarter if used in defence of sectarian theology. But if legitimate in one case, why not in another?

Again he says, "We have heard a very childish statement that Christ is not yet seated on His own throne, but on that of the Father. True it is He makes promise 'To Him that overcometh will I give to sit with me in my throne as I overcame and am set down with my Father in His throne.' But this is not saying that the Father's throne is not His own. Pray what is the Son but the Father's heir?"

He then quotes John 17: 10, "All mine are thine, and thine are mine," to prove that the throne of God and the throne of David are one. And further says, "this is a distinction, without a difference." It is hard to see why this statement does apply to the words of Christ, who makes the distinction; quite as much as to the alleged "childish statement" referred to; which statement merely avers that the throne of the Highest on which Christ is now seated is not identical with the throne of David to which He is heir: for that He is heir of His father David, as well as of His Father God.

If these opinions cannot be upheld without these methods of distorting and explaining away scriptures, they cannot be worth upholding, let them perish. It is much more consistent with our plea to admit that the Lord Jesus meant something when He made the distinction between His own throne and His Father's throne. It is surely much easier to admit that in addition to being in possession of the throne of the Universe as the Son of God, He is also heir of the throne of

David as the Son of David, and of the throne over this world as the Son of Man. That He will yet be King over all the earth, and Satan (the virtual ruler of this age) bruised beneath His feet. To believe that the victorious saints shall share *this triumph and this rule*; rather than to expect that we shall share the throne of the Highest—which honor plainly belongs to Christ alone, "until the times of the restoration of all things," according to the supreme decree, "Sit thou at my right hand until I make thine enemies thy footstool."

W. W. D.

Correspondence.

PARIS (OLD PATH) MISSION.

3 Rue Thiboumery,
19th Feb., 1887.



MARTYR was the first missionary to France, there he was sent by a martyred church, the church in Smyrna. Persecution had swept away the pillars of that church as the storm that sweeps the trees. One of them was Polycarp, a disciple of the beloved John. At the feet of such a teacher, Ireneus received the primitive gospel, and Ireneus preached it in the cities along the Rhone, and sealed it with his blood in Lyons. The same old gospel I am entrusted to preach on the banks of the Seine as did once Ireneus by the rivers of the Rhone. You heard that I have been set free from the American foreign board. God, in breaking my chain, has designed me for an ampler and brighter work, that of standing closer to the oracle of God. You have read the sympathetic letters from Bros. Tickle, D. King, and Rowe, and I feel deeply and heartily encouraged by such good and reliable witnesses for the truth, and I hope you will kindly permit the columns of the *A. C. Standard* to re-echo their testimony in behalf of the Paris mission. We shall continue to publish our own series of tracts (*La Vérité*) and the composition of the songs in our hymnal, most of which have been composed by myself. In continuing our work in Paris, we shall lay aside every word, every practice, every institution not indited or countenanced by the word of faith, and above all will we seek to cultivate, both by our example and exhortations, that tone of piety without which no disciple (even found in words of doctrine) has the promise of the life that now is and of the life that is to come.

On the 31st of December last, I was detained by sickness in my room. By midnight, my wife and children, with a few friends, knelt around my sick bed, and after invoking the name of our God upon the entire brotherhood, we consecrated ourselves to God, and changed our mission name in that of "*Paris Old Path Mission*."

In my own advanced age, I am admonished that my work must be more than ever a work of faith, and my sole depend-

ance for the earthly support of young children committed to my care, wholly resting upon the voluntary offerings of God's dear chosen people, will stand as a lesson to gospel preachers.

I am responsible to the generation after me to leave them a pure unadulterate gospel without any flaw or wrinkle. I know that my dear Lord and the dear people of his love, shall not leave me wanting.

I remain ever yours in Christ,
JULES DE LAUNAY.
Paris (O. P.) Missionary.

P.S.—Any kind offerings to our mission may be forwarded *directly* to us, by registering or by P.O. order, thus—
Paris (Vaugirard),
3 Rue Thiboumery.

THE BIBLE COLLEGE, ADELAIDE.
Waymouth St., Adelaide, S.A.,
April 14th, 1887.

The Editors of the A. C. Standard.

Dear Brethren,—It has been decided by the trustees of "The Bible College, Adelaide," to take immediate steps to utilise the funds now in hand for the purpose for which they were given.

The trustees have thought it wise, before the work is begun in "the Bible College," that an effort should be made in the Australasian colonies in the next few months, to add to its funds. They have therefore requested Bro. M. W. Green to visit the other colonies, upon this mission.

He has consented to do this, and will begin his work sometime during the month of May next. He intends (D.V.) to leave for Dunedin, New Zealand, on the 9th May. He will visit the churches in New Zealand, and will then start from Auckland for Sydney. Then calling upon the churches in New South Wales and Queensland, he will proceed to Melbourne and see the churches in Victoria and Tasmania. Bro. Green will be able to give all particulars as to "The Bible College."

The trustees would ask the brethren to hear Bro. Green, and to help on the good work of preparing our young men for usefulness in the Lord's vineyard.

They heartily commend Bro. Green to the churches throughout the colonies, with the hope that he may succeed in his mission.

Fraternally for the trustees,
A. T. MAGAREY,
Acting Sec.

SOCIALISM.

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

Sirs,—It would interest many of your readers if, in your next issue, you would kindly define what "Atheistic Socialism" is, and whether you think "London Socialism" is not more like Christianistic Socialism. I see by recent English papers that the leading atheist of the day (Mr. Chas. Bradlaugh) has been delivering a course of lectures in the Hall of Science, London, opposing the doctrines of the "London Socialists," where, as Christ said (Matt. 5: 42), "Give to him that asketh thee, and from him that would

borrow of thee turn not thou away." Luke (6: 30) in corroboration says he said: "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." (Italics mine.) It would be much better, in my opinion, if you would discuss Atheism and Socialism separately and on their merits; no good results can follow the mixing of them.

Yours, &c., J. BANKS.
Healesville, April 6, 1887.

[Atheistic Socialism is, as the term "Atheistic" implies, that form of Socialism which denies the existence of God, and as unfortunately this form of it preponderates to an enormous extent, it is simply impossible, taking things as they are, to discuss Socialism without noticing the Atheism by which it is so strongly marked. The phase of "London Socialism" which hissed the eighth commandment can scarcely be called Christian Socialism, and it was this point, and the main tendency of the general socialistic movement, that called forth our remarks. With Socialism, as regulated by Christian principles, we have every sympathy, and regret exceedingly that the church universally does not show greater sympathy and exert a greater power in helping to redress the wrongs under which humanity is groaning.—Eds.]

ROMANS 1:16.

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

Dear Brethren,—Will you kindly permit me space for a few remarks on your reply to No. 1 of J. W.'s questions in the last issue of the *Standard*. You say, "Our view of salvation is 'that we are begotten by the Holy Spirit through the word,'" or, as Paul puts it, "The gospel is the power of God unto salvation to everyone that believeth." We will deal with the first proposition, viz., "We are begotten by the Holy Spirit, through the word." Are we to understand from the above statement that the Holy Spirit is now actively and directly engaged in using the word, teaching, or truth if you like, which He revealed nearly nineteen hundred years ago to the apostles of the Lord Jesus Christ, and that by his thus using the word sinners are begotten; or, to make it still plainer if possible, that unless the Holy Spirit takes a direct and active part the word or truth as he revealed it to the apostles, and as we have it in their writings, cannot or does not beget the new life in the sinner's heart. We will now look at the passage of scripture you make use of for the purpose of proving the proposition in question, viz., "The

gospel is the power of God unto salvation to everyone that believeth." Rom. 1:16 We have frequently seen this passage quoted by our leading brethren for the same purpose which you, dear editors, have used it in relation to the sinners conversion to God, or the begetting of the new life. Permit me to say that I have never been able to see its connection with that subject. Perhaps this may be owing to my lack of perception to grasp the mind of the writer; if so, after giving you what I conceive to be the thought or truth expressed by the language in question, and intended to be conveyed by the inspired writer, I will look to you and be thankful for help to a better understanding of this portion of God's word. First I will give you my reason for not being able to see that the passage proves your proposition, viz., "We are begotten by the Holy Spirit through the word," however true it may be. If the passage teaches that the gospel is the power of God to beget the new life, it would be equivalent to say "the gospel is the power of God unto believing," because "he that believeth that Jesus is the Christ is begotten of God." Then it would read "The gospel is the power of God unto believing to every one that believeth." I think you will see this is not sound teaching, but it is what the apostle is made to say, if the passage we are considering teaches your proposition, viz., "we are begotten by the Holy Spirit through the word." We think we could bring forward other inconsistent and illogical conclusions which necessarily result from your premises, but enough at present. Please allow me to state what I conceive to be the grand truth contained in the inspired declaration, "The gospel is the power of God unto salvation (not unto conversion or begetting, please note the difference) to everyone that believeth." Surely the whole scope of the context demands that salvation, pardon, or justification (terms which denote one and the same moral and spiritual condition of the Christian), and how procured, is the grand subject which the apostle so masterly and logically deals with. I take the passage from its surroundings to teach that the gospel confers upon God the power to pardon, justify, and eternally save the rebellious sons of Adam's race, while at the same time we can defy creation to impute injustice to his righteous character and government, hence we find the apostle endeavoring to prove, first:—one of the points implied in his proposition in verse 16, that both Jew and Gentile were equally sinful and guilty in the sight of God, and conse-

quently needed a salvation or justification which the law of Moses was powerless to give. Then he proceeds to show from chap. 3: 21-26 how "the gospel is the power of God unto (or in order to) salvation." Here we think the apostle places the topmost stone on the pillar he has so grandly built up, for the purpose of upholding and sustaining the righteous, merciful and loving character of the eternal Father in his dealings with his rebellious children. Before closing, I wish to say that my reason for referring to your statement or application of Rom. 1:16 is because I think it completely robs the argument of the apostle of all its moral power and divine beauty. Permit me to say that I think 1 Cor. 4:15, James 1:18, 1 Peter 1:23 would have suited your purpose, and would have been more in keeping with 2 Tim. 2:15. I trust you will receive this in the spirit in which it is given.

W. MOFFIT.

Port Pirie, South Australia.

Querist.

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

Brethren,—I attended the service held by Bro. Porter at the Collingwood Town-hall last Sunday evening, and during the meeting was surprised to hear him say, after announcing there would be no collection, that all present were invited to contribute towards the expenses of the mission which had that night been inaugurated, by placing their money in plates, which would be held at the doors at the close of the service. Bro. Porter further stated that the practice of not accepting money from those outside the church was "little, paltry, contemptible, and narrow-minded, and that he meant to fight against it and talk against it with all his might; also, that the church required educating in this and kindred subjects." Now brethren, I should like to ask Bro. Porter, through this column, for his scriptural reasons for such remarks. If the members of the Church of Christ are wrong in refusing to allow and practice the very thing Bro. Porter so emphatically condemns, the sooner they are shown their error the better; but if Bro. Porter is himself wrong in doing what the brethren studiously avoid, he should be called upon to publicly acknowledge his mistake, and not do evil that good may, perhaps, come (1 Thes. 5:21)

Will Bro. Porter kindly answer my query, and oblige
BEEBEEAN.

North Fitzroy, April 21.

Gleanings.

A CHICAGO church, it is said, recently put up in the vestibule this sign: "Salvation is free, but the pews are not."

"If de wedder grows much worse and de work harder all de time." said an Alabama coloured man, "dis nigger will have a call to preach."

"Is this a free country?" demanded a Socialist, as he arose to address the assembly. "Yes, sir," replied a voice; "you are free to leave it if you don't like it."

JOHN RUSKIN has written: "Patience is the finest and worthiest part of fortitude, and the rarest, too. Patience lies at the root of all pleasures, as well as of all powers. Hope herself ceases to be happiness when impatience accompanies her."

FOOTE, being annoyed one day by an itinerant fiddler, who groaned harsh discords under his window, threw him down a sixpence, and bade him begone, as one scraper at a door was quiet sufficient.

A SCEPTIC who was trying to confuse a Christian coloured man by contradictory passages in the Bible asked how it could be that we are in the Spirit and the Spirit in us. He received the following reply: "Oh, dar's no puzzle 'bout dat; it's like dat poker. I puts it in the fire till it gets red hot. Now, de poker's in de fire and de fire's in de poker."

Do thoroughly the duty which lies nearest to thee. Work perseveringly, as doubt of any kind can only be removed by action. Produce, produce, were it but the pitifullest, infinitesimal fraction of a product, produce it in God's name. 'Tis the utmost thou hast in thee, out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. "Work while it is called to-day, for the night cometh when no man can work."—*Carlyle*.

A PUBLIC school teacher in Portland, On. recently took occasion to lecture her class on the duty of loving their enemies.

"Whisky is our enemy!" cried a pert young American. "Ought we to love whisky, Miss Martin?"

As the teacher, nonplused, hesitated for an answer, she was relieved by the sweet voice of little Paddy Malony only 9 years old: "Faith," said he, "we oughtn't to swaller our enemies; ought we, teacher?"

A CERTAIN clergyman, noted for long sermons, reached eighteenthly once. Pausing for breath, he said: "And what shall I say more!" when a rotund Methodist brother astonished him by earnestly responding, "Amen."

THE folly of meeting anger with anger.—Like as if a man join fire to fire, he maketh the flame the greater: even so, if a man think to suppress another; man's anger by being angry himself, he shall both lose his labour, and rather increase the other man's anger.—*Cavdray*.

A MAD DOG that bites another makes him as mad as himself; so, usually the injuries and reproaches of others foster up

our revenge, and then there is no difference between us.

REPENTANCE without amendment is like continual pumping in a ship without stopping the leaks.—*Palmer*.

"WHAT is philosophy?" Well, dear, it is something that enables a person to bear with resignation the misfortunes of others.

A BORE meeting Douglas Jerrold said: "Well, what's going on to-day?" "I am!" exclaimed Jerrold, darting past the intruder.

HE alone is an acute observer who can observe minutely without being observed.—*McCosh*.

THE worst things are the perversions of good things. Abused intellectual gifts make the dangerous villain; abused sensibilities make the accomplished tempter; abused affections engender the keenest misery.—*Lavater*.

REASON can not show itself more reasonable than to cease reasoning on things that are above reasoning.—*SIR PHILIP SYDNEY*.

THE greatest of faults, I should say, is to be conscious of none.—*CARLYLE*.

HE who waits to do a great deal of good at once, will never do anything.—*SAMUEL JOHNSON*.

THIS is the law of benefits between men: the one ought to forget at once what he has given, and the other ought never to forget what he has received.—*SENECA*.

GET plenty of sleep. Better an hour too much than half-an-hour too little. Don't carry to bed a day's business, the supper of a gourmand, the whirl of a ballroom, or the cares that should be passed over to God's merciful keeping. Free mind and body from these, lie down and rest in quietude, and so awake refreshed next morning for the duties of the day.

No man lives for himself. What we are all doing, as we stand in our lot, steady to our manliness or womanliness in our black days, is to tell, in its measure, on the life and faith of every good man coming after us, though our name may be forgotten.

AS FROM chaos this magnificent world arose, so from the sufferings of Christ a system of glory shall one day emerge that shall fill the universe with new and rapturous delights. As out of sin comes suffering, out of suffering shall come glory.

MAN's intellect looks at God through his fear of him, and therefore pictures a Deity not true either to the teachings of nature or the gospel.

WHEN intellect tries to define and grasp God it thereby gets confused. It darkens and does not reveal. It gives us riddles not revelations. The pure heart alone lies like a mirror, and reflects God just as the still lake reflects the starry heavens.

TRUE humanity consists not in a squeamish ear; "it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavors to execute the actions which it suggests.—*C. J. FOX*.

AS IT is with cups of wine, so it is with sin; one makes room for another. He that has sinned will sin. It is an awful part of the punishment of sin that it grows into a habit, and increases in intensity as it is indulged.—*SPURGEON*.

PUBLIC opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines, or, rather, indicates his fate.—*THOREAU*.

SOME people speak as if hypocrites were confined to religion; but they are everywhere: people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—*REV. ALBERT GOODRICH*.

WHAT would be wanting to make this world a kingdom of heaven, if that tender, profound and sympathizing love practiced and recommended by Jesus were paramount in every heart? Then the loftiest and most glorious idea of human society would be realized.—*KRUMMACHER*.

SOME people are so nearly frozen that they need rubbing by friends before they can do much in exercising themselves; and they dread the unpleasant sensation of coming to life. Hence those who are revived must help those who need a revival.

IF we have faith in Christ we shall love him; if we love him we shall keep his commandments; if we keep his commandments we shall daily grow in spirit, and in fitness for heaven.—*EDWARDS*.

WHO hath a greater combat than he that laboreth to overcome himself? This ought to be our endeavour, to conquer ourselves, and daily wax stronger, and to make a further growth of holiness.—*THOMAS A KEMPIS*.

WHILE our young people are uninterested and unemployed in Christian work, it is impossible to keep them out of the follies of the world. If we do not harness them for Christ the world will take them. Put everyone of them to work.

DO NOT spend your time in talking scandal; you sink your own moral nature by so doing, and you are, perhaps, doing great injustice to those about whom you talk. You, perhaps, do not understand, or would doubtless be more lenient.

TO BE satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal and to despise the condemnation of the world.—*COLTON*.

OUR heart-felt longing is for the development of the highest and noblest things that are in us, but our thanksgiving limits itself too often to comfort and pleasure that satisfy our poorest cravings. We are thankful to be comfortable when we ought to rejoice that God will not suffer us to find comfort in any but the highest things.

A TRULY wise remark is this from the *Christian at Work*: "In the church, or on a farm, what we put into it will determine what we shall take out of it." The minister who will give himself every day, heart and soul, to his people, will have his reward even in this world.

Selections from our Literature.

A. CAMPBELL AND OTHERS ON THE WORK OF THE HOLY SPIRIT.

IN the great Lexington Debate, A. Campbell says, pp. 614-616 on the subject of spiritual influence:—"There are two extremes of doctrine. There is the word alone system, and there is the spirit alone system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild irrepresible enthusiasm; and, in other cases, of a dark, melancholy despondency, etc. Whenever the word gets into the heart—the spiritual seed into the moral nature of man, it as naturally, as spontaneously grows there, as the sound, good corn when deposited in the genial earth. It has life in it, and it, therefore, sublimely and divinely called "the living and effectual word." . . . "Since the descent of the Holy Spirit on the birthday of Christ's Church; since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the Church has enjoyed the mysterious and sublime presence of the Father, and of the Son, and of the Holy Spirit, as one divinity manifesting itself in these in comprehensible relations." "No one, Mr. President" (addressing Henry Clay), "believes more firmly than I and no one, I presume endeavours to teach more distinctly and comprehensively than I, the mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all, though comprehended by none. . . . And, sir, I have no more faith in any man's profession of religion than I have in the sincerity of Mohammed, who does not believe in the Father, and in the Son, and in the Holy Spirit, as co-operating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man. . . . I would not, sir, value at the price of a single mil the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the *personal agency* of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion that it is spiritual; that the soul of man is quickened, enlightened, sanctified, and

consolved by the *indwelling presence* of the Spirit of the eternal God. . . . The Holy Spirit *now* animates the Church with His presence, and not Christ Himself. He is the *Head* of the Church, while the Spirit is the *Heart* of it."

In a work by Dr. R. Richardson, entitled, "The Principles and Objects of the Religious Reformation Urged by the Disciples of Christ," written, perhaps, more than thirty years ago, and accepted by nearly all our people as a standard work, he deploras the idea that "represents God as a mere inactive spectator of the progress of the Gospel." Then he adds:—"The Spirit of God is not to be separated from the Word; neither is the Word to be separated from the Spirit in the great work of man's salvation. The former view opens the door to wild enthusiasm and every species of delusion; while the latter leads to cold, abstract, undevotional philosophy, under whose influence true heartfelt religion declines and perishes." This work is still circulated widely as a tract among us.

Isaac Errett, more recently, in a tract widely circulated, and generally approved, under the head of "Points in Which We Agree with the Evangelical Denominations," says:—"5. The *personal and perpetual* mission of the Holy Spirit to convict the world of sin, righteousness and judgment, and to *dwell in believers* as their comforter and sanctifier."

This language cannot be misunderstood. Hence, those who hold to a spiritless, cold, formal, lifeless, word-alone theory, are in the wrong place when among us. A few have switched off into this system, and some of them seem to think the whole train is following them. How wonderfully they deceive themselves. They may succeed in proving very fully that they have not the Holy Spirit by the fruit they bear. We are not desirous of further demonstrations here. More than this they cannot prove. Let them not rob us of it. And let us see that we prove, by the fruit we bear, that we have this abiding and divine Comforter dwelling in us, and richly shedding abroad the love of God in our hearts, helping and strengthening our "inner man" for all the fierce conflicts with sin and error, and enabling us to rejoice unspeakably in hope of eternal life,

Christian Advocate.

HUMAN labor, like a mighty engine, is in rapid work, but the time hastens on when every wheel shall stop.

Hearty and Home.

AN INTENDER.

"Auntie," said Hervey, "it is mean and miserable to be an intender."

"A what, dear?" inquired Aunt Edith, not understanding.

"An intender."

"And what is an intender?" inquired Aunt Edith again.

"An intender is somebody who means to do things, but does not do them."

"What kind of things?"

"All kinds of things."

Poor Hervey! How sorry Aunt Edith was over him every day. He intended to be early at breakfast; he intended to say his verse before eating, punctually and promptly; he intended to be diligent as school, patient with his schoolmates, observant of the rules; he intended to be studious at study hours, obedient at all times. No one ever heard Hervey refuse to promise to do right, but—*auntie* could not help knowing that Hervey himself was an intender.

"To do is better than to intend to do, dear," replied Aunt Edith, a little sadly.

"But, Aunt, it is so hard to keep going, and I don't keep on."

"No, you do not keep on,"

"Then what makes you think I ever will? I have made you a great many promises; if I could think of them half the time I would keep them. Do you think I ever will get to remember them better?"

"Oh, yes; I am very sure of it."

"How do you think I will get out of it all?" inquired Hervey, still standing with his arms crossed and a resolution showing in the whole boy, which Aunt Edith had prayed for every day, but had never seen before.

"Out of what, dear?" she inquired, with one of her loving smiles, which told without words how dear he was to her.

"Out of all the 'intender' business."

"You will start by remembering one promise better, and after you have practiced upon that for a while you will remember another."

"What else?"

"You will overcome one troublesome habit, and then you will overcome another, and so on until you get to be a doer."

"I would like to be one all at once."

"A tree never grew to be a tree in one night; an 'intender' never grew to be doer in one day."

"But I can try."

"By all means try to do right every minute of every day, but do not be discouraged if you only get along slowly for a while."

"And you think I can be a doer?"

"I never said so."

Aunt Edith smiled at his puzzled face. "I said you would not continue to be an intender."

"Tell me how to begin; how to start to get out of it all."

"Are you ready to really begin?"

"I think so, Aunt Edith."

"Hang your clothes in your closet when you retire presently, instead of casting them upon the floor, and arise in the morning at the first call; pour the water from your basin after bathing, and leave nothing about your room which you should put away."

"But, Aunt Edith, that is such a funny place to begin; tell me some greater thing to do."

"We will come to greater things after awhile. Starting the day correctly has a great influence upon our ways all day long. You will at night feel the benefit of having begun in this funny place."

BO-PEEP.

ERNEST GILMORE.

That's what a lady, sojourning for a while in the Bavarian Tyrol, called the pretty herd girl that she learned to love upon slight acquaintance. Bo-Peep's herd was not composed of sheep, however—only cows. I have no doubt you would consider her life a dreary one—sleeping, eating, dreaming, all through the summer, with only cows for company. But upon the mountain-side, where the herd was gathered, she had one compensation for her isolation—all was so pure and lovely that the "trail of the serpent" was entirely forgotten.

While she watched her herd she was away from all tumult and surrounded by scenes of inexpressible loveliness. The sunshine bathed the lovely hills. The Alpine flowers starred the mountain side. The blue sky smiled above her, and the faint echo of the church bells in the valley below seemed like voices from another world.

One summer day, the lady above alluded to undertook without informing her friends, to climb the mountain alone, in search of a rare flower that she desired for her collection. She had the misfortune to drop her alpenstock, to slip and fall, badly spraining her ankle, so she could not rise. Even in her pain she enjoyed the place of her rest. Noble trees guarded her, and a gentle wind fanned her with its low, sweet breath. But after a while the pain grew worse, and as twilight approached she fairly sobbed aloud. What should she do? Must she lie there suffering all night? Why did not her friends come in search of her? "But I deserve it all," she said: "I'd no business to wander off alone." She called aloud with all her strength. Far above her the herd-girl was listening.

"What is that sound?" she questioned herself; but only the murmur of the mountain stream answered her. "Hark! I hear it again. Is it the wind stirring the tree tops? Or can it be a bird's call!"

Very soon she became positive it was neither—it sounded more like a human voice in distress.

"Come, Dolly," she called to her faithful bell-cow, "we look up the lost cows—we must treat the lost human traveller as well."

With Dolly she walked down the mountain and plunged into a belt of woods, calling: "We're coming, coming, coming." Her call received a quick, glad response. Back and forth rang the bells like chimes: "Here, here," and "Coming, coming," until at last before the fallen lady knelt the herd girl—a vision of beauty, with her fresh, glowing cheeks, her bright eyes and Tyrolean hat, garlanded with Alpine blossoms.

"You're hurt, dear heart," she said, pityingly, taking the lady's hand within her pretty brown one.

"Yes; I've sprained my ankle, and don't know what to do," came the answer, wearily. "But I do," the herd-girl said, decidedly. "Put your arms around my neck, and dear old Dolly will carry you up the mountain."

"But I am too heavy for your young arms," expostulated the lady.

"Try me and see. You are a hothouse flower, fair and frail, and I am a mountain blossom, strong and sure," she said, cheerily.

Very soon the "hothouse" flower was on the back of the bell-cow, riding slowly up the mountain, while the "mountain blossom," strong and sure, walked by her side, supporting the bruised limb as best she could.

Arriving at the herd-girl's tent, the girl lifted the lady from Dolly's back as gently as if she had been a child, and laid her down upon a sort of hammock bed. No one could have tended the sprained ankle more gently or efficaciously than did the herd-girl. She bathed it with liniment composed of mountain herbs, and bandaged it with strips torn from the whitest of aprons.

All night long the lively girl-nurse bent over her patient in tireless watching, although the lady protested against it, as it was entirely unnecessary. Toward morning hostess and guest both fell asleep, with their faces both together and their hands interlocked.

At early dawn the lady was almost sorry to see several of her party coming up the mountain after her. They began to utter profuse expressions of sympathy when they were told that she had sprained her ankle, but she only laughed as she answered:

"I would suffer the same pain again willingly for another bit of such sweet experience as I have had. I did not find the flowers for which I was looking, but I found the sweetest mountain blossom in all the Tyrols—my strong, sweet, tender-hearted Bo-Peep, who in her quiet way is following in her Master's steps."

A MAN may sit in your office all day and not be a bore, provided he will listen while you talk.

The Harvest Field.

SUMMARY of additions by baptism reported in April *Standard*:—Victoria, 25; Queensland, 17; South Australia, 7; New South Wales, 6; Tasmania, 9. Total 64. A decrease of 21 from last month. In writing for the Harvest Field correspondents must confine themselves to news. If they wish to write on other things, we believe the other part of the paper is open to them.

A. B. MASTON.

Chetwynd-st., Hotham.

VICTORIA.

ALPHINGTON.—We feel sure the brethren will be glad to receive a few lines from us. We are glad to report that we still continue in the good resolution of meeting at 8 every Lord's day morning for prayer, asking our heavenly Father's blessing upon our efforts in this locality. The morning meeting is very encouraging, our members having increased from 14 to 18: our attendance at this meeting averages about 35. The gospel service in the evening is well attended; when the sky is bright and clear, we have as many as 50. Our Bro Peck has kindly occupied the platform the past few weeks, and pleads earnestly with his hearers for Jesus. We feel sure the precious seed is sown in good ground, and we begin to look forward anxiously for the harvest. The Sunday school is steadily on the increase; we have increased from 14 to 26, and intend (God helping us) to push on. The bible class under the leadership of our esteemed Bro. E. H. P. Edwards is creating an interest to be admired; our neighbours are coming and this is very encouraging to us all. May the Lord bless and prosper his work here in this rising neighbourhood. The church has appointed two brethren, one as elder the other deacon, so we think we may say the church at Fairfield Park is a thoroughly constituted church. Brethren, we have harmony, peace, and love, in this building, and we shall endeavour to cultivate them more and more. I have heard from some that we may expect Brethren Ilingworth, Troy, Dunn, Clapham, and Spurr, and many others willing to come over to the Fairfield and help us; we shall soon be looking for them, so, brethren, prepare.

F. PHILLIPS.

CASTLEMAINE.—On Monday, 28th March, the quarterly meeting of the Christian Dorcas Society was held in Christian Chapel, Barker Street. About 50 sat down to a substantial tea, the expenses of which were defrayed by collection. A surplus of several shillings was handed over to the funds of the society. The after-meeting was presided over by Bro. J. P. Chapman, who, in his introductory remarks stated that they were met together not only to transact the business usual upon such occasions, but to bid farewell to Bro. and Sister Joiner, who have taken a deep interest in the welfare of the society from its formation. The secretary was then called upon to submit the report, which showed that several families had been visited during the quarter. Several parcels of clothing, provisions, etc. had been distributed, and there was still in hand a quantity of sewing

material and ready made garments. The retiring treasurer (Sister Joiner) submitted the balance sheet, showing receipts (including balance from last quarter) of £4 14s. 6d., and expenditure £1 6s. 8½d. The president was the next to occupy the platform, who stated that the members of the society and many of the sisters of the church, interested in the welfare of Sister Joiner were anxious that she should carry with her some recognition of her services as treasurer and the high esteem in which she was held by them. She had therefore on their behalf to request her acceptance of what she trusted would prove useful additions to the table, and serve to recall many hours of pleasant social intercourse. The presentation was then made, which consisted of a handsome and valuable cruet, marmalade glass, and other articles. Bro. Joiner suitably responded on behalf of his wife. A handsomely-bound volume of "Farrar's Life of Christ" was also presented to Bro. Joiner by Bro. J. Chapman. A very pleasant evening was brought to a close by singing the doxology and prayer.

JANE SPICER.

CASTLEMAINE.—On Lord's Day, 27th March, two of the scholars of Barker's Creek Sunday School decided for Christ, and were immersed the Tuesday following. I trust that many others may be added to the church who shall adorn the doctrine of God our Saviour in all things.

WILLIAM J. JOINER.

DONCASTER.—During the past month one has yielded to the gospel claims and put on Christ.

H. F.

FOOTSCRAY.—Since last report one has been added to the church by obedience to the faith, and 10 by letter. During the month we held a social meeting to bid farewell to Bro. Illingworth, who has proved himself a true friend to the church in its time of need; and also to welcome Bro. Joiner from Castlemaine, who has come to continue the work here. Bro. Illingworth said that he was well pleased with the assistance he had received from the brethren, and hoped the same hearty co-operation and support would be extended to Bro. Joiner. The church, wishing to express their appreciation of his kindness, presented him with a microscope with his name engraved upon the case. In thanking them for it, he said they could not have given him anything that would have pleased him better; but added that it was not necessary for them to give him this present in order that he might know their feelings toward him. Bro. Joiner expressed his pleasure at being present at the meeting, and hoped soon to be better acquainted with the brethren; and asked for their prayers and sympathy in the important work that lay before him. May we constantly look to God for his blessing, for, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

15th April, 1887.

E. E. W.

SOUTH MELBOURNE.—Bro. Moysey returned from his Tasmanian tour in time to take up the preaching of April 10th feeling much benefited by the change. On the following Wednesday we were treated to an account of our brothers labors in "The tight little Island," which was both instructive and encouraging, but we shared with our evangelist his pang of regret, that the three months' effort could not be followed up. A week later, Bro. Moysey

very kindly delivered a lecture in the meeting house, in aid of the "Bulli Disaster Fund," the title of the lecture was "Elder John Smith," a subject the lecturer did full justice to. On Easter Monday the church held a picnic at that picturesque spot Heidelberg, between fifty and sixty brethren attended, and a most enjoyable day was spent by all.

T. S.

CHELTHENHAM.—Since our last report, we have had two added to our number, both by faith and obedience to our Lord. The work here in this part of the Lord's vineyard is progressing favourably, though we may not at present see the results of our labors, still we believe the reaping time is coming. The meetings are keeping up well, the interest being very good, the people are coming from a great distance to hear Bro. Clapham proclaim the glad news of salvation. Bro. Clapham's time of labor with us expires during the month, and we do not yet know who we shall have to labor with us. We are very sorry that Bro. Clapham is about to leave us, but in looking back over his time of labor with us, we can see much good that has been accomplished, and we sincerely wish him God-speed in whatever field he may be called to labor.

W. H. B.

SANDHURST.—The work here is still progressing. The meetings continue excellent. There has been three added to the number of the faithful for the month, two by faith and obedience and one previously immersed.

G. HINTON.

SOUTH AUSTRALIA.

LOCHIEL.—On Monday March 28th, Bro. M. W. Green paid a visit to Nantawarra and Lochiel. He preached at each of the latter places, and was followed by Bro. J. Colbourne on April 1st, who preached at Lochiel the same evening. On the Lord's day following, the anniversary services were conducted by Bro. Colbourne at Nantawarra, who preached to crowded audiences both afternoon and evening. The tea meeting in connection with same was held on the Wednesday evening, which was a great success. The after-meeting was presided over by Bro. Cash. Addresses were delivered by Brethren Green and Colbourne, on the Plea and Basis of the Christian church. A gospel meeting was held the following evening at Lochiel; there was a good attendance. At the close, two young men made the good confession: one of whom is a very promising young man, the schoolmaster in the district. May they continue faithful.

J. COLBOURNE.

ALMA.—Yesterday we held our Sunday school tea meeting, which was very well attended. At the public meeting, Bro. J. McLachlan presided. Report was read by Bro. W. Wright showing the school to be in a flourishing condition. Addresses were given by the superintendent (Bro. W. Howard) and Brethren A. Ewers, D. Finlayson, and W. Judd; also a recitation by Bro. H. Barker. I returned from my holiday trip to Victoria towards the end of January. I enjoyed my visit much. The brethren got hold of me, and I had to preach and exhort on each Sunday. I spent two Lord's-days at Cheltenham, one at Warragul. The last Sunday I was with the Church at South Melbourne in the morning, and in the evening at North Fitzroy. I returned to Adelaide by the

express train, and enjoyed the trip well. I am still at Alma, and likely to stay for awhile, although at present there is no definite arrangement, but it is evidently the desire of the churches around that I should remain with them, therefore I am not in a hurry to leave. One young man has been recently baptized, and added to the church at Alma. We hope you will have a good time at your Conference in Melbourne.

March, 16th, 1887.

WM. JUDD.

[Too late for last month.]

NORTH ADELAIDE.—We recorded in our last that the church meeting in this place had been moving on quietly and hopefully, but without additions for some two or three months. We have the pleasure now of stating that the monotony has been broken, and one sister has come forward, made the good confession, and surrendered herself in loving obedience to the requirements of the Saviour. May she be enabled to hold fast to her begun confidence without wavering firm unto the end. On Good Friday, April 8th, The Band of Hope meeting in this place, and with which several of the brethren have identified themselves, held the annual demonstration. After regaling themselves with the usual cup of tea, and its accompanying edibles of a more substantial nature; an after-meeting was held, presided over by Bro. Dr Verco, who is the president of the society. A progress report was presented by the secretary, and several readings, recitations, and addresses given, bearing on the total abstinence question. Several vocal selections were also contributed by some of the members, and a very enjoyable evening was spent.

W. S. L.

NEW SOUTH WALES.

WAGGA WAGGA.—On Lord's day afternoon, 3rd April, we held a public meeting with a view of establishing a Sunday school in connection with the church in the town of Wagga. There was a fair attendance of parents and children, who were addressed by Brethren Charles, Wilkins, and Goode, on the necessity and importance of the young being taught the Bible and the Bible only. On Thursday last Bro. Goode went down to Currawanauna, a farming district about 25 miles from Wagga, and stayed during the Easter Holidays, preaching day and night in an empty house that the people had prepared by fitting it up with seats. On Good Friday afternoon, as many as 60 persons were present and the general desire in the neighborhood is, that the Church of Christ should be planted there. The result of the effort was two decisions and many more very near the kingdom. In connection with this special effort, it may be mentioned that the clergy, hearing of the intended visit of Bro. Goode, were suddenly seized with a burning desire to preach the gospel in that locality. The Bishop of Riverina, the Archdeacon, and the Rev. Mr. Morau all visited the district just prior to Bro. Goode's arrival on the scene. But, however, all to no purpose. It has been decided that we shall visit the place once a month as there is every prospect of much good being done.

F. G.

ROOKWOOD.—Five believers in Christ have been immersed within the past few weeks, also two immersed believers have identified themselves with us, thus making seven additions to the fellowship of the church in

this place. Another confession last night, and there are many more expected. Bro. Mills (schoolmaster) conducts a singing class every Wednesday evening, and upwards of 80 regularly attend, and seem quite anxious to become proficient in the musical art.

EDWARD BAGLEY.

NOTES AND NEWS FROM SYDNEY.

Since our last month's report, four more have been baptised into Christ at Elizabeth Street, and the prospects are favorable for several others soon.

It is thought that the Hon. Member engaged by the church to carry an act through Parliament, giving the church the power to sell her present property will succeed during the present sittings of that body. In view of this fact, we are about moving in the matter of looking out a more eligible site on which to erect a new house of worship. The brick building in which we now meet with a seating capacity of about 400 and vestry rooms and other conveniences, is within itself a fairly neat and comfortable place of worship; but owing to the unpleasant experience with the tram traffic by the door, it is thought best to remove to a more desirable locality. In doing this, we hope also to erect a still better building. As our sister church has recently reared up the tabernacle, not in the wilderness, but in Newtown, it is suggested that the time has now come to build the temple, not in Jerusalem but in Sydney. What do you say, brother editors? Shall we have the pleasure of your presence at the dedication?

On the evening of March 22nd, the Elizabeth Street church assisted by sister churches, gave our Bro. H. G. Picton, late lecturer for the Christian Evidence Society of New South Wales, a tea and public meeting previous to his departure to England. As our brother had been largely supported by preachers and members of the denominational churches, it was thought proper not to confine this reception to our own people. Hence there were on the platform by special invitation well-known preachers representing the Church of England, Presbyterian, Wesleyan and Congregational churches. On account of illness, the Baptist preacher was absent. Of our brethren, Bro. Forscutt and the writer spoke, brethren Gilmour and Wilson not being able to attend. The meeting was a large one, and Bro. Picton and his wife took leave of us after many expressions of sympathy, and many good wishes for their future usefulness and prosperity in the cause of the Master.

Doubtless your many readers are familiar with the details of the late Bulli disaster. It has opened up a great avenue for the liberality of Christian people, and I am glad to note that the Churches of Christ are not unmindful of this fact. On Lord's day evening April 3rd, at our gospel meeting, after drawing some practical lessons from the disaster, we proceeded to take up a collection amounting to £9 17s. 11d. The Sisters' Sewing Society gave one guinea, and on last Sunday, the Sunday school children contributed 17s. 3d., making a total of £11 16s. 2d., all of which goes to the Bulli Relief Fund.

The Annual Conference of the Associated Churches of Christ in New South Wales, and the tea and public meeting connected with it are just over. As you will doubtless have an official reports of these meetings, I will not enter into details here. Suffice

it to say that on the whole the meetings were interesting and the reports of the work encouraging. The new Hymn Book and the College of the Bible (not Bible College) were not forgotten.

April 13.

J. F. FLOYD.

QUEENSLAND NOTES AND NEWS.

Not much news this month. The writer paid a flying visit to Toowoomba, Warwick, and Killarney a week or two ago.

In Toowoomba the brethren are as warm-hearted, as united and as energetic as ever.

Warwick has suffered severely from the open sins of inconsistent members, who have crucified the Redeemer afresh, the brethren however have not lost heart.

Killarney has also suffered from the same cause to a considerable extent. The members are scattered over a large area, some being fifteen miles from the meeting house, and the perpetual rain has made the road impassable. There will be a revision of the roll here, reducing the paper membership but increasing the real strength of the church.

Warwick and Killarney are talking of clubbing funds together with a view to the support of a young man who shall give all his time to these districts. I trust they will do so, it will mean a heavy sacrifice for these small churches with their limited means; but it will also mean spiritual prosperity.

In Gympie the cause continues to flourish. After my last, five more were immersed before I left, and a note just to hand from Bro. Goodacre tells me that further accessions have brought the present total up to forty-two, being an increase of sixteen since last report. Bro. Goodacre received a challenge to debate from a "freethought" lecturer there, which he promptly accepted. The infidel however wanted to pocket half the proceeds, but Bro. Goodacre insisted that the money should go to the local charities, so the lecturer backed out. Bro. Goodacre was quite right in refusing to assist infidelity with public cash. He is now writing short distinctive articles which appear in a local paper.

I have just returned from Mount Walker, whither the wife accompanied me to the annual Sunday school treat. The ten-mile ride from the Rosewood station was something to be remembered. That district produces a heavier crop of mud to the acre than any place I know. We have to walk some two miles over it, or through it, to meet the conveyance. About 200 friends including over 40 scholars gathered together. A large barn has been fitted up for a meeting-house, and here the dinner, tea, and supper were masticated. The children indulged in games and listened to addresses in the afternoon, and the seniors crowded into a gospel meeting at night, when some good addresses were given. A number of brethren from other churches were present.

The meetings have looked up in Brisbane since my return, each Sunday night meeting being better attended than the former one. Two have been received by letter. Quite a number of our members have recently left Brisbane. Four or five of these now break bread at Redland Bay. Bro. Corran, the secretary of the church and the superintendent of the Sunday school has removed to Gladstone. We miss these brethren very much.

Brisbane, April 12th.

E.

VICTORIAN MISSION FUND.

RECEIPTS FOR APRIL.

Church at Wedderburn...	£3	0	0
Do. Belfast ...	0	15	4
Do. Bet Bet ...	1	15	0
Do. South Melbourne ...	2	0	0
Do. Brighton ...	1	0	0
Do. Sale ...	1	0	0
Per favor of Sisters' Conference, as follows:			
Church at Geelong	£2	11	2
Do. Swanston-st.	0	18	9
Do. Hotham ...	6	6	0
Do. Ballarat West	1	9	0
Do. Ballarat East	1	0	0
Do. Buninyong	0	11	6
Do. Collingwood	3	0	0
Hotham End. Society	3	7	6
Do. Dorcas do.	2	0	0
A Sister at Prahran	0	2	6
		21	5
Church at Hotham, collected by Sifers ...	1	10	0
Do. Cheltenham do.	1	16	0
Do. North Fitzroy do.	1	13	5
Do. St. Kilda do.	1	18	8
Do. Berwick do.	1	0	0
Bro. Baird 20s.; Bro. LeHurey 10s. ...	1	10	0
Bro. J. Keir ...	1	0	0
		£41	4

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FROM MARCH 17TH TO APRIL 17TH, 1887.

Collection Conference Meeting, Enmore, Good Friday evening	£18	0	9
Church at Dubbo, collection ...	1	2	0
Do. voluntarily contributions	10	0	0
Do. Sale, Hymn Books ...	0	9	0
Bro. Forscutt, refund expenses, Dubbo ...	0	14	0
Church at Sydney ...	4	3	8
Do. Newtown ...	3	3	6
Do. Manning River ...	3	10	0
Annual fees, church at Cundle-town ...	0	10	0
Do. do. Lismore	0	10	0
		£42	2

Wm. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from Henrichsen, Zahl, Archer, Morrison, Miss Gordon, Mrs. Tucker, Hunt, Anyon, Mrs. Macnab, Rich, Pretty, McKindley, Mrs. Woolley, Lee, Salter, Roberts, Varcoe, Staggard, Cooper, Williams, McInnes, Jourdain, Goldsworthy, and Unwin; 1s. from Mrs. Gale, and Horne; 20s. Woods; 26s. 10d. Battersby; 11s. Gordon Jr.; 5s. 8d. Gordon Sr.; £8 1s. 4d. Crawford; 8s. Gilmour, Campbell, and Mrs. Cooper; 60s. Funston; 12s. Goode.